Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh [Dictionary of Zen & Buddhist Terms] Vol 2 (C)

Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh & Anh-Việt (Thiện Phúc)

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

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LÔØI GIÔÙI THIEÄU Ñaïo höõu Traàn Ngoïc phaùp danh Thieän Phuùc khoâng chæ laø moät hoïc giaû nghieân cöùu khaù saâu saéc veà Phaät phaùp, maø coøn laø moät Phaät töû thuaàn thaønh luoân gaéng coâng tu taäp ñeå ñaït ñeán con ñöôøng giaùc ngoä vaø giaûi thoaùt. Thieän Phuùc ñaõ bieân soaïn boä töï ñieå n Phaät Hoïc Vieät-Ngöõ vaø Anh Ngöõ raát kyõ löôõng. Ñoàng thôøi, ñaïo-höõu cuõng ñaõ bieân soaïn boä Phaät Phaùp Caên Baûn vaø möôøi taäp saùch giaùo lyù phoå thoâng baèng tieáng vieät ñeå giuùp caùc baïn treû muoán tìm hieåu Phaät phaùp. Sau khi ñoïc xong nhöõng boä saùch treân, toâi thaønh thaät taùn thaùn coâng ñöùc cuûa ñaïo höõu, ñaõ daønh ra hai möôi maáy naêm trôøi ñeå nghieân cöùu vaø saùng taùc, trong luùc ñôøi soáng ôû Myõ raát baän roän. Hoâm nay ñaïo höõu Thieän -Phuùc laïi ñem baûn thaûo boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo nhôø toâi vieát lôøi giôùi thieäu. Taùc phaåm "Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo" ñöôïc vieát baèng hai ngoân ngöõ Vieät-Anh raát deã hieåu. Sau khi ñoïc xong, toâi nhaän thaáy boä saùch vôùi gaàn 7.000 trang giaáy khoå lôùn toaøn boä vieát veà nhöõng thuaät ngöõ Thieàn, nhöõng lôøi daïy cuûa Phaät Toå Thích Ca Maâu Ni vaø chö Toå veà phöông phaùp Thieàn ñònh, cuõng nhö haønh traïng cuûa caùc Thieàn Sö Trung Hoa, Ñaïi Haøn, Nhaät Baûn vaø Vieät Nam. Maëc daàu caùc Thieàn sö daïy raèng haønh giaû tu Thieàn khoâng neân leä thuoäc vaøo vaên töï ñeå daïy hay ñeå naém baét giaùo phaùp nhaø Thieàn bôûi vì ñoïc vaø giaûi thích kinh ñieån khoâng daãn ñeán giaùc ngoä, nhöng haønh giaû tu Thieàn ñöøng bao giôø queân raèng kinh ñieån luoân ñoùng moät vai troø quan troïng nhaát trong vieäc tu haønh: kinh ñieån gioáng nhö baûn ñoà chæ ñöôøng - trong khi baûn ñoà coù theå chæ cho baïn choã naøo baïn neân ñi vaø ñöa ra moät loä trình ngaén nhaát, baïn vaãn phaûi töï mình ñi treân con ñöôøng aáy.

Vaø khoâng leä thuoäc vaøo vaên töï ñoøi hoûi haønh giaû hoïc hoûi qua thöïc taäp vaø kinh nghieäm. Noùi toùm laïi, maëc daàu Thieàn Phaät giaùo nhaán maïnh vaøo thöïc taäp, haønh giaû tu Thieàn phaûi tu taäp môùi mong ñaït ñöôïc caùi thaáy ñuùng ñaén veà giaùo phaùp nhaø Thieàn, nhöng nhöõng höôùng daãn baèng vaên töï vaãn luoân caàn thieát cho ngöôøi môùi baét ñaàu tu taäp Thieàn ñònh. Töôûng cuõng neân nhaéc laïi laø Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma chính thöùc ñöa vaøo Trung Hoa vaøo khoaûng naêm 520 sau Taây lòch, maëc daàu noù ñaõ ñeán ñoù tröôùc ñaây vaø ñaõ phaùt trieån trong toâng Thieân Thai. Nhöng vaøo khoaûng theá kyû thöù hai thì taïi mieàn Baéc Vieät Nam ñaõ coù nhöõng vò Taêng noåi tieáng, ñieån hình laø ngaøi Khöông Taêng Hoäi. Ngöôøi ta tin raèng trong ba trung taâm Phaät giaùo coå ñaïi ôû Ñoâng AÙ laø Laïc Döông, Baønh Thaønh vaø Luy Laâu thì trung taâm Luy Laâu ôû Giao Chæ laø trung taâm Phaät giaùo ñaàu tieân ñöôïc thaønh laäp döôùi trieàu Haùn vaø o khoaûng theá kyû thöù nhaát sau Taây lòch. Thôøi ñoù Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc baáy giôø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy Laâu naèm giöõa con ñöôøng giao thöông AÁn Hoa, neân thôøi ñoù caùc nhaø sö tieàn phong AÁn Ñoä tröôùc khi ñeá n Trung Hoa hoï ñeàu gheù laïi Luy Laâu. Vì theá maø Luy Laâu ñaõ trôû thaønh moät ñieåm thuaän tieän vaø höng thònh cho caùc ñoaøn truyeàn giaùo tieân phong töø AÁn Ñoä ñeán löu truù, truyeàn baù giaùo lyù nhaø Phaät tröôùc khi caùc vò tieáp tuïc cuoäc haønh trình ñi veà phöông Baéc. Cuõng chính vì theá maø Taêng Ñoaøn Luy Laâu ñöôïc thaønh laäp tröôùc caû Laïc Döông vaø Baønh Thaønh. Vaøo thôøi ñoù trung taâm Luy Laâu coù treân 20 ngoâi chuøa vaø 500 Taêng só. Chính ra Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam ñaàu tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Ña Löu Chi vaøo theá kyû thöù VI maø thoâi. Kyø thaät, Phaät giaùo Thieàn toâng Vieät Nam chöa ñöôïc phaùt trieån maïnh cho maõi ñeán naêm 580 khi Thieàn sö Tyø Ni Ña Löu Chi, moät vò sö AÁn Ñoä, laø ñeä töû cuûa Tam Toå Taêng Xaùn, tröôùc khi doøng Thieàn Trung Hoa bò chia laøm hai, Baéc vaø Nam toâng, ñaõ ñeán Vieät Nam vaø saùng laäp doøng Thieàn Tyø Ni Ña Löu Chi. Toå truyeàn cuûa doøng Thieàn ñaàu tieân naày chaám döùt sau khi toå thöù 28 cuûa noù thò tòch vaøo naêm 1216. Tuy nhieân, aûnh höôûng cuûa noù coøn raát maïnh ôû phía Baéc. Doøng Thieàn thöù hai taïi Vieät Nam ñöôïc phaùt khôûi vaøo cuoái theá kyû thöù VIII bôûi moät nhaø sö Trung Hoa teân laø Voâ Ngoân Thoâng (?-826), moät ñeä töû cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng Thieàn naày khoâng coøn toàn taïi nhö nhöõng doøng truyeàn thöøa, nhöng chính hai doøng Thieàn naày ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo Vieät Nam. Naêm 1069, vua Lyù Thaùnh Toân phaùt ñoäng chieán dòch Nam tieán choáng laïi Chieâm Thaønh, trong chieán dòch naày trong soá haøng traêm ngaøn tuø binh baét ñöôïc, coù moät tuø binh raát ñaëc bieät ñöôïc ñöa veà

kinh ñoâ Thaêng Long, moät nhaø sö Trung Hoa teân Thaûo Ñöôøng. Vôùi söï hoå trôï maïnh meõ cuûa vua Lyù Thaùnh Toân, doøng Thieàn Thaûo Ñöôøng ñaõ ñöôïc khai saùng vaøo theá kyû thöù XI. Sau ñoù doøng Thieàn Truùc Laâm ñöôïc sô Toå Traàn

Nhaân Toâng (1258-1308) khai saùng vaøo cuoái theá kyû thöù XIII. Trong khi Laâm Teá toâng ñöôïc Thieàn sö Vinh Taây Minh truyeàn sang Nhaät Baûn vaøo theá kyû thöù XII vaø Taøo Ñoäng ñöôïc truyeàn sang Nhaät Baûn vaøo theá kyû thöù XIII bôûi thieàn sö Ñaïo Nguyeân thì ôû Vieät Nam maõi ñeán theá kyû thöù 17, moät soá nhaø sö Trung Hoa môùi sang Vieät Nam vaø saùng laäp nhöõng doøng Thieàn Laâm Teá vaø Taøo Ñoäng. Hoï ñöôïc caùc chuùa Trònh ôû Ñaøng Ngoaøi cuõng nhö caùc chuùa Nguyeãn ôû Ñaøng Trong tieáp ñaõi noàng haäu. Cuøng thôøi ñoù, Thieàn phaùi Truùc Laâm cuûa Vieät Nam cuõng ñöôïc phuïc hoài. Taát caû nhöõng ñieàu naøy cho chuùng ta thaáy raèng Thieàn ñaõ trôû thaønh moät phaàn cuûa ñôøi soáng vaø cuûa neàn vaên hoùa Vieät Nam chuùng ta trong gaàn hai ngaøn naêm nay. Ñieàu naøy coù nghóa laø khi noùi veà moät ñôøi soáng an laïc trong Phaät giaùo ngöôøi ta nghó ngay ñeán Thieàn. Toâi raát ñoàng yù vôùi ñaïo höõu Thieän Phuùc veà vieäc bieân soaïn boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" vì muïc ñích cuûa ngöôøi tu Phaät laø "Giaùc Ngoä vaø Giaûi Thoaùt" vaø muïc ñích cuûa Thieàn cuõng laø nhö vaäy, cuõng laø giaùc ngoä ñeå ñi ñeán choã voâ öu, khoâng buoàn phieàn, khoâng lo aâu. Noùi caùch khaùc, thieàn laø khoâng coù phieàn naõo laøm naùo loaïn thaân taâm. Haønh giaû haønh thieàn ñeå ñaït ñöôïc traïng thaùi haïnh phuùc vaø an laïc nhaát trong ñôøi soáng haèng ngaøy. Ñaïo höõu Thieän Phuùc ñaõ nhieät tình xem xeùt veà taát caû nhöõng gì bao goàm trong boä saùch naøy, vì thaät deã daøng laïc loái trong moät phaïm truø noùi vaø laøm haàu nhö khoâng coù giôùi haïn cuûa caùc Thieàn Sö vaø caùc Thaày Thieàn Trung Hoa, Nhaät Baûn vaø Vieät Nam. Ñeå laøm ñöôïc ñieàu naøy, ñaïo höõu Thieän Phuùc ñaõ coá gaéng laøm sao cho moãi töø trong boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" naøy laø moät böôùc tieán ñi gaàn tôùi giaùc ngoä vaø giaûi thoaùt maø Ñöùc Phaät ñaõ noùi ñeán hôn 2.600 naêm tröôùc. Toâi nghó raèng vò naøo coù duyeân laønh tham khaûo nhöõng thuaät ngöõ trong boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" naày vaø tinh chuyeân tu taäp thì chaéc chaén seõ töøng böôùc gaët haùi ñöôïc söï giaùc ngoä vaø giaûi thoaùt moïi khoå ñau phieàn naõo ñeå ñi ñeán nieàm an laïc nhaát ñôøi. Vôùi tinh thaàn quaûng baù phaùp thí, ñaïo höõu Thieän Phuùc hy voïng raèng oâng ñaõ trình baøy moät caùch roõ raøng nhöõng yù nghóa cuûa Thieàn vaø ñaày ñuû lòch söû cuõng nhö tieåu söû nhaèm ñöa ra moät böùc tranh khaù roõ raøng veà söï phaùt trieå n cuûa Thieàn taïi caùc xöù Trung Hoa, Nhaät Baûn vaø Vieät Nam. Sau khi tham khaûo xong taùc phaåm, toâi thaønh thaät caûm ôn ñaïo höõu Thieän Phuùc ñaõ boû ra raát nhieàu thì giôø vaø coâng söùc trong ñôøi soáng beà boän ôû Hoa Kyø ñeå soaïn thaûo vaø vieát boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" ñeå coáng hieán cho caùc ñoïc giaû höõu duyeân vôùi Phaät Phaùp seõ ñöôïc nieàm haïnh phuùc vaø an laïc voâ bieân. Ñaây laø moät coâng ñöùc phaùp thí khoù nghó baøn. Toâi raát hoan hyû taùn thaùn coâng ñöùc phaùp thí trong vieäc hoaøn taát moät taùc phaåm toân giaùo vaø vaên hoùa hieám hoi naøy. Nhöõng taäp saùch naøy coøn laø söï ñoùng goùp quyù baùu trong vieäc truyeàn baù Chaùnh Phaùp. Toâi cuõng muoán nhaân ñaây chaân thaønh ca ngôïi tinh thaàn vò tha cuûa ñaïo höõu Thieän Phuùc, ñaõ vì söï an laïc vaø haïnh phuùc voâ bieân cuûa chuùng sanh maø boû ra nhieàu thì giôø vaø coá gaéng

khoâng meät moûi ñeå hoaøn thaønh taùc phaåm “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” naày. Hoâm nay nhaân muøa Phaät Ñaûn Phaät lòch 2559 taây lòch 2015, toâi raát hoan hyû giôùi thieäu taùc phaåm “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” do ñaïo höõu Thieän Phuùc bieân soaïn ñeán vôùi taát caû chö Taêng Ni vaø Phaät töû cuøng ñoäc giaû boán phöông. Ñaây chaúng nhöõng laø moät moùn aên tinh thaàn raát quyù baùu vaø thaät caàn thieát chaúng nhöõng cho chö Taêng Ni trong caùc töï vieän maø coøn cho taát caû moïi ngöôøi. Hy voïng moïi ngöôøi ñeàu coù trong tay boä “Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo” vaø söû duïng noù nhö Kim Chæ Nam trôï giuùp mình tieán saâu hôn trong vieäc tu taäp haàu coù ñöôïc cuoäc soáng an laïc vaø haïnh phuùc ngay trong luùc naøy. Thaät vaäy, moät khi chuùng ta hieåu ñöôïc coát loûi cuûa Phaät Phaùp, ñaëc bieät laø yù nghóa vaø phöông phaùp haønh Thieàn, chuùng ta coù theå aùp duïng chuùng trong ñôøi soáng nhaèm caûi thieän thaân taâm vaø cuoái cuøng ñaït ñeán Ñaïo Quaû.

Caån Buùt Sa-moân Thích Chôn Thaønh

INTRODUCTION Mr. Ngoc Tran, his Buddha Name Thien Phuc, is not only a Buddhist scholar, but he is also a devout practitioner who always tries his best to cultivate to achieve enlightenment and emancipation. He has an extensive knowledge of Buddhism. Thien Phuc is also the author of Vietnamese-English Buddhist Dictionary, English-Vietnamese Buddhist Dictionary, the Basic Buddhist Doctrines, and ten volumes of Buddhism in Daily Life. These books help Buddhists understand the application of Buddhist theory in their daily activities. After reading these volumes, I sincerely commend Thien Phuc, who has spent more than two decades studying and composing these books, regardless of his busy and hurried life in the United States. Today, Mr. Thien Phuc Ngoc Tran brought me a draft of his work called “Dictionary of Zen & Buddhist Terms” which comprises of nine volumes, and asked me to write an introduction for this work. The work is written in Vietnamese and English and is very easy to understand. After reading the draft of “Dictionary of Zen & Buddhist Terms”, I found that this work with almost 7,000 large-sized pages were written about all Zen terms, the Buddha’s and Patriarches’ teachings on methods of resettlement of mind, as well as actions from Ancient Zen Masters from China, Korea, Japan, and Vietnam. Even though Zen Masters say that Zen practitioners do not depend on written words to teach or grasp the Zen teachings because reading and intepreting the Buddhist scriptures will not lead to enlightenment, but Zen practitioners should never forget the fact that scriptures always play one of the most important roles in cultivation: the scriptures are like a road map - while the map can show you where you would like to go and even set out the quickest route, you still must travel the road for yourself. And not depending on written words requires that practitioners learn through practice and experience. In short, even though Zen Buddhism places great emphasis on practices, a practitioner must perform to gain proper insight into Zen teachings, but written guidelines are still necessary for any Zen beginners. It should be noted that official introduction of Zen to China in around 520 is attributed to Bodhidharma, though it came earlier, and its extension to T’ien-T’ai. But by the second century, Tongkin (North

Vietnam) already had several famous monks, especially Sanghapala. It is believed that among the three ancient Buddhist centers in East Asia, Lo-Yang, Peng-Ch'eng, and Luy-Lau, Luy Lau center in Giao Chi (Tongkin) was then the first to be founded under the Han Dynasty, around the early first century A.D. Luy Lau at that time was the capital of Giao Chi, which was then a Chinese colony, was on the main trade route between India and China, so before landing in China, most pioneer Indian monks landed in Tongkin. Therefore, Luy Lau became a favorable and prosperous resort for Indian pioneer missionaries to stay and preach the Buddha's Teachings before continuing their journey to the North. And therefore, the Order Buddhism of Luy Lau was founded even before the ones in Lo-Yang and Peng-Ch'eng. According to the document recorded in an Anthology of the Most Talented Figures in Ch'an Park, our most ancient Buddhist literary collection, Master K'ang Seng Hui, a monk of Sogdian origin, was the first Buddhist Master at Luy Lau Center. He was born in Tongkin, where he was received into the Order of monks afterwards. He became the most famous monk who translated a large number of Buddhist Canonical books into Chinese and later he visited Nan-King, where he built the first temple and preached the Dharma. At that time, Luy Lau had more than 20 temples and 500 monks. Hjiang-Jing-Hui was the first Vietnamese Zen master; however, Vietnamese Zen sects only developed at the time of Zen master Vinitaruci in the sixth century. As a matter of fact, Vietnamese Zen Buddhism had not developed until 580 when Vinitaruci, an Indian monk, a disciple of the Third Patriarch Seng-Ts'an, long before its split into northern and southern schools. The first lineage of Vietnamese Zen Masters ended with the death of its twenty-eighth patriarch in 1216, however, its influence continued to be prominent in the north (see Tyø Ni Ña Löu Chi). The second Zen lineage in

Vietnam was initiated in the end of the eighth century by the Chinese monk named Wu-Yun-T'ung, a disciple of Pai-Zhang. This lineage of Zen Masters also died out in the thirteenth century, though the school itself survives. Although the first two lineages of Zen did not survive as lineages, they did lay the solid foundations for future Vietnamese Buddhism. In 1069, the Ly dynasty's campaign of southward expansion against Champa reached its farthest extent, the seventeenth parallel. In the course of this campaign, a very significant prisoner of war was brought to Thang Long Capital from captured Champa territory. This prisoner was the Chinese monk Ts'ao-Tang. With the strong support of king Lyù Thaùnh Toân (1054-1072), Ts'ao-Tang established the Ts'ao-Tang Zen lineage in the eleventh century. Later, Truùc Laâm Zen sect was founded by the first patriarch Traàn Nhaân Toâng in the end of the thirteenth century. While in the twelfth century, the tradition of Lin-Chi school was brought from China by Zen master Eisai Zenji (1141-1215); and in the first half of the 13th century, the tradition of Soto school was brought to Japan from China by the Japanese master Dogen Zenji (1200-1253). In Vietnam, until the 17th century, a number of Chinese monks came to Vietnam and founded such Ch'an Sects as the Lin-Chi Sect and the T'ao Tung Sect. They were warmlly received by both Trinh Lords in the North and Nguyen Lords in the South. The Ch'an Sect of Truc Lam was also restored. All these show us

that Zen has become a part of our life and our Vietnamese culture for almost two thousand years. It is to say, when talking about a peaceful life in Buddhism, people think right away of meditation. I totally agree with Thien Phuc about the subject of “Dictionary of Zen & Buddhist Terms” for the purpose of any Buddhist practitioner is “Enlightenment and Emancipation” and the purpose of Zen is also the same, also reaching the state of mind that is without sorrow or without worry. In other words, Zen means something that does not disturb the body and mind. Zen practitioners practice zen in order to obtain the most peaceful state of mind in daily life. Thien Phuc has given the most earnest consideration as to what to include in this series, as it would be easy to stray into the almost unlimited field of sayings and doings of the many Chinese, Japanese and Vietnamese Zen Masters and Teachers. In order to be able to do this, Thien Phuc has tried to make each term in the “Dictionary of Zen & Buddhist Terms” a step that helps us to approach the enlightenment and emancipation that the Buddha mentioned twenty six hundred years ago. I think whoever has the opportunity to make a reference to the “Dictionary of Zen & Buddhist Terms” and dilifently practice will achieve the most peaceful states of mind. With the spirit of broad Dharma offering, Mr. Thien Phuc Ngoc Tran hopes that he has presented the Zen ideas clearly and sufficient history and biography to give a pretty clear picture of the growth of Zen in China, Japan and Vietnam. After reading these volumes, I sincerely thank Mr. Thien Phuc Ngoc Tran, who has sacrificed so much time and efforts in his busy life in the United States in order to be able to complete this work and contribute to our unlimited happiness and peace for all of us. This work is the unthinkable merit of giving of the Buddhadharma. I am very please to praise the author’s merits for his accomplishment of this rare religious and cultural work. These books are also a genuine contribution to the propagation of the Dharma. I also want to take this opportunity to send my appreciation to Mr. Thien Phuc Ngoc Tran for his altruism. For the sake of all beings’ unlimited happiness and peace, he has spent so much time and untiring efforts to complete this work. By the commemoration festival of the Vesak (Buddha’s Birth Day) in the year of 2559 (2015), I am glad to introduce this great work to all Monks, Nuns, lay-people and all other readers. This is precious spiritual nourishment not only for Monks and Nuns in temples but also for everybody. With the hope that each and everyone of you will possess and to utilize the “Dictionary of Zen & Buddhist Terms” as a guide to aid in your deeper study of Buddha-Dharma so that we can all have peaceful and happy lives at the present moment. In fact, when we understand the core meanings of the Buddhadharma, especially the exact meanings and methods of Zen practices, we can put them into practice in our life to improve our body and mind and, eventually to attain the Way. Respectfully Most Ven. Thich Chon Thanh

LÔØI TÖÏA Ñaây khoâng phaûi laø boä Töi Ñieån Anh-Vieät Vieät-Anh bình thöôøng, ñaây cuõng khoâng phaûi laø Toaøn Taäp Thuaät Ngöõ Thieàn. Ñaây chæ laø moät boä saùch nhoû goàm nhöõng töø ngöõ Thieàn vaø Phaät giaùo caên baûn, hay nhöõng töø thöôøng hay gaëp trong nhöõng baøi thuyeát giaûng veà Thieàn, vôùi hy voïng giuùp nhöõng Phaät töû vaø haønh giaû tu Thieàn naøo mong muoán tìm hieåu theâm veà

nhöõng baøi giaûng veà Thieàn baèng Anh ngöõ. Ñöùc Phaät ñaõ baét ñaàu thuyeát giaûng Phaät phaùp 26 theá kyû veà tröôùc maø giaùo lyù thaät laø thaäm thaâm raát khoù cho baát cöù ai trong chuùng ta thaáu trieät, duø baèng chính ngoân ngöõ cuûa chuùng ta. Ngoaøi ra, khoâng coù töø ngöõ töông ñöông Vieät hay Anh naøo coù theå loät traàn ñöôïc heát yù nghóa cuûa nhieàu töø ngöõ Phaïn Pali vaø Sanskrit. Laïi caøng khoù hôn cho ngöôøi Vieät chuùng ta traùnh nhöõng dieãn dòch sai laàm khi chuùng ta ñoïc nhöõng kinh ñieån ñöôïc Vieät dòch töø nhöõng kinh ñieån Ñaïi thöøa cuûa Trung quoác. Trong boä saùch naøy toâi ñaõ maïo muoäi boû taát caû nhöõng daáu cuûa chöõ Hoa vaø Sanskrit cuõng nhö Pali ñöôïc vieát theo maãu töï La Tinh vì toâi thieát nghó chuùng chæ laøm cho nhöõng ñoäc giaû thoâng thöôøng boái roái theâm maø thoâi. Rieâng ñoái vôùi caùc baäc hoïc giaû uyeân thaâm chöõ Hoa vaø chöõ Baéc Phaïn cuõng nhö Nam Phaïn, thì nhöõng daáu naøy thaät söï khoâng caàn thieát, vì hoï seõ nhaän ra ñöôïc ngay nguyeân ngöõ chöõ Hoa vaø chöõ Phaïn. Theo truyeàn thoáng Thieàn, ngöôøi ta noùi giaùo thuyeát Thieàn ñaõ coù töø thôøi ñöùc Phaät lòch söû Thích Ca Maâu Ni, ngöôøi ñaõ truyeàn laïi khoâng baèng ngoân ngöõ cho moät trong nhöõng ngöôøi ñeä töû taøi gioûi cuûa Ngaøi laø Ma Ha Ca Dieáp. Truyeàn thoáng naøy ñeà caäp ñeán teân cuûa hai möôi taùm vò Toå AÁn Ñoä, nhöõng ngöôøi ñaõ truyeàn laïi giaùo phaùp Thieàn baét ñaàu töø thôøi ñöùc Phaät vaø Ñaïi Ca Dieáp, roài keát thuùc taïi AÁn Ñoä vôùi toå Boà Ñeà Ñaït Ma. Vaøo theá kyû thöù naêm, Boà Ñeà Ñaït Ma du haønh sang Trung Hoa, nôi oâng ñaõ coù nhöõng ñeä töû ngöôøi Hoa. Trong soá nhöõng ngöôøi naøy, ngöôøi ta noùi ngaøi ñaõ choïn Hueä Khaû laø ngöôøi keá thöøa chính thöùc cuûa mình. Sau ñoù truyeàn thoáng naøy theo ñoù maø phaùt trieån qua saùu doøng truyeàn thöøa cuûa caùc Toå sö Trung Hoa, keát thuùc vôùi Luïc Toå Hueä Naêng. Chính vì vaäy chuùng ta coù theå caû quyeát raèng taát caû nhöõng hình thöùc cuûa Thieàn Phaät giaùo coøn toàn taïi ñeán ngaøy nay ñeàu coù nguoàn goác töø Luïc Toå, Boà Ñeà Ñaït Ma, vaø ñöùc Phaät lòch söû Thích Ca Maâu Ni. Rieâng ñoái vôùi ngöôøi Vieät Nam, nhö quyù vò ñaõ bieát, giaùo lyù vaø truyeàn thoáng Phaät giaùo ñaõ aên saâu vaøo xaõ hoäi Vieät Nam chuùng ta töø 20 theá kyû nay, vaø ña phaàn ngöôøi Vieät chuùng ta trong quoác noäi cuõng nhö taïi haûi ngoaïi ñeàu tröïc tieáp hay giaùn tieáp thöïc haønh Thieàn Phaät giaùo. Thaät tình maø noùi, ngaøy nay Phaät töû hay khoâng Phaät töû ñeàu ñang tìm toøi hoïc hoûi giaùo lyù naày nhöõng mong môû mang vaø caûi thieän cuoäc soáng cho chính mình. Nhöõng ai nhieät thaønh nghieân cöùu Thieàn thöôøng thaáy raèng sau khi caùi quyeán ruõ ban ñaàu cuûa noù moøn moûi, nhöõng böôùc keá tieáp ñoøi hoûi phaûi theo ñuoåi noù moät caùch ñuùng ñaén ñaõ trôû thaønh chaùn naûn vaø khoâng coù keát quaû. Caùi kinh nghieäm ngoä Thieàn quaû thaät laø tuyeät vôøi, nhöng vaán ñeà thieát yeáu ôû ñaây laø laøm sao ngöôøi ta coù theå theå nhaäp vaøo kinh nghieäm naøy? Phaûi thaønh thaät maø noùi raèng vaán ñeà naém baét ñöôïc caùi ngoä Thieàn tuyeät dieäu naøy maõi cho ñeán ngaøy nay vaãn coøn laø moät aån soá chöa giaûi ñaùp ñöôïc cho nhieàu ngöôøi haâm moä Thieàn treân theá giôùi. Coù phaûi vì lyù do ña soá hoï chöa ñaït ñeán möùc chín chaén trong vieäc nghieân cöùu ñeå coù theå thöïc söï tu taäp Thieàn hay khoâng? Raát coù theå laø nhö vaäy, vì ña soá haønh giaû

muoán tu thieàn thöôøng nghe ñaâu ñoù caùi caâu 'giaùo phaùp naøy baát laäp vaên töï'. Ñaây quaû laø moät loái suy nghó sai laàm veà Thieàn. Ñoàng yù tu taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät trieát hoïc, maø laø moä t kinh nghieäm tröïc tieáp maø ngöôøi ta phaûi thaâm nhaäp baèng caû con ngöôøi mình, nghóa laø baèng taát caû thaân vaø taâm mình. Trong Phaät giaùo moät ngöôøi phaûi traûi qua vieäc tu taäp coù nghóa laø moät ngöôøi 'höõu hoïc'. Haønh giaû tu thieàn neân luoân nhôù raèng phaøm phu, neáu khoâng hoïc thì khoâng bieát ñaâu laø ñuùng ñaâu laø sai ñeå tu taäp. Vì theá, neáu khoâng hoïc theo lôøi chæ daãn cuûa caùc Thieàn sö ñaõ ñaït ñaïo, khoâng suy nghieäm veà nhöõng kinh nghieäm veà cuoäc ñôøi tu haønh cuûa hoï vôùi ñaày nhöõng töôøng thuaät veà kinh nghieäm maø hoï thöïc söï ñaït ñöôïc trong suoát nhöõng cuoäc tranh ñaáu trong Thieàn cuûa hoï, quaû thaät laø khoâng theå naøo tu taäp Thieàn ñuùng caùch ñöôïc. Caùc phaùp ngöõ vaø töï

truyeän cuûa nhöõng thieàn sö ñaõ chöùng toû, trong suoát nhöõng theá kyû ñaõ qua, laø nhöõng taøi lieäu voâ giaù cho ngöôøi hoïc Thieàn, vaø nhöõng taøi lieäu ñoù ñaõ ñöôïc chaáp nhaän vaø quí troïng bôûi taát caû nhöõng ngöôøi tìm kieám Thieàn khaép nôi treân theá giôùi nhö laø caùc höôùng ñaïo vaø baïn löõ voâ song treân cuoäc haønh trình tieán ñeán giaùc ngoä. Vôùi hy voïng giuùp taêng tieán kieán thöùc veà Thieàn vaø giuùp cho nhöõng ai vaãn haèng tìm kieám nhöõng lôøi chæ daãn veà Thieàn ñeå cho vieäc coâng phu tu taäp Thieàn ñöôïc deã daøng hôn, toâi maïo muoäi bieân soaïn boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Phaät Giaùo nhoû nhoi naøy. Nhöõng taäp saùch naøy khoâng nhöõng chæ bao goàm nhöõng thuaät ngöõ, maø coøn coù moät soá caâu chuyeän veà cuoäc ñôøi cuûa caùc thieàn sö vaø phaùp ngöõ cuûa hoï. Hy voïng raèng töø noäi dung cuûa nhöõng taøi lieäu naøy chuùng ta coù theå coù ñöôïc moät hình aûnh veà ñôøi soáng vaø haønh traïng cuûa caùc thieàn sö, nhôø vaäy maø chuùng ta coù theå hieåu roõ hôn Thieàn ñaõ ñöôïc thöïc söï tu taäp nhö theá naøo. Vì khoâng ai coù ñuû tö caùch hôn chính nhöõng baäc thieàn sö ñaõ ñaéc phaùp naøy ñeå ñoái trò vôùi vaán ñeà tu taäp Thieàn. Do vaäy, theo thieån yù, tu taäp theo göông haïnh vaø nhöõng lôøi chæ daïy cuûa nhöõng thieàn sö ñaõ ñaéc phaùp trong quaù khöù laø phöông caùch ñuùng ñaén vaø an toaøn nhaát ñeå tu taäp Thieàn. Vì nhöõng lyù do ñoù, cho ñeán khi naøo coù ñöôïc moät boä Töø Ñieån Thuaät Ngöõ Thieàn hoaøn chænh, toâi ñaõ maïo muoäi bieân soaïn nhöõng töø ngöõ thöôøng duøng cuûa Thieàn Phaät giaùo cuõng nhö nhöõng töø ngöõ lieân heä vôùi Thieàn Phaät giaùo trong suoát hôn hai möôi laêm naêm qua. Ñoàng yù laø coù raát nhieàu loãi laàm vaø sai soùt trong nhöõng taäp saùch nhoû naày vaø coøn laâu laém nhöõng quyeån saùch naày môùi ñöôïc xem laø hoaøn chænh, tuy nhieân, vôùi öôùc mong chia xeû chaân lyù, chuùng toâi ñaõ khoâng ngaàn ngaïi cho xuaát baûn vaø truyeàn baù nhöõng quyeån saùch naày ñeán tay moïi ngöôøi. Hôn nöõa, chính Ñöùc Töø Phuï ñaõ töøng daïy: “Trong phaùp Boá Thí, boá thí Phaùp hay boá thí moùn quaø chaân lyù

Phaät phaùp laø caùch cuùng döôøng cao tuyeät nhöùt treân ñôøi naày." Moät laàn nöõa, Hy voïng nhöõng quyeån saùch nhoû naày seõ thaät söï giuùp ích cho nhöõng ai muoán tìm bieát theâm veà chaân lyù thöïc taùnh vaïn höõu. Nhö ñaõ noùi treân, ñaây khoâng phaûi laø moät tuyeät taùc hoaøn chænh, vì theá chuùng toâi chaân thaønh caûm taï söï chæ daïy cuûa chö hoïc giaû vaø caùc baäc cao minh. Toâi cuõng xin ñöôïc thaâm taï thaày boån sö laø Hoøa Thöôïng Thích Giaùc Nhieân, Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, chö Taêng Ni ñaõ töøng giuùp ñôû toâi trong tieán trình bieân soaïn taäp saùch naøy, cuõng nhö nhöõng ngöôøi trong gia ñình ñaõ trôï giuùp toâi raát nhieàu. Vaø treân heá t, taùc giaû xin tröôùc cung kính cuùng döôøng leân ngoâi Tam Baûo, sau thaønh kính hoài höôùng taát caû coâng ñöùc naày ñeán chuùng sanh muoân loaøi trong quaù khöù, hieän taïi vaø vò lai. Nhöõng mong ai naáy ñeàu thaáy ñöôïc söï lôïi laïc cuûa Phaät phaùp, ñeå moät ngaøy khoâng xa naøo ñoù, phaùp giôùi chuùng sanh ñoàng sanh veà coõi Nieát Baøn mieân vieãn.

Anaheim, California Thieän Phuùc

PREFACE This work is not an ordinary English-Vietnamese or Vietnamese-English Dictionary, nor is this a Total Zen and Buddhist Terminology. This is only a small work that compiles of some basic Zen and Buddhist terms, and related terms that are often seen in Zen and Buddhist texts in English with the hope to help Vietnamese Buddhists and Zen practitioners understand more Zen teachings and Buddhist essays written in English or Buddhist Three Baskets translated into English from either Pali or Sanscrit. Buddha teachings taught by the Buddha 26 centuries ago were so deep and so broad that it's difficult for any one to understand thoroughly, even in their own languages. Beside, there are no absolute English or Vietnamese equivalents for numerous Pali and Sanskrit words. It's even more difficult for Vietnamese people who have tried to read Vietnamese texts partly translated from the Chinese Mahayana without making a fallacious interpretation. In this work, all the diacritical marks in Romanized Chinese, Sanskrit and Pali words have been left out, since, in my poor opinion, they would only be causing more confusing to the general readers. For Chinese, Sanskrit, and Pali scholars, these marks may not be necessary for they will at once recognize the original characters. According to Zen tradition, the teachings of Zen are said to date back to the historical Buddha, Sakyamuni, who wordlessly transmitted them to Mahakasyapa, one of his most talented disciples. The tradition names a series of twenty-eight Indian Patriarchs who passed the teachings on, beginning with the historical Buddha and Mahakasyapa, then culminating in India with Patriarch Bodhidharma. In the fifth century, Bodhidharma traveled to China, where he took on Chinese disciples. From among them, Bodhidharma is said to have selected Hui-k'o to be his official successor. The tradition then traces its lineage through six generations of Chinese Patriarchs, concluding with Sixth Patriarch Hui-neng. Therefore, we can be determined that all forms of Zen Buddhism existing today trace their origins back to the Sixth Patriarch, Bodhidharma, and the historical Buddha, Sakyamuni. Especially for Vietnamese people, as you know, Buddhist teaching and tradition have deeply rooted in Vietnamese society for at least 20 centuries, and the majority of Vietnamese, in the

country or abroad, directly or indirectly practice Buddha teachings. Truly speaking, nowadays Buddhist or Non-Buddhist are searching for Buddhist text books with the hope of expanding their knowledge and improving their life. Those who take up the study of Zen Buddhism enthusiastically often discover, after initial fascination has worn off, that the consecutive steps required for its serious pursuit turn out to be disappointing and fruitless. The experience of enlightenment is indeed wonderful, but the crucial question here is, how can one get into it? Trully speaking, to this very day the problem of catching this wonderful enlightenment remains an unknown matter for most of the Zen enthusiasts in the world. Is this because most of them have not yet come to a point of maturity in their studies at which they can actually practice Zen? May be very so, because most of people who want to practice Zen often hear this phrase 'this teaching does not establish words and letters'. This is really a mistaken way of thinking about Zen. It is agreeable that the practice of religion through the mystic trance. Zen practice is not a subject that uninitiated scholars can deal with competently through intellection or formal pedantry. And it is also agreeable that only those who have had the self-experience can discuss this topic with authoritative intimacy. Since Zen is not, in its essence, a philosophy but a direct experience that one must enter into with one's whole being, it is to say with both one's body and mind. In Buddhism those who still undergo religious exercises means those are still learning. Zen practitioners should always remember that for ordinary men, if they do not learn, will never know what is right and wrong for their cultivation. Therefore, it would be impossible to practice correct methods of Zen if one would not learn to follow the advice of the accomplished Zen Masters, not to reflect on their life-stories; stories that abound with accounts of the actual experience gained during their struggles in Zen. The discourses and autobiographies of these Masters have proved, in past centuries, to be invaluable documents for Zen

students, and they are accepted and cherished by all Zen seekers from all over the world as infallible guides and companions on the journey towards Enlightenment. In the hope of helping beginning Zen practitioners further an understanding of Zen and making things easier for them to search for practical instructions from the past Zen Masters, I venture to compose this little Dictionary of Zen and Buddhist Terms. These volumes not only include Zen and Buddhist terms, but they also include a number of short stories of lives of the past Zen Masters and their teachings. In the hope that from these documents we may obtain a picture of the lives and works of the Zen Masters, thus getting a clearer idea of how Zen work is actually done. For none is better qualified than these accomplished Masters to deal with the subject of Zen practice. Therefore, in my poor opinion, to follow the past Zen masters' examples and instructions is the best and safest way to practice Zen. For these reasons, until an adequate and complete Dictionary of Zen and Buddhist Terms is in existence, I have temerariously tried to compile some most useful Zen and Buddhist terms, and related terms which I have collected from reading Zen and Buddhist texts in English during the last twenty- five years. I agree that there are surely a lot of deficiencies and errors

in these booklets and I am far from considering this attempt as final and perfect; however, with a wish of sharing the gift of truth, I am not reluctant to publish and spread these booklets to everyone. Besides, the Buddha taught: “Among Dana, the Dharma Dana or the gift of truth of Buddha’s teachings is the highest of all donations on earth.” Once again, I hope that these booklets are really helpful for those who want to know more about the truth of all nature and universe. As I mentioned above, this is not a completely perfect work, so I would very much appreciate and open for any comments and suggestions from the learned as well as from our elderly. I wish to express my deep gratitude to my original teacher, Most Venerable Thich Giac Nhieân, President of the International Sangha Bhikshu Buddhist Association. I also wish to appreciate all monks and nuns, as well as everybody in my family who have been helping me a lot in the process of composing this work. And above all, the author would like first to respectfully offer this work to the Triratna, and secondly to demit the good produced by composing these books to all other sentient beings, universally, past, present and future. Hoping everyone can see the real benefit of the Buddha’s teachings, and hoping that some day every sentient being will be able to enter the Eternal Nirvana.

Anaheim, California Thieän Phuùc

CAÛM TAÏ Tröôùc nhaát, taùc giaû xin chaân thaønh caûm taï Hoøa Thöôïng Thích Giaùc Nhieân ñaõ khuyeán khích taùc giaû töø nhöõng ngaøy ñaàu khoù khaên cuûa coâng vieäc bieân soaïn. Hoøa Thöôïng ñaõ cung caáp Anh Taïng cuõng nhö nhöõng saùch giaùo lyù Phaät giaùo khaùc. Ngoaøi ra, Ngaøi coøn daønh nhieàu thì giôø quí baùu coi laïi baûn thaûo vaø giaûng nghóa nhöõng töø ngöõ khoù hieåu. Keá thöù, taùc giaû cuõng xin chaân thaønh caûm taï Hoøa Thöôïng Tieán Só Thích Quaûng Lieân, Thieàn sö Thích Thanh Töø, Hoøa Thöôïng Thích Taâm Chaâu, Hoøa Thöôïng Thích Chôn Thaønh, Hoøa Thöôïng Thích Giaùc Löôïng, Hoøa Thöôïng Thích Nguyeân Ñaït, Hoøa Thöôïng Thích Giaùc Toaøn, Hoøa Thöôïng Thích Giaùc Tueä, Hoøa Thöôïng Thích Giaùc Ngoä, Hoøa Thöôïng Thích Taâm Vaân, Hoøa Thöôïng Thích Chaân Toân, Hoøa Thöôïng Thích Giaùc Só, Hoøa Thöôïng Thích Phaùp Taùnh, Hoøa Thöôïng Thích Thích Quaûng Thanh, Thöôïng Toïa G.S. Thích Chôn Minh ñaõ khuyeán taán trong nhöõng luùc khoù khaên, Thöôïng Toïa Thích Minh Maãn, Thích Nguyeân Trí, Thích Minh Ñaït, Thích Voâ Ñaït, Thích Taâm Thaønh, Thích Haûi Tín, chö Ñaïi Ñöùc Thích Minh AÅn, Thích Minh Ñònh, Thích Minh Thoâng, Thích Minh Nhaân, Thích Minh Nghò, caùc Sö Coâ Thích Nöõ Dung Lieân, Thích Nöõ Maãn Lieân, Thích Nöõ Phuïng Lieân, Thích Nöõ Taùnh Lieân, Thích Nöõ Hieån Lieân, Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, Thích Nöõ Tònh Hieàn, Thích Nöõ Dieä u Minh, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Chaân Thieàn, Thích Nöõ Vieät Lieân vaø Thích Nöõ Nhö Haïnh ñaõ khuyeán khích taùc giaû vöôït qua nhöõng khoù khaên trôû ngaïi. Moät soá ñaõ khoâng ngaïi thì giôø quí baùu duyeät ñoïc phaàn Vieät ngöõ nhö Giaùo Sö Löu Khoân, Giaùo Sö Nghieâm Phuù Phaùt, Giaùo Sö Andrew J. Williams, Sonia Brousseau, Giaùo Sö Ñaøo Khaùnh Thoï, Giaùo Sö Voõ thò Ngoïc Dung, Sheila Tröông, Nguyeãn thò Kim Ngaân, Nguyeãn Minh Laân, Nguyeãn thò Ngoïc Vaân, Maät

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Anaheim, California Thieän Phuùc

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Anaheim, California Thieän Phuùc

Note on Language and Abbreviations (A) Languages: (B) Abreviations

Chi : Chinese A.D. : Anno Domini
Jap : Japanese (sau Taây Lòch)
Kor : Korean B.C. : Before Christ
P : Pali (tröôùc Taây Lòch)
Skt : Sanskrit i.e. : For example
Tib : Tibetan e.g. : For example
Viet: Vietnamese a : Adjective
n : Noun
n.pl : Noun Plural
v : Verb

Words or Phrases that are used interchangeably Nhaân = Nhôn (nghóa laø ngöôøi) Nhaát = Nhöùt (nghóa laø moät) Naày= Naøy Nhaät = Nhöït (nghóa laø ngaøy) Dharma (skt)=Dhamma (p) Yeát = Kieát Karma (skt)=Kamma (p) Xaûy = Xaåy Sutra (skt)=Sutta (p)

Note To Our Readers Lôøi ghi chuù ñeán chö ñoäc giaû This booklet is a collection of Zen and Buddhist-related terms, and terms that are often seen in Buddhist Zen texts, written in both Vietnamese and English. Like I said in the Preface, this is not a Total and Complete Dictionary of Zen and Buddhist Terms; however, with a wish of share, I hope that all of you will find this a useful and helpful booklet for you to broaden knowledge on Zen Buddhism— Quyeån saùch nhoû naày chæ laø moät taäp hôïp caùc töø ngöõ Thieàn vaø caùc töø ngöõ coù lieân quan ñeán Phaät giaùo, vaø caùc töø ngöõ thöôøng ñöôïc tìm thaáy trong caùc saùch baùo veà Thieàn ñöôïc vieát baèng caû tieáng Vieät laãn tieáng Anh. Nhö treân ñaõ noùi, ñaây khoâng phaûi laø boä töø ñieån hoaøn haûo; tuy nhieân, vôùi taâm nguyeän seû chia, toâi mong raèng quí vò seõ tìm thaáy nôi boä saùch naày nhöõng ñieàu boå ích cho vieäc môû roäng kieán thöùc veà Thieàn trong Phaät giaùo cuûa mình.

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About The Author Thieän Phuùc Traàn Ngoïc was born in 1949 in Vónh Long Province, a small town about 136 kilometers southwest of Saigon. AKA Ngoïc-Em Traàn. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honarable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that Buddhism has been an important part of the cultural heritage, not only of Vietnam, but also of Southeast Asian countries and most parts of Asia. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Zen and Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to Most Venerable Thích Giaùc Nhieân and was encouraged by the Most Venerable to start his work on The Basic Buddhist Terms, which later turned out to be a set of dictionary of six volumes. With the encouragement from Most Venerable Thích Giaùc Nhieân, he continued to composed a Dictionary of Zen and Buddhist Terms in 1986 and completed

the first draft in 2014. He is also the author of a series of books written in Vietnamese and English, titled "English-Vietnamese Buddhist Dictionary," 10 volumes, "Basic Buddhist Doctrines," 8 volumes, "The Sorrowless Flowers," 3 volumes, "Zen in Life," one volume, “Buddhism in Life,” ten volumes, “Buddhism, a religion of Peace, Joy, and Mindfulness,” and “Intimate Sharings with Parents and Children.” Books will be published in a near future: 1) Zen in Buddhism, 2) Famous Zen Virtues in Vietnamese and English.

Ca Ca Na: Gagana (skt)—Baàu trôøi hay khoâng trung—The firmament—Space. C Ca Chaù: Kaca (skt)—Pha leâ—Crystal—Glass. Ca Chieân Dieân: See Ca Chieân Dieân Töû. Ca: 1) Anh trai: Elder brother; 2) Baûn nhaïc: A Ca Chieân Dieân Töû: Katyayana, Katyayaniputra song; 3) Ca haùt: To sing. or Mahakatyayana, or Mahakatyayaniputra (skt). Ca Boá Ñöùc Ca: Kapotaka (skt)—Chim boà caâu—A 1) Vaên Söùc Toân Giaû: Moät trong möôøi ñaïi ñeä töû dove—Pigeon. cuûa Ñöùc Phaät—One of the ten noted disciples Ca Boá Ñöùc Ca Giaø Lam: Kapotaka-samgharama of Sakyamuni. (skt)—Teân cuûa moät töï vieän noåi tieáng trong vuøng 2) Boä Luaän Vi Dieäu Phaùp ñöôïc ngöôøi ta gaùn cho Kashmir, phía nam xöù Ma Kieät Ñaø, trung AÁn Ñoä. oâng laø taùc giaû, kyø thaät boä luaän naày ñöôïc vieát Chuøa Ca Boá Ñöùc Ca (thôøi nhaø Ñöôøng goïi laø chuøa bôûi moät ngöôøi cuøng teân, nhöng sanh sau oâng chim Boà Caâu). Chuøa ñöôïc mang teân naày laø vì töø 300 ñeán 500 naêm—The foundation work of trong moät thôøi xa xöa, Ñöùc Phaät töøng thuyeát phaùp the Abhidharma philosophy (Abhidharma- cho ñaïi chuùng trong moät khu röøng. Khi Ñöùc Phaät jnana-prasthana-sastra) has been attributed to ñang thuyeát phaùp, coù ngöôøi thôï saên giaêng baãy baét him, but it is by an author of the same name chim trong khu röøng, nhöng suoát ngaøy chaúng ñöôïc 300 to 500 years later. con naøo. Anh ta beøn tôùi choã Phaät, noùi to raèng: Ca Chieân Laân Ñaø: Kacilindika (skt)— “Hoâm nay Nhö Lai thuyeát phaùp ôû ñaây, laøm toâi Kacalindikaka (skt)—Ca Giaø Laân Ñòa Ñieåu—See khoâng baãy ñöôïc con chim naøo, vôï con toâi ñeán cheá t Ca Giaø Laân Ñòa. ñoùi maát.” Phaät baûo anh ta haõy ñoát löûa leân roài Ngaøi Ca Da: Kaya (skt)—Thaân—Body—Assemblage. seõ ban cho thöïc phaåm. Khi aáy Ñöùc Phaät lieàn thò Ca Di: Kasi (p & skt)—Old name of Benares— hieän laøm thaân chim boà caâu roài lao mình vaøo löûa ñeå Moät ñòa danh veà phía baéc cuûa Kosala, mang ñòa laøm thöïc phaåm cho ngöôøi thôï saên vaø vôï con anh ta. danh nhö vaäy vì coù nhieàu loaïi truùc toát ñöôïc duøng Laàn sau anh laïi ñeán choã Ñöùc Phaät ñang thuyeát laøm teân—A place said to be so called because its phaùp, ñöùng nghe Phaät giaûng vaø thaáy hoái haän, töø ñoù bamboos were good for arrows, north of Kosala— phaùt taâm xuaát gia tu haønh giaùc ngoä—Name of a See Benares. famous monastery said to be in Kashmir, south of Ca Di Ni: Kamini (skt)—Teân cuûa moät trong thaäp Magadha, central India. A monastery of the nguõ quyû thöôøng naõo loaïn treû con—Name of one of Sarvastivadah school, so called because the fifty departed spirits (devils) who always disturb Buddha in a previous incarnation is said to have children. changed himself into a pigeon and to have thrown Ca Dieáp: Kasyapa (skt)—Ca Nhieáp—Ca Dieáp himself into the fire in order to provide food for a Ba—Ca Nhieáp

Ba—Theo Eitel trong Trung Anh hunter who was prevented from catching game Phaät Hoïc Töø Ñieån, Ma Ha Ca Dieáp laø moät vò Baø because of Buddha's teaching. When the hunter La Moân cuûa xöù Ma Kieät Ñaø, trôû thaønh moät trong learned of Buddha's power, he repented and nhöõng ñaïi ñeä töû cuûa Phaät Thích Ca. Sau khi Phaät asked the Buddha to allow him to join the order. nhaäp dieät, oâng ñaõ trôû thaønh tröôûng chuù ng Tyø Kheo, He later attained enlightenment. vaø trieäu taäp vaø chuû trì hoäi nghò kieát taäp kinh ñieån Ca Ca: Kaka or Kakala (skt)—Ca Ca Ca—Ca Ca ñaàu tieân, chöùc vò thöôïng toïa cuûa oâng coù töø ñaáy — La—Con quaï—A crow. According to Eitel in The Dictionary of Chinese- Ca Ca Baø CaTaàn Ñoà La: Kapinjala (skt)—Moät English Buddhist terms, Mahakasyapa, a brahman loaïi chim tró—A patridge or pheasant. of Magadha, who became one of the principal Ca Ca Ca: Kaka (skt)—See Ca Ca. disciples of sakyamuni, and after his death Ca Ca La: Kakala (skt)—See Ca Ca. became leader of the disciples, convoked and Ca Ca La Truøng: Kakala (skt)—Moät loaïi saâu ñen presided (directed) the first synod,whence his title (loaøi saâu caén cheát saâu meï)—A black insect or chairman (Arya-Sthavira) is derived. worm. Ca Dieáp Di: Kasyapiya (skt)—Ca Dieáp Duy—Ca Dieáp Tyø—Ca Dieáp Ba—Sau khi Ñöùc Phaät nhaäp

dieät, tröôøng phaùi Tieåu Thöøa Nguyeân Thuûy ñöôïc the flagpole in the front yard—See Ca Dieáp Saùt chia laøm naêm nhaùnh, tröôøng phaùi Ca Dieáp Di laø Can. moät, giaùo thuyeát caên baûn döïa vaøo boä Luaän Ca Ca Dieáp Ma Ñaèng: Kassapa-Matanga (p)— Dieáp Di—A school formed on a division of the Kasyapa-Matanga (skt)—Nhieáp Ma Ñaèng—Truùc Mahasanghikah into five schools a century after Nhieáp Ma Ñaèng—Moät vò sö ngöôøi mieàn Trung AÁn the Nirvana. Kasyapiya was one of which teaching Ñoä. Thôøi Haùn Minh Ñeá, vua sai moät phaùi ñoaøn based on the Kayapiya Sastra. sang AÁn Ñoä caàu phaùp ñaõ gaëp sö. Sö cuøng vôùi ngaøi Ca Dieáp Di Boä: Kasyapiya (skt)—Mahakasyapiya Truùc Phaùp Lan mang töôïng Phaät vaø kinh ñieån veà (skt)—The Kasyapiya school—Ca Dieáp Di hay Laïc Döông khoaûng naêm 67 sau Taây Lòch. Theo Giaûi Thoaùt Giôùi Kinh—Ca Dieáp Duy—Ca Dieáp truyeàn thoáng hoaèng hoùa, ñaây laø vò Taêng AÁn Ñoä Tyø—Ca Dieáp Ba—Kha Thi Bi Döõ—AÁm Quang ñaàu tieân cuøng vôùi Gobharana ñeán Trung quoác. Taïi Boä—Sau khi Ñöùc Phaät nhaäp dieät, tröôøng phaùi Tieåu ñaây hoï ñaõ cuøng dòch boä kinh Töù Thaäp Nhò Chöông Thöøa Nguyeân Thuûy ñöôïc chia laøm naêm nhaùnh, vaøo khoaûng naêm 67 sau Taây Lòch—The monk who tröôøng phaùi Ca Dieáp Di laø moät, giaùo thuyeát caên with Gobharana, of Central India, or baûn döïa vaøo boä Luaän Ca Dieáp Di. Boä phaùi naày Dharmaraksa, i.e. Chu-Fa-Lan, according to khaùc vôùi Nhaát Thieát Höõu Boä vaø Phaùp Taïng Boä ñoâi Buddhist statements, brought images and chuùt nhöng raát gaàn vôùi Thöôïng Toïa Boä, neân coøn scriptures to China with the commissioners sent by ñöôïc goïi laø Sthavariya. AÁm Quang Boä tin raèng quaù Ming-Ti, arriving in Lo-Yang in around 67 A.D. khöù ñaõ sinh quaû thì khoâng coøn toàn taïi nöõa, coøn quaù According to tradition the first official Indian khöù chöa sinh quaû thì tieáp tuïc toàn taïi; do ñoù, hoï monk, along with Gobharana, to arrive in China laøm rung chuyeån phaàn naøo ñòa vò cuûa

phaùi Höõu Boä around 67 A.D. They translated the Sutra of the voán cho raèng quaù khöù cuõng toàn taïi nhö hieän taïi Forty-Two Sections. vaäy. Ñoâi khi AÁm Quang Boä ñöôïc xem nhö laø Ca Dieáp Nhö Lai: Kasyapa-buddha (skt)— tröôøng phaùi thoûa hieäp giöõa Höõu Boä (Sarvastivadin) Kassapa-buddha (p)—Phaät Ca Dieáp laø vò Phaät thöù vaø Phaân Tích Boä (Vibhajyavadin). Phaùi naày cuõng ba trong naêm vò Phaät hieàn kieáp, laø vò Phaät thöù saùu ñoøi coù boä Tam Taïng cuûa rieâng hoï—A school trong baûy vò Phaät thôøi coå. Ñeå cho phuø hôïp vôùi formed on a division of the Mahasanghikah into quan ñieåm Thieàn 'giaùo ngoaïi bieät truyeàn', caùc söû five schools a century after the Nirvana. gia Thieàn ñaõ keùo daøi cuoäc truyeàn thöøa tröôùc caû Kasyapiya was one of which teaching based on thôøi ñöùc Phaät Thích Ca; vì theo truyeàn thuyeát löu the Kayapiya Sastra. The Mahakasyapiyas haønh trong soá nhöõng Phaät töû ngay töø luùc ban sô thì differed on minor poits from the Sarvastivadins ñaõ coù ít nhaát saùu vò coå Phaät tröôùc thôøi ñöùc Phaät and the Dharmaguptikas, and were closer to the Thích Ca Maâu Ni cuûa hieän kieáp; vaø moãi vò ñeàu coù Sthaviravadins. Hence, they are also called the löu laïi moät baøi keä phoù phaùp. Sau ñaây laø baøi keä cuûa Sthavariyas. The Mahakasyapiyas believed that ñöùc Phaät Ca Dieáp: the past which has borne fruit ceases to exist, but "Taùnh cuûa chuùng sanh toaøn thanh tònh that which has not yet ripened continues to exist, Xöa ñaõ khoâng sanh nay chaúng dieät thus partially modifying the position of the Chæ thaân taâm naøy môùi huyeãn sanh Sarvastivadins, for whom the past also exists like Trong huyeãn hoùa vaãn khoâng toäi phöôùc." the present. The Mahakasyapiyas are sometimes Kasyapa Buddha, the third of the five Buddhas of represented as having effected a compromise the present kalpa, the sixth of the seven ancient between the Sarvastivadins and the Buddhas. To be consistent with the view that Zen Vibhajyavadins, and also claim a tripitaka of their was a 'special transmission from the Buddha own. outside of his doctrinal teaching', Zen historians Ca Dieáp Duy Boä: Ca Dieáp Tyø—See Ca Dieáp Di have extended this transmission even beyond Boä. Sakyamuni; for, according to tradition prevalent Ca Dieáp Ñaûo Khöôùc Saùt Can: Ca Dieáp xoâ ngaõ already among primitive Buddhas, there were at caây coät côø tröôùc saân—Mahakasyapa pushes down least six Buddhas prior to the Buddha of the present kalpa who was the Muni of the Sakya; and

these several Buddhas had each to leave a gatha ñoà chuùng cuûa hoï. Sau baøi thuyeát giaûng veà “Löûa” of 'Dharma transmission'. The following is the cuûa Ñöùc Phaät, nhöõng vò taân Tyø Kheo naøy ñeàu ñaéc gatha from Kasyapa Buddha: quaû A La Haùn—All three are said to be disciples "Pure and immaculate is the nature of all of the Buddha (Uruvilva Kasyapa, Gaya Kasyapa, sentient beings; and Nadi Kasyapa). However, before becoming From the very beginning there is no birth, Buddhist followers they were ascetic fire no death; worshippers, each of them lived separately with a This body, this mind, a phantom creation it is; great assembly. According to the Buddhist And in phantom transformation; tradition, the Buddha first tamed the eldest There are neither sins nor merits." brother, Uruvella Kasyapa, in his fire chamber, Ca Dieáp Phaät: Kassapa-buddha (p)—See Ca and then his brothers, following his

example, Dieáp Nhö Lai. asked the Buddha for ordination together with Ca Dieáp Saùt Can: Caây coät côø cuûa Ca Dieáp, thí duï their followers. After the Buddha's expounding on thöù 22 cuûa Voâ Moân Quan. Moät hoâm ngaøi A Nan the "Discourse on Fire," all of the newly ordained hoûi ngaøi Ca Dieáp: "Ngoaøi boä y vaøng, Theá Toân coøn monks attained Arahantship. truyeàn gì cho ngaøi nöõa?" Ca Dieáp goïi: "A Nan!" A Ca Dieáp Tyø: Ca Dieáp Duy—See Ca Dieáp Di Boä. Nan traû lôøi: "Daï." Ca Dieáp noùi: "Haõy laät ngöôïc Ca Dieáp Tyø Boä: Kasyapiya (skt)— caây coät côø ngoaøi cöûa." Theo Voâ Moân Hueä Khai Mahakasyapiya (skt)—The Kasyapiya school—Ca trong Voâ Moân Quan, neáu ôû ñaây maø haï ñöôïc moät Dieáp Di hay Giaûi Thoaùt Giôùi Kinh—Ca Dieáp caâu chuyeån ngöõ cho xaùc thieát thì thaáy ñöôïc phaùp Duy—Ca Dieáp Tyø—See Ca Dieáp Di Boä. hoäi Linh Sôn nhö ñang coøn tieáp dieãn. Coøn neáu nhö Ca Ña Dieãn Ni Töû: Katyayiniputra (skt)— chöa, thì quaû laø Phaät Tyø Baø Thi ñaõ sôùm lo toan, Katyayana or Mahakatyayana, or maõi ñeán giôø vaãn chöa xong—Mahakasyapa's Mahakatyayaniputra (skt)—Ca Chieân Dieân—See Flagpole, example 22 of the Wu-Men-Kuan. One Ca Chieân Dieân Töû. day, Ananda asked Mahakasyapa, "The World Ca Ñaïi: See Skandha. Honored One transmitted the robe of gold brocade Ca Ñaøm Ba: Kadamba (skt)—Moät loaïi caây coù hoa to you. What else did he transmit to you?" thôm—A tree or plant with fragrant flowers. Mahakasyapa said, "Ananda!" Ananda answered, Ca Ñaïo: Thi ca coå ñieån cuûa Nhaät Baûn—Japanese "Yes!" Mahakasyapa said, "Knock down the classical poetry and songs. flagpole at the gate." According to Wu Men Hui- Ca Giaø Laân Ñòa: Kacalindikaka or Kacilindika Kai in the Wu-Men-Kuan, if you can give a (skt)—Ca Laân Ñaø—Ca Laân Ñeà—Ca Chæ Laät Na— turning word that is intimate to this case, then you Ca Giaø Laân Ñeå Ca—Moät loaøi chim maø loâng cuûa will see that the Meeting at Mount Grdhrakuta is noù duøng ñeå ñan aùo—A sea bird, from whose still vigorously in session. If you cannot, then feathers robes are made. Vipasyin Buddha, who has been striving from Ca Giaø Laân Ñòa Ñieåu: Kacalindikaka or earliest times, has not yet attained true subtlety. Kacilindika (skt)—See Ca Giaø Laân Ñòa. Ca Dieáp Tam Huynh Ñeä: Three brothers of the Ca Giaø Maït Ni: Kacamani (skt)—Ca Thaùc Maït Kasyapa—Ba anh em Ca Dieáp—Ngöôøi ta noùi caû Ni—Teân moïi loaøi ngoïc löu ly—Crystal—Quartz. ba anh em ñeàu laø ñeä töû cuûa Phaät (Öu laâu taàn loa Ca Hy Na: Kathina (skt)—Ca Ñeà—Yeát Hy Na. Ca Dieáp, Giaø da Ca Dieáp, vaø Na ñeà Ca Dieáp). Tuy 1) Cöùng—Khoâng uyeån chuyeån—Khoâng töông nhieân, tröôùc khi trôû thaønh ñeä töû cuûa Phaät, caû ba nhöôïng: Hard—Inflexible—Unyielding. anh em Ca Dieáp ñeàu laø nhöõng ñaïo só khoå haïnh thôø 2) Teân cuûa moät loaïi aùo cuûa chö Taêng Ni, nhaän Thaàn Löûa, moãi vò ñeàu soáng rieâng vôùi moät hoäi sau muøa an cö kieát haï: Name of a monk's or chuùng lôùn. Theo truyeàn thuyeát Phaät giaùo thì tröôùc nun's robe, received after the summer retreat. tieân Ñöùc Phaät caûm hoaù ngöôøi anh caû laø Öu Laâu 3) Ca Hy Na Nguyeät—Thaùng ôû giöõa thaùng möôøi Taàn Loa Ca Dieáp trong ñeàn thôø thaàn löûa cuûa vò vaø thaùng möôøi moät, sau khi xong an cö kieát naøy, sau ñoù hai ngöôøi em theo göông ngöôøi anh caû, haï, khi chö Taêng Ni nhaän aùo Ca Hy Na (Haï thænh caàu ñöôïc thoï giôùi vôùi Ñöùc Phaät

moät löôït vôùi Laïp): Kathina-masa, the month in October-

November, interpreted as the month after the Ca La Cöu Toân Ñaø Phaät: Krakucchanda or summer retreat, when monks and nuns Kakuda-Katyayana (skt)—See Caâu Löu Toân Phaät. received the “kathina” robe of merit. Ca La Cöu Xan Ñaø: Krakucchanda or Kakuda- Ca Keä: Verses for singing—To sing verses. Katyayana (skt)—See Caâu Löu Toân Phaät. Ca Khuùc: Sama-veda (skt)—Samhita (skt)—Sa Ca La La: Kalala (skt)—Phoâi thai—An embryo— Ma—Ca Vònh Veä Ñaø—Tam Ma Bì Ñeà—Ta Ma The womb—An embryo shortly after conception. Veä Ñaø—The third of four books of Veda, Ca La Sa Daõ: Kasaya (skt)—Ca La Sa Dò—AÙo containing the hymns—Quyeån kinh thöù ba trong nhuoäm cuûa chö Taêng Ni, ñoái laïi vôùi aùo traéng cuûa boán quyeån kinh Veä Ñaø, goàm nhöõng baøi ca trong Phaät töû taïi gia—A monk’s dyed robe, in contrast khi haønh leã. with white lay garb. Ca La: Kala (skt)—1) Moät phaàn cöïc nhoû: A minute part; 2) Moät nguyeân töû: An atom; 3) Moät Ca La Sa Dò: Kasaya (skt)—See Ca La sa Daõ. phaàn traêm cuûa ñöôøng kính sôïi toùc cuûa con ngöôøi: Ca La Sai Ma Thích: Kalaksemakasya-skysaya- The hundredth part lengthwise of a human hair; 4) Vihara (skt)—Tònh xaù Ca La Sai Ma Thích— Moät phaàn möôøi saùu: A sixteenth part of anything; Name of a monastery in northern India. 5) Moät khoaûng thôøi gian xaùc ñònh: A definite time, Ca La Taàn Ca: Kalavinka (skt)—See Ca Laêng a division of time; 6) Thôøi gian laøm vieäc hay Taàn Giaø. nghieân cöùu, ñoái laïi vôùi thôøi gian nhaøn roãi: The Ca La Thôøi: Kala (skt)—Thöïc thôøi hay laø thôøi time of work, or study, as opposed to leisure time; gian coá ñònh cho caùc böõa aên—Fixed hour for 7) Maøu ñen: Black; 8) Teân cuûa moät trong moät traêm meals or regular hour for meals, one of the two vò ñoäc giaùc Phaät soáng thaät laâu treân nuùi Isigili: Kala times or periods. (p)—Name of one of one hundred pratyeka- Ca La Toân Ñaïi Phaät: Krakucchanda or Kakuda- buddhas who lived a long period of time on Mount Katyayana (skt)—See Caâu Löu Toân Phaät. Isigili. Ca La Traán Ñaàu: Kalaka and Tinduka (skt). Ca La Ca: 1) Moät loaøi haéc long (roàng ñen): 1) Ca La: Kalaka (skt). Kaliyaka (skt)—A naga or a black dragon a) Traùi caây coù chaát ñoäc: A poisonous fruit. inhabiting the Yamuna (Jumna), slain by Krsna; 2) b) Vò Taêng phaù giôùi: A bad monk. Loaïi aùo ca leâ ca coù maøu loám ñoám (deät baèng hoa 2) Traán Ñaàu: Tinduka (skt). caùt boái): Kalika (skt)—A garment of diverse a) Traùi caây khoâng coù chaát ñoäc: A non-poisonous colours; 3) Taùc Nhaân: Karaka (skt)—One who dos, fruit. or causes, or an agent. b) Moät vò Taêng tinh chuyeân tu haønh: A good Ca La Cö Ñaø Ca Chieân Dieân: See Ca La Cöu Ñaø monk. Ca Chieân Dieân. Ca La Tyù Naõ Ca: Kalapinaka (skt)—Theo Eitel Ca La Cöu Ñaø Ca Chieân Dieân: Kakuda- trong Trung Anh Phaät Hoïc Töø Ñieån, Ca La Tyù Naõ Katyayana (skt)—Baø Phuø Ñaø Ca Chieân Neâ—Moät Ca (Kalapinaka) laø thaønh phoá Ma Kieät Ñaø, khoaûng trong saùu ngöôøi laõnh ñaïo ngoaïi ñaïo, ngöôøi chuû 20 daäm ñoâng nam Kulika, phía nam cuûa thaønh phoá tröông theo vaät chaát, khoâng coù ngöôøi gieát, cuõng Behar baây giôø—According to Eitel in The khoâng coù keû bò gieát, maø chæ coù söï chuyeån hoùa cuûa Dictionary of Chinese-English Buddhist Terms, nhöõng yeáu toá vaät chaát maø thoâi (cho raèng phaùp vöøa Kalapinaka was the city of

Magadha, 20 miles höõu töôùng vöøa voâ töôùng. Neáu ai hoûi höõu thì ñaùp southeast of Kulika, south of the present city voâ, maø ai hoûi voâ thì ñaùp höõu)—Kakuda- Behar. Katyayana, one of the six famous heretical Ca La Tyø Ca: Kapilavastu (skt)—See Ca Tyø La leaders, who taught a materialism in which there Veä. was no such things as killer or killed, but only Ca La Tyø La: Karavira (skt)—Moät loaïi truùc ñaøo transformations of elements—See Luïc Sö Ngoaïi coù boâng thôm—A fragrant oleander. Ñaïo.

Ca La Vieät: Kulapati (skt)—Ngöôøi ñöùng ñaàu boä chim coù gioïng hoùt thaûnh thoùt. Ngöôøi ta noùi loaøi toäc: The head of a clan, or family—Ñaøn Vieät hay chim naày coù theå hoùt töø trong tröùng, tröôùc khi ñöôïc cö só: Lay people. nôû ra—A kind of sparrow in Indian, mentioned in Ca Lam: Kalama (p)—Moät boä toäc ôû vuøng Ñoâng the Amitabha Sutra, described as having a Baéc AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá, theo melodious voice, found in the valley of Himalaya. lòch söû thì boä toäc naøy laø nhöõng ngöôøi ñaõ chaáp nhaän It is said to sing in the shell before hatching. lôøi khuyeân cuûa ñöùc Phaät veà vieäc nhöõng nhaø laõnh Ca Laêng Taàn Giaø Ñieåu: See Ca Laêng Taàn Giaø. ñaïo taàm caàu chôn lyù trong vieäc trò quoác —A tribe Ca Laêng Taàn Giaø Vöông: Kapinjalaraja (skt)— in north-east India in the time of the Buddha Tieàn thaân cuûa Ñöùc Phaät laø moät con chim tró—A known to history as the recipients of the Buddha’s previous incarnation of Sakyamuni as a pheasant. famous advice on the subject of authority in the Ca Laêng Tính AÂm: Teân cuûa moät vò danh Taêng search for Truth. Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— Ca Lan Ñaø: Kalanda, Karanda or Karandaka Name of a Chinese famous monk who lived in the (skt)—1) Moät loaøi chim bay thaønh ñoaøn vaø coù Ch'ing Dynasty in China. gioïng hoùt hay: A bird which flies in flocks and has Ca Laät Ñeå Ca: Karttika (skt)—Thaùng ôû giöõa a pleasant note; 2) Moät loaøi soùc ñaõ ñaùnh thöùc vua thaùng möôøi vaø thaùng möôøi moät—The month Bình Sa Vöông ñeå baùo cho ngaøi bieát veà moät con between October and November—See Thaäp Nhò raén: A squirrel which awakened Bimbisara to Nguyeät. warn him against a snake. Ca Laâu Ñaø Di: See Kaludayin. Ca Lan Ñaø Truùc Laâm: Karanda-Venuvana Ca Laâu La: Garuda (skt)—Khyung (tib)—See (skt)—See Ca Lan Ñaø-Truùc Laâm Tònh Xaù. Kim Xí Ñieåu. Ca Lan Ñaø Truùc Laâm Tònh Xaù: Karanda- Ca Laâu La Vöông: Garuda-raja (skt)—See Kim Venuvana (skt)—Ca Lan Ñaø-Truùc Laâm Tònh Xaù, Xí Ñieåu Vöông. thuoäc moät vò tröôûng giaû teân Ca Lan Ñaø, tröôùc ñoù Ca Laâu Na Vöông Thaàn Chuù: Mahapurna (skt)— nhoùm Ni Kieàn Töû cö nguï, veà sau vua Bình Sa Ñaïi Vieân Maõn Ñaø La Ni—Great perfection Vöông hieán cho Phaät Thích Ca Maâu Ni (ñaây laø dharani. Taêng Vieän sôùm nhaát ôû AÁn Ñoä)—The Karanda- Ca Leâ Ca: Kaliyaka (skt)—Se Ca La Ca. Venuvana, a garden belonging to an elder called Ca Leâ Sa Xaù Ni: Karsaniya (skt)—Söï tha thöù— Karanda, used by Nirgrantha sect, then presented Forgiveness. by King Bimbisara to Sakyamuni. Ca Lôïi: Kali (skt)—Ca Leâ—Caùt Lôïi—Ca Lam Ca Lan Ñaø Tröôûng Giaû: Kalanda (skt)—An elder Phuø—Ca La Phuù—Striver—Ill-born. named Karanda who owned the Karanda- 1) Ñaáu Traùnh AÙc Sanh: Striver—Ill-born. Venuvana—Moät vò tröôûng giaû teân Ca Lan Ñaø— 2)

Ñaáu Traùnh Vöông—AÙc Theá Voâ Ñaïo Vöông: See Ca Lan Ñaø-Truùc Laâm Tònh Xaù. Kaliraja or Kalingaraja (skt)—Theo Kinh Ca Lan Ñaø Vieân: Venuvana (skt)—See Truùc Laâm Nieát Baøn, Ca Lôïi hay vua Ca Lam Phuø hay Tònh Xaù. Ñaáu Traùnh Vöông laø vua cuûa xöù Ma Kieät Ñaø, Ca Laêng Giaø Quoác: Kalinga (skt)—Teân cuûa moät noåi tieáng veà söï baïo ñoäng cuûa oâng ta. Ngöôøi ta trong nhöõng vöông quoác coå ôû AÁn Ñoä—Name of noùi raèng trong tieàn kieáp, oâng ñaõ töøng caét tai, one of the ancient kingdoms in India. xeûo muõi, hay chaët tay chaân cuûa Ñöùc Phaät— Ca Laêng Giaø Vöông: Kaliraja or Kalingaraja According to the Nirvana Sutra, Kaliraja was (skt)—Vua cuûa xöù Ma Kieät Ñaø, noåi tieáng veà söï a king of Magadha noted for his violence; it is baïo ñoäng cuûa oâng ta—King of Magadha noted for said that in a former incarnation he cut off the his violence. ears, nose, and hands of the Buddha, who Ca Laêng Taàn Giaø: Kalavinkas (skt)—Ca Lan bore it all unmoved. Giaø—Ca Lan Taàn Giaø—Yeát La Taàn Ca—Ca Laêng Ca Lôïi Sa: Karsa or Karsana (skt)—Moät ñôn vò Tyø Giaø—Ca Tyø Giaø La—Caùp Tyø Giaø La—Yeát Tyø ño löôøng troïng löôïng cuûa ngöôøi AÁn, töông ñöông Giaø La—Ca Tyø Giaø—Ca Vó La—Moät loaïi chim seû vôùi nöûa löôïng cuûa ngöôøi Trung Hoa—An Indian ôû AÁn Ñoä, ñöôïc ñeà caäp trong Kinh A Di Ñaø, loaïi

measure of weight, equivalent to half a Chinese ancient country in India, probably part of the ounce. present Chittagong, opposite the mouth of the Ca Lôïi Sa Ba Naõ: Karsapana (skt)—Moät ñôn vò Ganges. tieàn teä cuûa AÁn Ñoä, töông ñöông vôùi 400 tieàn Ca Ma Luõ Ba: Kamarupa (skt)—Theo Eitel trong vaøng—An Indian monetary unit, equivalent to 400 trung Anh Phaät Hoïc Töø Ñieån, Ca Ma Luõ Ba, baây candereens. giôø laø Kamrup, laø moät vöông quoác coå ñöôïc thaønh Ca Lôïi Vöông: Kaliraja or Kalingaraja (skt)— laäp bôûi moät phaàn ñaát taây boä cuûa Assam (theo Taây Vua cuûa xöù Ma Kieät Ñaø, noåi tieáng veà söï baïo ñoäng Vöïc Kyù cuûa Huyeàn Trang, thì xöù naày roäng treân cuûa oâng ta—King of Magadha noted for his vaïn daäm, gioáng ngöôøi nhoû beù, noùi tieáng khaùc vôùi violence. AÁn Ñoä, thôø phuïng thieân thaàn, khoâng tin Phaät Phaùp. Ca Loâ Naõ: Karuna (skt)—Bi (thöông xoùt)—Pity— Ñeán ñôøi nhaø Ñöôøng vaãn chöa thaáy döïng chuøa thôø Pitying. Phaät. Ngöôøi daân chæ leùn luùt nieäm Phaät. Ñeán ñôøi Ca Löu Ñaø Di: Kalodaka (skt)—Kalodayin vua Caâu Ma La, nghe tin Huyeàn Trang ñi ngang, (skt)—Kaludayin (skt)—Thôøi Thuûy—Vò Tyø Kheo beøn thænh ngaøi ñeán thuyeát phaùp)—According to da ñen boùng; ngöôøi ta noùi oâng laø thaày daïy hoïc cuûa Eitel in The Dictionary of Chinese-English Phaät Thích Ca luùc Ngaøi coøn laø thaùi töû, veà sau naày Buddhist Terms, Kamarupa, now Kamrup, an oâng trôû thaønh moät trong nhöõng ñeä töû ñaàu tieân cuûa ancient kingdom formed by the western portion of Phaät—Udayin or Black Udayin, said to have been Assam. Until the T’ang dynasty, no temples were schoolmaster to Sakyamuni when young and one ever built there. When King Kamala heard that of the early disciples. Hsuan-Tsang crossed by the country, he invited Ca Löu Ñaø Giaø: Kalodaka (skt)—See Ca Löu Ñaø Hsuan-tsang to stop by to preach Buddha’s Di. teaching. Ca Löu La: Garuda (skt)—Khyung (tib)—Ca Laâu Ca Ma Sa Ba Ñaø: Kajmasapada (skt)—Loäc Tuùc La—See Kim Xí Ñieåu. Vöông—Moät trong

nhöõng vò ñaïi ñeä töû cuûa ñöùc Ca Lyù Ca: Kalika (skt)—Teân cuûa moät trong 16 vò Phaät—One of the great disciples of the Buddha. La Haùn ñaõ vaâng lôøi Phaät daïy tieáp tuïc truï theá ñeå Ca Ma Sa Ñaø Vöông: Kamamsapada (p)— giöõ gìn chaùnh phaùp—Name of one of the sixteen Kalmasapada (skt)—Ca Ma Sa Ba Ñaø—See Ban arhats who obeyed the Buddha's instruction to stay Tuùc Vöông. in the samsara to maintain correct dharma. Ca Na Ñeà Baø: Kanadeva (skt)—Thaùnh Thieân— Ca Ma: Kama (skt)—Tham duïc: Desire—Luyeán Ca Na GiaøMaâu Ni (Kanakamuni)—Ñeä töû cuûa ngaøi aùi: Love—Mong caàu: Wish—Ngaï quyû: A hungry Long Thoï vaø laø toå thöù 15, ngöôøi mieàn Nam AÁn, ghost. doøng doõi quyù toäc. Ngöôøi ta noùi oâng chæ coù moät maét Ca Ma Ñaø Ñoâ: Kamadhatu (skt)—Duïc Giôùi goàm neân mang teân "Kuna." OÂng coøn coù teân laø Ñeà Baø theá giôùi naày vaø saùu coõi trôøi—Baát cöù theá giôùi naøo Boà Taùt—A disciple of Nagarjuna and fifteenth maø nhöõng yeáu toá tham duïc chöa ñöôïc khaéc phuïc — patriarch, a native of South India, of the Vaisya The realm of desire, of sensuous gratification; this caste; said to have only one eye, hence Kana his world and the six devalokas; any world in which name; known also as Deva-Bodhisattva. the elements of desire have not ben suppressed. Ca Na Giaø Maâu Ni: Kanakamuni (skt)—Caâu Na Ca Ma La Thaäp La: Kamalashila (700-750)—An Haøm Mau Ni—Caùt Naëc Giaø Maâu Ni. Indian Buddhist master, one of the most important 1) See Ca Na Ñeà Baø. representatives of the Madhyamika school in the 2) Vò Phaät thöù hai trong naêm vò Phaä t Hieàn kieáp, 8th century—See Lieân Hoa Giôùi. vò Phaät thöù naêm trong baûy vò Phaät quaù khöù: Ca Ma Laõng Ca: Kamalanka (skt)—Theo Eitel the second Buddha in the five Buddhas of the trong Trung Anh Phaät Hoïc Töø Ñieån, Kamalanka laø Bhadrakalpa, and the fifth of the seven moät vöông quoác coå beân AÁn Ñoä, coù leõ laø moät phaàn ancient Buddhas—See Nguõ Phaät and Thaát cuûa Chittagong baây giôø, ñoái dieän vôùi cöûa soâng Phaät. Haèng—According to The Dictionary of Chinese- Ca Na Maâu Ni: See Ca Na Giaø Maâu Ni. English Buddhist Terms, Kamalanka was an

Ca Naëc Ca Baït Lî Ñoïa Xaø: Kanakabharadvaja Sindh, North West India, Kashmir, and part of (s)—Teân cuûa moät trong soá 16 vò La Haùn ñöôïc ñöùc Madhyadesa. He became a patron of Buddhism, Phaät chæ thò cho ra nöôùc ngoaøi hoaèng phaùp—One the greatest after Asoka and Milinda. of the sixteen Arhats that the Buddha instructed to Ca Phaïm Ba Ñeà: Gavampati (skt)—See Kieâu go abroad to spread the dharma. Phaïm Ba Ñeà. Ca Naëc Ca Phaït Sa: Kanakavatsa (skt)— Ca Phaïm Ñaït Ma: Bhagavaddharma (skt)—Daø Kanakavata (skt)—Teân cuûa moät trong soá 16 vò La Phaïm Ñaït Ma—See Giaø Phaïn Ñaït Ma. Haùn ñöôïc ñöùc Phaät chæ thò cho ra nöôùc ngoaøi Ca Sa Bieán Baïch: Hình thöùc thay ñoåi cuûa aùo caø sa hoaèng phaùp—One of the sixteen Arhats that the töø hoaïi saéc thaønh maøu traéng—The alteration form Buddha instructed to go abroad to spread the of the monk's robe or cassock from broken colour dharma. to white—See Caø Sa. Ca Ngaâm: To sing poems. Ca Sa Traøng Nhö Lai: Kashaya Banner Thus Ca Nhaï Ca Baït Lî Hoa Xaø: See Ca Naëc Ca Baït Come One—Theo Kinh Ñòa Taïng Boà Taùt, phaåm Lî Ñoïa Xaø. thöù chín,voâ löôïng voâ soá kieáp veà thuôû quaù khöù coù Ca Nhaï Ca Phaït Ta: See Ca Naëc Ca

Phaït Sa. ñöùc Phaät ra ñôøi hieäu laø Ca Saø Traøng Nhö Lai. Nhö Ca Nhó Cö Phaùi: Kagyu (tib)—Moät trong boán coù ngöôøi nam ngöôøi nöõ naøo nghe ñöôïc danh hieäu tröôøng phaùi chính cuûa Phaät giaùo Taây Taïng. Ba cuûa ñöùc Phaät ñaây, thôøi ngöôøi naày seõ sieâu thoaùt toäi tröôøng phaùi khaùc laø phaùi Coå Maät (Ninh Maõ), Thích sanh töû trong moät traêm ñaïi kieáp—According to the Ca (Ñaát Xaùm), vaø Hoaøng Maïo Giaùo—One of the Earth Store Bodhisattva Sutra, Chapter 9, limitless four major schools of Buddhism in Tibet. It was asamkheyas of aeons ago, a Buddha named founded by Marpa and is headed by His Holiness Kashaya Banner Thus Come One appeared in the Kamapa. The other three are the Nyinggma, the world. If a man or woman hears this Buddha's Sakya, and the Gelukpa schools. name, that person will overcome the offenses of Ca Nhó Maõ Baït Hy (1206-1283 C.E.): Karma- birth and death for one hundred great aeons. pakshi (tib)—See Phaät Haïnh Giaû Ñeä Nhò. Ca Saám: Lokaraksa (skt)—Theá Hoä—Chi Caâu La Ca Nhó Maõ Phaùi: Karmapa (tib)—Phaät Haïnh Saám—Name of an Indian monk. Giaû—Man of Buddha-activity—See Kieát Maõ Ba. Ca Taøi: Master Ka-Ts'ai—Teân cuûa moät vò Taêng Ca Nhò Saéc Giaø: Kaniska (skt)—See Ca Ni Saéc Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Ca. of a Chinese monk during the T'ang dynasty. Ca Ni Ca: Kanaka or Kanika (skt)—Moät loaïi caây, Ca Taùt Phaùi: Sakyapa (skt)—Teân cuûa moät tröôøng coù leõ laø caây chieân ñaøn—A tree or plant, probably phaùi thuoäc Phaät giaùo Taây Taïng, ñöôïc ñaët theo teân a kind of sandal-wood. cuûa moät töï vieän ôû mieàn Nam Taây Taïng. Tröôøng Ca Ni Saéc Ca: Kniska (skt)—Kanishka (skt)— phaùi Ñaát Xaùm, moät trong ba tröôøng phaùi môùi cuûa Kanishka (first-second century A.D.)—Vua thöù ba Phaät giaùo Taây Taïng—Name of a school of Tibetan cuûa trieàu ñaïi Kusana, nöôùc Nguyeät Chi (toäc Buddhism named after the Sakya Monastery in Nguyeät Thò, toå tieân xuaát phaùt töø Trung AÙ), cai trò southern Tibet. One of the three "new orders" of xöù Kieän Ñaø La, phía baéc Punjab baây giôø, oâng ñaõ Tibetan Buddhism. thoáng trò moät vuøng roäng lôùn maø phía taây giaùp ñeán Ca Taàn Xaø La: Kapijala (skt)—Partridge—Chim Ñaïi Haï, vuøng laõnh thoå roäng lôùn töø Kabul, tró. Gandhara, Sindh, Taây baéc AÁn Ñoä, Kashmir vaø moät Ca Taát Thí: Kapisa (skt)—Theo Giaùo Sö Soothill phaàn cuûa Madhyadesa veà sau ñôøi vua A Duïc. OÂng trong Trung Anh Phaät Hoïc Töø Ñieån, Ca Taát Thí laø laø moät oâng vua ñaày quyeàn uy thuoäc doøng doõi Saka teân nöôùc Kanaka coù chu vi 4000 daäm, thuû ñoâ cuõng hoaëc Turuska. OÂng laø vò hoä phaùp lôùn cuûa Phaät cuøng teân nöôùc, vôùi chu vi 10 daäm. Ñaây laø nôi an cö giaùo, chæ sau coù vua A Duïc vaø Di Lan Ñaø—The kieát haï cuûa Ñöùc Phaät döôùi trieàu vua Ca Nhò Saéc third king of the Kusana dynasty of Yueh-Chih, Giaø (Kaniska)—According to Professor Soothill in i.e. of Tukhara and the Indo-Scythians, ruler of The Dictionary of Chinese-English Buddhist Gandhara in northern Punjab, who conquered Terms, Kapisa was an ancient kingdom, south of northern India and as far as Batria from Kabul, Hindukush, said to be 4,000 miles around, with a

capital of the same name 10 miles in and cry out in pain and agony. They also cause a circumference; formerly a summer resort of lot of danger to humans. Kaniska Ca Tuïng Coå Ñöùc: Praise of the ancients. Ca Thanh: Tieáng haùt cuûa loaøi khaån na

la—The Ca Tyø La: 1) Taùc giaû cuûa boä Taêng Khö Luaän (noùi sound of singing of Kinnaras. veà nghóa cuûa 25 ñeá): Kapila (skt)—Author of the Ca Thaáp Ba: Kashmir (skt)—Keá Taân—Vöông Sankhya philosophy; 2) Kapilavastu: See Ca Tyø quoác coå Keá Taân, baây giôø laø Kashmir, naèm veà phía La Veä; 3) Hoaøng Xích Saéc Tieân Nhaân, teân cuûa taây baéc AÁn Ñoä. Vuøng ñaát maø vua A Duïc ñaõ saùp giaùo chuû ngoaïi ñaïo phaùi Soá luaän: Kapila (skt)— nhaäp vaøo vöông quoác cuûa mình ngay sau khi oâng Name of a leader of the heretic sect. leân ngoâi. Ñaây laø moät trung taâm Phaïn ngöõ quan Ca Tyø La Baø Toâ Ñoâ: See Kapilavastu. troïng, cuõng laø moät tröôøng hoïc Phaät giaùo coù uy theá Ca Tyø La Veä: Kapilavastu (skt)—Kapilavatthu thôøi ñoù. Ngoaøi ra, Kashmir giöõ moät vai troø quan (p)—Ca Tyø La Veä—Kieáp Tyø La Phaït Thoát Ñoå— troïng trong vieäc truyeàn baù Phaät giaùo sang Trung Thaønh Ca tyø la veä, kinh ñoâ cuûa doøng toäc Thích Ca, Quoác. Theo Taây Vöïc Kyù, Ca Thaáp Di La laø teân nôi trò vì cuûa Vua Tònh Phaïn vaø Hoaøng Haäu Ma goïi cuûa nöôùc Keá Taân hoài xöa, baây giôø laø Kabul, ôû da, kinh thaønh naøy toïa laïc döôùi chaân nuùi Hy Maõ veà phía Baéc AÁn Ñoä. Ca Thaáp Di La laø nôi kieát taäp Laïp Sôn—Kapilavastu was one time the capital of kinh ñieån laàn cuoái döôùi trieàu vua Ca Nhò Saéc Giaø Sakya Kingdom where dwelt King Suddhodana (Kaniska)—Ancient Kashmir kingdom, situated in and his wife Maya, located in the foothills of the the north-east of India. A region which Asoka Himalayas. added to his empire right after he enthroned. Ca Tyø La Veä Pheá Tích: Pheá tích thaønh Ca Tyø La Kashmir was one of the most important centers of Veä, nay laø laøng Tilaurakot, chöøng 70 daäm veà phía Buddhist Sanskrit learning and the center of the baéc Ba La Naïi, kinh ñoâ cuûa boä toäc Thích Ca do most powerful Buddhist school. Besides, Kashmir vua Tònh Phaïn cai trò ngaøy xöa. Taïi ñaây caùc nhaø played an important role in the transmission of khaûo coå AÁn Ñoä cuõng tìm thaáy pheá tích coång hoaøng Buddhism to China. According to the Records of cung cuûa vua Tònh Phaïn, nôi maø Thaùi Töû Só Ñaït Western Lands, Kasmira formerly known as Chi- Ña ñaõ ra ñi xuaát gia tu haønh khoå haïnh—The ruins Pin, the modern Kabul, north of India. Kasmira at Kapilavastu, modern village Tilaurakot in was the seat of the final synod for determining the Nepal, about 70 miles north of Benares, the Canon under King Kaniska. capital of the Sakya’s tribe of whom king Ca Thaáp Di La: Kasmira or Kashmir (skt)—Yeát Suddhodana was a ruler. Here, Indian Thaáp Nhó La—Ca Dieáp Di La—See Ca Thaáp Ba. archaelogists also found ruins of thegate of Ca Thi: Kasi (skt)—1) Teân cuûa moät loaïi truùc: Suddhodana’s palace by which Prince Siddhartha Name of a kind of bamboo; 2) Moät ñòa danh veà went out to become an ascetic. phía baéc cuûa Kosala, mang ñòa danh nhö vaäy vì coù Ca Tyø Ma La: Kapimala (skt)—Moät vò Taêng ôû nhieàu loaïi truùc toát ñöôïc duøng laøm teân: A place Ma Kieät Ñaø baây giôø laø Patna, vaøo khoaûng theá kyû said to be so called because its bamboos were thöù hai sau Taây Lòch. Tröôùc ngaøi theo ngoaïi ñaïo, good for arrows, north of Kosala. sau ñöôïc ngaøi Maõ Minh khuaát phuïc neân xin laøm Ca Thieân: Gitadevata (skt)—Name of a deity— ñeä töû Phaät. Ngaøi laø Toå thöù 13 ôû AÁn Ñoä. Ngöôøi ta Teân cuûa moät vò trôøi. noùi ngaøi chính laø ngöôøi ñaõ khuaát phuïc vaø truyeàn Ca Tì La: See Ca Tyø La Veä.

phaùp cho ngaøi Long Thoï—A monk of Magadha Ca-Tra Phuù Ñôn Na: Pataphutana or Kataputana (Patna), around the second century A.D., (skt)—Kyø Xuù Quyû—Caø Tra Boá Ñôn Na—Moät loaøi converted by Asvaghosa. He was the thirteenth quyû cöïc kyø xaáu xí vôùi thaân hình hoâi haùm, khi baét Patriarch and he himself is said to have converted ngöôøi thì khieán cho hoï keâu khoùc moät caùch thoáng Nagarjuna. khoå. Loaøi quyû naày cuõng gaây nhieàu nguy hieåm cho Ca Tyû La: Kapila (skt)—See Ca Tyø La. loaøi ngöôøi—A kind of extremely ugly demons Ca Vaên: Goïi ñuû laø Thích Ca Vaên Phaät—See (pretas of remarkably evil odour) whose bodies Thích Ca. expel the foulest odors, who makes people scream Ca Vònh: See Ca Vònh Veä Ñaø.

Ca Vònh Veä Ñaø: Sama-veda (skt)—Samhita Caù Theå: Individuality. (skt)—Sa Ma—Ca Vònh Veä Ñaø—Tam Ma Bì Caù Theå Hoùa: Individualization. Ñeà—Ta Ma Veä Ñaø—Quyeån kinh thöù ba trong boán Caù Trung: Caù Lyù—Choã naøy—This place. quyeån kinh Veä Ñaø, goàm nhöõng baøi ca trong khi Caù Vò Nhôn Taát Ñaøn: The individual treatment or haønh leã—The third of four books of Veda, adapting the teaching to the capacity of his containing the hymns. hearers—See Töù Taát Ñaøn. Ca Xa: Kasa (skt). Caø Sa: Kasaya (skt)—Kesa (jap)—Y aùo cuûa nhaø 1) Moät naém coû duøng laøm chieáu, ñöôïc nhaân caùch sö. Maûnh vaûi vuoâng goàm nhöõng maãu nhoû vaù laïi hoùa nhö laø thò giaû cuûa Dieâm Ma Vöông—A vôùi nhau. Ngöôøi ta khoaùc noù quanh coå baèng moät piece of grass, used for mats, thatch, etc.; daõy daây. Thöù vaûi naày töôïng tröng cho aùo caø sa vaù personified as one of Yama's attendants. cuûa Phaät Thích Ca ngaøy tröôùc—The monk's robe 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø or cassock. A rectangular piece of fabric Ñieån, kasa laø naém coû duøng ñeå laøm choåi cho composed of 'patches' which is worn on a cord Ñöùc Phaät, vaãn coøn laø moät vaät thôø phöôïng: around the neck. It symbolizes the patchwork robe According to Eitel in The Dictionary of of Sakyamuni Buddha. Chinese-English Buddhist terms, kasa is a 1) Phöôùc ñieàn y: Garment of the field of piece of grass, of which a broom was made, blessing. and used by Sakyamuni. It is still an object of 2) Tieâu Saáu Phuïc: Teân khaùc goïi aùo caø sa laø tieâu worship. tröø phieàn naõo—The monk's robe as putting an Ca Xa Boá La: Kasapura (skt)—Theo Eitel trong end to illusion. Trung Anh Phaät Hoïc Töø Ñieån, Kasapura laø teân 3) Phöông Phuïc: Phaùp phuïc cuûa Taêng Ni, heát thaønh cuûa nöôùc Baùt La Da Giaø—According to thaûy ñeàu ñöôïc raùp noái baèng hình vuoân g—A Eitel in The Dictionary of Chinese-English monk's robe (Caø Sa), to be so called because Buddhist Terms, Kasapura used to be a city its square appearance. between Lucknow and Oudh. 4) Tröïc Chuyeát: AÙo cuûa chö Taêng chaáp vaù hay Ca Xöôùng: See Ca. noái lieàn aùo loùt vaø quaàn, treân döôùi thaønh moät — Caù: Moãi—Each—Every. A monk's garment, upper and lower in one. Caù Ban: Nhö vaäy—Like that—So—Thus. Caø Sa Nguõ Ñieàu: Nguõ Ñieàu Caø Sa—See Nguõ Caù Bieät: Visista (skt)—Ñieåm ñaëc bieät cuûa moãi Ñieàu Y. phaùp—Individual difference in each dharma. Caø Sa Thaäp Ñöùc: Ten virtues of the robes—Möôøi Caù Bieät Taùnh: Prthak (skt)—Söï khaùc bieät— ñöùc khi maëc vaøo ngöôøi chieác aùo caø sa: chieác aùo Different—Unlike—Separate—Diverse— bieåu toû loøng bieát saùm hoái vaø taøm

quyù; chieác aùo giöõ Diversity—Not the same—Diversity—Change— cho thaân theå khoâng noùng khoâng laïnh, traùnh ñöôïc Strange—Heterodox. muoãi moøng vaø ñoäc truøng; chieác aùo bieåu toû chaùnh Caù Caù Vieân Thöôøng Ñaïo: Moãi moãi laø moät ñaïo haïnh cuûa nhaø sö; chö thieân nhaân toû loøng toân kính troøn ñaày vónh cöûu—Every single thing is the chieác aùo nhö toân kính chuøa thaùp; chieác aùo bieåu toû complete eternal Tao. söï ly aùi duïc; chieác aùo töông hôïp vôùi con ñöôøng taän Caù Ñaûo Ñoaïn: Caùi loän ngöôïc, yù chæ choã chöùng dieät aùc duïc; nhöõng haønh ñoäng xaáu aùc deã daøng bò ngoä trong nhaø Thieàn—Something upside down, khaùm phaù khi chieác aùo ñöôïc maëc vaøo; nhöõng ai this implies an experience of enlightenment in maëc caø sa khoâng caàn baát cöù moùn trang söùc naøo Zen. khaùc; ngöôøi maëc aùo caø sa luoân saün saøng tu taäp baùt Caù Lyù: Caù Trung—Choã naøy—This place. chaùnh ñaïo; nhöõng ngöôøi maëc aùo caø sa luoân chuyeân Caù Nhaân: Individual—Personal. caàn tu taäp con ñöôøng vôùi taâm voâ caáu nhieãm—Ten Caù Nhaân Chuû Nghóa: Individualism. advantages of wearing the robes: the robes exhibit Caù Nhaân Hoùa: To individualize. one's feeling of repentance and shame; they keep Caù Nhaân Thaønh Töïu Coâng Ñöùc Löïc: personal the body from heat and cold and keep away achievement of merit. mosquitoes, gadflies and poisonous insects; they show the proper manner of a monk; devas and

humans pay respect to them as they worship Caùch Phaân Tích Cuûa Phaät Giaùo: Buddhist stupas and temples; they show the mind of analysis—Caøng hieåu roõ veà caùch phaân tích cuûa detachment; they are in accord with the way of Phaät giaùo veà caùc yeáu toá khaùc nhau nhö saéc, thoï, extinction of evil passions; any evil acts can be töôûng, haønh vaø thöùc, caùc nhaø khoa hoïc caøng thaáy easily discovered when robes are worn; those roõ caùch phaân tích naøy raát gaàn guûi vôùi caùch phaân wearing the robes do not required any other tích theo khoa hoïc hieän ñaïi. Töø hôn 25 theá kyû veà ornaments; those wearing the robes readily tröôùc maø Ñöùc Phaät ñaõ tieân lieäu ñöôïc chaúng nhöõng practice the Eightfold Noble Path; and those phöông phaùp caên baûn cuûa khoa hoïc nhö quan saùt, wearing the robes diligently practice the Way thöû nghieäm vaø phaân tích, maø coøn ôû moät soá keát luaän without the impure minds. ñaëc tröng veà baûn chaát con ngöôøi vaø vuõ truï. Treân Caø Tra Boá Ñôn Na: Kataputana (skt)—See Ca nhieàu laõnh vöïc, Phaät giaùo vaø khoa hoïc thaät söï raát Tra Phuù Ñôn Na. gaàn guûi vôùi nhau—The more the modern scientists Caùc Caên Suy Yeáu: Declined (deminished or understand about Buddhist analysis of various disintegrated) faculties. factors of form, feeling, perception, volition and Caùc Chuû: Vò Taêng quaûn lyù taát caû caùc ñieän ñöôøng consciousness, the more they can see the trong tu vieän (thaát ñöôøng giaø lam). Vò naày döôùi söï similarities of Buddhist analysis with that of giaùm saùt cuûa Duy Na—A monk who is responsible modern science. From more than 25 centuries ago, for all halls in a monastery. He is under the not only the Buddha anticipated the primary supervision of the duty-distributor. methods of science such as observation, Caùc Chuûng: See Caùc Loaïi. experimentation, and analysis, but he also had Caùc Loaïi: Each kind—Every sort. some conclusions about the nature of man and the Caùch: 1) Caét ra: To cut off, to

strip; 2) Da soáng universe. Buddhism and science are really very (chöa thuoäc): Hides; 3) Ñöôøng thaúng: A line; 4) close in many areas. Ngaên ra: To divide off, to separate, to part. Caùch Sinh: Khi taùi sanh laø maát heát taát caû söï hieåu Caùch Lòch: Separate—Distinct. bieát cuûa tieàn kieáp—Divided by birth; on rebirth to Caùch Lòch Tam Ñeá: Bieän bieät hieåu bieát veà tam be parted from all knowledge of a previous life. quaùn: khoâng, giaû, trung (khoâng laø ñaûn khoâng, ñeå Caùch Song Khaùn Maõ Kî: Xem ngöïa chaïy qua phaù caùi hoaëc kieán tö; giaû laø ñaûn giaû, ñeå phaù caùi song cöûa, yù noùi thôøi gian nhö boùng caâu qua cöûa soå hoaëc traàn sa; trung laø ñaûn trung, ñeå phaù caùi hoaëc nhanh nhö nhöõng con ngöïa chaïy ngoaøi kia vaäy—voâ minh)—To differentiate and apprehend the To see horses run through a window. This implies three distinctive principles noumenon, the time is flashing by a window as fast as the phenomenon, and the mean—See Khoâng Giaû horses run out there. Trung. Caùch Soáng: Way of living. Caùch Löôïng: Quy caùch vaø soá löôïng hay khuoân Caùch Thaân Cuù: Caùch Thöû Cuù—Chæ caâu noùi ñaëc maãu saün coù—Mode or procedure. bieät duøng ñeå chæ yù nghóa cuûa cöùu caùnh cuûa nhaø Caùch Maïng: Revolution. Thieàn maø lôøi noùi bình thöôøng khoâng theå bieåu ñaït Caùch Maïng Xaõ Hoäi: Social revolution. ñöôïc—Only a special expression can express the Caùch Ngoa Traûo Daïng: Chaân ngöùa maø ñi gaõi meaning of an end of Zen, not an ordinary one. chieác giaøy, yù noùi khoâng thaät söï thaáu roõ nghóa lyù Caùch Thieân Sôn: Caùch nhau raát xa—To be far cuûa Phaät phaùp—One has an itching leg but away—Long intermittent. scratches on the shoes. This implies one does not Caùch Thöû Cuù: See Caùch Thaân Cuù. really understand the Buddha-dharma. Caùch Tuùc: Caùch moät ñeâm, thí duï nhö laø noùi ñeán Caùch Ngoaïi: Phong caùch phi phaøm—ngaøy hoâm qua—Separated by a night, i.e. the Extraordinary. previous day. Caùch Ngoaïi Ñaøm: Caâu noùi coù phong caùch phi Caùch Töû Moân: Cöûa caùi cuûa thaát vò truï trì töï vieän phaøm—Extraordinary speech. ñeàu höôùng ra ngoaøi saân tröôùc—Main doors of all Caùch Ngoân: Maxim—Proverb. seven monks face the front yard of a temple.

Caùch Vaät, Trí Tri, Thaønh YÙ, Chaùnh Taâm: Tìm qua giaùc quan nhaän thöùc, nhöng trong caùi ñeïp, hieåu söï vaät ñeán cuøng, bieát gì thì phaûi bieát cho ñeán ngöôìi Phaät töû luoân thaáy tính bieán hoaïi cuûa noù maø nôi ñeán choán, yù phaûi chaân thaønh, taâm phaûi ngay khoâng sanh luyeán chaáp. Ngöôøi aáy luoân nhôù lôøi daïy thaúng, ñoù laø boán ñieàu maø ngöôøi quaân töû phaûi theo. cuûa Ñöùc Phaät veà moïi phaùp höõu hình: “Chuùng coù Ngöôøi Phaät töû cuõng neân hoïc theo boán ñieàu naày, vì sinh khôûi, thì chuùng phaûi chòu hoaïi dieät.” Nhö vaäy chuùng giuùp chuùng ta thaáy roõ ñöôïc baûn maët thaät cuûa ngöôøi Phaät töû chaân thuaàn chieâm ngöôõng caùi ñeïp söï vieäc trong moïi tình huoáng)—Investigate maø khoâng pha laãn loøng tham muoán chieám höõu. Vôùi everything thoroughly, to extend one’s knowledge ngöôøi Phaät töû, daùng daáp hay nhan saéc beân ngoaøi to the utmost, to be sincere, and to be upright. khoâng heà gì vì noù chæ taïm bôï vôùi thôøi gian. Moät Caùch Xích: Chuaån möïc—Standard. göông maët treû ñeïp hoâm nay, coù theå moät ngaøy naøo Cai La: See Cai Nhieáp. ñoù noù trôû neân giaø nua xaáu xí vôùi nhöõng

veát nhaên Cai Nhieáp: 1) Nhaát Thöøa thaâu nhieáp Tam Thöøa: vaø nhöõng ñoám ñoài moài ñaày maët. Vôùi ngöôøi Phaät töû, The one vehicle containing the three; 2) Thaâu baát luaän göông maët hoï ñeïp xaáu theá naøo, hoï luoân toùm, toaøn theå, khoâng phaân caùch: Containing, tröôûng döôõng loøng yeâu thöông, vì chính loøng yeâu inclusive, undivided, whole. thöông aáy seõ mang ñeán cho hoï moät neùt ñeïp vónh Cai Nhieáp Moân: Giaùo lyù thuyeát minh tam thöøa laø haèng, ñoù môùi chính laø caùi ñeïp chaân thaät cuûa ngöôøi nhaát thöøa, ñoái laïi vôùi "phaân töôùng moân" hay giaùo con Phaät—Many people, especially people from thuyeát giaûi thích söï khaùc bieät giöõa nhöùt thöøa vaø the western world, have a misconception of tam thöøa—The doctrine which maintains the three Buddhism. They suggest that Buddhism is a vehicles to be the one vehicle, in contrast with the religion of pessimism. They suggest that doctrine which differentiates the one vehicle from Buddhism stresses on impermanence, suffering the three. and egolessness so there is no so-called "Beauty" Caùi: 1) Che ñaäy: To cover, anything that screens, in Buddhism. In fact, the Buddha never criticized hides, or hinders; 2) Duø che: An umbrella, or a hat, "Beauty" in any of his lectures. A Buddhist never or any cover; 3) Chöôùng ngaïi bôûi duïc voïng, duïc avoids objects of beauty, nor does he run away voïng laøm ñieân ñaûo meâ môø chaân taâm, laøm cho chaân from these things. He only refrains from making taâm khoâng phaùt trieån ñöôïc: Obstruction of the them the basis for strong and individual likes and passions, the passions which delude the real mind dislikes. He always keeps in mind the Buddha's so that it does not develop; 4) Teân khaùc cuûa phieàn Teaching: "Whatever there is in the world, naõo: Another name for afflictions. pleasant and lovable, we have a tendency to Caùi Cheát Khoâng Thieân Vò Ngöôøi Sang Keû Giaøu: attach to them, and we develop a dislike towards Death is blind to the noble and the rich. their opposites." Keep this in mind, the Buddhist Caùi Cheát Laø Chaéc Chaén: Death is certain. recognizes beauty where the senses can perceive Caùi Ñeïp Vaø Phaät Giaùo: Beauty and Buddhism— it. But in beauty he also sees its own change and Nhieàu ngöôøi, ñaëc bieät laø nhöõng ngöôøi töø theá giôùi destruction. He always remember what the Taây phöông, coù moät quan nieäm sai laàm veà Phaät Buddha said with regard to all component things, giaùo. Hoï cho raèng Phaät giaùo bi quan yeám theá. Hoï that they come into being, undergo change and cho raèng vôùi ñaïo Phaät moïi thöù ñeàu laø voâ thöôøng, aredestroyed. Therefore the wise man acquires a khoå vaø voâ ngaõ, neân khoâng coù caùi goïi laø "Ñeïp" great depth of vision. His admiration for the trong ñaïo Phaät. Kyø thaät, Ñöùc Phaät chöa bao giôø ñaû beauty is not coloured by a greed for acquisition kích veà "Veû Ñeïp" trong caùc baøi thuyeát giaûng cuûa and possession. To Buddhists, the shape or color ngaøi. Vaø ngöôøi Phaät töû cuõng khoâng laõng traùnh caùi of the face doesn't matter because it's only ñeïp, cuõng khoâng töø boû noù. Ngöôøi aáy chæ coá laøm sao temporary with time. A young, beautiful face of cho noù khoâng trôû thaønh ñoái töôïng cuûa yeâu vaø gheùt today may someday become an old ugly face with cuûa rieâng mình, vì Ñöùc Phaät ñaõ daïy: "Baát cöù thöù gì wrinkles and dots all over. To Buddhists, no matter khaû laïc, khaû aùi treân ñôøi naøy ñeàu laøm cho chuùng how beautiful or ugly their face may

be, they sanh tham luyeán, roài sinh loøng yeâu thích hay gheùt focus on cultivating love, that love will give them boû." Nhôù nhö vaäy ngöôøi Phaät töû nhìn nhaän caùi ñeïp an inward eternal charm, a real beauty to all

Buddhists. Caûi Toâng: Boû toâng phaùi naày theo toâng phaùi kia, boû Caùi Laâu Tuyeân: Avalokitesvara (skt)—The tö töôûng cuûa tröôøng phaùi naày theo tö töôûng cuûa Bodhisattva Avalokitesvara—See Quaùn Theá AÂm tröôøng phaùi khaùc, boû toân giaùo naày theo toân giaùo Boà Taùt. khaùc—To change one's cult, school of thought, or Caùi Ta Thöôøng Coøn: Permanent self. religion. Caùi Theá Anh Huøng: A hero over the world. Cam: Kansu (skt)—1) Ngoït: Sweet; 2) Chòu (cam Caùi Thieân Caùi Ñòa: Gaiten-Gaichi (jap)—Taän chòu): Willing; 3) Ñoàng YÙ: Agreeable. thaäp phöông theá giôùi, aùm chæ Phaät phaùp xöa nay Cam Boà: Kamboja (skt)—Quaû Cam Boà ñöôïc dieãn nhö thò, bao truøm taát caû. Thuaät ngöõ chæ cho traïng taû laø maøu ñoû, troøn, coù ba ngaán ngang. Nôi coå cuûa thaùi cuûa ngöôøi tu thieàn sau khi trieät ngoä ñi khaép Ñöùc Phaät cuõng coù hình töôùng naày, moät trong 32 nôi giaùo hoùa chuùng sanh—All the worlds of the töôùng haûo cuûa Ñöùc Phaät—Described as a round ten directions. The term implies the state of a Zen reddish fruit, the Buddha having something practitioner who goes to all worlds of the ten resembling it on his neck, one of his characteristic directions to teach and to convert sentient beings marks—See Tam Thaäp Nhò Haûo Töôùng. after attaining enlightenment. Cam Boà Quoác: Kamboja (skt)—Moät trong 16 Caùi Thöïc Thuaàn Y: AÊn xin vaø maëc ñoà cuõ raùch, vöông quoác thuoäc AÁn Ñoä thôøi coå, noåi tieáng vôùi aùm chæ ñôøi soáng thanh baàn cuûa chö Taêng—To beg nhöõng ngöôøi ñaøn baø ñeïp—One of the sixteen for foods and to wear patchy robes, this implies countries in ancient India, noted for its beautiful the poor but unsullied life of monks. women. Caùi Trieàn: Nguõ trieàn caùi vaø thaäp trieàn—Covers Cam Chaâu (1914-1978): Master Kan-Chou—Teân and bonds, i.e. the passions which stunt growth cuûa moät vò Taêng Trung Hoa ôû Thanh Haûi vaøo theá and hold in bondage, such as five covers and ten kyû thöù XX—Name of a Chinese monk in Ching- entanglements or bonds. Hai Province in the twentieth century. Caûi: Thay ñoåi hay söõa ñoåi—To change—To Cam Chaâu Nhó: Kanjur (tib)—Moät trong hai phaân correct. boä cuûa Taïng Kinh Taây Taïng, goàm 160 quyeån, moãi Caûi AÙc Tuøng Thieän: To leave the evil and follow quyeån 1.000 trang—One of the two divisions of the good—To correct oneself the Tibetan canon, consisting of 160 books Caûi Bieán Vaän Meänh: To change our destiny. (chuan), each book 1,000 leaves. Caûi Dung: To change one's countenance. Cam Chí: Zen Master Kan-Chi—Teân cuûa moät vò Caûi Ñaùn: Ngaøy moät moät cuûa thaùng aâm lòch—The cö só Thieàn sö Trung Hoa ôû An Huy vaøo thôøi nhaø first day of the lunar calendar month. Ñöôøng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Caûi Ñaïo: See Caûi Toâng. X, oâng laø ngöôøi noái phaùp cuûa Thieàn sö Nam Tuyeàn Caûi Hình Bieán Maïo: Transfiguration. Phoå Nguyeän—Name of a layman Zen master in Caûi Hoùa: To convert. An-Hui Province in the T'ang dynasty (618-907). Caûi Hoái: To repent—To repent and reform. The Records of the Transmission of the Lamp Caûi Laõo Hoaøn Ñoàng: Rejuvenation—Laøm cho (Ch'uan-Teng-Lu), Volume X, he was the

Dharma giaø thaønh treû, ñieàu naøy ñi ngöôïc laïi quy luaät voâ heir of Zen master Nan-chuan Pu-yuan. thöôøng taát yeáu trong ñaïo Phaät. Cam Ñan: Dgahldan (tib)—Töï vieän baûn sôn cuûa Caûi Phuïc: Thay ñoåi y aùo—To change robes. phaùi Hoaøng Giaùo, khoaûng 30 daäm ñoâng baéc cuûa Caûi Taø Quy Chaùnh: To give up wrong deeds and thuû ñoâ La Sa, ñöôïc ngaøi sô toå Toâng Khaùch Ba xaây return to the right ones—To mend one's way. döïng—The monastery of Yellow sect, 30 miles northeast of Lhasa, built by Tson-Kha-Pa. Caûi Taïo Nhaân Quaû: Amelioration of cause and effect. Cam Ñan Phaùi: Blah-gdamspa (tib)—Tröôøng phaùi Cam Ñan (Taây Taïng)—The school of Blah- Caûi Thieän: To improve—To reform. gdamspa—Yellow sect. Caûi Tieán: To change for better prospects. Cam Giaù: Caûi Tính: To change (alter) one's character. 1) Mía—Sugar-cane.

2) Iksvaku (skt): Moät trong caùc hoï cuûa doøng Cam Loä Moân: Nirvana. Thích Ca, theo truyeàn thuyeát laø moät trong Cam Loä Phaïn: Amrtodana (skt)—Amitodana nhöõng oâng toå cuûa Ngaøi ñaõ ñöôïc sanh ra töø (p)—A Di Ñoâ Ñaøn Na—Vò vua coù teân laø "Cam Loä trong moät caây mía—One of the surnames of Phaïn," laø cha ñeû cuûa A Naäu Laâu Ñaø vaø Bhadrika, Sakyamuni, from a legend that one of his vaø laø chuù cuûa Phaät Thích Ca—The king whose ancestors was born from a sugar cane. name was "Ambrosia-Rice," a prince of Magadha, Cam Giaù Thò: Isaku (skt)—Suryavamsa (skt)— father of Anurudha and Bhadrika, and paternal Nhaát Xoa Cöu Vöông—See Nhaät Chuûng Thieän uncle of Sakyamuni. Sanh. Cam Loä Phaùp: Giaùo phaùp cuûa Ñöùc Phaät ví nhö Cam Giaù Vöông: Iksvaku-Virudhaka (skt)—Vua nöôùc cam loä (trong Kinh Phaùp Hoa, phaåm Döôïc Mía, maø ngöôøi ta noùi laø moät trong nhöõng oâng toå Thaûo Duï, Ñöùc Theá Toân ñaõ khaúng ñònh vì muoán cuûa doøng Thích Ca, nhöng nhöõng ngöôøi khaùc cuõng cho chuùng sanh ñöôïc yeân oån maø Ngaøi xuaát hieän cho ñaây laø toå cuûa doøng hoï mình—King of the nôi ñöøi, vì ñaïi chuùng maø Ngaøi thuyeát Cam Loä sugar-cane, said to be one of the ancestors of Phaùp, phaùp chæ thuaàn moät vò giaûi thoaùt)—The Sakyamuni, but the name is claimed by others. ambrosial truth or rain, the Buddha truth. Cam Loà: See Cam Loä. Cam Loä Phaùp Moân: Phaùp moân giaûi thoaùt (nieát Cam Loà Thuûy: Healing nectar. baøn)—The method of the ambrosial truth. Cam Loä: Amrta (skt)—Duttsi (tib)—Kanro Cam Loä Quang Nhö Lai: See Voâ Löôïng Quang (jap)—Toâ Ñaø—Holy water—Wine of gods— Phaät. Thaùnh Thuûy—Toâ Ma (soma)—The nectar from Cam Loä Thaønh: Thaønh cam loä ñöôïc ví vôùi Nieát heaven. Baøn—The nectar city or nirvana. 1) Söông Ngoït: Sweet dew. Cam Loä Thuûy: Healing nectar. 2) Phaán Ong (phaán hoa do ong tích tuï trong toå ñeå Cam Loä Thuûy Chaân Ngoân: Sweet Dew True aên): Ambrosia. Words. 3) Thaàn Töûu: Wine of gods—Moät loaïi thöùc uoáng Cam Loä Vuõ: The ambrosial rain—See Cam Loä coù röôïu laøm töø moät loaïi caây maø tröôùc ñaây Phaùp. ñöôïc duøng ñeå teá leã Phaïm Thieân—The Cam Loä Vöông: Amrtaraja (skt). alcoholic drink made from the plant named 1) AÙm chæ baát töû laø teân cuûa Ñöùc A Di Ñaø Nhö "Soma" and formerly offered to the Lai (thöôøng ñi chung vôùi Cam Loä Chuù, Cam Brahminical gods. Loä Ñaø La Ni Chuù, Thaäp Cam Loä Chuù hay 4) Nöôùc (maät) Baát Töû: The nectar (water) of Thaäp Cam Loä Minh,

Cam Loät Kinh): Amrta immortality—The nectar from heaven. (skt)—In its implication of immortality is a 5) Boán loaïi Thieân Töûu (röôïu trôøi): Thanh Cam name of Amitabha (connected with him are Loä, Hoaøng Cam Loä, Hoàng (Xích) Cam Loä, vaø the Mantra of Ambrosia, the Mantra of Baïch Cam Loä—There are four kinds of Deva-Ambrosial Dharani, Ten Mantras of wine (nectar of gods): Green Ambrosia, Ambrosia, Sutra of Ambrosia). Yellow Ambrosia, Red Ambrosia, and White 2) Cha cuûa A Naäu Laâu Ñaø: Amrtodana (skt)— Ambrosia. Father of Anuruddha. Cam Loä Coå: Troáng Cam Loä hay Phaät Phaùp —The Cam Loä Vöông Nhö Lai: Amitabha and his ambrosial drum, the Buddha-truth. implication of immortality—See Cam Loä Vöông Cam Loä Dieät: Cam loä ñöôïc ví vôùi nieát baøn tòch (1). tònh—The nectar of nirvana, the entrance is the Cam Loä Vöông Toân: Amrtakundalin (skt)—Moät Nirvana. trong naêm vò Minh Vöông, vò luoân hieän döôùi ba Cam Loä Giôùi: Amrta-dhatu (skt)—Cam loä giôùi hình thöùc khaùc nhau—One of the five Ming- ñöôïc ví vôùi Nieát Baøn—The nectar region or Wang, who has three different forms: nirvana. 1) Kim Cang Cam Loä Minh Vöông: Vajra- Cam Loä Huyeàn Moân: The method of the Amrtakundalin. ambrosial truth.

2) Lieân Hoa Cam Loä Minh Vöông: Lotus- nguyeân lyù cuûa yù thöùc, trong khi ñoù, chöùng ngoä laø Amrtakundalin. theå hieän caùi voâ thöùc vöôït ngoaøi ñoái ñaõi. Vì vaäy, ñeå 3) Cam Loä Minh Vöông: Nectar-Amrtakundalin. giaûi phoùng khoûi tình traïng ñoái laäp aáy, ngöôøi ta phaûi Cam Myõ: Ngoït ngaøo—Sweetness—Sweet. taïo ra moät caûm giaùc vöôït leân treân taát caû. Moät tay Cam Phaùt: Coøn goïi laø Cam Ñænh, loâng toùc cuûa lang baït, soáng ngoaøi voøng phaùp luaät, ñeán ñaâu cuõng Ñöùc Phaät coù maøu cam löu ly (xanh pha laãn ñoû bò baïc ñaõi, khoâng phaûi chæ bôûi nhöõng keû khaùc maø tía)—The purplish colour of the Buddha's hair. coøn bôûi chính mình, noù thaáy raèng mình laø sôû höõu Cam Phöôøng: Teân cuûa moät töï vieän—Name for a chuû cuûa taát caû taøi saûn, vaø uy quyeàn maø moät sinh Buddhist monastery. vaät coù theå ñaït ñöôïc trong coõi ñôøi naày, sao laïi coù Cam Thuø: Kangyur (tib)—Kanjur (tib)—Cam theå theá, neáu khoâng caûm giaùc ñöôïc kyø cuøng veû töï Chaâu Nhó—Moät trong hai phaân boä cuûa Taïng Kinh toân töï ñaïi cuûa mình? Moät Thieàn sö noùi: "Luùc Taây Taïng, goàm 160 quyeån, moãi quyeån 1.000 trang. chöùng ngoä laø luùc thaáy ra moät laâu ñaøi traùng leä xaây Trong soá naày coù 104 quyeån laø lôøi cuûa ñöùc Phaät, vaø baèng pha leâ treân moät tô haøo ñoäc nhaát; nhöng khi phaàn coøn laïi laø phaàn söu taäp nhöõng boä luaän —One khoâng chöùng ngoä, laâu ñaøi traùng leä aáy khuaát laáp sau of the two divisions of the Tibetan canon, moät tô haøo maø thoâi." Moät Thieàn sö khaùc ñaõ daãn duï consisting of 160 books (chuan), each book 1,000 Kinh Hoa Nghieâm: "Naày caùc thaày haõy xem kìa! leaves. Among these 104 volumes of the words of AÙnh saùng röïc rôõ ñang toûa khaép caû ñaïi thieân theá the Buddha, and the rest is the great collection of giôùi, cuøng luùc hieån hieän taát caû nhöõng nuùi Tu Di, commentaries. nhöõng maët trôøi, nhöõng maët traêng, nhöõng baàu trôøi Cam Tieäp: Loâng maøy cuûa Ñöùc Phaät maøu cam löu vaø coõi ñaát, nhieàu ñeán haèng traêm nghìn öùc soá. Naøy ly—The Budha's violet or red-blue eyebrows. caùc Thaày, caùc Thaày coù thaáy aùnh

saùng aáy chaêng?” Cam Tuùc: Kan-Su—Name of a city in China. Theá nhöng, caûm giaùc sieâu thoaùt cuûa Thieàn ñuùng ra Caùm: Maøu tím thaúm, söï pha troän giöõa maøu xanh laø moät caûm giaùc traàm laëng cuûa coõi loøng tri tuùc; noù da trôøi vaø maøu ñoû—A violet or purplish colour, a chaúng coù chuùt gì loà loä, khi giaây phuùt xaùn laïn ñaàu blend of blue and red. tieân ñaõ ñi qua. Caùi voâ thöùc aáy khoâng boäc loä oàn aøo Caùm Boà: Kamboja (skt)—See Cam Boà. ôû Thieàn—The feeling of exaltation inevitably Caùm Vieân: Töï Vieän—Monastery ground and accompanies enlightenment is due to the fact that buildings—A monastery. it is the breaking-upof the restriction imposed on Caûm: 1) Caûm ñoäng: To be moved, affected; 2) one as an individual being, and this breaking-up is Daùm: To dare, to venture. not a mere negative incident but quite a positive one fraught with signification because it means an Caûm Giaùc: feeling—Senses—Sensation—To infinite expansion of the individual. The general feel—To experience. feeling, though we are not always conscious of it, Caûm Giaùc Hyû Laïc: Somanassa (p)—Happiness— which charaterizes all our functions of Happy feeling—Haïnh phuùc. consciousness, is that of restriction and Caûm Giaùc Sieâu Thoaùt: Feeling of exaltation— dependence, because consciousness itself is the Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp outcome of two forces conditioning or restricting II, caûm giaùc sieâu thoaùt keøm theo söï chöùng ngoä, laø each other. Enlightenment, on the contrary, vì noù beû gaõy giôùi haïn phaân bieät caù theå; vaø ñaây essentially consists in doing away with the khoâng phaûi chæ laø moät bieán coá tieâu cöïc maø hoaøn opposition of two terms in whatsoever sense, and toaøn tích cöïc, chöùa ñaày yù nghóa, bôûi vì noù chính laø this opposition is the principle of consciousness, moät söï trieån khai caù theå ñeán voâ cuøng. Maëc duø while enlightenment is to realize the Unconscious chuùng ta khoâng luoân luoân ñeå yù, nhöng caûm giaùc which goes beyond the opposition. To be released thoâng thöôøng noùi leân taát caû nhöõng nhieäm vuï yù of this, must make one feel above all things thöùc cuûa chuùng ta laø caûm giaùc höõu haïn vaø leä thuoäc, intensely exalted. A wandering outcast maltreated bôûi vì chính yù thöùc laø haäu quaû cuûa hai theá löïc everywhere not only by others but by himself töông duyeân hay giôùi haïn laãn nhau. Traùi laïi, chöùng finds that he is the possessor of all the wealth and ngoä chính laø xoùa boû söï ñoái laäp cuûa hai ñaàu moái, power that is ever attainable in this world by a trong baát cöù chieàu höôùng naøo , vaø söï ñoái laäp naày laø

mortal being, if it does not give him a high feeling Caûm Thaønh: Thieàn Sö Caûm Thaønh (?-860)—See of self-glorification, what could? Says a Zen Caûm Thaønh Thieàn Sö. Master, “When you have enlightenment you are Caûm Thaønh Thieàn Sö: Thieàn Sö Caûm Thaønh (?- able to reveal a palatial mansion made of precious 860)—Zen Master Caûm Thaønh (?-860)—Sö queâ ôû stones on a single blade of grass; but when you huyeän Tieân Du, tröôùc tu ôû chuøa Phaät Tích. Thieàn have no enlightenment, a palatial mansion itself is Sö Caûm Thaønh, ñôøi thöù nhaát cuûa doøng Voâ Ngoân concealed behind a simple blade of Thoâng. Khi môùi xuaát gia, sö laáy hieäu laø Laäp Ñöùc, grass.""Another Zen master alluding to the chuyeân trì tuïng kinh ñieån—Zen

Master Caûm Avatamsaka, declares: “O monks, look and Thaønh, a Vietnamese monk from Tieân Du, North behold! A most auspicious light is shining with the Vietnam. He previously practiced Buddhism at utmost brilliancy all over the great chiliocosm, Phaät Tích Temple. He was the first lineage of the simultaneously revealing all the countries, all the Wu-Yun-T’ung Sect. When he left home to oceans, all the Sumerus, all the suns and moons, become a monk, he focused in reciting sutras. all the heavens, all the lands, each of which Luùc aáy coù ngöôøi hoï Nguyeãn ôû höông Phuø number as many as hundreds of thousands of kotis. Ñoång hieán ñaát laäp chuøa. Thoaït tieân, oâng e O monks, do you not see the light? But the Zen ngaïi khoâng nhaän vì oâng khoâng muoán vöôùng feeling of exaltation is rather a quiet feeling of maéc vaøo baát cöù thöù gì; tuy nhieân, sau ñoù oâng self-contentment; it is not at all demonstrative, naèm moäng coù ngöôøi maùch baûo neân nhaä n vì lôïi when the first glow of it passes away. The ích cuûa nhieàu ngöôøi khaùc. Quaû thaät, sau khi Unconscious does not proclaim itself so xaây chuøa Kieán Sô chaúng bao laâu, vaøo naêm boisterously in the Zen consciousness. 820, döôùi thôøi nhaø Ñöôøng, coù Thieàn Sö Voâ Caûm Giaùc Toäi Loãi: Feeling of guilt—Guilt- Ngoân Thoâng, nguyeân truï trì chuøa Hoøa An töø feelings—Ngöôøi Phaät töû sanh ra khoâng coù caûm beân Taøu qua, gheù laïi chuøa vaø thieàn dieän bích giaùc toäi loãi vôùi yù nghóa sôï moät ñaáng thöôïng ñeá taïi ñaây trong nhieàu naêm. Sö Caûm Thaønh raát tröøng phaït nhöõng ñieàu sai traùi cuûa mình. Tuy kính moä vaø toân Thieàn Sö laøm Thaày. Sau khi nhieân, ngöôøi Phaät töû caûm thaáy coù toäi theo luaä t Thieàn Sö Voâ Ngoân Thoâng thò tòch thì Sö Caûm nhaân quaû. Khi baïn laøm ñieàu gì sai traùi, baïn seõ Thaønh trôû thaønh nhò toå cuûa Thieàn phaùi Voâ nhaän laáy haäu quaû cho vieäc laøm sai traùi cuûa baïn, vaø Ngoân Thoâng. Vaøo naêm 860, Sö an nhieân thò theo caùch naày baïn phaûi chòu ñöïng cho haäu quaû cuûa tòch—There was a patron of Buddhism, whose toäi loãi cuûa chính mình—Buddhist born has no last name was Nguyeãn, a rich landlord from feeling of guilt in the sense of fear of a God who Phuø Ñoång hamlet, donated his land for him to will punish him for his wrong-doing. However, he build a temple. First, he was reluctant to feels guilty by the law of Karma. When you do accept it because he did not want to be some wrong-doing, you will receive the effects of attached to anything; however, later in his his wrong doing and in this way suffer the effect dream, he met someone who recommended of your sin. him to accept the land to build a temple for Caûm Haø: Caûm taï vaø tieáp nhaän trong nieàm caûm the benefits of other people. In fact, not long phuïc—Appreciation and acception with great after the Kieán Sô Temple was built, in 820, admiration. under the T’ang dynasty in China, Zen Master Caûm Hoùa: Rehabilitate (v). Voâ Ngoân Thoâng, used to be Head of Hoøa An Caûm Hoaøi: Moving remembrance. Temple in China, arrived in Vietnam and Caûm Höùng Ngöõ: Udana (skt)—Verses of Uplift— stayed at Kieán Sô to practice “face-to-a-wall” See Voâ Vaán Töï Thuyeát. meditation for several years. Later he Caûm Quaû: Quaû tìm thaáy hay quaû do nghieäp nhaân founded the Wu-Yun-T’ung (Voâ Ngoân Thoâng) taïo taùc maø coù—The result that is sought. Zen Sect right at the Kieán Sô Temple and Caûm Quan: Giaùc quan—Organs of sense. became the First Patriarch, and Caûm

Thaøn h Caûm Taán: Inspire to progress—To move to became his disciple. When he passed away, zeal—Gôïi nguoàn caûm höùng cho tieán boä. Zen Master Caûm Thaønh became the second

Patriarch. In 860, Zen master Caûm Thaønh kinh qua nhôø caûm giaùc, Phaät giaùo goïi ñoù laø “thoï” passed away quietly. vaø Phaät khaúng ñònh trong Thaäp Nhò Nhaân Duyeân Moät hoâm, coù moät vò Taêng ñeán gaëp Thieàn sö raèng “thoï” taïo nghieäp luaân hoài sanh töû —Feeling is Caûm Thaønh, phaùi Voâ Ngoân Thoâng ñeå hoûi Sö: knowledge obtained by the senses, feeling "Phaät laø gì?" Thieàn sö Caûm Thaønh ñaùp: "Moïi sensation. It is defined as mental reaction to the thöù." Vò Taêng hoûi tieáp: "Phaät Taâm laø gì?" object, but in general it means receptivity, or Thieàn sö Caûm Thaønh ñaùp: "Khoâng coù gì che sensation. Feeling is also a mind which daáu." Vò Taêng hoûi tieáp: "Ñeä töû khoâng hieåu gì experiences either pleasure, unpleasure or caû." Thieàn sö Caûm Thaønh noùi: "OÂng ñaõ lôõ cô indifference (pleasant, unpleasant, neither hoäi. Moãi khi ngöôøi ta ñöa ra cho chuùng ta caây pleasant nor unpleasant). When we meet gaäy, hoaëc chuùng ta naém ñöôïc hoaëc chuùng ta attractive objects, we develop pleasurable ñeå vuoät maát. Khoâng theå khaùc hôn ñöôïc. Do döï feelings and attachment which create karma for us chöùng toû raèng chuùng ta chöa ñaït ñeán ñoä chín to be reborn in samsara. In the contrary, when we muoài. Nhöng moãi laàn thaát baïi, chuùng ta khoâng meet undesirable objects, we develop painful or neân nuoái tieác. Chuùng ta coù theå quay veà vôùi unpleasurable feelings which also create karma sinh hoaït haèng ngaøy, ñi laáy nöôùc, naáu aên vaø for us to be reborn in samsara. When we meet troàng troït, vaø khi chuùng ta caøng ra söùc noå löïc objects that are neither attractive nor unattractive, môùi, chaùnh nieäm caøng lôùn hôn."—A monk we develop indifferent feelings which develop came to Zen master Cam Thanh, a ninth- ignorant self-grasping, also create karma for us to century monk of the Vo Ngon Thong Sect, be reborn in samsara. All actions performed by and asked, 'What is Buddha?' Cam Thanh our body, speech and mind are felt and said, 'Everything.' The monk continued, 'What experienced, Buddhism calls this “Feeling” and is the mind of Buddha?' Cam Thanh replied, the Buddha confirmed in the Twelve Nidanas that 'Nothing has been hidden.' The monk said, 'I “Feeling” creates karma, either positive or don't understand.' Cam Thanh responded, negative, which causes rebirths in samsara. 'You missed!' Each time a staff is held out to Caûm Thoï Kinh: Vedana sutta (p)—Kinh Caûm us, we either grab it or miss it. There is no Thoï, Töông Öng Boä XXVII.5—Sutra on Feeling, alternative. Hesitation shows that we are not Samyutta Nikaya XXVII.5. yet ripe. But each time we fail, we must not Caûm Thöông: Touched to pity—Ñöùc Phaät caûm regret. We can only go back to our daily work thöông noåi khoå cuûa chuùng sanh—The Buddha was of carrying water, cooking, and cultivating the touched by the suffering of the human condition. earth, striving anew with increased Caûm Thöông Noãi Khoå Cuûa Kieáp Ngöôøi: To be mindfulness." touched by the suffering of the human life. Caûm Thaáy An Nhieân Thanh Tònh: To feel calm Caûm Tieán: To move to zeal, or inspire to (at peace) and pure. progress. Caûm Thoï: Vedana (skt)—Sensation—Thoï uaån— Caûm

Töû: Fearless before death. To bear—Contact—Feeling—Perceiving—To Caûm Töôûng: Impression. receive—Receiving—Thoï laø phaùp taâm sôû nhaän Caûm ÖÙng: Chuùng sanh coù cô duyeân thieän caên laøm laõnh dung naïp caùi caûnh maø mình tieáp xuùc. Thoï caûm ñoäng ñeán chö Phaät, chö Phaät cuõng duøng söï cuõng laø caùi taâm neám qua nhöõng vui, khoå hay döûng caûm öùng kyø dieäu cuûa mình ñeå ñaùp laïi thì goïi laø döng (vöøa yù, khoâng vöøa yù, khoâng vöøa yù maø cuõng caûm öùng (thí duï nhö nöôùc khoâng daâng cao, traêng khoâng khoâng vöøa yù). Khi chuùng ta gaëp nhöõng ñoái khoâng xuoáng thaáp, nhöng traêng vaãn luoân baøng baïc töôïng haáp daãn, chuùng ta lieàn phaùt khôûi nhöõn g caûm khaép nôi treân maët nöôùc)—Respond to appeal or giaùc vui söôùng vaø luyeán aùi. Khi gaëp phaûi nhöõng need; Buddha moved to respond. ñoái töôïng khoâng haáp daãn, thì chuùng ta sinh ra caûm Caûm ÖÙng Ñaïo Giao: Kanno-Doko (jap)—Söï giaùc khoù chòu; neáu ñoái töôïng khoâng ñeïp khoâng xaáu truyeàn thoâng bí maät giöõa chö Phaät vaø chuùng sanh thì chuùng ta caûm thaáy döûng döng. Taát caû moïi taïo hay giöõa vuõ truï vaø chuùng sanh—Mystical taùc cuûa chuùng ta töø thaân, khaåu vaø yù cuõng ñeàu ñöôïc communication between Buddhas and living

beings, or between the Universe and living Can Ñoà Na: Kancana (skt)—Kieän Chieát Na— beings—See Tình Caûm Hoã Töông. Golden—A shrub of trees, with golden hue, Caûm Xuùc: Feeling—Strongly affected—Very described as the leguminous order. much impressed—Very much moved by one’s Can Hoaøi: Quaáy roái—To harass—To disturb. compassion. Can Laät Ñaø: Hrdaya (skt)—Can Laät Thaùi—Caøn Can: Mieáng che: A shield—Caây choáng ñôõ: A Laät Ñaø—Caït Lôïi Ña—Traùi tim—The physical stem, a pole. heart. Can AÙn: To be condemned (convicted). Can Moäc: Moäc Thöôïng Toïa—Caây gaäy maø caùc vò Can Baùc Baùc: Khoâ khan, khoâng coù nöôùc—Dry Thieàn sö thöôøng duøng luùc thöôïng ñöôøng—The and without water. staff that Zen masters usually use when entering Can Baùn: Vöôùng maéc—Attachment. the hall. Can Boäc Boäc: Thieàn Taêng ít noùi —Close-mouthed Can Saùch Saùch: Khoâ khoâng khoác—Extremely Zen monk. dry—Withered. Can Chöùng: Witness. Can Thieäp: To interfere—To intervene—To Can Döï: To take part. meddle. Can Ñaûm: Brave—Courageous—Fearless— Can Truùc Giaûo Chaáp: Vaét tre khoâ tìm nöôùc, yù noùi Dauntless. keá hoaïch hoaøi coâng voâ ích—A project that is Can Ñaû Hoáng: Phí coâng daïy doã—Wasteful wasteful and without result. instructions. Can Tröôøng: Courage—Bravery. Can Ñaàu Tieán Boä: Shih-shuang: "Step from the Caùn: To run over. Top of the Pole"—Treân ñaàu saøo traêm thöôùc laïi Caùn Nhieäm Ñaïi Söï: Gaùnh vaùc vieäc lôùn, duï cho tieán theâm moät böôùc, yù noùi nhöõng haønh ñoäng duõng vieäc tu haønh giaùc ngoä—To manage important caûm vaø khoâng sôï haõi cuûa ngöôøi tham thieàn vöôït matters, i.e., To cultivate to attain enlightenment. qua moïi trôû ngaïi ñeå ñi ñeán ñaïi ngoä . Trong thí duï Caøn: 1) Caøn khoân (Trôøi): Heaven; 2) Chòu ñöïng: 46 cuûa Voâ Moân Quan: "Hoøa Thöôïng Thaïch Söông Enduring; 3) Gioáng ñöïc: Masculine; 4) Khoâ raùo: noùi: 'Ñaàu saøo traêm thöôùc laøm sao tieán theâm?' Coù vò Dry, dried up; 5) Saïch seõ: Clean; 6) Tieáp tuïc: coå ñöùc laïi noùi: 'Ñaàu saøo traêm thöôùc ñaõ ngoài leân, Continual. thaáy ñaïo maø chöa

thaät nhaäp chaân. Traêm thöôùc ñaàu Caøn Ñaø: 1) AÙo caø sa cuûa chö Taêng, maøu nhuoäm saøo caàn böôùc nöõa, möôøi phöông theá giôùi hieän toaøn giöõa vaøng vaø ñoû thaúm: Kasaya (skt)—A coloured thaân.'" Theo Voâ Moân Hueä Khai trong Voâ Moân composed of red and yellow, the monk's robe; 2) Quan, böôùc tôùi ñöôïc, quay lui ñöôïc, coøn ngaïi choã Nguõ uaån: the five skandhas; 3) Voøng nuùi ñaàu tieân naøo maø khoâng xöng toân? Tuy nhö vaäy, thöû hoûi ñaàu boïc quanh nuùi Tu Di: Yugamdhara (skt)—The first saøo traêm thöôùc laøm sao tieán theâm? Höø! — of the concentric mountains around Mount Meru. Courageous and fearless acts of Zen practitioners Caøn Ñaø Ha Ñeà Boà Taùt: Gandhahastin (skt)—Baát to overcome all obstructions in order to achieve HöuTöùc Boà Taùt—Coøn goïi laø Caøn Ña Ha Chuù, teân great enlightenment. In example 46 of the Wu- moät vò Boà Taùt, dòch laø Höông Töôïng. Vò Boà Taùt Men-Kuan: "Zen master Shih-shuang said, 'How naøy tu haønh trong nhieàu kieáp, khoâng ngöøng nghæ, do you step from the top of a hundred-foot pole?' tieán boä ñeàu ñaën ñeå laøm lôïi mình vaø lôïi ngöôøi Another ancient virtue said, 'You who sit on the khoâng bao giôø moûi meät—Name of Gandhahastin top of a hundred-foot pole, although you have bodhisattva, also called fragrant elephant. This entered the Way, it is not yet genuine. Take a step Bodhisattva has cultivated for eons without ever from the top of the pole, and worlds of the Ten stopping, making constant progress, tirelessly Directions are yours total body.'" According to Wu benefitting self and others. Men Hui-Kai in the Wu-Men-Kuan, stepping Caøn Ñaø La: Gandhara (skt)—Kieän Ñaø La—Xöù forward, turning back, is there anything to reject Kieàn Ñaø Veä—Coøn goïi laø Caøn Ñaø, Höông Bieán, as ignoble or unworthy? be that as it may, how do Höông Haønh, Höông Khieát, Höông Tònh, vaø Kieän you step from the top of a hundred-foot pole? Sah! Ñaø La, Kieän Ñaø La, teân moät vöông quoác coå ôû vuøng baéc AÁn Ñoä. Nôi ñaây ñaõ töøng laø vöông quoác

cuûa Dharmavardhana, con trai cuûa vua A Duïc. Caøn Phong Ñình Chæ Ñaïi Vuõ: Kan-feâng's Vuøng ñaát naèm veà phía taây baéc mieàn Punjab cuûa stopping pouring rain (rain cats and dogs or raining AÁn vaø Ñoâng Baéc cuûa Kashmir, nay goàm caùc mieàn very hard)—Hoøa Thöôïng Caøn Phong, teân cuûa moät A phuù haõn vaø moät phaàn cuûa Hoài quoác, naèm doïc vò Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- theo soâng Kabul giöõa khoaûng Kunar vaø soâng AÁn 907). Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu haø, goàm khu Peshawar vaø Rawalpindi, taây baéc chi tieát veà Thieàn sö Can Phong; tuy nhieân, coù moät vuøng Punjab. Ñaây laø moät trong nhöõng trung taâm chi tieát lyù thuù veà lôøi daïy cuûa oâng trong trong Nguõ lôùn cuûa vaên hoùa Phaät giaùo vaøo theá kyû thöù hai sau Ñaêng Hoäi Nguyeân, quyeån XIII: Moät hoâm, Thieàn Taây lòch—Name of an ancient kingdom, north of sö Can Phong thöôïng ñöôøng thò chuùng: "Möa nhö India. This was a former kingdom of truùt ñoå; laøm sao maáy oâng laøm cho möa taïnh ñaây?" Dharmavardhana, son of king Asoka. The region Noùi xong, Sö xuoáng gheá vaø rôøi khoûi saûnh ñöôøng. in the extreme north-west of Punjab of India and Kyø thaät, coù nhieàu tuyeân boá mang tính phi lyù trong northeast of Kashmir, today including southern Thieàn. Vaøi ngöôøi coøn cho raèng Thieàn voâ lyù cöùng Afghanistan and parts of Pakistan, lies along the

nhaét vaø ñieân roà. Qua nhöõng caâu hoûi roõ raøng laø vôù Kabul river between the Kunar (Khoaspes) and vaån vaø khoâng hôïp lyù, Thieàn muoán chuùng ta coù the Indus rivers, comprising the district of ñöôïc moät quan ñieåm hoaøn toaøn môùi, ñeå deã daøng Peshawar and Rawalpindi in the northwestern nhìn thaáu vaøo nhöõng huyeàn dieäu cuûa ñôøi soáng vaø Punjab. Its old capital was Puskaravati. This was bí maät cuûa thieân nhieân. Vieäc naøy laø vì Thieàn ñaõ ñi one of the greatest centers of Buddhist art and ñeán keát luaän raèng tieán trình lyù luaän thoâng thöôøng culture during the 2nd century A.D. roát cuoäc khoâng coù söùc maïnh cho chuùng ta caùi thoûa Caøn Ñaø La Ñoäc Giaùc Phaät: Gandhara-Pratyeka- maõn sau cuøng veà nhöõng nhu caàu saâu thaúm cuûa taâm Buddha (skt)—Teân cuûa moät trong moät traêm vò linh—Most Venerable Kan-feâng, name of a Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Chinese Zen master in the T'ang dynasty. We do Isigili—Name of one of one hundred Pratyeka- not have detailed documents on this Zen Master; buddhas who lived a long time on Mount Isigili. however, there is an interesting detail on his Caøn Ñaø Leâ: Kieän Ñaø Leâ—Loaïi maät chuù cho ta teaching on Zen in The Wudeng Huiyuan, Volume khaû naêng bay ñöôïc—A spell that gives power to XIII: One day, Zen master Kan-feâng entered the fly. hall and addressed the monks, saying, "It is Caøn Ñaø Leâ Thaûo: Teân cuûa moät loaïi caây coù muøi pouring now; how would you stop it?" He then got thôm, thaân maøu vaøng—Name of a fragrant tree, off the seat and left the hall. In fact, there are and of a yellow colour. many irrational statements in Zen. Some may Caøn Ñaø Ma Ñaø Ma La: Gandhamadanamala declare Zen irrevocably insane or silly. Through (skt)—The hill of intoxicating perfumes. these apparent trivialities and irrationalities, Zen Caøn Hueä: Khoâng coù trí hueä—Without wisdom. wants us to acquire an entirely new point of view Caøn Hueä Ñòa: Sudha-vidarsana-bhumi (skt)—Giai whereby to look into the mysteries of life and the ñoaïn ñaàu trong Thaäp Ñòa Boà Taùt Tam Thöøa, giai secrets of nature. This is because Zen has come to ñoaïn maø trí tueä chöa ñöôïc tö nhuaän—The dry or the definite conclusion that the ordinary logical unfertilized stage of wisdom, the first of the ten process of reasoning is powerless to give final stages—See Thaäp Ñòa Boà Taùt Tam Thöøa. satisfaction to our deepest spiritual needs—See Caøn Khoân Ñoäc Boä: Ñaát trôøi rieâng böôùc, yù noùi Kieàn Phong Vieät Chaâu Thieàn Sö. Thieàn Taêng toû ngoä khoâng coøn maûy may chaáp tröôùc Caøn Phong Nhaát Loä: Kan-feng's One Road— nöông töïa, maø vaän duïng töï taïi voâ ngaïi —After Moät ñöôøng cuûa Caøn Phong, thí duï thöù 41 cuûa Voâ achieving realization, Zen monks pass by Moân Quan. Moät oâng Taêng hoûi Hoøa Thöôïng Caøn everything in an easy manner and without any Phong: "Chö Baïc giaø phaïm möôøi phöông cuõng chæ obstructions. moät ñöôøng nieát baøn, khoâng bieát ñaàu ñöôøng ôû ñaâu?" Caøn Laät Ñaø: See Caøn Laät Ñaø Da. Caøn Phong caàm gaäy vaïch moät ñöôøng noùi: "Ñaây!" Caøn Laät Ñaø Da: Hrdaya (skt)—Kieân thöïc taâm Sau coù oâng Taêng ñem chuyeän naày hoûi ngaøi Vaân hay traùi tim beàn chaéc—Heart, soul, mind, core. Moân. Vaân Moân caàm quaït giô leân baûo: "Quaït nhaûy

moät caùi leân taän taàng trôøi thöù ba möôi ba, goõ loã muõi perceived or apprehended, and that which Ñeá Thích. Con lyù ngö ngoaøi bieån Ñoâng ñaùnh moät perceives or apprehends). heøo, trôøi möa nhö truùt." Theo Voâ Moân Hueä Khai (B) Tam Bònh: The three ailments—Three trong Voâ Moân Quan, moät ngöôøi ñi döôùi bieån saâu, diseases—Ba loaïi beänh: buïi bay muø mòt; moät ngöôøi ñöùng treân ñænh cao, 1) Tham: Lust—Craving—Greed—For which soùng traéng ngaát trôøi. naém ñöùng, buoâng ñi, moãi beân the meditation on uncleanness (Quaùn thaân baát ñeàu troû ngoùn maø neâu roõ toâng phong, thaät gioáng hai tònh) is the remedy. con ngöïa chaïy ñuïng vaøo nhau. treân ñôøi e chaúng ai 2) Saân: Anger—Hate—Ire—For which the roõñöôïc leõ ñoù. Xeùt laïi cho kyõ, caû hai oâng laõo ñeàu meditation on kindness (töø) and pity (bi) is the khoâng bieát ñaàu ñöôøng ôû ñaâu—Kan-feng's One remedy. Road, example 41 of the Wu-Men-Kuan. A monk 3) Si: Stupidity—Ignorance—Unwilling to learn asked Zen master Kan-feng, "Bhagavats in the the truth—For which the meditation on Ten Directions, one straight road to nirvana. I causality (Nhôn duyeân) is the remedy. wonder where that road is?" Kan-feng lifted up his Caøn Phong Vieät Chaâu Thieàn Sö: Zen Master staff, drew a line in the air, and said, "Here, it is." Qianfeng Yuezhou—See Kieàn Phong Vieät Chaâu Later a monk asked Yun-men about this. Yun-men Thieàn Sö. held up his fan and said, "This fan jumps up to Caøn Thaønh: Coøn goïi laø Caøn Thaùt Baø Thaønh, Kieän Heaven of the Thirty-three and strikes the nose of Thaùt Baø Thaønh, Kieän Thaùt Phöôïc Thaønh, hay the deity Sakradevendra. Give a carp of the Nguïc Thaùt Phöôïc Thaønh (do vò nhaïc thaàn bieán hoùa Eastern sea one blow, and the rain comes down in ra laàu gaùc cho moïi ngöôøi nhìn thaáy)—Gandharva torrents." According to Wu Men Hui-Kai in the city, i.e. a mirage city. Wu-Men-Kuan, one goes deep, deep to the Caøn Thaùt: Gandharva or Gandharva Kayikas bottom of the sea, and winnows the mud and pump (skt)—Teân goïi taét cuûa Caøn Thaùt Baø—See Caøn up the sand. The other goes high, high to the top of Thaùt Baø. the mountain, and raises foaming waves that Caøn Thaùt Baø: Gandharva (skt)—Driza (tib)— spread over the entire sky. Maintaining, releasing, Being who comes into the scene of conception— each using but one hand, they safeguard the Kieän Ñaït—1) Caøn Thaùt Baø khoâng aên thòt uoáng vehicle of the Tao. They are like two children, röôïu maø chæ tìm muøi thôm ñeå haáp thuï, vaø cuõng toûa running from different directions, who collide with ra muøi thôm: Fragrance-devouring celestial each other. In this world, there is almost no one musicians. They do not drink wine or eat meat, but who can touch the true essence. In the view of the feed on inscense or fragrance and give off fragrant true eye, even these two ancient worthies do not odours; 2) Nhöõng nhaïc thaàn cuûa Trôøi Ñeá Thích know the road. trong Töù Thieân Vöông: Musician Angels for the Caøn Phong Nhò Quang Tam Beänh: Lôøi thöôïng Cakra Heaven Kings in the Four Heaven Kings; 3) ñöôøng khai thò cuûa Thieàn sö Caøn Phong laø khi ñeán Moät trong taùm chuùng sanh sieâu nhaân trong Kinh caûnh giôùi ngoä caàn phaûi tröø boû, thoaùt khoûi nhò Lieân Hoa: Gandharva, one of the eight classes of quang vaø tam beänh—Zen master Kan-Feng's supernatural beings in the Lotus Sutra or eight instructions on realization of Zen: Vajra Deities—See Baùt

Chuùng; 4) Moät trong taùm (A) Nhò Quang Naêng Thuû Sôû Thuû: Cognizing boä quyû chuùng: Gandharvas, one of the eight subject and cognized object—Muoán ñaït ñeán groups of demon-followers of the four giaùc ngoä, Thieàn sinh phaûi baèng moïi caùch loaïi maharajas—See Thieân Long Baùt Boä. tröø chuû theå nhaän bieát vaø ñoái töôïng ñöôïc nhaän Caøn Thaùt Baø Thaønh: Gandharva-upama (skt)— bieát—In order to achieve realization, Zen Gandharva city—Mirage city—Caøn thaùt baø practitioners, by all means, must eliminate thaønh—Coøn goïi laø Caøn Thaùt Baø Thaønh, Kieän Thaùt both cognizing subject and cognized object Baø Thaønh, Kieän Thaùt Phöôïc Thaønh, hay Nguïc (caùi ñöôïc nhaän thöùc hay ñöôïc hieåu, vaø caùi Thaùt Phöôïc Thaønh (do vò nhaïc thaàn bieán hoùa ra laàu nhaän thöùc hay caùi hieåu—That which is gaùc cho moïi ngöôøi nhìn thaáy).

Caøn Thaùt Baø Thaønh Duï: Gandharva-upama Medicines that should be taken between dawn and (skt)—Syllogism on Gandharva city. the first watch, of which eight are name. Caøn Thaùt Baø ÖÙng Thaân: The body of Canh Giöõ: To guard—To watch Gandharvas—Theo Kinh Thuû Laêng Nghieâm, Canh Haäu Nieân: Naêm thöù tö tính töø naêm nay— quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch The fourth year counting from this year. tröôùc Phaät veà vieäc öùng thaân laøm Caøn Thaùt Baø noùi Canh Nhaân Ñieàn Baát Chuûng, Hoøa Thuïc Baát phaùp, khieán cho chuùng sanh ñöôïc thaønh töïu— Laâm Tröôøng: Ngöôøi caøy khoâng caáy luùa, luùa chín According to The Surangama Sutra, book Six, khoâng ñem phôi. Töø naày chæ cho Thieàn nhaân queân Avalokitesvara Bodhisattva vowed in front of the ñi coäi reã nhaø mình, khoâng thaáy ñöôïc Phaät taùnh cuûa Buddha about his appearance as a gandharva chính mình—Farmer does not grow rice seedlings, before sentient beings and speak Dharma for and does not dry out the rippen rice. This term them, enabling them to accomplish their wish— indicates Zen practitioners who forget their own See Tam Thaäp Nhò ÖÙng Thaân. Buddha-nature. Caøn Thaùt Baø Vöông: Vua cuûa caùc vò nhaïc Thaàn Canh Taân: To innovate—To reform. cuûa vua trôøi Ñeá Thích—The king of Gandharvas, Canh Thaân Hoäi: Keng-Sheng Assembly—Hoäi named Citraratha, but translated as Druma, a tree. cuùng döôøng vaøo ñeâm Canh Thaân caàu cho quoác thaùi Caøn Thæ Quyeát: Shiketsu (jap)—Caây duøng trong daân an, laáy Kim Cöông maët xanh döôùi hình con caùc nhaø caàu AÁn Ñoä thay cho giaáy veä sinh. Beân khæ laøm boån toân. Ñaây laø moät nghi thöùc Laõo Giaùo, Trung Quoác ngöôøi ta duøng giaáy, rôm hay truùc—A ñöôïc Phaät Giaùo Trung Hoa coâng nhaän nhö moät stick used in India as “toilet paper.” In China nghi thöùc Phaät giaùo taïi ñòa phöông (môû ñaàu hoäi thì people use paper, straw, or bamboo. ñaùnh chuoâng khua thanh la, ca haùt xöng tuïng Phaät, Caøn Tra Baø Ni: Kanthapanini (skt)—Teân cuûa moät chuùng hoäi vöøa ñi vöøa nieäm Phaät, moät soá thì ñaùnh loaøi quyû, thöôøng hay naõo loaïn treû con—Name of a ñaøn thoåi saùo, suoát ñeâm khoâng nguû) —An assembly demon, usually disturbs children. for offerings on the night of Keâng-Sheân to an Caøn Tueä: Bare insight—Chæ coù trí tueä maø thoâi. image in the form of a monkey, which is the Sheân Caøn Tueä Vò: Bare insight stage—Giai ñoaïn tu taäp symbolical animal. This is a Taoist rite adopted by trong ñoù haønh giaû chæ ñeå yù tôùi trí tueä maø

thoâi . Chinese Buddhism as a local Buddhist rite. Caøng Töø Boû Chaáp Tröôùc, Ñöôøng Tu Caøng Canh Thieät Ñòa Nguïc: Hell of Plowing Tongues. Thaønh Coâng; Caøng Tònh Taâm, Caøng Tieán Gaàn Canh Y: Thay ñoåi y aùo—To change robes. Ñeán Ñaïo: The more successful their cultivation is, Caùnh Hoaït Ñòa Nguïc: Ñòa nguïc thöù nhaát trong the more detachment they achieve; the calmer taùm ñòa nguïc noùng—The first of the eight hot their mind becomes and the closer they are to the hells. Way. Caùnh Nhaät: Suoát ngaøy—All day long. Canh: 1) Laàn nöõa: Again, the more; 2) Ngoâi thöù Caùnh Phuùc Nhaät Dö Thieàn Sö: Zen master baûy trong Thaäp Thieân Can (Giaùp, AÁt, Bính, Ñinh, Ching-fu Jih-yu—See Caûnh Phuùc Nhaät Dö Thieàn Maäu, Kyû, Canh, Taân, Nhaâm, Quyù): The seven of Sö. the ten celestial stems; 3) Tuoåi taùc: Age; 4) Phía Caùnh Thaønh: To succeed in finishing. taây: West; 5) Thöôûng: To reward; 6) Teân cuûa vì Caûnh: Visaya, artha, or gocara (skt)—Nôi taâm vin sao Canh, moät trong hai möôi taùm choøm sao: vaøo ñoù maø chaïy theo goïi laø caûnh, nhö phaùp laø nôi Punarvasu (skt): Name of one of the twenty eight yù thöùc vin vaøo goïi laø phaùp caûnh, saéc laø nhaõn thöùc constellations. vin vaøo ñoù goïi laø saéc caûnh, thanh laø nôi nhó thöùc Canh Döôïc: Phi Thôøi Döôïc—Moät trong taùm loaïi vin vaøo goïi laø thanh caûnh, vaân vaân—A prospect, thuoác uoáng cho chö Taêng Ni, chæ uoáng töø raïng region, territory, surroundings, views, ñoâng ñeán ñaàu hoâm (nöôùc reã mai, nöôùc chuoái chín, circumstances, environment, area, field, sphere, nöôùc taùo chua, nöôùc haït quaû Boà Ñeà, nöôùc moät loaïi environments and conditions, i.e. the sphere of quaû ôû AÁn Ñoä gioáng nhö quaû maän, nöôùc nho, nöôùc mind, the sphere of form for the eye, of sound for moät loaïi quaû ôû AÁn Ñoä gioáng nhö quaû taùo nhoû) — the ear, etc.

Caûnh A-Tu-La: The host of Asuras—See A-Tu- soaïn naêm 1004. Taùc phaåm goàm nhöõng tieåu söû La. ngaén vaø nhöõng giai thoaïi veà cuoäc ñôøi cuûa caùc Caûnh Baát Sinh: An object has not yet arisen— thieàn sö töø tröôùc thôøi sô toå phaùi Phaùp Nhaõn laø Trong Phaät giaùo, chöõ "caûnh" coù nhieàu nghóa, nhö Thieàn Sö Phaùp Nhaõn Vaên Ích, bao goàm nhöõng chi quang caûnh, moâi tröôøng, laõnh vöïc, phaïm vi, ñoái tieát veà tieåu söû cuõng nhö nhöõng lôøi giaùo huaán, vaø noù töôïng, hay kieán thöùc, vaân vaân. Thieàn Phaät giaùo cuõng töôøng thuaät laïi moät soá coâng aùn coù aûnh höôûng döôøng nhö coù caùch duøng chöõ "caûnh" raát ñaëc bieät; trong truyeàn thoáng. Caûnh Ñöùc Truyeàn Ñaêng Luïc thí duï nhö "caûnh baát sinh" coù nghóa laø moät kinh goàm ba taäp, ghi laïi yù kieán cuûa hôn 600 thieàn sö vaø nghieäm ñaëc bieät cuûa Thieàn chöa ñöôïc khôûi daäy noùi ñeán haøng ngaøn thieàn sö khaùc. Nhieàu coâng aùn trong ngöôøi ñeä töû. Nhö vaäy, "caûnh" coù nghóa laø caùi ñöôïc tìm thaáy trong taùc phaåm naày. “Truyeàn Ñaêng kinh nghieäm hay kieán giaûi ñaëc bieät trong taâm, maø, Luïc,” keå laïi chi tieát veà söï truyeàn coâng aùn vaø nhöõng dó nhieân coù theå ñöôïc xem nhö laø moät "ñoái töôïng" giaûi ñaùp cuûa 52 vò toå trong truyeàn thoáng Kasyapa ñöôïc taâm quaùn töôûng hay laõnh hoäi—In Buddhism, (doøng ñeä töû cuûa Ñöùc Phaät Thích Ca Maâu Ni) the word "object" has many meanings, such as truyeàn tôùi Ñaïo Nguyeân, sô toå toâng Taøo Ñoäng taïi scene, environment, domain, sphere, object, Nhaät Baûn. Nhöõng kinh vaên naøy giöõ

vai troø chuû yeáu understanding, etc. Zen Buddhists seemed to have trong truyeàn thoáng nhaø Thieàn, maø giaùo thuyeát vaø a special usage of this word; for instance, a realm thöïc haønh ñeàu khaùc vôùi kinh vaên Phaät giaùo taïi AÁn has not yet arisen (ching pu sheng) means a Ñoä. Truyeàn thoáng Thieàn thì laïi cho raèng giaùo certain specific experience of Zen which has not thuyeát vaø thöïc haønh cuûa hoï môùi ñích thöïc laø coát loõi yet arisen in the disciple. Thus "realm" means the giaùo phaùp cuûa Ñöùc Phaät, ñöôïc truyeàn tröïc tieáp töø specific experience or understanding within one's taâm qua taâm töø doøng truyeàn thöøa Kasyapa tôùi Ñaïo mind, which, of course, can be referentially Nguyeân, qua moät daõy caùc vò thaày. Kyø thaät, khoâng treated as an "object" visualized or comprehended coù söï thaät veà chuyeän truyeàn thöøa naày; tuy nhieân, by the mind. moät vò thaày coù theå aán chöùng veà söï thaønh töïu giaùc Caûnh Dieäu: The subtlety of objects. ngoä baèng chöùng nghieäm khaû naêng cuûa ñeä töû mình. Caûnh Duy Thöùc: Caên cöù vaøo caûnh maø thuyeát veà Taâm truyeàn taâm töø moät vò Thaày Thieàn qua söï tieáp Duy Thöùc, moät trong naêm loaïi Duy Thöùc — xuùc caù nhaân, chöù khoâng qua vaên töï, nhö caùch Wisdom or insight in objective conditions, one of truyeàn Phaät Taâm trong nhaø Thieàn—Record the five kinds of wisdom or insight or idealistic Concerning the Passing On the Lamp, composed representation in the sutras and sastras (the first in the Ching-Te period. This is the earliest four are objective and the fifth is subjective)—See historical work of Ch’an literature, compiled by Nguõ Chuûng Duy thöùc. the Chinese monk named T'ao-Hsuan in the year Caûnh Duyeân: Arammanapaccayo (p)—Object 1004. It consists of short biographies and condition—Ngoaïi caûnh—Environments and numerous anecdotes from the lives of the early conditions. masters of Ch’an up to Fa-Yen-Wen-I, the founder Caûnh Duyeân Giaû Taïm Hôïp Roài Tan Nhö AÙnh of the Fa-Yen school, including biographical Chôùp, Nhö AÛo Töôûng, Nhö Ma: All things come details and teachings, and it reports a number of together and disintegrate like a lightning, an kung an (koan) that have been influential in the illusion or a phantom. tradition. This thirty-volume work, in which the Caûnh Duyeân Thaéng Dieäu: Supremely wonderful deeds and sayings of over 600 masters are environments and conditions. recorded and more than 1000 masters are Caûnh Ñöùc Truyeàn Ñaêng Luïc: Keitoku-Dento- mentioned, is one of the most important source Roku (jap)—The Records of the Transmission of works of Ch’an literature; many of the koans that the Lamp—Ching-Te-Ch’uan-Teng-Lu—Caûnh are found in later Zen literature were fixed in Ñöùc Truyeàn Ñaêng Luïc coù nghóa laø Bieân Nieân Söû writing here for the first time. The Zen Records of ñöôïc truyeàn döôùi aùnh ñeøn, soaïn döôùi thôøi Caûnh the Transmission of the Lamp,” which recounts Ñöùc. Taùc phaåm xöa nhaát trong lòch söû vaên hoï c the transmission of the Koan and solutions of the thieàn, do nhaø sö Trung Quoác teân Ñaïo Nguyeân fifty-two patriarchs of the tradition from Kasyapa

(a disciple of Sakyamuni Buddha) to Dogen Zenji of mind, the sphere of form for the eye, of (1200-1253), the founder of the Japanese Soto sound for the ear, etc.: Visaya, artha, or order. Such texts play a key role in the Zen gocara (skt). tradition, which has

teachings and practices that (II) Coù naêm caûnh giôùi—There are five realms: are at variance with what is described in Indian 1) Duïc Giôùi: Kamadhatu (skt)—The sensual Buddhist texts. The tradition claims that its realm or the realm of desire: Theá giôùi cuûa caùc doctrines and practices are the true core teachings loaøi sinh ñoäng—The world of living beings— of the Buddha, which were passed directly by See Duïc Giôùi. mind-to-mind transmission to Kasyapa and from 2) Saéc Giôùi: Sô thieàn thieân, Nhò thieàn thieân, Tam him through a succession of masters. In reality, thieàn thieân, vaø Töù thieàn thieân—Heaven with there is no truth to transmit (transmission of the form (Rupadhatu (skt): First Dhyana Heaven, Heart-Seal of the Buddha Seal of mind); however, Second Dhyana Heaven, Third Dhyana a master can seal his pupil's achievement of Heaven, and Fourth Dhyana Heaven. enlightenment by testing and approving it as true. 3) Voâ Saéc Giôùi: Khoâng voâ bieân xöù, Thöùc voâ bieân Mind-to-mind transmission, mental transmission, xöù, Voâ sôû höõu xöù, vaø Phi töôûng phi phi töôûng or to pass from mind to mind, from a Zen master to xöù—Heaven without form (Arupadhatu (skt): his disciples by personal contact without using the The endlessness of space, the endlessness of words. To transmit the mind of Buddha as in the mind, the heaven of nothingness, and Neither Intuitional school. conscious nor unconscious state of heaven. Caûnh Ñöôøng Giaùc Vieân (1244-1306): Teân cuûa 4) Tòch Dieät Ñòa: Nirodha-samapatti (skt)— moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù XIII, Extinction—Boà Taùt hay A La Haùn— thuoäc toâng Laâm Teá, queâ ôû tænh Töù Xuyeân, Trung Bodhisattva or Arhat. Hoa. Vaøo naêm 1279, Sö thaùp tuøng Thieàn sö Voâ 5) Phaät ñòa hay Phaùp giôùi ñòa: Dharmadhatu- Hoïc Toå Nguyeân du haønh ñeán Nhaät Baûn ñeå tuyeân samapatti (skt)—Thieàn quaùn veà nguyeân lyù löu Thieàn phaùp—Name of a Chinese Zen master, phoå bieán, töù theá giôùi—Abstract-meditation on belonged to the Lin-chi sect. He came from Si- the universal principle, i.e., world. Chuan, China. In 1279, he accompanied Zen Caûnh Giôùi A-Tu-La: Realm of angry spirits— master Mugaku-Sogen to travel to Japan to spread Realm of asuras (titans). Zen teachings. Caûnh Giôùi Baùt Nhaõ: Taát caû chö phaùp ñeàu laø caûnh Caûnh Giaùc: Uttras or Santras (skt)—Alertness— giôùi cuûa Baùt Nhaõ; Baùt Nhaõ laø trí naêng duyeân, chö Introspect—Warned—Alarm. phaùp laø caûnh sôû duyeân—External world prajna, or Caûnh Giaùo: Nhö tröôøng phaùi Nestor cuûa Cô Ñoác wisdom of all things; prajna is subjective all things Giaùo—The Luminous Religion, i.e. Nestorian are its objective. Christianity. Caûnh Giôùi Chöùng Ngoä: Realization realm. Caûnh Giaùo Lyù Haïnh Quaû: Fivefold Caûnh Giôùi Cuûa Nhöõng Chuùng Sanh Giaùc Ngoä: consciousness-only—Five kinds of consciousness- The realm of enlightened beings. only—See Nguõ Chuûng Duy thöùc. Caûnh Giôùi Cöïc Laïc: Chuùng sanh sanh vaøo caûnh Caûnh Giôùi: Dhatu (skt)—Laukka (skt)—Visisya giôùi Tònh Ñoä laø nhöõng baäc Boà Taùt thöôïng thieän, ñaõ (skt)—Realm—Sphere—Region. döùt tröø taát caû chöôùng ngaïi aùc duyeân. Hôn nöõa, (I) Nghóa cuûa caûnh giôùi—The meanings of khoâng coù ngoaïi ñaïo taø ma neân taâm hoï thöôøng an realms: Nôi taâm vin vaøo ñoù maø chaïy theo goïi tònh—The extreme joys in the Pure Land. Those laø caûnh,

nhö phaùp laø nôi yù thöùc vin vaøo goïi laø who are reborn in the Pure Land have the highest phaùp caûnh, saéc laø nhaõn thöùc vin vaøo ñoù goïi laø level Bodhisattvas as their companions, and are saéc caûnh, thanh laø nôi nhó thöùc vin vaøo goïi laø free from all obstacles, calamities and evil thanh caûnh, vaân vaân—A prospect, region, conditions. Moreover, there are no externalists or territory, surroundings, views, circumstances, evil demons, so their minds are always calm and environment, area, field, sphere, still. environments and conditions, i.e. the sphere

Caûnh Giôùi Cöïc Thaønh: Prasiddha (skt)—Söï thaønh Caûnh Giôùi Ngaï Quyû: Peta-loka (p)—Realm of töïu toät cuøng—Ultimate accomplishment. hungry ghosts—Theá giôùi cuûa loaøi ngaï quyû, moät Caûnh Giôùi Ñôøi Soáng: Realm of life. trong thaäp giôùi. Trong coõi naày chuùng sanh thaân theå Caûnh Giôùi Giaùc Ngoä: The realm of hoâi haùm, xaáu xa, buïng to nhö caùi troáng, coå nhoû nhö enlightenment. caây kim, mieäng luoân phöïc ra löûa, khoâng aên uoáng gì Caûnh Giôùi Haønh Ñoäng Voâ Ngaïi: To be ñöôïc neân phaûi chòu ñoùi khaùt trong muoân ngaøn unhindered in one's sphere of action. kieáp—The realm of hungry ghosts, one of the ten Caûnh Giôùi Hoan Laïc: Sugati (skt)—Bliss— realms or states of existence. In the realm of Blissful realm—Blissing world—Happy hungry ghosts, beings have ugly and smelly bodies destinations—Happy fate—Thieän ñaïo. with bellies as big as drums, while their throats are Caûnh Giôùi Huyeãn: Mayavisaya (skt)—World of as small as needles and flames always shoot out of delusion—The realm of maya. their mouth, therefore, they cannot eat or drink Caûnh Giôùi Huyeãn AÛo: Mayavisaya (skt)—World and are subject to hunger and thirst for of delusion. incalculable eons. Caûnh Giôùi Höõu Dö Nieát Baøn: Saupadisesa- Caûnh Giôùi Nhö Lai: The realm of Tathagata. nibbanadhatu (p)—Nieát Baøn Giôùi Höõu Dö Y—Baäc Caûnh Giôùi Nieäm Xöù: Chaùnh nieäm treân caùc hieän A La Haùn ñaõ ñoaïn taän caùc laäu hoaëc, ñaõ thaønh töïu töôïng—Mindfulness of the objective realm. caùc phaïm haïnh, ñaõ ñaït ñöôïc A La Haùn quaû, ñaõ ñaët Caûnh Giôùi Nieát Baøn: Nirvana-dhatu (skt)— xong gaùnh naëng xuoáng, ñaõ ñoaïn dieät caùc höõu kieát Abode of Nirvana—Nirvana-world—Realm of söû, baäc aáy ñaõ giaûi thoaùt nhôø hieåu bieát chaân chaùnh. nirvana—Caûnh Giôùi Nieát Baøn—Nieát Baøn Giôùi Chính caùc caên cuûa vò aáy chöa bò huûy hoaïi neân vò (theá giôùi Nieát Baøn)—Nieát Baøn coù theå taøng giöõ aáy caûm thoï caùc ñieàu khaû yù vaø khoâng khaû yù, vò aáy muoân ñöùc voâ vi, nôi sanh ra caùc vieäc lôïi laïc theá caûm thoï laïc vaø khoå. Nguõ uaån vaãn coøn, chính söï taän gian vaø xuaát theá gian, moät trong tam phaùp voâ vi. dieät tham, saân, si cuûa vò aáy ñöôïc goïi laø Nieát Baøn Coù hai Nieát Baøn Giôùi: Dö Y vaø Höõu Dö Y—The Giôùi Höõu Dö Y. Nguõ uaån cuûa vò aáy laø do tham saân realm of nirvana (the abode of Nirvana), or bliss, si trong quaù khöù voâ ñònh cuûa vò aáy taïo thaønh. Vò aáy where all virtues are stored and whence all good vaãn coøn soáng neân caùc uaån cuûa vò aáy phaûi vaän comes, one of the three dharmas of inaction. haønh. Do ñoù, vò aáy vaãn caûm thoï nhöõng thoï laïc There are two Nibbana elements: Nibbana cuõng nhö thoï khoå maø caùc caên cuûa vò aáy löu giöõ do element with a basis remaining, and Nibbana söï xuùc chaïm vôùi caùc traàn caûnh. Nhöng vì vò aáy

ñaõ element without a basis remaining. thoaùt khoûi söï chaáp thuû, phaân bieät vaø yù nieäm veà ngaõ Caûnh Giôùi Phi Saéc: Arupa-bhava (skt)—Formless theå neân vò aáy khoâng bò taùc ñoäng bôûi nhöõng caûm thoï realm—Immaterial realm. naày nöõa—An Arhat whose taints are destroyed, Caûnh Giôùi Phong: Caûnh giôùi cuûa coõi vaät theå höõu who has lived the life, done what was to be done, hình—Wind of the objective realms. laid down the burden, attained Arahatship by Caûnh Giôùi Sôû Haønh Nhieáp: Laáy taát caû caùc caûnh stages, destroyed completely the bond of giôùi trôøi, ngöôøi, ma, phaïm, sa moân, baø la moân, a- becoming, one who is free through knowing tu-la laøm choã sôû haønh—Taking in all celestials, rightly. As his faculties have not been demolished humans, demons, monks, priests, titans. he experiences what is agreeable and Caûnh Giôùi Suùc Sanh: Tirracchana (p)—disagreeable, he experiences pleasure and pain. Tiryagyoni (skt)—Animal realm—Thuù Ñaïo— The five aggregates remain. It is his extinction of Caûnh thuù—Suùc Sanh—Suùc Sanh Caûnh—Phaät giaùo lust, hate and delusion, that is called the Nibbana ñoà tin raèng caûnh thuù laø caûnh baát haïnh vaø chuùng element with a basis remaining (saupadisesa- sanh bò sanh vaøo caûnh thuù vì taïo nghieäp baát thieän nibbanadhatu). trong quaù khöù. Duø caûnh thuù khoâng khoå nhö ñòa Caûnh Giôùi Laïc: The joys in the Pure Land. nguïc, nhöng noù cuõng ñöôïc xeáp vaøo caûnh baát haïnh Caûnh Giôùi Löïc Trì: Support by the power of the vì nôi naày khoå ñau nhieàu hôn haïnh phuùc, vaø nôi environment. naày chuùng sanh khoâng coù ñieàu kieän thuaän tieän ñeå taïo taùc coâng ñöùc thieän nghieäp—Buddhists believe

that animal realm is a woeful plane into which xuoáng, ñaõ ñaït ñöôïc A La Haùn Quaû, ñaõ taän dieät beings may be reborn as a result of their past evil hoaøn toaøn caùc höõu kieát söû, baäc ñaõ giaûi thoaùt nhôø kammas. Although the animal realm does not hieåu bieát chaân chaùnh. Moïi caûm thoï cuûa vò aáy involve as much misery as the hells, it is included khoâng coøn öa thích, khoâng coøn thích thuù, ñaõ trôû in the woeful planes because the suffering there neân laéng dòu. Vò aáy ñaõ chöùng ñöôïc Nieát Baøn Voâ greatly exceeds the amount of happiness, and it Dö Y. Khi vò aáy nhaäp dieät, caùc uaån cuûa vò aáy cuõng does not provide suitable conditions for the ngöng vaän haønh, chuùng seõ tieâu hoaïi vaøo luùc cheát; performance of meritorious deeds. caùc thoï cuûa vò aáy khoâng coøn nöõa, vaø do söï taåy tröø Caûnh Giôùi Thanh Tònh: Purity of perspective. tham saân si maø vò aáy khoâng coøn taùi sanh, ñöông Caûnh Giôùi Thieàn: The world of Zen—See Thieàn nhieân luùc aáy söï aáp uû caùc caûm thoï cuõng khoâng coøn. Caûnh Giôùi. Vaø do ñoù, thoï cuûa vò aáy seõ trôû neân nguoäi laïnh Caûnh Giôùi Troáng Roãng: Empty space—Trong (sitibhavissanti)—An Arhat whose taints are Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, Ñöùc Phaät destroyed, who has lived the life, done what was ñaõ daïy raèng nhöõng ai ñem chuù naày ñi vaøo nhöõng to be done, laid down the burden, attained caûnh giôùi ñòa nguïc vaø ngaï quyû maø tuyeân löu thì laäp Arahatship by stages, destroyed completely the töùc nhöõng nôi aáy seõ bieán thaønh nhöõng caûnh giôùi bond of becoming, one who is free through khoâng coøn toäi nhôn, khoâng coøn

ngöôøi ñeå thoï khoå— knowing rightly. All his feelings not being In The Unisha-Vijaja-Dharani-Sutra, the Buddha welcome, not being delighted in, will here and reminded that those who recite this dharani, when now become cool; it is thus, that is called the entering the realms of hell and hungry ghost, read Nibbana element without a basis remaining. or chant it, the result is all the dwellers of such Caûnh Giôùi Voâ Ngaïi Duïng: Unimpeded function places will be liberated, and the place will relating to realms. immediately become completely empty. Caûnh Haïnh Quaû: Teân goïi chung cho ba thöù: Caûnh Giôùi Tuyeät Ñoái: Absolute realm. Caûnh, Haïnh vaø Quaû—A general name for views Caûnh Giôùi Töôùng: Bahyubhava (skt)—External (circumstances, environment), behavior (conduct world—The object perceived, or empirical world, or manner of action), and reward. associated with function—Outside objects— Caûnh Huyeàn (943-1027): Taiyo Kyogen (jap)— Phenomenal world—Ngoaïi vaät (caûnh vaät beân Ta-yang Ching-hsuan (Wade-Giles Chinese)— ngoaøi) hay theá giôùi beân ngoaøi, coøn goïi laø Hieän Dayang Jingxuan (Pinyin Chinese)—See Ñaïi Töôùng hay Hieän Thöùc, moät trong tam teá ñeà caäp Döông Kænh Huyeàn Thieàn Sö. trong Ñaïi Thöøa Khôûi Tín Luaän, nghóa laø theá giôùi Caûnh Huoáng: Circumstance—Situation— hieän töôïng beân ngoaøi—The external, or Condition. phenomenal world: The object perceived, or Caûnh Höng: Master Ching-Hsing—Teân cuûa moät empirical world, associated with function, the third vò danh Taêng Trieàu Tieân vaøo theá kyû thöù VII— aspect referred to in the Awakening of Faith—See Name of a famous Korean monk in the seventh Tam Teá. century. Caûnh Giôùi Töôûng Töôïng: Realm of Caûnh Khoái Töû: See Caûnh. imagination—Phaät töû khoâng bao gôø coù höùng thuù Caûnh Luùc Nguû: Scenes dreamed during vôùi nhöõng caûnh giôùi töôûng töôïng—Buddhists are sleeping—Dreaming scenes. never interested in the realms of imagination. Caûnh Luùc Thöùc: Waking scenes. Caûnh Giôùi Voâ Dö Nieát Baøn: Anupadisesa (p)— Caûnh Lyù Caàu Hình: Tìm vaät sau göông (xem thaáy Anupadisesa-nibbana-dhatu (p)—Anupadhisesa- boùng daùng söï vaät trong göông roài ñöa tay ra phía nirvana-dhatu (skt)—Nirvana element without a sau göông ñeå naém baét vaät ñoù), yù noùi laáy giaû laøm basis remaining—The realm of final nirvana thaät (loäng giaû thaønh chôn), chæ uoång coâng voâ ích without remainder of reincarnation. maø thoâi—To find things behind the mirror, this Nieát Baøn Giôùi khoâng coù Dö Y—Baäc A La Haùn ñaõ indicates someone who fulfils what was promised ñoaïn taän caùc laäu hoaëc, ñaõ thaønh töïu caùc phaïm in jest, only wastes the time without any result. haïnh, vieäc caàn laøm ñaõ laøm xong, ñaõ ñaët gaùnh naëng

Caûnh Meänh Nhaät: Day of king’s accession—Gaàn thuû laø moät vieäc môùi." "Laõo Taêng thuoäc vaøo moät ñeán ngaøy nhaäm chöùc hay ñaêng quang cuûa moät vò trong nhöõng giai caáp bò khinh bæ, coù traùn roäng." vua, nghi leã caàu nguyeän ñöôïc toå chöùc haèng thaùng "Laõo Taêng laø tieâu chuaån cuûa caû theá giôùi." "Moät ñeå caàu phuùc lôïi cho taân vöông—The day of the böõa aên ñaïm baïc chæ coù canh vaø côm." "Moät bao king’s accession, when services were conducted baïc chöùa nöôùc thôm ñaøng sau maøn theâu khieán caû monthly on that day for his welfare.

con ñöôøng ñeàu coù muøi thôm khi noù thoåi." "Vôùi moät Caûnh Ngoä: See Caûnh Huoáng. bình baùt vaø moät caây gaäy, choã naøo laõo Taêng ñeán laø Caûnh Ngöôøi: The Human Realm—See Nhôn nhaø cuûa laõo Taêng." "Gaët haùi vaøo muøa thu vaø gom Ñaïo. chöùa vaøo muøa ñoâng." "Moät lôøi thoát ra khoûi mieäng, Caûnh Nhai: Kyogai (jap)—Household air—House moät nhoùm boán ngöïa ñuoåi khoâng kòp." "Moät caây atmosphere—Gia phongTaùc phong rieâng cuûa moãi khoâng reã treân ñænh nuùi, khoâng coù gioù thoåi, nhöng vò toå. Trong vaên hoïc Thieàn coù moät thuaä t ngöõ yù vò haõy xem laù xaøo xaïc." "Ngay caû moät caùi naém tay laø "caûnh nhai" hay "gia phong" nghóa laø khoâng khí giaän döõ ñöa leân cuõng khoâng ñaùnh moät ñöùa beù ñang trong nhaø, hay truyeàn thoáng gia ñình. Hai thuaät cöôøi." "Caùi thaân naøy töø ñaàu ñeán chaân khoâng ñaùng ngöõ Nhaät Baûn "Kyogai" (Caûnh nhai) vaø "Kafu" naêm xu." "Thaân naèm treân vuõng soùng meânh moâng; (gia phong) haàu nhö noùi leân cuøng moät yù nieäm: nhìn ngöôøi caàm ñuoác giöõa ban ngaøy." "Dóa chaùo caûnh nhai coù moät haøm yù chuû quan vaø taâm lyù hôn, buoåi saùng vaø baùt côm buoåi tröa." "Trong beáp trong khi gia phong coù tính caùch lòch söû vaø coù theå khoâng coøn côm dö cho ngöôøi khaùch." "Con gaø laøm ñöôïc quan nieäm nhö laø moät thöù khoâng khí hieän baèng buøn, con choù laøm baèng gaïch." "Hoa quyù caùch haønh trong moät coäng ñoàng. Trong lòch söû nhaø maáy roài cuõng heùo, coû daïi daàu bò khinh khi chaø ñaïp Thieàn, caùc caâu hoûi thöôøng laø veà caùi "khoâng khí ñeán ñaâu roài cuõng luoân moïc leân laïi." "Tay aùo ngaén taâm linh" trong ñoù vò Thieàn sö ñang di chuyeån, hay quaù, loä ra caùnh tay traàn truïi." "Nhaøo loän voøng voøng thaùi ñoä hay phaûn öùng taâm lyù chung tieâu bieåu cho vò maõi." "Con coùc ba chaân coõng con voi khoảng loà treân thieàn sö ñuùng nghóa. Nhöõng caâu hoûi naøy hoûi veà löng." Nhöõng caâu trích daãn naøy ñuû cho chuùng ta giaùo lyù caên baûn cuûa Thieàn, bôûi vì khi chuùng ta bieát thaáy nôi choán cuûa thieàn sö, nghóa laø vò thieàn sö nôi choán cuûa Thieàn sö, chuùng ta cuõng bieát ñöôïc soáng trong gia phong naøo. Daàu nhöõng ñoaïn vaên cuoái cuøng Thieàn muoán ñöa chuùng ta ñeán ñaâu. naøy coù veû bí hieåm ñeán ñaâu ñi nöõa, ñieåm chính yeáu Trong kinh ñieån nhöõng töø ngöõ nhö caûnh giôùi cuûa chuùng ñöôïc goïi trong töø ngöõ chuyeân moân laø (gocara, kyogai), tinh xaù (vihara, shoâja), hay "nhöõng haønh ñoäng phi muïc ñích" hay "moät ñôøi sthana ñöôïc duøng ñeå chæ “phaïm vi cho suùc vaät” soáng phi noã löïc," hay trong Phaïn ngöõ laø hay “ñoàng coû cho suùc vaät,” laø moät phaïm vi cho "Anabhoga-carya." Taát caû caùc kinh ñieån Ñaïi thöøa haønh ñoäng vaø ñoái töôïng cuûa giaùc quan. Trong Kinh ñeàu coi vieäc ñaït ñeán "moät ñôøi soáng phi noã löïc" naøy Laêng Giaø, Gocara coù nghóa laø moät thaùi ñoä taâm linh coù taàm quan troïng lôùn lao nhaát. Nhöõng ñoùa hoa chung maø ngöôøi ta coù ñoái vôùi theá giôùi beân ngoaøi, hueä ngoaøi ñoàng soáng vôùi lyù töôûng naø y, cuõng nhö hay ñuùng hôn laø moät khung caûnh taâm linh maø söï caùc nhaø laõnh ñaïo tinh thaàn vó ñaïi nhaát cuûa theá giôùi hieän höõu cuûa con ngöôøi ñöôïc bao boïc trong ñoù. naøy. Vaø taát caû caùc "Ñaïi Nguyeän" cuûa chö Boà Taùt Trong Thieàn, nhöõng töø naøy ñeàu coù chung moät khaùi ñeàu phaùt sinh töø ñoù; nguyeän cuûa Boà Taùt khoâng nieäm. Theo Thieàn sö D.T. Suzuki trong quyeån "Söï

phaûi laø nguyeän trong yù nghó thoâng thöôøng cuûa töø Huaán Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," naøy—Individual style of each patriarch. In Zen nhöõng caâu traû lôøi sau ñaây cuûa nhieàu vò thieàn sö literature there is an expressive term called trích ra moät caùch ngaãu nhieân töø caùc nieân giaùm cuûa "household air," or "house atmosphere," or Thieàn seõ giuùp chuùng ta ñoaùn ra muïc tieâu cuoái cuøng "family tradition." Two Japanese terms of cuûa ñôøi soáng Thieàn ñöôøng vaø cuûa pheùp tu taäp coâng "Kyogai" and "Kafu" express practically the same aùn: "Vöôøn khoâ quaù, haõy töôùi rau deàn ñi." "Traêng idea: "Kyogai" has a more subjective and moïc leân töø bieån, aùnh saùng chieáu roäng xa." "Trôøi psychological connotation, while "Kafu" is xanh vaø aùnh saùng ban ngaøy." "Gioù xuaân vaãn coøn historical and may be conceived as a kind of thoåi laïnh vaøo maët laõo Taêng; laõo Taêng khoâng hieåu atmosphere prevailing in a given community. In aùnh traêng saùng röïc kia ñeå cho ai." "Moãi laàn ñoäng the history of Zen, questions frequently concern

this "spiritual atmosphere" in which the master is flowers soon wither away; however, despised and moving, or the general psychological attitude or down-trodden weeds never cease to grow." "The reaction characterizing a Zen master as such. sleeves being too short, the arms are bare." These questions amount to asking about the "Tumbling over again and again." "The three- fundamental teaching of Zen, for when we know legged toad carries an enormous elephant on its where the master's abode is, we know also where back." According to Zen master Daisetz Teitaro Zen finally purports to lead us. In the sutras, such Suzuki in "The Training of the Zen Buddhist Monk words as "gocara," "vihara," or "sthana" are used (p.118)," these quotations are enough to show to denote experience, mental attitude. Gocara where is the abode of the Zen master, that is, in literally means “a range for cattle,” or “a what "household air" he is living. However pasturage,” is a field for action and an object of enigmatically these passages may appear, their sense. In the Lankavatara Sutra, it means a fundamental keynote is what is technically called general attitude one assumes toward the external "deeds of no purpose" or "a life of effortlessness," world, or a better spiritual atmosphere in which or in Sanskrit "Anabhoga." All the Mahayana one’s being is enveloped. In Zen, these terms sutras give the greatest significance to the denote the same conception. According to Zen attainment of this "life of no-purposiveness." The master Daisetz Teitaro Suzuki in "The Training of lilies of the field are living it, so are all the the Zen Buddhist Monk (p.118)," the following greatest spiritual leaders of the world. And all the answers given by various masters as culled at "Great Vows" of the Bodhisattva grow out of it; random from the annals of Zen will help us to his vows a re no vows in the ordinary sense of the surmise where is the final destination of the Zendo word. life and of the koan exercise: "The garden is Caûnh Nhaøn (1298-1374): Master Ching-Hsien— terribly dry; have the spinach well water." "The Teân cuûa moät vò danh Taêng Trieàu Tieân vaøo theá kyû moon is rising from the ocean and its rays reach thöù XIV—Name of a famous Korean monk in the far and wide." "The blue sky and the broad fourteenth century. daylight." "The spring breeze is still blowing cold Caûnh Nuùi Non Vaéng Veû: Mountaineous against my face; I wonder for whom is this

wilderness. brightly shining moonlight." "Each time it is held Caûnh Phong: Caûnh nhö gioù hay laøm taâm ñoäng. up it is a new thing." "I belong to one of the Tuy nhieân, trong nhaø Thieàn thì Phöôùn Ñoäng, Gioù despised classes, whose forehead is broad." "I am Ñoäng Hay Taâm Ñoäng? Luïc toå Hueä Naêng ñaõ khaúng the standard of all the world." "A simple meal of ñònh vôùi caùc vò sö ñang caûi coï tröôùc tu vieän Phaùp rice and soup." "A silver bag of perfume behind Taâm raèng: “Chaúng phaûi phöôùn ñoäng, cuõng chaúng the brocade screen makes the whole avenue phaûi gioù ñoäng, maø laø taâm cuûa maáy oâng ñoäng.”— odorous as it blows." "With one bowl and one The wind moving usually causes our minds staff, I make my home wherever I go." moving. However, in Zen, the question for Zen "Harvesting in autumn and garnering in winter." practitioners is that the flag moving, the wind "One word out of the mouth and even a team of moving, or our minds moving? Several monks was four horses cannot overtake it." "A rootless plant arguing back and forth about the flag and the at the top of the mountain; no wind is blowing, but wind without reaching the truth in front of the Fa see how the leaves sway." "Even a fist angrily Hsin monastery in Kuang Chou. The sixth lifted would not strike the smiling baby." "This patriarch, Hui-Neng, said to them: “It is not the body from head to toe is not worth five cents." wind moving, neither the flag moving. It is your "The body is lying on the vast expanse of waves; own minds that are moving." see the man carrying a torch in the broad Caûnh Phuùc Nhaät Dö Thieàn Sö: Zen master daylight." "A dish of gruel in the morning and rice Ching-fu Jih-yu—Coù moät vò taêng hoûi thieàn sö for noon." "There is in the kitchen no extra meal Caùnh Phuùc Nhaät Dö: "Theá naøo laø yù Toå sö töø Taây for a visitor." "The cock made of mud, the dog sang?" Caùnh Phuùc Nhaät Dö ñaùp: "Traûi qua chín made of brick." "However lovingly cherished naêm dieän bích maø khoâng ai nhaän bieát ngaøi, nhöng

khi ngaøi xaùch deùp trôû veà Taây Truùc thì ñaâu ñaâu This is the case in which answers are indicated cuõng nghe bieát." Khi ñöôïc yeâu caàu noùi theâm ñeå more or less directly concerned with the person of laøm saùng toû yù nghóa cuûa caâu traû lôøi, Sö noùi: "Neáu the Patriarch himself with assertions which are coù ai muoán bieát veà vieäc xaûy ra trong nieân ñaïi Phoå made about his doings. However, the answers still thoâng xa xöa, khoâng caàn phaûi naém ñöôïc tin töùc veà do not touch the central point of the question; that daõy nuùi Thoâng Lónh." Ñaây laø tröôøng hôïp trong ñoù is, "the meaning of the patriarchal visit to China" caâu traû lôøi ñöôïc nhaém ngay vaøo haønh traïng cuûa is not explained in any way that we of plain minds chính Toå sö, vôùi nhöõng ñoan quyeát troû vaøo caùc would like, for Ching-fu Jih-yu's further haønh vi cuûa ngaøi. Tuy nhieân, caâu traû lôøi naøy vaãn explanation is simply a narration of the deeds of khoâng ñuïng tôùi taâm ñieåm cuûa caâu hoûi; ñoù laø "yù Bodhidharma on his way back to India. This is nghóa Ñoâng du cuûa Toå" ñöôïc caét nghóa ñeå laøm where Zen is difficult to understand by the thoûa maõn taâm trí bình thöôøng cuûa chuùng ta, vì söï ordinary way of thinking. Mere words are giaûi thích theâm cuûa thieàn sö Caùnh Phuùc Nhaät Dö insufficient to convey the meaning, but as rational chæ laø söï töôøng thuaät veà haønh traïng cuûa Boà Ñeà Ñaït beings

we cannot avoid making statements. And Ma treân ñöôøng trôû veà Taây Truùc maø thoâi. Töôûng these statements are at once puzzling and cuõng nhaán maïnh ôû ñaây, Thoâng Lónh laø teân cuûa moät illuminating according to our own insight. daõy nuùi phaân chia Trung Hoa vôùi vuøng Trung AÙ Caûnh Quaùn Baát Nhò: Caûnh sôû quaùn vaø taâm naêng maø truyeàn thuyeát noùi Toå Boà Ñeà Ñaït Ma ñaõ ñi quaùn dung hôïp khoâng hai—Object of ngang qua ñaây treân ñöôøng trôû veà AÁn Ñoä. Ngaøi ñaõ contemplation and the mind that is contemplating ñi baèng chaân khoâng, vì tay ngaøi xaùch moät chieác are not two. deùp. Coøn chieác kia; khi tin ngaøi trôû veà qua nuùi Caûnh Quaùn Töông Tö: Three insights in one Thoâng Lónh ñöôïc loan truyeàn roäng raõi giöõa caùc thought—Khoâng, Trung vaø Giaû chæ do caùi nhìn cuûa moân ñeä cuûa ngaøi taïi trung Hoa, ngöôøi ta quaät moà taâm maø thoâi—The simultaneous vision of past, ngaøi leân, thaáy noù vaãn coøn ñoù. Ñaây chính laø choã present and future—The void, the “mean,” and the khoù hieåu cuûa Thieàn ñoái vôùi leà loái suy nghó thoâng seeming, are all aspects of the one mind. thöôøng. Chæ baèng danh töï khoâng ñuû chuyeån taûi yù Caûnh Saùch: See Caûnh Saùch Boång. nghóa, nhöng ñaõ laø sinh vaät coù lyù trí, chuùng ta Caûnh Saùch Boång: Keisaku (jap)—Staff of khoâng laøm sao traùnh khoâng phaùt bieåu baèng danh admonition—Roi duøng ngaên chaän côn buoàn nguû töï. Vaø nhöõng phaùt bieåu naøy mô hoà hay saùng suûa, cuûa chö Taêng Ni trong luùc ngoài thieàn trong thieàn coøn tuøy theo sôû kieán cuûa rieâng chuùng ta—A monk ñöôøng (roi daøi 4 thöôùc 2 taác, coù ñaàu meàm, keû bò asked Ching-fu Jih-yu, "What is the meaning of ñaùnh phaûi cuùi ñaàu taï toäi). Neáu tu taäp thieàn ñònh the Patriarch's coming from the West?" Ching-fu lieân heä ñeán pheùp tu taäp coâng aùn thì khoâng gioáng Jih-yu said, "Nobody knew him when he spent vôùi caùch ñaøo luyeän taâm linh thoâng thöôøng, bôûi vì nine years gazing at the wall, but he was heard all haønh giaû phaûi taäp trung quaù nhieàu naêng löïc taâm over when he returned west with one shoe in his linh trong vieäc giaûi quyeát coâng aùn, phöông dieän hand." When the master was asked to say theå chaát cuûa ñôøi soáng chuùng ta cuõng traûi qua moät something further about the answer, he said, "If aùp löïc raát lôùn; vaø keát quaû laø caùc baép thòt bò co ruùt one wants to know about the event in the remote vaø thaàn kinh bò caêng thaúng quaù ñoä. Ñeå giuùp thieàn era of P'u-tung, it is not necessary to get an sinh vöôït qua söï ueå oaûi naøy, ngöôøi ta ñaùnh leân vai intelligence on the T'sung-ling range." It should be cuûa hoï baèng moät caùi gaäy goïi laø "Caûnh Saùch Boång," emphasized here that the T'sung-ling is a range of coù nghóa laø caây gaäy caûnh tænh. Chieác gaäy naøy cuõng mountains dividing China from central Asia, which ñöôïc duøng ñeå giuùp cho vò Taêng khoûi nguû guïc trong Bodhidharma is reported to have crossed on his luùc ngoài thieàn. Trong nhöõng giôø toïa thieàn dieãn ra, way back to India. He was then bare-footed and moät vò Taêng vôùi chieác gaäy caûnh tænh ñöùng ôû cuoái carried one of his shoes in his hand while the other moãi ñaøn, canh chöøng kyõ caøng caùc sö huynh ñeä cuûa was found in his grave, which was opened when mình—A staff or cane to awaken sleepers during the report of his return over the T'sung-ling range an assembly for meditation. If the meditation got widely known among his Chinese followers. practice is in

connection with the koan exercise, it

is not the same ordinary mental training, because T’ai Chih-I tried to invite him so many times to so much psychic energy is concentrated on the come to teach the Dharma for his disciples, but he "lifting up" of the koan, the physical side of our kindly refused all the invitations. existence also undergoes great pressure; and the Caûnh Thuù: The Animal Realm—See Thuù Ñaïo. result is that the muscles become cramped and the Caûnh Tænh: To disilussion. nerves too taut. To relieve the monk of this kind of Caûnh Traïng: See Caûnh huoáng. discomfort, his shoulders are frequently slapped Caûnh Trí: Landscape—Sight—View—Caûnh hay with a stick called "Staff of admonition" coøn goïi laø lyù sôû quaùn; trí hay coøn goïi laø taâm naêng (Keisaku). This staff is also used to prevent a quaùn—The objective world and the subjective monk from falling asleep while sitting in mind, or knowledge of the objective sphere. meditation. While the zazen hours are on, a monk Caûnh Trong Chieâm Bao: See Caûnh Luùc Nguû. with the "staff of admonition" stands at the end of Caûnh Trung Höõu Thuûy: In the reality of either meditation platform, keeping a close watch circumstances there is water, and in the reality of on his brother-monks. water there are circumstances—Trong caûnh coù Caûnh Saàm Thieàn Sö: Ching Chen (chi)—Chosha nöôùc—See Kyochusui. Keijin (jap)—Chosa Shin (jap)—Zen master Caûnh Trung Töôïng Duï: Pratibhasa-upama Ching Chen Chang Sha (Jincen Changsha)—See (skt)—AÛnh Duï—Thí duï chæ chö phaùp gioáng nhö Tröôøng Sa Caûnh Saàm Thieàn Sö. hình boùng—Simile on Image, that all dharmas Caûnh Sôû Duyeân: Rasarammana (skt)—Object of bear a resemblance to a shadow or a reflection. flavor. Caûnh Töôøng (1062-1132): Zen Master Ching- Caûnh Sôn Quoác Nhaát Thieàn Sö: Zen master Hsiang—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo Kuo-i Ching-shan—See Quoác Nhaát Caûnh Sôn theá kyû thöù möôøi hai. Hieän nay chuùng ta khoâng coù Thieàn Sö. nhieàu taøi lieäu chi tieát veà Thieàn sö Caûnh Töôøng; tuy Caûnh Tam Muoäi: See Ñònh. nhieân, theo Nguõ Ñaêng Hoäi Nguyeân, quyeån III thì Caûnh Thanh Ñaïo Phoù: Ching-ch'ing Tao-fu—See Sö ñeán töø Giang Taây, xuaát gia vôùi toâng Laâm Teá. Kính Thanh Ñaïo Phoù Thieàn Sö. Luùc ñaàu Sö aån cö ôû Laâm Xuyeân hôn 10 naêm. Ñeán Caûnh Thanh Thoát Traùc Cô: Ching-ch'ing's Man naêm 1116, sö truï ôû nuùi Baûo Phong vaø taïi ñaây coù in the Weeds—See Kính Thanh Ñaïo Phoù. treân 5.000 ngöôøi theo hoïc Thieàn vôùi Sö—Zen Caûnh Thieàu (508-583): Master Ching-Shao—Teân Master Ching-Hsiang, name of a Chinese Zen cuûa moät vò Taêng Trung Hoa vaøo theá kyû thöù saùu. monk in the twelfth century. We do not have Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát detailed documents on this Zen Master; however, veà Sö Caûnh Thieàu; tuy nhieân, theo boä Tuøy Thieân according to Wudeng Huiyuan, volume III, he was Thai Trí Giaû Ñaïi Sö Bieät Truyeän, Sö ñeán töø Chieát from Jiang-Hsi Province and joined the Lin-Chi Giang, naêm 15 tuoåi xuaát gia. Naêm 23 tuoåi Sö baét sect. First, he lived in seclusion for more than ten ñaàu giaûng Kinh Ñaïi Phaåm Baùt Nhaõ. Naêm 563, Sö years. In 1116, he came to live on Mount Pao- ñöôïc thænh veà truï trì chuøa Baïch Maõ ôû Döông Ñoâ. Feâng, where there were over five thousand Nhieàu laàn Thieân Thai

Trí Giaû Ñaïi Sö thænh Sö disciples studied Zen under him. giaûng kinh luaän cho ñoà chuùng toâng Thieân Thai, Caûnh Töôïng: Sight—Occurrence. nhöng Sö ñeàu nhaõ nhaën töø choái taát caû nhöõng lôøi Caûnh Töôïng Kyø Laï: Wondrous sights. thænh caàu—Master Ching-Shao, name of a Caïnh: Caïnh tranh hay kình choáng nhau—To Chinese monk in the sixth century. We do not wrangle—To emulate. have detailed documents on this Master; however, Caïnh Ñaàu: Nhoän nhòp—Bustling. according to Great Master T'ien-T'ai Chih-I's Caïnh Giaø: Ganga (skt)—Haèng Haø—The Ganges. Special Stories, master Ching-Shao was from Che- Caïnh Giaø Haø Moân: Gangadvara (skt)—Cöûa soâng Jiang Province and joined the Sangha at the age of Haèng. Theo Eitel trong Trung Anh Phaät Hoïc Töø fifteen. He started to preach the Mahaprajna- Ñieån thì ñaây laø moät nôi haønh höông noåi tieáng, baây Paramita Sutra. In 563, he was invited to dwell at giôø laø Hurdwar hay Haridwar—The gate of the Pai-Ma Temple in Yang-tu. Great Master T'ien- Ganges. According to Eitel in The Dictionary of

Chinese-English Buddhist Terms, this is a famous Cao Löông Myõ Vò: Rich and tasty foods—Gaïo devalaya, the object of pilgrimages, the traéng thôm ngon vaø nhöõng ñoà aên ngon boå. present Hurdwar, or Haridwar. Cao Löu: Haøng só phu cao thöôïng—Noble feudal Caïnh Toàn: Struggle for existence. intellectuals. Caïnh Tranh: To compete—To contend. Cao Ly Taïng: Korean canon of Buddhism—Cao Cao: Cao vuùt: Eminent—Lofty; Chieàu cao: Ly Taïng (taïng kinh ñieån cuûa Cao Ly)—Boä ñaïi High—Tall; Môõ loaõng: Fat—Oil—Unguent. taïng Cao Ly, moät trong ba taïng sö taäp hieän vaãn Cao An Ñaïi Ngu Thieàn Sö: Koan Daigu (jap)— coøn ñaày ñuû taïi chuøa Haûi AÁn vôùi 1.521 boä vaø 6.589 Kao-an Ta-yu (Wade-Giles Chinese)—Gaoan quyeån—One of the three collections which still Dayu (Pinyin Chinese)—Teân cuûa moät vò sö truï trì exists in the "Ocean Seal" Temple with 1,521 sets töï vieän Ñaïi Ngu mang danh hieäu cuûa Maõ Toå cuûa and 6,589 volumes. Thieàn phaùi Qui Toâng, ngöôøi cuõng ñaõ töøng truï trì ôû Cao Minh: Lofty and intelligent. ñoù—Name of a monk who resided at Ta-Yu Cao Moân: 1) Phaùp moân cao tuyeät: A noble monastery. The monastery was named after of its dharma door; 2) Tröôøng phaùi cao tuyeät: A noble patriarch Ma-Tsu of the Zen or Intuitive school. sect. Cao Bieän (1173-1232): Koben (jap)—Vò sö Nhaät Cao Nam Thuaän Thöù Lang (1866-1945): Junjiro Baûn chuyeân tu theo toâng Hoa Nghieâm —A Takakusu—Hoïc giaû Phaät giaùo ngöôøi Nhaät—Moät Japanese monk who purely practiced Kegon. trong nhöõng hoïc giaû Phaät giaùo ngöôøi Nhaät raát noåi Cao Cöôøng: Superior. tieáng. OÂng keá nghieäp Nanjio taïi tröôøng Ñaïi Hoïc Cao Danh: Great reputation. Ñoâng Kinh. OÂng cuõng theo hoïc vôùi giaùo sö Max Cao Daät: Vò aån só cao thöôïng—A noble recluse. Muller taïi Oxford. Khi trôû veà Nhaät, oâng daïy veà Cao Ñaøi: Caodaism. Vaên Hoïc Phaïn vaø Trieát Hoïc AÁn Ñoä taïi Ñaïi Hoïc Cao Ñaøm Huøng Bieän: Ready-wit—To speak Ñoâng Kinh. OÂng vieát nhieàu baøi baèng tieáng Anh vaø eloquently—Thuyeát noùi khoâng ngaên ngaïi hay caùc thöù tieáng khaùc, do ñoù trôû thaønh noåi tieáng ôû haûi ngaèn meù—Power of unhindered discourse (perfect ngoaïi. OÂng ñaõ cho xuaát baûn caùc boä saùch quan freedom of speech or debate). troïng sau ñaây: Quaùn Voâ Löôïng Thoï Kinh, baûn dòch Cao Ñaúng: Higher. tieáng Anh 1894; Ghi Nhaän Veà

Phaät Giaùo taïi AÁn Cao Ñeá: Kunti (skt)—Who is associated with Ñoä vaø Quaàn Ñaûo Maõ Lai (671-695) nguyeân taùc Avalokitesvara (Quaùn AÂm)—See Cao Ñeá La Saùt cuûa Nghóa Tònh, baûn dòch tieáng Anh naêm 1896; Nöõ. Cuoäc Ñôøi Ngaøi Theá Thaân, do Chaân Ñeá vieát, baûn Cao Ñeá La Saùt Nöõ: Kunti (skt)—Haø Sôû La Saùt dòch tieáng Anh 1904; Kieän Thieän Luaät, hôïp taùc vôùi Nöõ—Teân cuûa moät trong möôøi loaøi la saùt nöõ ñöôïc M. Nagai vieát töø naêm 1924 ñeán naêm 1938; vaø Tinh noùi ñeán trong kinh Phaùp Hoa, vò coù lieân heä tôùi ngaøi Yeáu Trieát Hoïc Phaät Giaùo, nhöõng baøi giaûng taïi Ñaïi Quaùn Theá AÂm Boà Taùt—Name of one of ten Hoïc Ñöôøng Hawaii, Myõ quoác naêm 1947. OÂng coøn Raksasi (female demon) mentioned in the Lotus laø chuû bieân boä Ñaïi Chính Taân Tu Ñaïi Taïng Kinh, sutra, who is associated with Avalokitesvara. aán baûn Taisho cuûa Tam Taïng. OÂng vöøa laø moät Cao Ñeä: An able student—Ngöôøi hoïc troø xuaát saéc giaùo sö gioûi, vöøa laø moät hoïc giaû uyeân baùc. Trong ñöôïc Thaày öng yù nhaát—An outstanding student soá caùc nhaø nghieân cöùu veà AÁn Ñoä laøm vieäc döôùi söï who pleases the master the most. höôùng daãn cuûa oâng taïi tröôøng Ñaïi Hoïc Ñoâng Kinh Cao Ñoà: See Cao Ñeä. coù Tieán Só H. Ui vaø giaùo sö E. Kanakura, chuyeân Cao Giaû Baát Thuyeát, Thuyeát Giaû Baát Cao: veà trieát hoïc AÁn Ñoä; coá giaùo sö T. Kimura, Tieán Só Ngöôøi taøi cao hôn ngöôøi thì ít noùi. Ngöôïc laïi, S. Miyamoto vaø giaùo sö Hanayama chuyeân veà ngöôøi keùm coûi thöôøng hay noùi—Talented people Phaät giaùo; Tieán Só M. nagai nghieân cöùu chuû yeáu are not boastful. Who know speak not, who speak veà vaên hoïc Pali vaø giaùo sö N. Tsuji nghieân cöùu veà know naught. vaên hoïc Veä Ñaø vaø Phaïn. Takakusu cuõng laäp ra moät tröôøng Cao Ñaúng Nöõ taïi Ñoâng Kinh, taïi ñaây Cao Khieát: Incorruptible. vieäc daïy veà ñaïo Phaät chieám moät vò trí quan Cao Kieán: Kieán thöùc roäng—Great knowledge. troïng—One of the famous Japanese Buddhist

scholars. He succeeded B. Nanjio at Tokyo theá kyû thöù XIII, thuoäc toâng Laâm Teá. Sö sanh naêm University. He also studied at Oxford under Max 1241 vaø thò tòch naêm 1316. Nhöng theo vaøi nguoàn Muller. On his return to Japan, he became khaùc thì noùi Sö sanh naêm 1235 vaø thò tòch naêm professor of Sanskrit literature and Indian 1308. Sö xuaát gia naêm 16 tuoåi. Sö laø thaày cuûa philosophy at Tokyo University. He wrote many Thieàn sö Moäng Sôn Sô Thaïch—Name of a articles in English and other languages which Japanese Zen master in the thirteenth century, made him famous abroad. He published the belonged to the Rinzai School. He was born in following important works: The Amitayurdhyana- 1241 and passed away in 1316. But according to sutra (1894); A Record of the Buddhist Religion as some other sources, he was born in 1235 and died Practiced in India and the Malay Archipelago by I- in 1308. He left home at the age sixteen. He was Tsing (English translation in 1896); The Life of the master of Zen master Muso-Kokushi—See Vasubandhu by Paramartha (English translation in Moäng Sôn Sô Thaïch Thieàn Sö. 1904); the Samanata-pasadika (edition in Cao Phong Nguyeân Dieäu Thieàn Sö (1238-1295): collaboration with M. Nagai 1924-1938); anf The Kao-Feng-Yuan-Miao—Thieàn sö Cao Phong Essentials of Buddhist Philosophy (Lectures at Nguyeân Dieäu, coøn goïi laø Cao Phong Dieäu Toå— Hawaii

University, U.S.A. in 1947). He was also Zen Master Kao-Feng-Yuan-Miao, also called the chief editor of Taisho-Shin-Shu Daizokyo (the Kao-Feng Miao-Tsu—Theo Thieàn Sö D.T. Suzuki Taisho edition of the Tripitaka). He was both a trong Thieàn Luaän, Taäp II, Thieàn Sö Trung Hoa, great teacher and a great scholar. Among the thuoäc toâng Laâm Teá, soáng vaøo thôøi Nam Toáng beân many Indologists who worked under his guidance Trung Hoa (1127-1279)—According to Zen master at Tokyo University were Dr. H. Ui and professor D.T. Suzuki in the Essays in Buddhism, Book II, E. Kanakura who specialized in Indian Kao-Feng-Yuan-Miao, a Chinese Zen Master in philosophy; the late professor Kimura, Dr. S. the thirteenth century, who lived during the South Miyamoto and Prof. S. Hanayama who worked on Sung Dynasty in China. Buddhism; Dr. M. Nagai who was primarily Cao Phong Dieäu Toå laø moät ñaïi sö cuoái ñôøi nhaø interested in Pali literature and Prof. N. Tsuji who Toáng. Khi sö phuï ngaøi laàn ñaàu trao cho ngaøi studied Vedic and Sanskrit literature. Takakusu coâng aùn chöõ “Voâ” cuûa Trieäu Chaâu ñeå tham also founded a Women’s College in Tokyo, where quaùn, ngaøi chuyeån heát khí löïc bình sanh vaøo the study of Buddhism occupied a prominent ñeà aùn. Ngaøy kia, baát thaàn sö phuï hoûi: “Ai place. mang cho oâng caùi thaân voâ tri giaùc aáy?” Ngaøi Cao Ngoân Ñaïi Trí: Söï aên noùi thoâng suoát vaø trí khöïng, khoâng bieát sao maø thöa thoát, maø thaày hueä cao thaâm—Great eloquence and much ngaøi thì khaéc nghieät, thöôøng laø hoûi ñaâu thì wisdom. ñaùnh ñoù. Sau ñoù, luùc nöûa ñeâm khi ñang nguû, Cao Nhaøn: Master Kao-Hsien—Teân cuûa moät vò Sö söïc nhôù tröôùc kia thaày cuõ coù giao cho sö Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— tìm ra dieäu nghóa caâu noùi ‘Muoân vaät trôû veà Name of a Chinese monk during the T'ang moät.’ Theá laø suoát ñeâm aáy vaø maáy ñeâm sau, Sö dynasty. khoâng sao ngoài yeân hay chôïp maét ñöôïc, trong Cao Phaåm: Phaåm caùch cao quí—Noble character. taâm thaàn caêng thaúng cöïc ñoä aáy. Ngaøy kia sö Cao Phaät Ñaûnh: Usnisavyaya (skt)—Vijaya baát chôït thaáy mình ñang ñoïc baøi thô cuûa Nguõ (skt)—Phaùt Sanh Phaät Ñaûnh—Quaûng Sanh Phaät Toå Phaùp Dieãn vieát treân chaân dung cuûa Toå, Ñaûnh—Toái Thaéng Kim Luaân Phaät Ñaûnh—See Toái trong ñoù coù caâu: Thaéng Phaät Ñaûnh. "Traêm naêm, ba vaïn saùu ngaøn ngaøy Cao Phong: Phong thaùi cao quí—Noble behavior. Laõo haùn aáy luoân luoân cöû ñoäng." Cao Phong Dieäu Toå: See Cao Phong Nguyeân Theá laø nhöõng thaéc maéc cuûa sö veà caâu hoûi ‘Ai Dieäu Thieàn Sö. mang cho oâng caùi thaân voâ tri giaùc aáy?’ phuùt Cao Phong Hieån Nhaät Thieàn Sö (1241-1316): choác ñöôïc giaûi tröø ngay. Ngaøi ñöôïc aán chöùng Koho Kennichi (jap)—Zen master Kao-Feng vaø trôû thaønh moät ngöôøi hoaøn toaøn môùi. Trong Hsien-Ju—Teân cuûa moät vò Thieàn sö Nhaät Baûn vaøo boä Cao Phong Ngöõ Luïc, sö coù vieát: “Tröôùc

kia, khi coøn ôû Tröôøng Khaùnh, tröôùc khi vaøo was usually folowed by a hard knocking Thieàn ñöôøng moät thaùng, ñeâm kia trong giaác down. Later, in the midst of his sleep one nguû say toâi baát chôït thaáy toâi ñeå heát taâm trí night, he recalled the fact that once when he vaøo caâu hoûi ‘Muoân vaät trôû veà moät, moät trôû veà was under another master he was told to find gì?’ Toâi chieáu coá ñeán ñeà aùn chuyeân nhaát ñeán out the ultimate significance of the statement noãi queân maát

nguû nghæ aên uoáng, khoâng coøn ‘All things return to one,’ and this kept him up phaân bieät phöông höôùng ngaøy ñeâm gì heát. Khi the rest of that night and through the several traûi khaên baøn, hay saép cheùn dóa, hay ñi tieåu days and nights that succeeded. While in this tieän, daàu ñoäng hay tònh, daàu noùi hay im, toaø n state of an extreme mental tension he found theå cuoäc soáng cuûa toâi nhö goùi troïn trong nghi himself one day looking at Fa-Yen’s verse on nieäm ‘Caùi moät trôû veà gì?’ khoâng xen loän maûy his portrait, which partly read: may nieäm naøo khaùc; vaû laïi daàu muoán, toâi vaãn “One hundred years, khoâng theå nghó gì leäch ngoaøi trung taâm ñieåm thirty-six thousand morns. aáy, daàu chæ nghó thoaùng qua thoâi. Töôûng chöøng This same old fellow moved on forever.” nhö toâi bò ñoùng cöùng hoaëc choân chaân taïi choã; This at once made him dissolve his eternal daàu toâi coá vuøng vaãy maáy noù vaãn khoâng buoâng doubt as to ‘Who carying around this lifeless tha; daàu giöõa ñaùm ñoâng, giöõa Taêng chuùng, toâi body of yours?’ He was baptized and became vaãn caûm thaáy nhö hoaøn toaøn chæ coù moät mình an altogether new man. He leaves us in his toâi töø saùng ñeán toái, töø toái ñeán saùng, tinh khieát Saying Records: “On olden days when I was laøm sao, thanh tònh laøm sao, tö töôûng cuûa toâi at Shuang-Ching, and before one month was trang nghieâm, löôùt treân muoân vaät. Moät nieäm over after my return to the Meditation Hall thanh khieát laøm sao, khoâng gôïn maûy buïi! Moät there, one night while deep in sleep, I sudenly nieäm bao truøm muoân thuôû! Theá giôùi beân ngoaøi found myself fixing my attention on the vaéng laëng laøm sao, toâi khoâng coøn bieát coù ai question ‘All things return to the One, but khaùc nöõa. Nhö moät keû ngoác, nhö moät teân ngu where does this One return?’ My attention daïi, traûi qua saùu ngaøy saùu ñeâm nhö vaäy, keá toâi was so rigidly fixed on this that I neglected vaøo chaùnh ñieän vôùi chö Taêng khaùc, vaø khi sleeping, forgot to eat, and did not distinguish ñang ñoïc kinh, maét toâi chôït ñaët treân caâu thô east from west, nor morning from night. While cuûa Nguõ Toå Phaùp Dieãn. Theá laø ñoät nhieân toâi spreading the napkin, producing the bowls, or thöùc tænh côn meâ, vaø yù nghóa caâu hoûi ‘Ai mang attending to my natural wants, whether I cho oâng caùi thaân voâ tri giaùc aáy’ vuït saùng trong moved or rested, whether I talked or kept toâi, caâu hoûi maø thaày toâi trao cho toâi ngaøy silent, my whole existence was wrapped up tröôùc. Toâi caûm nhö caû khoâng gian voâ bieân naày with the question ‘Where does this one vôõ tan töøng maûnh vaø ñaïi ñòa suïp ñaâu maát. Toâi return?’ No other thoughts ever disturbed my queân toâi, toâi queân theá gian; ñoù nhö moät taám consciousness; even if I wanted to stir up the göông phaûn chieáu moät taám göông, toâi thöû least bit of thought irrelevant to the central tham quaùn vaøi coâng aùn khaùc, sao maø coâng aùn one, I could not do so. It was like being naøo cuõng saùng rôõ ñeán vaäy! Töø nay toâi khoâng screwed up or glued; however, much I tried to coøn nghi hoaëc dieäu duïng cuûa trí Baùt Nhaõ shakemyself off, it refused to move. Though I nöõa.”—Kao-Feng was one of the great was in the midst of a crowd or congregation, I masters in the end of the the Sung dynasty. felt as if I were all by myself. From morning When his first let him attend to the Chao- till evening, from evening till

morning, so Chou's Wu, he exerted himself hard on the transparent, so tranquil, so majestically above problem. One day his master, Hsueh-Yen, all things were my feelings! Absolutely pure suddenly asked him: "Who is it that carries for and not a particle of dust! My one thought you this lifeless corpse of yours?" The poor covered eternity; so calm was the outside fellow did not know what to make of the world, so oblivious of the existence of other question, for the master was merciless and it people I was. Like an idiot, like an imbecile,

six days and nights thus elapsed when I ngöôi böøng nôû trong moät töông lai gaàn. Tuy entered the Shrine with the rest, reciting the nhieân, caùc ngöôi phaûi naém tôùi, phaûi baét ñöôïc, Sutras, and happened to raise my head and chæ coøn ñôïi thôøi cô ñeán maø thoâi. Khoâng ñöôïc looked at the verse by Fa-Yen. This made me nghe noùi nhö vaäy maø khôûi moät nieäm taâm tinh all of a sudden awake from the spell, and the taán caàu noù, cuõng khoâng ñöôïc ñem taâm ñôïi noù, meaning of 'Who carries this lifeless corpse cuõng khoâng ñöôïc buoâng thaû, boû rôi. Maø phaûi of yours?' burst upon me, the question once giöõ vöông chaùnh nieäm laáy ngoä laøm pheùp taéc. given by my old master. I felt as if this Luùc aáy coù taùm vaïn boán ngaøn quaân ma rình raäp boundless space itself were broken into tröôùc cöûa luïc caên cuûa caùc oâng. Taát caû caùc söï pieces, and the great earth were altogether kyø dò thieän aùc tuøy theo taâm caùc oâng maø hieän. levelled away. I forgot myself, I forgot the Caùc oâng vöøa maûy may taâm nhieãm tröôùc laø rôi world, it was like one mirror reflecting ngay vaøo baãy raäp cuûa chuùng, bò chuùng ñieàu another. I tried several koans in my mind and khieån, chæ huy; luùc aáy mieäng noùi lôøi ma, thaân found them so transparently clear! I was no laøm vieäc ma, chính nhaân Baùt Nhaõ töø ñoù maõi more deceived as to wonderful working of döùt, haït gioáng Boà Ñeà thoâi khoâng naåy maàm. Prajna (transcendental wisdom). Luùc aáy chæ khoâng ñöôïc moáng khôûi taâm, nhö Cao Phong laø ngöôøi chuû tröông tu taäp coâng aùn con quæ giöõ thaây ma, maø giöõ ñi giöõ laïi, khoái nhö vaày: "Coâng aùn toâi thöôøng ñaët cho caùc moân nghi boãng noå moät tieáng lôùn, luùc ñoù maáy oâng nhaân laø 'Vaïn phaùp qui Nhaát, Nhaát qui haø xöù?' ñaït ñeán traïng thaùi kinh thieân ñoäng ñòa." Thaät Toâi khuyeân hoï haõy tham cöùu caâu naày. Tham vaäy, chuùng ta khoâng ñeà khôûi coâng aùn hieän cöùu caâu aáy töùc laø ñaùnh thöùc moät moái nghi tình tieàn, maø phaûi ñaët noù vaøo trong taâm baèng taát caû lôùn ñoái vôùi yù nghóa cöùu caùnh cuûa coâng aùn. söùc maïnh cuûa nghi tình. Moät khi coâng aùn ñöôïc Vaïn phaùp thieân sai vaïn bieät ñöôïc qui veà Moät, chi trì bôûi moät tinh thaàn nhö theá, thì noù gioáng nhöng roài Moät trôû veà ñaâu? Toâi baûo hoï, haõy nhö moät ngoïn löûa chaùy lôùn ñoát chaùy taát caû ñem heát söùc maïnh bình sinh maø ñeo moãi moái nhöõng con saâu hyù luaän ñang xaêm tôùi. Vaø cuõng nghi tình naày, ñöøng luùc naøo xao laõng. Duø ñi, chính vì vaäy maø taát caû caùc Thieàn sö ñeàu ñoàng ñöùng, naèm, ngoài, hay laøm caùc coâng vieäc, ñöøng yù raèng 'Trong söï tham Thieàn, ñieàu troïng yeáu ñeå thôøi giôø luoáng troâi qua. Roài ra caùi Moät trôû nhaát laø giöõ vöông nghi tình; nghi tình caøng veà ñaâu? Haõy coá maø ñi tìm moät caâu traû lôøi maïnh, ngoä caøng lôùn. Quaû thöïc chaúng bao giôø chính xaùc cho

caâu hoûi naày. Ñöøng buoâng troâi coù ngoä neáu khoâng coù nghi—Zen master Kao-mình trong caùi voâ söï; ñöøng luyeän taäp töôûng Feng-Yuan-Miao talked about the koans as töôïng phieâu du, maø haõy coá thöïc hieän cho ñöôïc follows: “The koan I ordinarily give to my caùi traïng thaùi toaøn nhaát vieân maõn baèng caùch pupils is ‘All things return to One; where does ñaåy nghi tình löôùt tôùi, beàn bó vaø khoâng hôû. Ñoù the One return?’ I make them search after laø luùc nghi tình ñaõ ñöôïc ñuùc thaønh moät khoái, this. To search after it means to awaken a lay cuõng khoâng ñoäng, ñuoåi cuõng khoâng ñi, great inquiring spirit for the ultimate meaning saùng toû linh dieäu, thöôøng hieän ôû tröôùc maët. Ñoù of the koan. The multitudiness of things is laø luùc coù theå tieán trieån. Ñeán traïng thaùi naøy reducible to the One, but where does the One phaûi giöõ vöõng chaùnh nieäm cuûa mình, coi finally return? I say to them: ‘Make this chöøng khoâng ñöôïc khôûi nhò taâm. Cho ñeán khi inquiry with all the strength that lies in your ñi khoâng bieát mình ñi, ngoài khoâng bieát mình personality, giving yourself no time to relax in ngoài, laïnh, noùng, ñoùi, khaùt, thaûy ñeàu khoâng this effort. In whatever physical position you bieát. Roài caùc ngöôi seõ thaáy mình nhö moät keû are, and in whatever business you are bònh ngaët, chaúng coøn muoán aên uoáng gì nöõa. employed, never pass your time idly. Where Laïi nhö moät thaèng khôø, khoâng hieåu caùi gì ra does the One finally return? Try to get a caùi gì heát. Caùi caûnh giôùi naøy hieän tieàn, töùc laø definite answer to this query. Do not give coù ñieàm saép ñeán nhaø (giaùc ngoä). Nghóa laø khi yourself up to a state of doing nothing; do not coâng phu ñeán ñaây, giôø laø luùc taâm hoa cuûa caùc exercise your fantastic imagination, but try to

bring about a state of identification by state which will frighten the heaven and pressing your spirit of inquiry forward, shake the earth.” In fact, we can’t just hold steadily and uninterruptedly. It is the time up a koan before the mind, we must make it when the inquiring spirit becomes one whole, occupy the very center of attention by the continuous piece which will not be dislodged, sheer strength of an inquiring spirit. When a no matter how hard you attempt to shake it. koan is cultivated with such a spirit, it is like a Even though you try to push it away, it will great consuming fire which burns up every persist in sticking to you. At all times it is insect of idle speculation that approaches it. clearly before you. Now this is when you can Therefore, it is almost a common sense saying progress. On reaching this stage you should among Zen masters to declare that, ‘In the keep your mind straight and refrain from mastery of Zen the most important thing is to having secondary thoughts. When you find keep up a spirit of inquiry; the stronger the yourself not knowing that you are walking spirit the greater will be the enlightenment while walking or sitting while sitting, and that follows; there is, indeed, no unconscious of cold, heat, hunger. You will be enlightenment when there is no spirit of then like a person who is critically ill, having inquiry. no appetite for what you eat or drink. Again Cao Phong Giaùc Minh: Koho-Kakumyo (jap)— you will be like an idiot, with no knowledge Name of a monk. of what is what, then you are about to reach Cao Phong Hieån Nhaät: Koho-Kennichi (jap)— home (enlightenment). It is to say when your Name of a monk. searching spirit

comes to this stage, the time Cao Phong Hueä Vöông: Kumbanda king of High has come for your mental flower to burst out Peak Intellect—Moät trong möôøi Cöu Baøn Traø in a near future. However, you should be able Vöông. to to catch up and hold on. You do not have to Cao Phong Quaùn Tam Muoäi: Moät loaïi tam muoäi do anything but wait until the time comes. But maø ñöùc Phaät chöùng ñöôïc treân ñænh nuùi cao—A do not let this remark influence you to wait samadhi that the Buddha realized on a high idly, nor excite you to exert yourself, striving mountain. for such a stage with anxious mind. Nor Cao Quaùn Nhö (?-1979): Kao-Kuan-Ru—Teân cuûa should you just let go and give up. Rather, moät hoïc giaû Phaät giaùo ngöôøi Trung Hoa vaøo theá kyû you should perceive your mindfulness, thöù XX—Name of a Chinese Buddhist scholar in keeping it steady until you reach the twentieth century. Enlightenment. At times you will encounter Cao Quyù: Distinguished—Noble. eighty-four thousand demons waiting for their Cao Só: chance to enter the gate of your six organs. 1) Boà Taùt: Bodhisattva. The projections of your mind will appear 2) Hoïc giaû noåi tieáng: Eminent scholar. before you in the guise of good or bad, Cao Taùt La: Kosala (skt)—Kieàu Taùt La—See pleasant or unpleasant, strange or astonishing Kosala. visions. The slightest clinging to these things Cao Taêng: will entrap you into enslavement to their 1) Vò Taêng cao tuoåi haï: Eminent monk— commands and directions. You will then talk Venerable Buddhist—Elder monk or master. and act as a devil. Thenceforth the right cause 2) Vò Taêng ñaïo cao ñöùc troïng: Veteran bonze of of Prajna will die away forever, and the seed high virtues. of Bodhi will never sprout. At such time you Cao Taêng Truyeän: Gao Seng Zhuan— should refrain from stirring up your mind, and Biographies of Eminent Monks—Stories of should make yourself like a living corpse. Eminent monks—Theo Nguõ Ñaêng Hoäi Nguyeân, Then, as you hold on and on, suddenly and Thieàn sö Ñöùc Hoàng Thanh Löông (1071-1128) laø abruptly you will feel as though you were moät trong nhöõng thieàn sö noåi tieáng cuûa phaùi Hoaøng being crushed to pieces. You will then reach a Long, moät trong nhöõng nhaùnh thieàn quan troïng

trong tröôøng phaùi Laâm Teá vaøo thôøi nhaø Toáng. Ngaøi Mu-Ying Hsing-t'ao. ñaõ tröôùc taùc vaø bieân soaïn moät soá lôùn taùc phaåm pheâ Cao Vónh Tieâu (1924- ?): Kao-Yung-Tsiao—Teân bình Thieàn coå ñieån vaø töï truyeän, bao goàm boä Cao cuûa moät hoïc giaû Phaät giaùo ngöôøi Trung Hoa vaøo Taêng Truyeän (12 quyeån)—According to Wudeng theá kyû thöù XX—Name of a Chinese Buddhist Huiyuan, Zen master Dehong Qingliang, one of scholar in the twentieth century. the famous Zen masters of Huang-lung branch, Cao Voïng: Great ambition. one of the most important branches from Lin-Chi Cao Xuaát Tam Muoäi: Samudgata-samashi (skt)—school in China during the Sung dynasty. He Eminent exiting concentration—Tam muoäi giuùp authored and compiled a large number of classic haønh giaû ñi ra khoûi theá giôùi Ta baø moät caùch roõ Zen commentaries and biographies, including the neùt—Samadhi that helps practitioners eminently work of Biographies of Eminent Monks (Gao Seng exiting the samsara. Zhuan), 12 volumes. Cao Xöù Cao Bình: Taát caû nhöõng choã cao ñeàu cao Cao Taâm: Töï cao töï ñaïi—Proud—Haughty. baèng nhau—All high places have the same high Cao Thaâm: Cao saâu—Lofty and deep. level.

Cao Thinh Hieän Oai: Noùi phaùch nhöõng lôøi maïnh Cao Xöông: Khalcha (skt)—Karakhojo (skt)— döõ hoaëc noùi hueânh hoang ñeå caàu lôïi döôõng— Teân moät vöông quoác coå ôû Taây Vöïc coù coå thaønh Hectoring and bullying. Cao Xöông, khoaûng 30 daäm veà phía ñoâng cuûa Cao Thöøa Döông Ñaïi Sö: Dogen-Eihei Zenji Turfan thuoäc Turkestan, xöa kia laø moät trung taâm (jap)—Ñaïo Nguyeân Thieàn Sö—See Ñaïo Nguyeân Phaät giaùo quan troïng, töø nôi ñoù nhieàu vò cao Taêng Hy Huyeàn Thieàn Sö. ñaõ mang kinh ñieån ñeán Trung quoác ñeå hoaèng hoùa. Cao Thöôïng: High-minded—Magnanimous Vaøo tröôùc theá kyû thöù baûy ngöôøi ta ñaõ nghe noùi taïi behavior. ñaây coù daân toäc Turks sinh soáng trong khu vöïc Cao Tieâu: Vöôït möùc taàm thöôøng—Extraordinary. Orkhon ñeán khoaûng naêm 840 sau Taây Lòch, hoï bò Cao Tænh Quaùn Haûi (1884-1953): Takai Kankai ngöôøi Kirghiz ñaùnh ñuoåi neân chia laøm hai nhoùm; (jap)—Teân cuûa moät vò Taêng Nhaät Baûn vaøo theá kyû moät nhoùm ñi ñeán Kansu vaø sinh toàn ñeán khoaûng XX, thuoäc Chaân Ngoân toâng—Name of a Japanese naêm 1020; coøn nhoùm kia toàn taïi ñeán thôøi kyø ñeá Shingon monk in the twentieth century. quoác Moâng Coå. Hoï coù maãu töï laáy töø maãu töï Cao Toøa: Koza (jap)—Discoursing—Lecturing— Soghdian maø veà sau naày Thaønh Caùt Tö Haõn ñaõ See Ñeà Xöôùng. cho duøng nhö chöõ vieát chính thöùc cuûa ngöôøi Moâng Cao Toå: Koso (jap)—Vò sô toå saùng laäp ra toâng Coå. Vaøo naêm 1294 thì toaøn boä giaùo ñieån Phaät giaùo phaùi—The founder of a sect or school—Great ñaõ ñöôïc phieân dòch ra chöõ Uighur (theo söû lieäu great grandfather. Trung Hoa, Haùn Thö vaø Taân Cöïu Ñöôøng Thö, thì Cao Traøng Phoå Chieáu Thaàn: Lofty Banner ñaây laø ñaát cuõ cuûa Hieäu UÙy Maäu Kyû ñôøi Haäu Haùn Shinning Everywhere Deity (Spirit). vaø Tieàn Boä Xa Sö ñôøi Haùn, nay laø vuøng phuï caän Cao Tuùc: Ñaïi ñeä töû—Superior pupils or disciples. Thoå Loå Phoàn, vaø Caùp Thích Hoøa Traùc, ñoâng baéc Cao Tuyeàn Tính Ñoân (1633-1695): Zen master sa maïc Goâ Bi, thuoäc tænh Taân Cöông. Thôøi xöa Kao-Chuan Hsin Tuan—Teân cuûa moät vò Thieàn sö Phaät giaùo raát thònh haønh ôû ñaây. Nhöõng kinh ñieån Nhaät Baûn, thuoäc phaùi Thieàn Hoaøng Baù vaøo theá kyû baèng chöõ Phaïn vaø chöõ Haùn ñeàu ñöôïc xöû duïng. thöù XVII. Sö laø nguõ toå cuûa phaùi Hoaøng Baù ôû Nhaät Thôøi Baéc Löông xuaát hieän nhöõng thaày Phaùp Thònh, Baûn, ngöôøi ñaõ bieân soaïn boä Hoaøng Baù Thanh Quy, Phaùp Chuùng; thôøi Baéc Nguïy xuaát hieän caùc thaày vôùi söï duyeät xeùt vaø chuaån thuaän tröôùc ñoù cuûa nhò Ñaøm Loäc vaø Uy Ñöùc dòch Kinh Hieàn Ngu; thôøi toå Moäc Anh Tính Thao Thieàn Sö—Name of a Ñoâng Taán nhöõng thaày Trí Nghieâm, Trí Giaûn sang Japanese Zen master of the Huang-Po Sect Taây Truùc, treân ñöôøng sang Taây Truùc coù gheù qua (Obaku) in the seventeenth century. He was the vuøng naày tìm löông thöïc ñi ñöôøng. Veà sau ngaøi fifth patriarch of the Obaku Sect in Japan, who Huyeàn Trang cuõng döøng laïi ñaây moät thaùng, ñöôïc composed all Huang-po Hsi-yun 's regulations for vua Cuùc Vaên Thaùi raát kính troïng). Theo ngaøi Phaùp monks in a Zen monastery with previous review Hieån trong caùc vöông quoác trong vuøng Taây Vöïc, and approval of the second patriarch, Zen master "Cao Xöông laø teân cuûa moät xöù toaøn laø nuùi non

trong vuøng Baéc AÁn. Xöù naøy toïa laïc veà phía Ñoâng Caùp Lôïi Quaùn AÂm: Moät trong 33 Quaùn AÂm, ngoài cuûa daõy Thoáng Lónh. Xöù naøy thôøi tieát raát laïnh, treân voû soø—One of the thirty-three forms of Kuan- khoâng troàng ñöôïc nguõ coác ngoaïi tröø luùa maïch, thôøi Yin, seated on a shell. tieát trôû laïnh giaù buoát raát baát thöôøng. ÔÛ giöõa raëng Caùp Noâ Man: Hanumana (skt)—Ñaïi Laõnh Thaàn nuùi Tuyeát cuûa xöù naøy trôû ñi, ngoaïi tröø tre, löïu, vaø Haàu—Teân cuûa moät nhaân vaät trong La Ma Dieãn Na mía, coøn thì nhöõng loaïi caây traùi khaùc ñeàu khaùc bieät Ma hay Ma Du Kyù, moät boä ñaïi töï söï thi cuûa AÁn vôùi Trung quoác. Cö daân trong vöông quoác naøy maëc giaùo vaøo theá kyû thöù III vaø thöù IV tröôùc taây lòch— moät thöù vaûi thoâ nhö ôû beân Trung quoác, nhöng næ vaø Name of a character in Ramayana, a Hinduism daï cuûa hoï thì khaùc."—The ancient town of Kao- Records of relating something from the beginning Ch’ang, 30 miles east of Turfan in Turkestan, to the end, written in the third or fourth century formerly an important Buddhist centre, whence B.C. came scriptures and monks to China. The Turks in Caùp Vieân: Kapotakasamgharama (skt)—Ca Boá Karakhojo were first heard of in the seventh Ñöùc Ca—Moät töï vieän noåi tieáng trong vuøng century in the Orkhon district where they Kashmir, phía nam xöù Ma Kieät Ñaø, trung AÁn Ñoä remained until 840 A.D. when they were (Ñöùc Phaät vaøo thôøi quaù khöù, laø moät con chim boà defeated and driven out by the Kirghiz; one group caâu to daãn ngöôøi ñi saên vaøo chaùnh ñaïo, khi bay tôùi went to Kansu, where they remained until about ñaây ñaõ lao vaøo löûa maø cheát)—A famous 1020 A.D.; another group founded a kingdom in monastery said to be in Kashmir, south of the Turfan country which survived until Mongol Magadha, central India. times. They had an alphabet which was copied Caùt: 1) Caét: To cut; 2) Daây leo hay daây saén: The from the Soghdian. Chingis Khan adopted it for rambling, or creeping bean. writing Mongolian. In 1294 A.D. the whole Caùt Ca Daï: Moät vò Taêng noåi tieáng vaøo ñôøi Buddhist canon was translated into Uighur. Fa- Toáng—A noted monk of the Sung dynasty. Hsien reported in The Records of Western Caùt Daï Ca: Kinkara (skt)—Khaån Yeát La Boà Kingdoms: "Khalcha, name of a mountainous Taùt—Caên Yeát La—Teân cuûa moät vò Boà Taùt— country in North India. It located in the East of the Name of a Bodhisattva. Pamirs. “It’s so cold in the area that no cereals can Caùt Ñaèng: Katto (jap). grow here except wheat. The weather often turns 1) Daây leo, saén daây, ví vôùi phieàn naõo: Arrowroot frosty. The country is in the middle of the Pamir and wisteria, creepers, trailers, clinging vines, ranges. From the Pamirs onwards, except etc, i.e. the entanglement, afflicting passions. bamboos, pomegranate and sugarcane, plants, 2) Nhöõng ngöôøi hay gaây söï: Troublesome trees and fruits are different from those in China. people. People in this kingdom wear the same coarse cloth 3) Nhöõng töø duøng trong nhaø Thieàn: Talk (words as in China, but their felt and serge cloths differ." so use by the Intuitional School). Caùo: To inform—To accuse—To plead. 4) Daây leo laø töø ngöõ nhaø thieàn duøng ñeå chæ Caùo Baùo: To tell, to relate, to report. nhöõng bình giaûi raát daøi doøng veà Phaùp cuûa Caùo Höông: Thoâng baùo hay cung thænh baèng Phaät. Ngöôøi ta duøng thuaät ngöõ naày ñeå chæ moät caùch daâng höông—To inform or to

respectfully söï gaén boù quaù naëng neà vaøo vaên töï vaø nghóa invite by offering incense. ñen cuûa chuùng. Ñaây laø loaïi thieàn chæ döøng laïi Caùo Toäi: To recognize one's fault. ôû vaên baûn kinh thay cho vieäc tröïc tieáp naém Caùo Vaõng Tri Lai: Bieát chuyeän vò lai, yù noùi lanh ñöôïc yù nghóa saâu saéc cuûa noù: The term "the lôïi maãn tieäp—To know future occurences thicket of creeping vines" is used in Zen, (incidents), i.e., clever, intelligent, quick-minded, refers to oververbose explanations of the etc. Buddha-dharma. It is also used to refer to Caïo Toùc: To shave one's hair. hanging on words and their literal meaning. Caùp: 1) Chim boà caâu: Paravata or Kapotaka The creeping-vines Zen (Katto Zen) is also (skt)—A dove, a pigeon; 2) Soø heán: Clams. meant a Zen that hangs on the words of the

scriptures rather than directly grasping their thaáy ngaøy khoâng ñuû roäng, thaùng khoâng ñuû daøi ñeå deeper meaning. mình tieáp tuïc laøm thieän, nhöng ngöôøi aùc laïi cuõng 5) Koteng (jap): Name of a monk. nghó nhö theá, töùc laø sao maø thôøi gian troâi qua mau Caùt Ñaèng Quaät: Hang daây leo, saén daây, ví vôùi lôøi quaù neân y khoâng coù ñuû ngaøy giôø ñeå laøm chuyeän noùi daøi doøng khoâng döùt—Cave of creepers, aùc—Good man doing good finds the day trailers, clinging vines, etc, i.e. non-stop long and insufficient; the evil man doing evil likewise finds tedious talking or chattering. the day insufficient. Caùt Ñaèng Saøng Töû: Giöôøng daây leo, saén daây, ví Caùt Quaû: The auspicious fruit. vôùi thieàn sö nhieàu lôøi—Bed of creepers, trailers, Caùt Sôn Minh Trieäu (1252-1433): Kichizan clinging vines, etc, i.e. a criticism on talkative Zen (jap)—Teân cuûa moät vò Thieàn sö Nhaät Baûn doøng masters. Laâm Teá, queâ ôû Binh Khoá—Name of a Japanese Caùt Ñaèng Thieàn: Thieàn nhieàu lôøi—Talkative Zen master, of the Lin-chi lineage. He came from meditation. Awaji, Central Japan. Caùt Ñoaïn: Caét ñöùt ñoaïn—To cut off. Caùt Taïng: Ji-Zang (549-623 A.D.)—Teân cuûa moät Caùt Haø: Taø ñaïo cho raèng nöôùc soâng Haèng coù theå Phaùp sö noåi tieáng cuûa tröôøng phaùi Trung Luaän vaøo röûa saïch moïi toäi loãi—Auspicious river—The theá kyû thöù baûy, ngöôøi ñaõ vieát naêm boä luaän veà kinh Ganges for the heretics say they can wash away Phaùp Hoa, trong ñoù Sö uûng hoä söï kieän cho raèng their sins. tam giôùi naøy laø nôi truù nguï qua ñeâm daøi. Taâm thöùc Caùt Hoä: Srgupta (p)—Thaéng Maät—See Ñöùc Hoä. laø chuû theå cuûa ñaïi moäng. Neáu con ngöôøi tænh thöùc Caùt Hung: Fortune and misfortune—Good and bieát ñöôïc raèng tam giôùi naøy voán laø khoâng thì voïng bad—Toát vaø xaáu. thöùc seõ chaám döùt. Kyø thaät taát caû nhöõng chuoãi hieän Caùt Khaùnh: Auspicious—Lucky—Fortunate. höõu ñöôïc tieáp nhaän vaøo luùc naøy chæ nhö trong moät Caùt Laït Saét Noa: Krsna (skt)—Mahakala (skt)— giaác mô neáu haønh giaû tænh giaác luùc trôøi raïng ñoâng See Haéc Thieân. thì nhöõng aûo giaùc seõ maát daáu, voïng thöùc seõ tan Caùt Lôïi Ña Vöông: Vua Caùt Lôïi Ña, maø con chaùu bieán, tam giôùi hieän töôùng Khoâng döôùi maét haønh cuûa oâng sau naày choáng ñoái Phaät giaùo, bò Ca Nhò giaû. Vaøo luùc ñoù, khoâng coù choã cho baát cöù thöù gì Saéc Giaø (Kaniska) laät ñoå ñeå hoài phuïc Phaät giaùo sinh khôûi, cuõng khoâng coù choã cho baát cöù thöù gì trong vöông quoác, nhöng veà sau naày thì con chaùu hoaïi dieät—Name of a famous Dharma master of cuûa doøng Caùt Lôïi Ña khoâi phuïc ngai

vaøng vaø ñuoåi Madhyamikas, who wrote five books regarding chö Taêng ñi—King Krta of Kashmere, whose the Lotus Sutra in which he supported the fact descendants were opposed to Buddhism; they that this triple world is a dwelling for a long night. were dethroned by Kaniska, who restored Mental consciousness is the subject of a great Buddhism; but later the royal regained the throne dream. In fact, if one awakens to the fundamental and drove out the Buddhist monks. emptiness of this triple world, deluded Caùt Lyù Ma: Karma (skt)—See Nghieäp. consciousness will be expended. The assembly of Caùt Lyù Saét Naõ: 1) Maøu ñen hay xanh ñaäm: Krsna existents which is perceived now are all (skt)—Black, dark, or dark blue; 2) Teân moät vò perceptions in a dream. If one awakens from the Thaàn anh huøng cuûa AÁn Ñoä: Krishna (skt)—The great dream after dawn brightens this long night, hero-god of India; 3) Ñoái vôùi Phaät giaùo, Caùt Lyù then delusions are overturned, the deluded Saét Naõ laø teân moät loaøi chuùa cuûa “Haéc Quyû,” keû consciousness is extinguished, and the triple world thuø ñòch vôùi Ñöùc Phaät vaø Baïch quyû: Krishna is seen to be empty. At that time there is no place (skt)—With Buddhists he is chief of the black from which anything arises, yet no place which demons, who are enemies of Buddha and the has no arising. white demons. Caùt Thaûo: The auspicious grass used at a Caùt Nhaân: A good man. religious ceremony. Caùt Nhaân Vi Thieän Duy Nhaät Baát Tuùc: Caùt nhaân Caùt Tieät Hö Khoâng: Caét ñöùt hö khoâng, chuyeän vi thieän duy nhaät baát tuùc, hung nhaân vi baát thieän khoâng theå xaûy ra ñöôïc, yù noùi haønh giaû muoán duøng dieäc duy nhaät baát tuùc—Ngöôøi toát laøm vieäc thieän voïng töôûng ñeå taùch rôøi hay chia caét söï vaät voán

khoâng theå taùch rôøi hay chia caét ñöôïc—To separate Caùt Töôøng Haûi Vaân: 1) Ñieàm laønh cuûa maây vaø space, an impossibility. The term means bieån: The auspicious sea-cloud; 2) Daáu treân ngöïc practitioners who want to use their deluded cuûa thaàn Visnu: Sri-vatsa (skt)—The breast mark thoughts to separate or divide inseparable things. of Visnu; 3) Phaät Taâm AÁn: Svastika (skt)—Symbol Caùt Tín: Good news. on a Buddha’s breast. Caùt Trieäu: Fortunate omen. Caùt Töôøng Hyû Kim Cang Teá Sôù Chaâu Chaâu Caùt Töôøng: Kosa (skt)—Srivadlaksana (skt)— Man: Sri-hevajra-panjika-muktikavalimana Swastika (skt)—Svastika (skt)—Ueá Khö A Taát Ñeå (skt)—Teân cuûa moät boä chuù sôù—An explanation of Ca—Kieát töôøng—The revolving cross—Toát the sastra on Diamond Auspicious Joy. laønh—Phaït Xa La—Hung Töï—Kim Cöông Caùt Töôøng Mao Quoác: Kusagrapura (skt)—Theo Chaáp—Phaït Xa La—Phöôïc Baïch La—Phaït Trieát Eitel trong Trung Anh Phaät Hoïc Töï Ñieån cuûa Giaùo Ña—Ba Phaùt Xa La—Phaït Trieát Xa La— Sö Soothill, ñaây laø nôi truù nguï cuûa caùc vua taïi xöù Auspicious—Diamond club—Good luck—Great-Ma Kieät Ñaø, bao boïc bôûi nuùi non, khoaûng 14 daäm fortune—Prosperity—Propitious—Thunderbolt— veà phía nam cuûa Behar. Noù bò boû pheá töø khi vua Caùt töôøng (chöõ Vaïn)—Daáu kieát töôøng treân ngöïc Bình Sa Vöông xaây thaønh Vöông Xaù môùi, khoaûng cuûa Phaät, moät trong 32 töôùng haûo. Daáu hieäu cuûa 6 daäm xa hôn veà phía taây—According to Eitel, this söùc maïnh coù khaû naêng cheá ngöï taát caû cuûa Phaät. Töø is an ancient residence of the kings of

Magadha, “Swastika” laø Phaïn ngöõ laáy töø tieáp ñaàu ngöõ “Sw” surrounded by mountains, about 14 miles south of coù nghóa laø toát laønh, vaø ñoäng töø “asti” coù nghóa “laø Behar. It was deserted under King Bimbisara, who nhö vaäy.” Teân chöõ Vaïn, töôïng tröng cho söï vaän built new Radjagriha, about 6 miles farther to the chuyeån (sinh hoaït) khoâng ngöøng cuûa ñôøi soáng vaø west. vuõ truï. Ñaây laø daáu hieäu maët trôøi thôøi coå töôïng Caùt Töôøng Phaät Ñaûnh Caùi Thaønh Töïu Phaùp: tröng cho giaøu coù vaø may maén. Noù cuõng töôïng Sri-buddha-kalpala-sadhana (skt)—Auspicious tröng cho phaùp luaân trong Phaät giaùo, vaø trong nhaø Buddha Crown accomplishment of dharma. Thieàn noù coù nghóa laø “Phaät taâm aán.” Daáu hieäu naøy Caùt Töôøng Quaû: Quaû Caùt Töôøng, quaû löïu, caàm thöôøng ñöôïc thaáy treân caùc tònh xaù hay chuøa treân tay cuûa Quyû Töû Maãu, nhö söï ban boá treû con— chieàn—The svastika on Buddha’s breast, one of The auspicious fruit, a pomegranate, held by the thirty-two marks. The symbol of the all- Hariti as a bestower of children. conquering power of Buddha. The term Caùt Töôøng Quaùn Töï Taïi Boà Taùt: Sri-mahavid “Swastika” is Sanskrit term derives from prefix (skt)—See Ñaïi Caùt Töôøng Minh Boà Taùt. “Sw,” meaning good or well, and the verb “asti,” Caùt Töôøng Thaûo: Dabbha (p)—Kusa (skt)— means “to be.” It symbolizes the ceaseless activity Kusa grass—Thöôïng Mao—Coû Caùt Töôøng, tieáng of the universal life principle evolving the cosmos. Phaïn goïi laø Coâ-Sa, tieáng Haùn laø Thöôïng Mao, This is an ancient solar symbol of well-being and ñöôïc duøng trong caùc buoåi leã hay nghi thöùc toân good fortune. The ancient sign of the Swastika is giaùo—Auspicious grass used at religious interpreted in Buddhism as a symbol of the wheel ceremonials. of Buddhist teaching, and in Zen it symbolizes the Caùt Töôøng Thaàn: Auspicious Deity (Spirit). “seal of the Buddha-mind.” It is often found on Caùt Töôøng Thieân: See Caùt Töôøng Thieân Nöõ. Buddhist monasteries and temples. Caùt Töôøng Thieân Hoái Saùm Phaùp: Nghi thöùc phaùt Caùt Töôøng Boà Taùt: Sri-mahavid (skt)—See Ñaïi loà saùm hoái toäi loãi ñeå caàu phöôùc cuûa Maät giaùo — Caùt Töôøng Minh Boà Taùt. Auspicious devas' Tantric rules for repentance and Caùt Töôøng Böûu Nguyeät Thaàn: Auspicious Jewel confession. The aim of the repentance is to seek Moon Deity (Spirit). blessings. Caùt Töôøng Duyeät YÙ: Auspiciously Joyful Caùt Töôøng Thieân Nöõ: Laksmi (skt)—Sri-maha- mentality. deva (skt)—Baûo Taïng Thieân Nöõ—Coâng Ñöùc Caùt Töôøng Giaø Ña: Manjugatha (skt)—Manjusri Thieân—Caùt Töôøng Thieân Nöõ, vò nöõ thaàn cuûa söï (skt)—Ña Maïn Thuø Thaát Lôïi—See Vaên Thuø Sö may maén vaø saéc ñeïp. Vò naày troài leân töø bieån vôùi Lôïi. hoa sen treân tay. Coù söï hieåu laàm giöõa Caùt Töôøng

Thieân Nöõ vaø Quaùn Theá AÂm, coù leõ töø yù töôûng trong quyeån 'Thaïch Tuyeàn Thieàn Ñöôøng' Laksmi cuûa AÁn Giaùo—The goddess of fortune and (Sebastopol, California): "Giaùo huaán cuûa Boà Ñeà beauty. She sprang from the ocean with a lotus in Ñaït Ma, Sô Toå huyeàn thoaïi cuûa Thieàn toâng, baét her hand. There is some confusion between this ñaàu vaø chaám döùt vôùi caùi taâm ñöôïc xem nhö laø goddess and Kuan-Yin, possibly through the caùnh cöûa cuûa giaûi thoaùt, khoâng coù Phaät naøo ngoaøi attribution of Hindu ideas of Laksmi to Kuan-Yin. caùi taâm voán

laø chaân taùnh tuyeät vôøi cuûa chuùng ta, Caùt Töôøng Trí: A Ñeå Sa—Dipankara-Srijnana vaø vôùi kieán taùnh ñöôïc xem nhö laø chìa khoùa cuûa (skt)—Auspicious wisdom—Ngöôøi xuaát chuùng. caùnh cöûa naøy. Tu taäp chính yeáu maø Sô Toå ñaõ daïy Caùt Töôøng Tònh Dieäp Thaàn: Auspicious Pure laø toïa thieàn, ñöôïc dòch laø 'bích quaùn,' ngoài nhö moät Leaves Deity (Spirit). böùc töôøng, vöõng vaøng vaø baát ñoäng. Ngaøi noùi raèng Caùt Töôøng Vaân: Megha-sri (skt)—Coâng Ñöùc Vaân ñaây laø caùch ñeå thanh tònh taâm vaø do ñoù thanh tònh Tyø Kheo—Name of a monk. caû thaân vaø theá giôùi cuûa baïn. Taäp trung, vöùt boû moïi Caên: Buddhindriya (skt)—Indriya (skt)—Mula voïng nieäm, quay veà vôùi chaân thöïc töôùng, vaø qua (skt)—Faculty—Khaû naêng taâm lyù vaø theå chaát. ñoù töø boû chuû nghóa nhò nguyeân giöõa ta vaø ngöôøi ñeå 1) Caên baûn: Mula (skt)—Basis—Origin. truï vaøo chaân taùnh tónh laëng cuûa vaïn höõu. Ngoân ngöõ 2) Giaùc quan: Indriya (p & skt)—Senses— cuûa Sô Toå thöôøng mang taùnh töôïng tröng vaø tröõ Faculty of sense—Organs of sense. tình khi ngaøi luoân chæ vaøo caùi maø ngaøi goïi laø caùi a) Naêng löïc cuûa giaùc quan: Faculty of sense— taâm thanh tònh caên baûn, coá höõu, maø chuùng phaûi laáy Sense—Organ of sense. laøm goác. Caùi taâm naøy khoâng phaûi chæ laø yù nghó vaø b) Naêng löïc cuûa thaân vaø taâm: Bodily and mental söï nhaän thöùc cuûa baïn, maø noù laø caùi ñöôïc ngöôøi ta power. goïi laø Phaät, Phaät taùnh, chaân nhö, khoâng moät töø ngöõ c) Naêng löïc cuûa taâm linh: Spiritual faculties or naøo coù theå haøm chöùa heát ñöôïc noù, khoâng moät caùi power of the spirituality. ngaõ naøo coù theå naém baét ñöôïc noù."—Jisho Warner Caên Baïi: Söï hö hoaïi cuûa nguõ caên (laø khoâng theå wrote in Stone Creek Zendo (Sebastopol, traùnh ñöôïc vì chuùng chæ laø söï keát hôïp cuûa töù ñaïi)—California): "The legendary First Ancestor of Zen The decay of the powers, or senses. Bodhidharma's teaching begins and ends with the Caên Baûn: 1) Cô baûn: Basic, fundamental, radical, mind as the gateway to liberation, there is no basal, elemental, original; 2) Nguyeân Thuûy, khi Buddha beyond the mind that is our marvelously noùi ñeán baøi kinh, hay mulagrantha, thì caên baûn coù aware true nature, and with beholding the mind as yù noùi ñeán kinh chöùa ñöïng nhöõng lôøi noùi nguyeân the key to the gate. The central pratice he taught thuûy cuûa Ñöùc Phaät: When referring to a was seated meditation, translated as 'wall gazing,' fundamental text, or mulagrantha, it indicates a sitting like a wall, stable and immovable. He said sutra supposed to contain the original words of the this is the way to clarify the mind and thus your Buddha. life and your world. Concentrate, relinquish all Caên Baûn A Tyø Ñaït Ma Luaän: Mulabhidharma- false ideas, return to true reality, and with that sastra (skt)—Treatise on fundamental teachings of abandon all dualism of self and other, settling into Abhidharma. the still true nature of things. His language is often Caên Baûn Baát Tònh: The ultimate impurity of the symbolic and lyrical as he points over and over to body—Sau khi cheát, cô theå chuùng ta sình leân, trôû what he calls the fundamental pure inherent mind maøu xanh vôùi ñaày doøi boï raát ö laø baát tònh—After on which we should ground ourselves. This mind death our bodies swell up, turn green, and breed is not just your or my thinking and perception; it is worms,

all of which is impure. what is also called Buddha, Buddha-nature, Caên Baûn Chaùnh Haïnh Luaän: Mulacara (skt)— suchness, no word can contain it, no self can grasp Treatise on fundamental teachings of right it." conducts. Caên Baûn Coâng Ñöùc Chaùnh Haïnh: Mulaguna Caên Baûn Coá Höõu Thanh Tònh Taâm: (skt)—Moät trong 28 coâng ñöùc caên baûn—One of Fundamental pure inherent mind—Caùi taâm voán laø twenty-eight kinds of fundamental morality. chaân taùnh thanh tònh tuyeät vôøi. Jisho Warner vieát

Caên Baûn Ñaúng Trí: See Caên Baûn Ñònh and Caên saùt na ñaàu tieân—The manifested activities and Baûn Trí. unmanifested activities (of the body, mouth, and Caên Baûn Ñònh: Dhyana-mula (skt)—Coøn goïi laø mind; or invisible power conferred at ordination) Caên Baûn Ñaúng Trí hay Caên Baûn Thieàn, nghóa laø are formed in the first ksana (the shortest period or giôùi ñònh ñoaïn lìa phieàn naõo trong coõi thieàn voâ measure of time). saéc—The stages of dhyana in the formless or Caên Baûn Nhöùt Thieát Höõu Boä Tyø Naïi Da: See immaterial realm. Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Da. Caên Baûn Giôùi: Parajika (skt)—Ba La Di—Taùm söï Caên Baûn Nhöùt Thieát Höõu Boä Tyø Naïi Da Taïp Söï: cö xöû xaáu—Taùm söï cö xöû xaáu—Baùt Ba La Di Baùt See Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Ba La Di, moät trong saùu chöông cuûa Luaät Taïng— Da Taïp Söï. Eight misbehaviors, one of the six chapters of the Caên Baûn Phaùp Luaân: The root wheel is the Vinaya-Pitaka. Avatamsaka (Wreath)—Caên baûn Phaùp Luaân laø Caên Baûn Hoaëc: Mulaklesa (skt)—Coøn goïi laø Caên Hoa Nghieâm. Baûn Phieàn Naõo—Fundamental illusions—See Boån Caên Baûn Phieàn Naõo: Mulaklesa (skt)—Coøn goïi laø Hoaëc and Caên Baûn Phieàn Naõo. Boån Hoaëc, hay Boån Phieàn Naõo—Fundamental Caên Baûn Hoäi: See Thaønh Thaân Hoäi and Yeát Ma illusions, passions, or afflictions, including: Hoäi. 1) Ñoän Söû: The envoys of stupidity caused by Caên Baûn Höõu Boä: Mulasarvastivadah (skt)— illusion of the body or self. Nhaát Thieát Höõu Caên Boån—Moät nhaùnh cuûa tröôøng 2) Lôïi Söû: The higher wholesome deeds. phaùi Nhaát Thieát Höõu Boä cho raèng vaïn höõu ñeàu coù 3) Nhöõng phieàn naõo chính nhö tham, saân, si, thöïc höõu—A branch of the Sarvastivadin Sect maïn, nghi, vaân vaân: Main afflictions such as which asserted the reality of things. lust, anger, ignorance, pride, doubt, etc. Caên Baûn Kieán Hoaëc: Basic deluded views— Caên Baûn Taâm: Taâm caên baûn—Root or Nhöõng kieán hoaëc caên baûn—Kieán hoaëc laø nhöõng aûo fundamental mind. töôûng ñöa ñeán taø kieán. Coù möôøi kieán hoaëc caên baûn Caên Baûn Thieàn: See Caên Baûn Ñònh. töï chuùng hieän ra lieân heä tôùi vieäc tu taäp Töù Dieäu Ñeá Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä: trong tam giôùi: duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Mulasarvastivadah (skt)—Mula-sarvastivada Möôøi kieán hoaëc naøy laø tham, saân, si, maïn, nghi, (skt)—Sarvastivada (skt)—Taùt Baø Ña boä—See ngaõ kieán, bieân kieán, taø kieán, kieán thuû, vaø giôùi caám Nhaát Thieát Höõu Caên Boån. thuû kieán—Deluded views are illusory or Caên Baûn Thuyeát Nhaát Thieát Höõu Boä Baùch Nhaát misleading views and thoughts. There are ten Keä: Hundred and One Customs of the Mula- basic deluded views which manifest themselves in Sarvastivadin

School. relation to the Four Noble Truths in each of the Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Ni Ñaø Na three worlds: desire, form, and formless. The ten Muïc Ñaéc Ca: Nidana-matrka (skt)—Kinh Nhaân are greed, anger, delusion, arrogance, doubt, Duyeân Baûn Söï cuûa tröôøng phaùi Nhaát Thieát Höõu wrong view of self, one-sided view, deviant Boä, hai trong möôøi hai boä Kinh Phaät—Sutra views, the view of being attached to views, view dealing with nidanas, two of the twelve divisions of grasping prohibitive precepts. of the sutras—See Thaäp Nhò Ñaïi Thöøa Kinh. Caên Baûn Maïn: Maïn Caên Baûn hay goác cuûa söï kieâu Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi maïn—Root of pride. Da: Mula-sarvastivada-vinaya (skt)— Caên Baûn Nghieäp Baát Töông Öng Nhieãm: Giai Mulastivadin-vinaya (skt)—Boä luaät cuûa tröôøng ñoaïn cao nhaát cuûa Boà Taùt, böôùc vaøo Phaät quaû — phaùi Caên Baûn Thuyeát Nhaát Thieát Höõu Boä , goàm 50 The highest Bodhisattva stage, entering the quyeån. Buddhahood—See Caên Boån Nghieäp Baát Töông Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Da Öng Nhieãm. Taïp Söï: Mula-sarvastivada-vinaya-ksudrakavastu Caên Baûn Nghieäp Ñaïo: Bieåu nghieäp vaø voâ bieåu (skt)—Teân moät boä luaät cuûa tröôøng phaùi Caên Baûn nghieäp (khoâng bieåu hieän cuûa thaân, khaåu, yù, ñoái laïi Thuyeát Nhaát Thieát Höõu Boä, goàm 40 quyeån. vôùi nghieäp bieåu hieän) ñöôïc hình thaønh trong khoaûn

Caên Baûn Thöùc: Mula-vijnana (skt)—Root empty of inherent existence (svabhava), come into consciousness—Caên Baûn Thöùc laø teân khaùc cuûa A being in dependence upon causes and conditions, Laïi Da Thöùc (goác cuûa taát caû caùc phaùp)—Basic or and are thus impermanent (anitya). Fundamental consciousness or vijnana, another Caên Baûn Trung Quaùn Luaän Thích: Mula- name for Alaya-vijnana. madhyamika-vrtti-akutobhaya (skt)— Caên Baûn Trí: Mulajnana (skt)—Fundamental Interpretation of the fundamental ideas in the wisdom—Original wisdom—Primal wisdom—Coøn Madhyamika-sastra. goïi laø Chaân Trí, Chaùnh Trí, Nhö Lyù Trí, Voâ Phaân Caên Baûn Trung Quaùn Luaän Thích Voâ UÙy Chuù : Bieät Trí, nghóa laø hieåu bieát roõ chaân lyù maø khoâng coù Mula-madhyamikavttiakutobhaya (skt)— söï phaân bieät naêng duyeân hay sôû duyeân, ñaây laø trí Interpretation of the fundamental ideas of mantras sanh ra nhaát thieát chaân lyù vaø coâng ñöùc, ñoái laïi vôùi of fearlessness in the Madhyamika-sastra. “haäu ñaéc trí.” Cuõng ñöôïc goïi laø Caên Baûn Ñaúng Trí Caên Baûn Trung Quaùn Luaän Tuïng: Mula- hay Caên Baûn Thieàn, nghóa laø giôùi ñònh ñoaïn lìa madhyamika-karika (skt)—Trung Quaùn Luaän phieàn naõo trong coõi thieàn voâ saéc—Source of all Tuïng—Ñöôïc ngaøi Long Thoï vieát vaøo theá kyû thöù truth and virtue; knowledge of fundamental ba—Verses of Madhyamika-sastra, written by principles; intuitive knowledge or wisdom, in Nagarjuna in the 3rd century. contrast with acquired wisdom. Also called the Caên Baûn Uaån: Mula-tikaskandha (skt)—Uaån stages of dhyana in the formless or immaterial goác—Root aggregate. realm. Caên Baûn Voâ Minh: Mulavidya (skt)—Basic Caên Baûn Trung Quaùn Keä: Mulamadhyamika- ignorance—Innate ignorance—Voâ minh coá höõu— karika (skt)—Moät trong ba boä luaän chính cuûa Tam Coøn goïi laø Voâ Thuûy Voâ Minh, hay caùi voâ minh töø Toâng Luaän. Boä Caên Baûn Trung

Quaùn Keä do Ngaøi tröôùc khi naûy ra yù nghó bieän bieät, ñoái laïi vôùi Maït Long Thoï bieân soaïn, may maén nguyeân baûn tieáng chi Voâ minh (caên baûn voâ minh döïa vaøo taïi trieàn Phaïn vaãn coøn toàn taïi. Baûn Haùn vaên do Ngaøi Cöu chaân nhö maø taïo ra duyeân khôûi, roài töø ñoù maït chi Ma La Thaäp dòch. Taùc phaåm naày goàm hai möôi voâ minh laïi töïa vaøo caên baûn voâ minh maø caùc phaùp baûy phaàn, trong ñoù Ngaøi Long Thoï ñaõ baùc boû moät tieáp tuïc noåi daäy)—The radical, primal, or soá nhöõng kieán giaûi sai laàm cuûa phaùi Tieåu Thöøa hay fundamental ignorance, the condition before cuûa caùc trieát gia thôøi baáy giôø, töø ñoù oâng baùc boû taát discernment and differentiation, in contrast with caû nhöõng quan nieäm duy thöùc vaø ña nguyeân ñeå ignorance in detail (chi maït voâ minh)—Original giaùn tieáp thieát laäp hoïc thuyeát “Nhaát Nguyeân” cuûa darkness or ignorance. mình. Boä Keä Caên Baûn Trung Quaùn trôû thaønh giaùo Caên Baûn Voâ Phaân Bieät Trí: Mulajnana (skt)— ñieån caên baûn cuûa tröôøng phaùi Trung Quaùn, noù Fundamental wisdom—Original wisdom—Primal nhaán maïnh ñeán “taùnh khoâng,” theo ñoù vaïn höõu wisdom—See Caên Baûn Trí. khoâng coù thöïc taùnh, maø chæ hieän höõu nhôø nhaân Caên Bieân Uaån: Ekarasa-skandha (skt)—Nhaát Vò duyeân vaø khoâng hieän höõu cuõng vì nhaân duyeân — Uaån—Taâm thöùc coù töø luùc voâ thæ—The One of the three main works of the Middle beginningless consciousness. School, composed by Nagarjuna. Fortunately the Caên Bònh Chung Cuûa Ngöôøi Tu: Common Sanskrit text of it has been preserved. It was disease of practitioners. translated into Chinese by Kumarajiva. It is a Caên Boån Nghieäp Baát Töông Öng Nhieãm Taâm: treatise of verses written in 27 sections in which Giai ñoaïn cao nhaát cuûa Boà Taùt khi tieán vaøo Phaät Nagarjuna refutes certain wrong views of quaû, moät trong saùu thöù nhieãm taâm trong Khôûi Tín Mahayana or of general philosophers, thereby Luaän—The non-interrelated or primary taint of rejecting all realistic and pluralistic ideas, and accepting the idea of primal action or activity in indirectly establishing his monistic doctrine. the absolute. This is the highest bodhisattva stage, Mulamadhyamaka-karika became the central text entering the Buddhahood, one of the six mental of the Madhyamaka tradition. it focuses on the taints of the Awakening of Faith—See Luïc Nhieãm doctrine of emptiness (sunyata), according to Taâm. which all conditioned phenomena (samskrta) are

Caên Boån Trí: Voâ phaân bieät trí—Chính theå trí— Caên Löïc Giaùc Ñaïo: Roots, powers, limbs of truth, Chaân trí—See Nhö Lyù Trí and Caên Baûn Trí. and path—See Nguõ Caên, Nguõ Löïc, Thaát Giaùc Chi, Caên Caûnh: Coøn goïi laø Caên Traàn, töù c laø phaïm vi and Baùt Chaùnh Ñaïo. hoaït ñoäng cuûa caên, hay caûnh maø saéc töôùng döïa Caên Moân: Sense door—Luïc caên chính laø nhöõng vaøo ñeå thu laáy (moät khi caên traàn ñoái nhau thì taâm cöûa ngoõ cho phieàn naõo xaâm nhaäp —The senses as laäp töùc khôûi leân)—The field of any organ, its field doors through which illusion enters. of operation. Caên Phaåm: Indriyanirdesa (skt)—Caùi duïng cuûa Caên Cô: Ky Tính—Tö chaát (caên cô, phaåm taùnh töï phaùp—The function of the dharmas. nhieân)—Fundamenal ability—Fundamental Caên Tan Raõ: Faculties are

disintegrated. quality—Level—Motive power—Natural Caên Taùnh: See Caên Tính. ability—Original endowment and nature. Caên Thöôïng Haï Trí Löïc: Moät trong Thaäp Ñaïi Caên Cô Thaáp: Low (dull) capacity. Löïc cuûa Phaät, bieát ñöôïc heát thaûy taùnh vaø nghieäp Caên Cô Trung Haï: From moderate to low cuûa chuùng sanh—One of a Buddha's great ten capacities. powers, to know the capacities of all beings, their Caên Duyeân: Indriyapaccayo (p)—Traàn Duyeân— nature and karma—See Thaäp Löïc (2). Faculty condition—Caên tính cuûa con ngöôøi vaø Caên Taùnh: See Caên Tính. nhaân duyeân cuûa hoaøn caûnh nöông töïa vaøo nhau, Caên Taùnh Duyeân: Cause-nature-environment— hay söï nöông töïa giöõa luïc caên vaø luïc traàn, maø söï Caên tính cuûa con ngöôøi vaø nhaân duyeân cuûa hoaøn taùc ñoäng lôùn laø ôû luïc caên—Cause, nature and caûnh nöông töïa vaøo nhau, hay söï nöông töïa giöõa environment; natural powers and conditioning luïc caên vaø luïc traàn, maø söï taùc ñoäng lôùn laø ôû luïc environment. caên. Caûnh cuûa luïc traàn (saéc, thanh, höông, vò, xuùc, Caên Ñeá Trung Quaùn Luaän Thích: Mula- phaùp) laø nhöõng sôû duyeân laøm nhô baån taâm tính; madhyamakakarika (skt)—Fundamental Verses hay söï phoái hôïp giöõa luïc caên vaø luïc traàn, maø luïc on the Middle Way—Boä luaän giaûi thích nhöõng traàn laø yeáu toá chính—Cause, nature and ñieåm caên baûn trong Trung Quaùn Luaän cuûa Ngaøi environment; natural powers and conditioning Long Thoï—Explanations of fundamental verses environment. The circumstances or conditions on the Madhyamaka Sastra. environing the mind created by the six gunas. Caên Ñoän: Dull powers. Conditioning environment and natural powers in Caên Hieän Löôïng: Pratyaksha (skt)—Abhisamaya which environment plays a main role. (skt)—Abhisamaya (skt)—The immediate Caên Thöùc: Caên khí cuøng taøi naêng vaø kieán thöùc realization of enlightenment or nirvana—See cuûa chuùng sanh—Natural capacity, talent and Hieän Chöùng. knowledge of beings. Caên Höông: Putchuk (skt)—Moäc Höông. Caên Tính: Natural capacity—1) Baûn tính cuûa Caên Khí: Khaû naêng töï nhieân cuûa caên, hay cuûa naêng löïc cuûa caùc giaùc quan: Natural disposition, chuùng sanh (thieân tö cuûa chuùng sanh coù theå ñaûm nature and character, the nature of the power of nhaän Phaät phaùp)—Natural capacity, capacity of any sense; 2) Caên khí: Capacity of any organ; 3) any organ, or of beings. Tính ñöùc töï nhieân toát hay xaáu, ñoái laïi vôùi tu ñöùc Caên Khuyeát: Moät trong nguõ caên bò khieám khuyeát, ñaït ñöôïc qua tu taäp: Natural capacity for good or nhö muø hay ñieác—Defective in any organ of evil, in contrast with powers of goodness obtained sense, e.g. blind or deaf. by practice. Caên Lôïi: Caên tính thoâng minh lanh lôïi, ñoái laïi vôùi Caên Tònh: Söï thanh tònh cuûa luïc caên—The purity caên ñoän—Of penetrative powers, intelligent, in of the six organs of sense. contrast with dull powers. Caên Traàn: Caên Caûnh: The object or sensation of Caên Löïc: Caên vaø löïc: Organs and their powers— any organ of sense—Khaû naêng nhaän bieát vaø caùc Nguõ Caên Nguõ Löïc: The five organs of sense and ñoái töôïng cuûa chuùng: Cognitive faculties and their five powers—See Nguõ Caên, and Nguõ Löïc. objects. Caên Tö: Caên khí vaø ngoä taùnh—Khaû naêng töï nhieân cuûa caên vaø taùnh giaùc ngoä cuûa chuùng sanh—Natural

capacity (capacity of any organ) and the nature of especially the Vinaya as containing in the laws awakening of beings,. and regulations of Buddhism. Caên Yeát La: Kinkara (skt)—Khaån Yeát La Boà Caám Haï Baát Caám Ñoâng: Haï an cö, töø raèm thaùng Taùt—Teân cuûa moät vò Boà Taùt—Name of a tö ñeán raèm thaùng baûy—Summer retreat, from the Bodhisattva. fifteenth day of the fourth month till the fifteenth Caên Yeát La Ñoàng Töû: See Caên Yeát La. day of the seventh month (lunar calendar)—See Caêng Giaø: Soâng Haèng Haø—The river Ganges— An Cö Kieát Haï. See Haèng Haø. Caám Phoøng: To go into retreat—See An Cö Kieát Caêng thaúng: Tension. Haï. Caêng Thöùc: Khuoân pheùp—Rule of conduct—Rule Caám Saùt Sanh: Not to kill. of behavior. Caám Saùt Sanh Ñeå Cuùng Döôøng Hay Ñaõi Khaùch: Caêng Yeát La: Kimkara (skt)—Kim Giaø La—1) No animals should be slaughtered for offerings or Ngöôøi noâ leä: A slave; 2) Thò giaû: A server, an entertain guests. attendant; 3) See Kim Cang La Ñoàng Töû; 4) Khaån Caám Tuùc: Chuyeân ôû moät nôi ñeå tham thieàn, chöù Yeát La Boà Taùt hay Caên Yeát La, teân cuûa moät vò Boà khoâng ra ngoaøi haønh cöôùc du phöông—To confine Taùt: Kinkara (skt)—Name of a Bodhisattva. oneself in a place for practicing meditation, not to Caét Ñöùt Luyeán AÙi Nhò Bieân: To sever wander or travel about. dualistic attachments (attachments to either Caàm Thuù: Birds and beasts. pleasure, not pleasure or indifference). Caàm Tuø: To detain—To imprison—To keep Caét Ñöùt Nghi Laàm: To cut off all doubts. someone in prison. Caâm vaø Ñieác: Edamuka (skt)—Deaf and dumb, Caåm Bao Ñaëc Thaïch: Duøng taám gaám ñeå bao boïc unable to express oneself. taûng ñaù, yù noùi cô phaùp cuûa vaøi vò thieàn sö tuy beân Caám: Caám caûn hay ngaên caûn—To forbid—To ngoaøi meàm moûng nhöng beân trong cöùng raén vaø prohibit—To interdict—To ban—To bar--nghieâm khaéc—To cover a stone with a velvet Prohibitions. cloth. In Zen, the term means methods of some Caám Cheá: Nisedha (skt)—Prohibition—Söï caám masters seem gentle outward (outward cheá (trong nghi leã cuùng kieán). gentleness), but tough and strict inside. Caám Chæ: See Caám. Caåm Tuù: Very beautiful. Caám Chuù Taïng: Taïng chuù bí maät cuûa Maät giaùo, Caân: Caùi rìu: An adze—Moät caân Taøu: One and môùi ñöôïc theâm vaøo Tam Taïng Kinh Ñieån cuûa one-third pounds. Phaät—The Vidyadharapitaka, or Dharanipitaka, Caân Bình: 1) Thò giaû cho sö truï trì: The abbot's the canon of dharanis, a later addition to the attendant; 2) Khaên vaø bình: Kinbyo (jap)—Towel Tripitaka. and flask. Caám Duïc Chuû Nghóa: Asceticism—Chuû nghóa Caân Ñaåu: Nhaøo loän. Trong thieàn, töø naày chæ traïng Khoå haïnh—Cuoäc soáng khoå haïnh—Life of thaùi ngoä cuûa haønh giaû—To make loops or ascetisism. somersaults. In Zen, the term indicates a state of Caám Ñoâng Baát Caám Haï: Ñoâng an cö, töø raèm enlightenment. thaùng möôøi ñeán raèm thaùng gieâng naêm sau—Caân Nhaéc: To consider carefully—To deliberate. Winter retreat, from the fifteenth day of the tenth Caân Nhaéc Lôïi Haïi: To weigh the pros and cons. month till the fifteenth day of the first month of Caân Thò: Thò giaû cho sö truï trì—The abbot's the following year (lunar calendar). attendant. Caám Giôùi: Sila or Pratimoksa (skt)—Phieân aâm Caàn: Virya (skt)—Teân cuûa taâm sôû, nghóa laø theo tieáng Phaïn laø Thi La Hay Ba La Ñeà Moäc chuyeân caàn, hay tinh taán—Energy—Zeal— Xoa,

nghóa laø giôùi luaät do Phaät cheá ñònh ñeå ngaên Fortitude—Virility—See Tinh Taán. chaën söï sai traùi nôi thaân khaåu yù cuûa caùc ñeä töû— Caàn Ba Töû: Engo-kokugon (jap)—Vieân Ngoä Abstention, or prohibitions, commandments, Khaéc Caàn Thieàn Sö—Yuan-Wu-Ko-Chin—See Khaéc Caàn Phaät Quaû Thieàn Sö.

Caàn Caàu: Tìm caàu nhöõng vieäc toát—To seek Caän Duyeân: Moät trong ba moái duyeân noái keát khi diligently after the good. chuùng ta caàu nieäm Phaät. Ñöùc Phaät A Di Ñaø hieån Caàn Chuyeån: See Khuyeán Chuyeån. hieän ngay tröôùc nhöõng ngöôøi mong moûi ñöôïc thaáy Caàn Cöïu: Nhöõng vò Taêng lôùn tuoåi vaø ñaõ nghæ höu Ngaøi—One of the three nidanas or links with the trong töï vieän. Öu tieân chính cuûa hoï laø tu taäp vaø Buddha resulting from calling upon him. Amitabha tham thieàn nhaäp ñònh cho ñeán cuoái ñôøi —Elderly Buddha shows himself to those who desire to see monks who have already retired from any posts in him—See Tam Duyeân (III). a monastery. Their main priority is to cultivate and Caän Ñaïi: Modern times. meditate for the rest of their life. Caän Ñaïo Baát Tri: To be unaware that we are Caàn Haønh: Tinh caàn laøm vieäc thieän. Caàn haønh near the truth—"Ñaïo gaàn beân maø chaúng bieát," quaû coøn coù nghóa laø sieâng naêng tu taäp—Diligently laø nhö vaäy! Moãi ngöôøi chuùng ta töø saùng cho ñeán going forward to pursue the good. Zealous conduct toái, laø moät doøng hieåu bieát khoâng ngöøng tuoân chaûy, also means devoted to service, worship, etc. moät baûn giao höôûng baát taän goàm voâ soá giai ñieäu Caàn Ích: Useful—Serviceable. traàm boång cuûa naêng löïc tri giaùc. Chuùng ta chaúng Caàn Saùch: See Caàn Saùch Luaät Nghi. bao giôø taùch rôøi khoûi doøng chaûy hieåu bieát aáy; moïi Caàn Saùch Luaät Nghi: Sramanerasamvara (skt)—thôøi ñeàu laø hieän taïi. Cuoäc soáng laø moät bí aån lôùn, Luaät nghi cho ngöôøi môùi tu caàn cuø coá gaéng tuaân maø cuõng chaúng chuùt bí aån naøo caû. Nieàm an laïc ñeán theo lôøi chæ daïy cuûa caùc baäc ñaïi Taêng—Precepts töø vieäc thaáy raèng khoâng coù an laïc maø khoâng maâu for a new practitioner to follow the instructions of thuaãn, nhöng nieàm an laïc khi nhaän thaáy raèng maâu great monks—See Sa Di Giôùi. thuaãn cuõng xuaát phaùt tri kieán thöïc taïi. Chim bay Caàn Thaùo (758-827): Teân cuûa moät vò Taêng Nhaät treân trôøi, caù loäi döôùi nöôùc, con ngöôøi soáng trong Baûn Tam Luaän toâng, queâ ôû Yamato—Name of a naêng löïc hieåu bieát. Haønh giaû tu Thieàn haõy töï mình Japanese master, of the San Lun sect. He came thöùc ngoä. Taát caû nhöõng gì ngöôøi khaùc tìm thaáy voán from Yamato, Japan. khoâng thuoäc veà mình. Haõy töï mình tìm kieám vaø Caàn Thaàn Tuùc: Tinh Taán Nhö YÙ Thaàn Tuùc hay naém baét. Khi mình toïa thieàn vaø hít vaøo, caùi gì ñang tinh taán thöïc chöùng thaàn thoâng. ÔÛ ñaây vò Tyø Kheo hieän höõu? Khi mình thôû ra, caùi gì ñang hieän höõu? tu taäp caàn thaàn tuùc caâu höõu vôùi tinh taán thöïc hieän Taát caû nhöõng gì ngöôøi khaùc thuyeát giaûng laø kinh Tinh Taán Thieàn Ñònh. Ñaây laø moät trong Töù Thaàn nghieäm nhaän thöùc cuûa hoï, chaúng coù quan heä gì ñeán Tuùc (boán ñieàu neân bieát ñuû)—Effort to realize mình. Haõy thaønh taâm töï vaán: Caùi gì ñang hieän höõu magic (virya-rddhi-pada) or vigor or exertion or ñaây?—How near the truth indeed! Each one of us, sufficience of energy or intensified effort. Here a from morning till night, is a continuous flow of

monk develops concentration of energy knowing, and unending symphony of knowing, a accompanied by strenuous efforts. This is one of rising and falling of knowing. We are never out of the four steps to rddhi or supernatural powers or knowing; it is always present. It is a great mystery, four sufficiences—See Töù Nhö YÙ Tuùc. and yet there is no mystery to it. The peace that Caàn Thieát: Indispensable—Essential— comes from seeing this is not a peace without Necessary. conflict, but a peace that sees that conflict too is Caàn Töùc: Sramana (skt)—Haùn dòch laø Sa Moân, knowing. Birds fly in the air, fish swim in the nghóa laø ngöôøi chaêm laøm caùc vieäc thieän, vaø ngaên water, human beings live in knowing. Zen ngöøa caùc vieäc aùc—One who diligently pursues the practitioners should always look for yourself. good, and ceases from evil. Never mind about all those people who have got Caàn Yeáu: Essential—Important. this or that. Find for yourself. When you sit in Caån Baïch: To inform respectfully. zazen and breathe out, what is it? When you breathe in, what is it? Never mind what others Caån Chính: Cautious and decent. have to say. What is it? Caån Kính: Respectful. Caän Ñònh: Upacara samadhi (p)—Partial Caån Troïng: Prudent—Cautious—Careful. concentration—Ñònh ñöôïc moät phaàn naøo ñoù. Caän: Gaàn: Near (close)—Thaân maät: Intimate.

Caän Ñoàng: Upasaka (skt)—Vò tuïc Sa Di hoïc Phaät Caän Truï Vieân: Teân khaùc cuûa Nieát Baøn—Another Phaùp hay teân khaùc cuûa Öu Baø Taéc—A devotee, name for Nirvana. or disciple, or another name for Upasaka. Caän Töû Nghieäp: Asanna-kamma (p)—Death Caän Giaùc Thöôøng Quan (1870-1941): Teân cuûa proximate kamma—Near-death karma—See moät vò Taêng Nhaät Baûn Tònh Ñoä Chaân Toâng, queâ ôû Nghieäp Caän Töû. Shiga—Name of a Japanese master, of the True Caän Vieân: Near perfection. Pure Land Sect (Jodo Shinshu (jap). He came from Caän Vieân Giôùi: See Vieân Cuï, and Cuï Tuùc Giôùi. Shiga, Japan. Caáp: 1) Ban cho: To give; 2) Caëp ñöïng saùch: Caän Keà Töû Thaàn: On the verge of death. Book-box; 3) Caáp baùch: Urgent, haste, promptly; Caän Lai: Recently. 4) Keùo nöôùc töø gieáng leân: To draw water (out of a Caän Nhaân: Immediate cause—Direct cause— well). Chính nhaân—Nhaân chính, so vôùi nhaân phuï— Caáp Chö Coâ Laõo: See Caáp Coâ Ñoäc. Correct cause (Buddha nature of all beings). Main Caáp Coâ Ñoäc: Anathapindika (skt)—A Na Tha Taân cause—True cause, as compared to a contributory Ñoà Ñaø—A Na Ñaø Taân Ñoà Ñaø—Teân thaät laø Tu cause. Ñaït (Sadatta), ngöôøi cho ngöôøi ngheøo baùnh vaø ñoà Caän Phaàn Ñònh: Samantaka-samadhi (skt)—Gia aên, ngöôøi nuoâi naáng nhöõng keû coâ ñoäc, soáng vaøo Haïnh Ñònh—Phöông Tieän Ñònh—Concentration thôøi cuûa Ñöùc Phaät Thích Ca vaø laø moät trong nhöõng of expedient means. ñeä töû taïi gia noåi tieáng cuûa Phaät. OÂng ñaõ mua Truùc Caän Quaû: Quaû baùo tieáp caän vôùi nhaân—See Laâm Tònh Xaù cho Phaät vaø giaùo ñoaøn an cö kieát haï Chaùnh Quaû. trong ba thaùng muøa möa gaàn thaønh Vöông Xaù. Söï Caän Söï: Those who attend on and serve the boá thí cuûa oâng lôùn ñeán noãi laøm cho cuoái cuøng oâng Triratna. phaûi trôû neân ngheøo khoå, nhöng laïi ñöôïc quaû taùi Caän Söï Nam: Upasaka (skt)—Gonji-Nan (jap)— sanh vaøo cung trôøi Ñaâu Suaát—His real name is OÂ Ba Saéc Ca—Öu Baø Taéc—Ngöôøi nam taïi gia thoï

Sadatta, the giver of cakes or food to the poor, the trì nguõ giôùi, laáy nghóa gaàn guõi Tam Baûo ñeå phuïng feeder of forlorn, who lived at the time of the söï Nhö Lai—Male servant or disciple (Layman— Sakyamuni Buddha, was one of the Buddha's most Servant—Follower) i,e, laymen or woman who renowned lay folowers. He purchased Jetavana so undertake to oney the five commandments. that the Buddha and Sangha could pass the rains Caän Söï Nam Nöõ: Upasaka-Upasika (skt)—Gonji- retreat near Sravasti. His generosity was so great Nannyo (jap)—Laypeople. that he was finally reduced to poverty, but he was Caän Söï Nöõ: Upasika (skt)—Gonji-Nyo (jap)—rewarded with rebirth in Tusita heaven. Female servant or disciple—Laywoman. Caáp Coâ Ñoäc vieân: Garden of the Benefactor of Caän Thaân: Close (near) relation. Orphans and the Solitary—Garden of Caän Truï: Caän söï nam hay nöõ giöõ taùm giôùi tu taïi Anathapindika. gia—Laymen or women who remain home and Caáp Ña: Upagupta (skt)—Cuùc Ña—Quaät Ña— observe the eight commandments—See Cö Só. Teân cuûa moät trong Hai Möôi Taùm Toå AÁn Ñoä — Caän Truï Luaät Nghi: Taùm giôùi maø nam nöõ taïi gia Name of one of twenty-eight Indian patriarchs— thoï trì—The eight commandments which received See Hai Möôi Taùm Toå AÁn Ñoä. by laymen and women. Caáp Ña Vöông Trieàu: Gupta (skt)—Moät trieàu ñaïi Caän Truï Nam: See Caän Truï. taïi AÁn Ñoä, toàn taïi vaøo theá kyû thöù III vaø thöù IV—A Caän Truï Nöõ: Upasika (skt)—Laywomen—Nöõ dynasty in India in the third and fourth centuries. Phaät töû taïi gia phuïng söï Phaät giaùo maø khoâng trôû Caáp Phoøng Baùt Ñeå: Gavampati (skt)—Kieâu thaønh ni coâ—A lay woman who devotes herself to Phaïm Ba Ñeà. Buddhism at home without becoming a nun. A Caáp Thí: Boá thí khaån caáp—Urgent almsgiving— woman who remains at home and observe the Alms made under stress of urgency. eight commandments. Caáp Thí Nhö Luaät Leänh: Caâu thaàn chuù ñöôïc caùc thaày phuø thuûy nieäm—"Swiftly as Lu-Ling runs," used by sorcerer in their incantation.

Caáp Thò: Caâu Caâu La Boä: Cöu Cöu La Boä hay Keâ Daän Boä, 1) Haàu haï: To attend on. moät trong 18 boä cuûa phaùi Tieåu Thöøa —Kukkutikah 2) Thò giaû: Attendant. (skt) is described as one of the eighteen schools of Caáp Thieát Caàu Sanh: Urgently seeking rebirth. Hinayana—See Keâ Daãn Boä. Caáp Thôøi: Immediately—At once. Caâu Chaáp: Vöôùng maéc vaøo—To be attached to— Caáp Tænh Luaân: Voøng sanh töû luaân hoài voâ cuøng To entangle oneself in—Entanglement of. voâ cöïc nhö guoàng xe muùc nöôùc gieáng leân xuoáng Caâu Chi Nhaát Chæ: Chu-chih Raises One khoâng ngöøng—The round of reincarnation (cycle) Finger—See Caâu Chi Thuï Chæ. is like the waterwheel at the well ever revolving Caâu Chi Thieàn Sö: Koti (skt)—Gutei (jap)—Koti up and down. (skt)—Chu-chih (Wade-Giles Chinese)—Thieàn sö Caáp Trí: Quick witted. Caâu Chi, khoaûng theá kyû thöù IX, ñeä töû vaø truyeàn Caäp Moân Ñeä Töû: Hoïc troø chính thöùc—Registered nhaân noái phaùp cuûa Haøng Chaâu Thieân Long—A students. Chinese Zen master of about the 9th century; a Caäp Thôøi: On time—Timely. student and dharma successor of Zen Caát Gaùnh: To put down a burden. master Hang-chou T'ien-lung. Caát Gaùnh Lo AÂu: To put down a burden of Thieàn sö Caâu Chi ít ñöôïc bieát ñeán, teân cuûa anxiety. oâng chæ xuaát hieän trong

moät coâng aùn noåi tieáng Caät Luaän: Baøn luaän—To debate. thöù 3 cuûa Voâ Moân Quan—Master Chu-chih, Caät Löïc: To labor. about whom hardly any thing else is known, Caät Vaán: To raise questions—To question in appears in a famous koan number 3 of Wu- detail to try to find some weaknesses. Men-Kuan. Caâu: 1) Caùi moùc: A hook, a barb; 2) Baét bôù: To Khi Caâu Chi saép thò tòch, oâng noùi vôùi ñeä töû cuûa seize, to arrest, to take; 3) Moïi: Every. mình: 'Ta nhaän ñöôïc Thieàn töø ngoùn tay giô leân Caâu Baát Cöïc Thaønh: Taát caû ñeàu khoâng troïn cuûa Thieân Long vaø ta ñaõ aùp duïng noù suoát caû veïn—All incomplete; a fallacy in the comparison, moät ñôøi khoâng heát.' Noùi xong oâng thò tòch." or example, which leaves syllogism incomplete. Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, haønh giaû tu thieàn neân luoân nhôù raèng choã ngoä Caâu Baát Khieån: Moät yù nghó sai laàm trong lyù luaän cuûa Caâu Chi cuõng nhö cuûa vò ñeä töû khoâng phaûi gaây ra bôûi lôøi daãn duï giôùi thieäu khoâng roõ raøng—A ôû ngoùn tay. Neáu thaáy ñöôïc choã naày thì haønh fallacy in a syllogism caused by introducing an giaû coù theå xaâu ñöôïc Thieân Long. Caâu Chi, vò irrelevant example, one of the thirty-three ñeä töû vaø caû mình nöõa vaøo chung moät moái —As fallacies. Chu-chih was getting ready to depart from the Caâu Boà Taùt: The bodhisattva guardian with the world, he spoke to his students and said, 'I trident, one of the four with barb, noose, chain, or received the one-finger Zen from T'ien-ling, I bell. used it my whole life long and never used it Caâu Ca Lôïi: Kokalika (skt)—Teân cuûa ñeä töû cuûa up.' According to Wu Men Hui-Kai in the Wu-Ñeà Baø Ñaït Ña, ngöôøi ñaõ caùo gian Xaù Lôïi Phaát vaø Men-Kuan, Zen practitioners should always Muïc Kieàn Lieân coù söï daâm duïc vôùi moät ngöôøi ñaøn remember that the enlightenment of Chu-Chih baø. Keát quaû laø oâng bò ñoïa vaøo ñaïi nguïc hoàng lieân and his disciple has nothing to do with the end ngay khi coøn soáng—Name of Devadatta's disciple, of the finger. If you can realize this, then who made a false accusation that Sariputra and T'ien-Lung, Chu-chih, the disciple, and you Maugalyayana had a sexual intercourse with a yourself are all run through with a single woman. As a result, he fell into great lotus hell skewer. while alive. Caâu Chi Thuï Chæ: Chu-chih Raises One Finger— Caâu Caâu La: Kukkuta (skt)—Cöu Cöu La—1) Buoåi ñaàu Thieàn sö Caâu Chi ôû am ôû Kim Hoa Vuï Con gaø troáng: A cock; 2) Tieáng gaø: The clucking Chaâu, coù moät vò Ni teân laø Thaät Teá ñeán am, ñi of fowls. thaúng vaøo chaúng loät noùn, caàm tích tröôïng ñi nhieãu giöôøng thieàn ba voøng noùi: "Noùi ñöôïc thì loät noùn."

Hoûi nhö theá ñeán ba laàn maø Caâu Chi khoâng ñaùp gì thì mình noùi theo nhö vaäy, maø phaûi giöõ vöõng ñöôïc. Vò Ni lieàn ñi. Caâu Chi noùi: "Trôøi ñaõ chieàu, tinh thaàn cuûa mình. Söï khaúng ñòng cao hôn naèm coâ haõy ôû laïi nghæ." Vò Ni noùi: "Noùi ñöôïc thì ôû laïi." nôi tinh thaàn. Theo Thieàn thì tinh thaàn naèm ngay Caâu Chi cuõng khoâng ñaùp ñöôïc. Vò Ni lieàn ñi. Caâu trong nhöõng vieäc nhö laø ñi, ñöùng, naèm, ngoài haèng Chi than: "Ta tuy mang hình tröôïng phu maø khoâng ngaøy vaø chuùng seõ laøm taát caû nhöõng nhu caàu cuûa coù khí tröôïng phu. Lieàn phaùt phaãn quyeát roõ ñöôïc chuùng ta trong ñoù. Vì vaäy haønh giaû tu thieàn caàn vieäc naày." Caâu Chi toan boû am ra ñi caùc nôi ñeå phaûi thaáu coát thaáu tuûy, phaûi

thaáy thaáu môùi ñöôïc — tham thænh, laøm ngöôøi haønh cöôùc toâi luyeä n. Ñeâm During the time when Zen Master Chu-chih first aáy, Sôn thaàn ñeán maùch: "Chaúng caàn rôøi choã naày, dwelt in a hermitage in Chin Hua Wu Chou, there ngaøy mai coù nhuïc thaân Boà Taùt ñeán, vì Hoøa Thöôïng was a nun named Shih Chi (Reality) who came to noùi phaùp." Quaû thaät ngaøy hoâm sau coù Hoøa Thöôïng his hut. When she got there she went straight in; Thieân Long ñeán am, Caâu Chi tieáp ñoùn thöa roõ vieäc without taking off her rain hat, she walked around qua. Thieân Long lieàn ñöa ngoùn tay leân chæ ñoù. Caâu his meditation seat three times holding her staff. Chi boãng nhieân ñaïi ngoä. Bôûi Caâu Chi hieän thôøi "If you can speak," she said, "I'll take off my rain trònh troïng chuyeân chuù, neân thuøng thoâng deã luûng hat." She questioned him like this three times; ñaùy. Sau naày coù ai hoûi, Sö lieàn ñöa moät ngoùn tay Chu-chih had no reply. Then as she was leaving leân chöù khoâng theå hieän ñieàu gì khaùc. Sau ñoù oâng Chu-chih said, "It's rather late, would you stay coù moät ngöôøi ñeä töû laøm thò giaû cho oâng. Moät hoâm, over here during the night?" The nun said, "If you coù ngöôøi hoûi vò ñeä töû naày: 'Thaày maøy daïy thöù phaùp can speak, I'll stay over." Again Chu-chih had no naøo vaäy?' Ñeä töû cuõng chæ ñöa moät ngoùn tay leân. reply. The nun then walked out. Chu-chih sighed Caâu Chi nghe thaáy chuyeän naày, beøn laáy dao chaët sorrowfully and said, "Although I inhabit the body ñöùt ngoùn tay cuûa ñöùa ñeä töû aáy ñi. Vò ñeä töû vöøa of a man, still I lack a man's spirit." After this he chaïy vöøa la vì quaù ñau ñôùn. Caâu Chi goïi caäu ta tôùi arouse d his zeal to clarify this matter. He meant beân mình. Caäu hoïc troø quay ñaàu veà phía thaày. Caâu to abandon his hermitage and travel to various Chi laïi ñöa moät ngoùn tay chæ leân trôøi. Ngöôøi thò giaû places to call on teachers to ask for instruction, coá baét chöôùc Thaày nhö thöôøng leä, ñöa ngoùn tay and had wrapped up his things for foot-travelling. leân, nhöng khoâng thaáy ngoùn tay nöõa, ñoät nhieân yù But that night the spirit of the mountain told him, nghóa naøy böøng saùng trong oâng. Vò ñeä töû hoát nhieân "You don't have to leave this place. Tomorrow a ñaïi ngoä. Theo Vieân Ngoä trong Bích Nham Luïc, thí flesh and blood Bodhisattva will come and duï thöù 19, neáu nhaèm treân ñaàu ngoùn tay hieåu thì coâ expound the truth for you, Master. You don't have phuï Caâu Chi. Neáu chaúng nhaèm treân ñaàu ngoùn tay to go." As it turned out, the following day, Master hieåu thì gioáng nhö reøn saét laøm ñoà duøng. Hieåu cuõng T'ien Lung actually came to the hermitage. Chu- theá aáy, maø chaúng hieåu cuõng theá aáy; cao cuõng theá chih welcomed him ceremoniously and gave a full aáy, maø thaáp cuõng theá aáy; phaûi cuõng theá aáy, maø account of the previous events. T'ien Lung just quaáy cuõng theá aáy. Do ñoù noùi: "Moät haït buïi vöøa dôû lifted up one finger to show him; suddenly Chu- leân thì caû quaû ñaát toaøn thaâu, moät ñoùa hoa chôùm nôû chih was greatly enlightened. At the time Chu- thì toaøn theá giôùi rung ñoäng; moät sôïi loâng sö töû hieän chih was most earnest and singleminded, so the thì traêm öùc sôïi loâng hieän." Vieân Minh noùi: "Laïnh bottom of his bucket fell out easily. Later, thì khaép trôøi ñaát ñeàu laïnh; noùng thì khaép trôøi ñaát whenever anything was asked, Chu-chih just ñeàu noùng; nuùi soâng quaû ñaát thaáu toät huyønh tuyeàn; raised one finger. Later, he had one

disciple, an vaïn töôïng sum la thoâng taän hö khoâng." Haõy noùi laø attendant. Once outsider asked the attendant, vaät gì maø kyø quaùi theá aáy. Neáu bieát ñöôïc thì chaúng 'What kind of dharma does the master teach?' The tieâu moät caùi aán tay. Neáu bieát chaúng ñöôïc thì attendant also just held up a finger. Chu-chih chöôùng ngaïi daãy ñaày. Loaïi thieàn naày thaät laø deã heard about it, immediately grabbed a kitchen tham maø khoù hoäi. Nhö ngöôøi ñôøi nay, coù ai hoûi ñeán knife, and cut the attendant's finger off. The lieàn ñöa ngoùn tay hay ñöa naém tay leân, ñaây thaät attendant overwhelmed with pain, ran away khoâng hôn gì söï baét chöôùc trô treõn. Baét chöôùc laø screaming. Then Chu-chih shouted to him to come noâ leä. Chuùng ta khoâng theå cöù baét chöôùc heã ai noùi back. The attendant turned his head around. Then

Chu-chih once more held his finger up. The hay moät thaønh phoá coå ôû Trung AÁn Ñoä (töøng do vua attendant tried to imitate the master as usual, but Öu Ñieàn cai trò), baây giôø laø laøng Kosam taïi Jumna, the finger was no more there, and then suddenly khoaûng 30 daäm beân treân Allahabad—A country or the significance of its all dawned upon him. All of an ancient city in Central India, identified with the a sudden, the attendant attained enlightenment." village of Kosam on Jumna, 30 miles above According to Yuan-Wu in the Pi-Yen-Lu, example Allahabad. 19, if you understand at the finger, then you turn Caâu Duyeân Quaû: Bijapura or Bijapuraka (skt)— your back on Chu-chih; if you don't go to the Teân moät loaïi quaû, ñöôïc dieãn taû nhö laø quaû chanh, finger to understand, then it's like cast iron. maø Ñöùc Chuaån Ñeà Quan AÂm caàm trong tay—A Whether you understand ot not, Chu-chih still goes fruit, described as a citron, held in one of the on this way; whether you're high or low, he still hands of Kunti Kuan-Yin. goes on this way; whether you're right or wrong, Caâu Ñaøm Di: Kausambi (skt)—Kosambi (skt)— he still goes on this way. Thus, it's said, "As soon Vatsapattana (p)—Caâu La Cuø Quoác—Caâu Dieâm as a speck of dust arises, the great earth is Di Quoác—Caâu Thieâm Di—Cöï Thöôûng Di—Name contained therein; when a single flower is about to of a city in ancient India—Kieàu Thöông Di, teân open, the world immediately comes into being. cuûa moät ñoâ thò thôøi coå AÁn Ñoä, moät xöù hay moät The lion on the tip of a single hair appears on the thaønh phoá coå ôû Trung AÁn Ñoä (töøng do vua Öu tips of ten billion hairs." Yuan Ming said, "When Ñieàn cai trò), baây giôø laø laøng Kosam taïi Jumna, it's cold, all throughout heaven and earth are cold; khoaûng 30 daäm beân treân Allahabad. Vöông quoác when it's warm, all throughout heaven and earth cuûa vua Udayana vôùi kinh ñoâ noåi tieáng ñöôïc ghi are warm." The mountains and rivers and the great laïi trong Taây Vöïc Kyù. Nôi coù moät hình töôïng Phaät earth reach down through the Yellow Springs thaät lôùn. Ñaây laø moät trong nhöõng thaønh phoá coå (Hades); the myriad images and multitude of nhöùt cuûa AÁn Ñoä—A country or an ancient city in forms penetrate upward through the heavens. Tell Central India, identified with the village of Kosam me, what is so extraordinary? For those who on Jumna, 30 miles above Allahabad (western part know, it's not worth taking hold of; for those who of southern Allahabad). The country of King don't know, it blocks them off utterly. This

kind of Udayana in “Central India” with a famous capital Ch'an is easy to approach but hard to understand. mentioned in the Vogage to the West. There was People these days who just hold up a finger or a a great image of the Buddha. It was one of the fist as soon as they're questioned; this is no more most ancient cities of India. than a shameless imitation. Copying is slavery. Caâu Ñöông: The letter must never be followed, only the spirit 1) Giaûi quyeát: To resolve. is to be grasped. Higher affirmations live in the 2) Nhaân vieân laøm vieäc trong töi vieän: An spirit. In Zen, you can seek the spirit in your employee in a monastery. everyday experience such as going, standing, Caâu Giaûi Thoaùt: Simultaneous emancipation— lying down, and sitting, and therein lies abundance Giaûi thoaùt cuøng luùc—Simultaneous liberation—Trí of proof for all we need. Therefore, it is still nhaõn hoaøn toaøn giaûi thoaùt, cuøng luùc lìa boû caû hai necessary for Zen practitioners to pierce the bone, chöôùng phieàn naõo vaø thieàn ñònh. Baäc A La Haùn ñaõ penetrate to the marrow, and see all the way hoaøn toaøn giaûi thoaùt, baäc ñaõ lìa boû caû tueä vaø ñònh through in order to get it. giaûi thoaùt—Complete deliverance in regard to Caâu Chæ: Koti (skt)—Caâu Lôïi. both wisdom and meditative or vision hindrances. Caâu Daï La: Nhöõng vaät ñi keøm vôùi baùt nhö Complete release, i.e. the freedom of the arhat muoãng, ñuõa, vaân vaân—Things that go with the from moral and meditative hindrances. almsbowl, i.e. spoon, chopsticks, etc. Caâu Hoäi Nhaát Xöù: Soáng chung moät choã vôùi caùc Caâu Dieâm Di: Kausambi (skt)—See Caâu Dieâm Di baäc thöôïng nhaân—To live together with superior Quoác. people at the same place. Caâu Dieâm Di Quoác: Kausambi, or Vatsapattana Caâu Höõu: Sahabhu (skt)—Baûn lai—Coá höõu, töi (skt)—Caâu Thieâm Di—Caâu La Cuø Quoác, moät xöù nhieân—Cuøng song song toàn taïi (hieän höõu)—Ñoàng

thôøi hieän höõu—Existing together—All beings— ñeä töû noåi tieáng cuûa Ñöùc Phaät—An arhat, maternal Co-existent—Existing—Having—Inherent (a). uncle of Sariputra, who became an eminent Caâu Höõu Caên: Caâu Höõu Y—Chö phaùp hay nhöõng disciple of Sakyamuni. ñieàu kieän maø chuùng ta tuøy thuoäc vaøo (taâm vaø taâm Caâu Khaùch: To try to attract customers. sôû ñoàng thôøi toàn taïi vaø ñeàu döïa vaøo nhau)—Things Caâu Khoâng: Moät trong Tam Khoâng. Ngaõ vaø phaùp or conditions on which one relies, ñeàu khoâng thöïc—One of the three voids or or from which things spring, i.e. knowledge. immaterialities. Both or all empty, or unreal, i.e. Caâu Höõu Nhaân: Sahabhuheta (skt)—Co-existent both ego and things have no reality—See Tam cause—Corresponding causation—Mutual Khoâng. causation—Simultaneous causes—Caâu Höõu Caâu La: Kula (skt)—1) UÏ ñaát: A Mound; 2) Trieàn Nhaân—Caâu höõu nhaân laø loaïi nhaân maø treân hai yeáu doác: A slope; 3) Thaùp ñöïng coát cuûa cö só: A small toá luoân luoân cuøng haønh söï vôùi nhau. Moät trong luïc stupa in which ashes of a layman are kept. nhaân, töù ñaïi cuøng thay phieân nhau laøm nhaân Caâu La Baùt Ñeå: Kulapati (skt)—Gia chuû—The duyeân. Taâm vöông laø nhaân maø khôûi leân taâm sôû, coi head of a family—A householder. taâm sôû laø nhaân maø khôûi leân taâm vöông (ví bæ thöû Caâu La Cuø Quoác: Kausambi (skt)—Kosambi töông öùng neân goïi laø töông öùng nhaân). Caâu

höõu (skt)—Vatsapattana (p)—Caâu Dieâm Di Quoác— nhaân sanh ra quaû ñoàng thôøi, coù nghóa laø töù ñaïi ñeàu Caâu Thieâm Di—Cöï Thöôûng Di—See Caâu Ñaøm laø nhaân caâu höõu vôùi nhau, khoâng coù caùi gì bò loaïi Di. boû. Töù ñaïi cuøng thay phieân nhau laøm nhaân duyeân . Caâu Laâu Baø Vöông: Koravya (skt)—Kuru (skt)— Luaät hoã töông, töùc laø tình traïng hoã töông aûnh Caâu Löu Sa—See Caâu Löu Baø Vöông. höôûng laøm ñieàu kieän cho nhau. Ñaây laø moät trong Caâu Lôïi: Koti (skt)—Moät trieäu (coù nôi giaûi thích saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi laø 100, 100.000 hay 10 trieäu)—A million (Also sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân — explained by 100, or 100,000, or 10 million). The co-existent cause, more than two factors Caâu Lôïi Giaø La: Caâu Lôïi Ca La—Caâu Lyù Ca— always working together. Mutual causation, one of Gia La Ca—Gia Leâ Ca—Coå Löïc Ca—Moät loaïi the six causes, the simultaneous causal interaction roàng ñen—A kind of black dragon. of a number of things, e.g. earth, water, fire, and Caâu Lôïi Giaø La Baát Ñoäng Minh Vöông: Duøng air. Corresponding or mutual causation, i.e. mind, hình töôïng thanh kieám coù roàng ñen bao boïc laøm or mental conditions causing mentation. Mutual boån toân. Ñaây laø hình Tam Muoäi da cuûa Ñöùc Baát causation or sahabhu-hetus or the co-operative Ñoäng Minh Vöông—A black dragon with its sword causes produce simultaneous effect, as the four as a symbol of Arya-Acalanatha-Raja. elements in nature, not one of which can be Caâu Lôïi Thaùi Töû: Kolita (skt)—Ngöôøi con tröôûng omitted. The simultaneous causal interaction of a cuûa Ñaáu Phaïm Vöông, moät ngöôøi chuù cuûa Phaät number of things, e.g. earth, water, fire, and air. Thích Ca; coù ngöôøi noùi laø Ma-Ha-Na-Ma, nhöng The law of mutuality, that is, the state of being coù ngöôøi laïi noùi laø Ma Ha Muïc Kieán Lieâ n—The mutually conditioned. This is one of the six causes eldest son of Dronodana, uncle of Sakyamuni; of all conditioned things. Every phenomenon said to be Mahanama, but others say depends upon the union of the primary cause and Mahamaudgalyayana. conditional or environmental cause—See Luïc Caâu Loâ Xaù: Krosa (skt)—Caâu Laâu Xaù—Caâu Loâ Nhaân (A). Xa—1) Khoaûng xa nhaát coù theå nghe tieáng boø roáng Caâu Höõu Phaùp: Chö phaùp (töù ñaïi ñòa, thuûy, hoûa, hay tieáng troáng ñaùnh: The distance a bull’s bellow phong) cuøng hieän höõu vaø cuøng laø taùc nhaân trong or the sound of a drum can be heard; 2) Moät phaàn moïi ñieàu kieän hay hoaøn caûnh—Co-existent, co- taùm cuûa Duï Thieân Na hay 5 daäm: The eighth part operative things, conditions, or circumstances. of a yojana or 5 miles. Caâu Höõu Sôû Y: Neàn taûng chung—Shared basis. Caâu Lö Chaâu: Kurudvipa or Uttarakuru (skt)— Caâu Hy La: Kausthila (skt)—Caâu Saét Sæ La—Caâu Teân goïi cuûa Baéc Ñaïi Chaâu hay Baéc Cu Loâ Chaâu— Saét Chæ La—Teân cuûa moät vò A La Haùn, moät ngöôøi The northern of the four continents of a world— caäu cuûa ngaøi Xaù Lôïi Phaát, ngöôøi ñaõ trôû thaønh moät See Baéc Caâu Lö Chaâu.

Caâu Lö Xaù: Krosa (skt)—See Caâu Loâ Xaù. phía taây nam cuûa Nalanda trong xöù Ma Kieät Ñaø — Caâu Löu: To arrest—To confine. According to Eitel in The Dictionary of Chinese- Caâu Löu Baø Vöông: Koravya (skt)—Kuru (skt)— English Buddhist Terms composed by Professor Caâu Löu Sa—Teân cuûa vua xöù Caâu Löu Sa. Xöù maø

Soothill in 1937, Kulika, used to be a big city ngöôøi noùi chính taïi ñaây Ñöùc Phaät ñaõ thuyeát giaûng about 9 miles south-west of Nalanda University in Kinh Tröôøng A Haøm—Name of the king of Kuru. Magadha. The country where Buddha is said to have Caâu Ma La: Kumara (skt)—1) Ñoàng Töû: A child; delivered the sutra the Long Discourses. 2) Thieáu Nieân: A youth; 3) Thaùi Töû: A prince; 4) Caâu Löu Sa: Kuru (skt)—Xöù maø ngöôøi noùi chính Phaùp vöông töû: Son of the Dharma-king taïi ñaây Ñöùc Phaät ñaõ thuyeát giaûng Kinh Tröôøng A (Bodhisattva). Haøm—The country where Buddha is said to have Caâu Ma La Ña: Kumaralabdha (skt)—Caâu Ma La delivered the sutra the Long Discourses. Laù Ña—Cöu Ma La Ña—Coøn goïi laø Caâu Ma La Caâu Löu Taàn Phaät: Krakucchanda or Kakuda- La Ña, Cuû Ma La Ña, Cöu Ma La Ñaø, Cöu Ma La Katyayana (skt)—See Caâu Löu Toân Phaät. Ñaït, Haùn dòch laø Ñoàng Haøo, Ñoàng Thuû, Ñoàng Thuï, Caâu Löu Toân: Krakucchanda (skt)—See Caâu Löu Ñoàng Töû. Teân cuûa hai vò sö noåi tieáng, moät laø Cöu Toân Phaät. Ma La Ña soáng thôøi vua A Duïc (theo Duy Thöùc Caâu Löu Toân Maâu Ni: Krakucchanda or Kakuda- Thuaät Kyù, sau khi Ñöùc Phaät nhaäp dieät khoaûng 100 Katyayana (skt)—Caâu Löu Toân Phaät. naêm, ôû nöôùc Ñaùt Xoa Kieàu La, phía baéc Thieân Caâu Löu Toân Phaät: Krakucchanda or Kakuda- Truùc, coù ngaøi Cöu Ma La Ña, dòch laø Ñoàng Thuû ñaõ Katyayana (skt)—Cöu Laâu Toân Phaät—Caâu Löu laøm ra “Cöûu Baùch Luaän.” Roài 400 naêm sau môùi ra Taàn Phaät—Ca La Cöu Xan Ñaø—Ca La Cöu Thoân ñôøi moät vò khaùc cuõng teân Cöu Ma La Ña laøm toå Ñaø—Yeát Laïc Ca Toân Ñaø—Yeát La Ca oân Ñaø— ñôøi thöù 19 ôû AÁn Ñoä—Names of two noted monks, Yeát La Ca Thoán Ñòa—Yeát Caâu Thoân Na. one during the period of Asoka, founder of the 1) Vò Phaät thöù nhaát trong caùc vò Phaät trong (1000 Sautrantika sect; the other Kumaralabdha, or vò Phaät) Hieàn kieáp, vò Phaät thöù tö trong baûy vò Kumarata, the nineteenth patriarch—See Hai coå Phaät: The first of the Buddhas of the Möôi Taùm Toå AÁn Ñoä.. present Bhadrakalpa, the fourth of the seven Caâu Ma La Laù Ña: Kumaralabdha (skt)—Cöu ancient Buddhas. Ma La Ña—See Caâu Ma La Ña. 2) Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù chín, Caâu Ma La Thieân: Kumarakadeva (skt)—Cöu veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi hieäu laø Ma La Thieân—Cöu Ma La Giaø Thieân—Vò Ñeá Caâu Löu Toân Nhö Lai. Nhö coù ngöôøi nam Thích hay Phaïm Thieân ôû sô thieàn, maët troâng nhö ngöôøi nöõ naøo nghe danh hieäu cuûa ñöùc Phaät treû con, ngoài treân löng coâng, moät tay caàm kích, ñaây, chí taâm chieâm ngöôõng leã baùi, hoaëc taùn moät tay caàm chuoâng vaø côø —A youthful deva, an thaùn, ngöôøi naày nôi phaùp hoäi cuûa moät ngaøn Indra of the first dhyana heaven whose face is like ñöùc Phaät trong Hieàn Kieáp laøm vò Ñaïi Phaïm that of a youth, sitting on a peacock, holding a Vöông, ñaëng Phaät thoï kyù ñaïo Voâ thöôïng cho: cock, a bell, and a flag. According to the Earth Store Bodhisattva Caâu Ma La Vöông: Kumara (skt)— Sutra, Chapter 9, in the past, a Buddha named Kumarabhuta-raja (skt)—Cöu Ma La Phuø Ña— Krakucchanda appeared in the world. If a man Cöu Ma La Phuø—Phaùp Vöông töû hay Boà Taùt, or woman hears this Buddha’s name and ngöôøi keá thöøa ngoâi vò cuûa Phaät ñeå noái truyeàn sincerely beholds, worships, or praises him, Chaùnh Phaùp—Son of the Dharma-king— that

person will become the king of the Greay Bodhisattva—Dharma prince. Brahma Heaven in the assemblies of the one Caâu Ma Lôïi Thieân: Kumari-deva (skt)—Teân cuûa thousand Buddhas of the Worthy Aeon, and moät vò trôøi—Name of a deity. will there receive a superior prediction. Caâu Meâ Ñaø: Kumidha (skt)—Theo Eitel trong Caâu Lyù Ca: Kulika (skt)—Theo Eitel trong Trung Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, nôi Soothill, ñaây töøng laø moät vöông quoác coå naèm treân ñaây töøng laø moät thaønh phoá lôùn, khoaûng 9 daäm veà Beloortagh, veà phía baéc cuûa Badakhshan—

According to Eitel in The Dictionary of Chinese- seven persons worthy of offerings—See Baûy Loaïi English Buddhist Terms composed by Professor Ngöôøi Ñaùng Kính Troïng. Soothill, this used to be an ancient kingdom on the Caâu Pheä La: Kuvera or Kubera (skt)—1) Moät vò Beloortagh to the north of Badakhshan. Thieân Vöông ôû phöông Baéc, Tyø Sa Moân Thieân Caâu Na Haøm Maâu Ni: Kanakamuni (skt)— Vöông, coù ba chaân taùm raêng: The god of riches, Konagamana (p)—Caâu Na Haøm—Caâu Na Maâu Vaisravana, regent of the north, having three legs Ni—Ca Naëc Ca Maâu Ni—Vò Phaät thöù nhì trong 5 and eight teeth; 2) Vua xöù Baéc Cu Loâ Chaâu: King vò Phaät Hieàn Kieáp, cuõng laø vò Phaät thöù naêm trong of Uttarakuru. baûy vò coå Phaät—The second of the five Budhas of Caâu Phæ La Thieân: Kuvera or Kubera (skt)—See the present Bhadrakalpa, the fifth of the seven Caâu Pheä La. ancient Buddhas. Caâu Sa La: Kausala (skt)—Kosala (skt)—Coøn goïi Caâu Na Haøm Phaät: See Caâu Na Haøm Maâu Ni. laø Caâu Taùt La, hay Cö Taùt La—See Kieàu Taùt La. Caâu Na La: Kunala (skt)—Cöu Na La—1) Teân Caâu Sanh Trí Hueä: See Caâu Sinh Trí Hueä. moät loaøi chim maét ñeïp: Name of a bird which has Caâu Saét Sæ La: Kausthila (skt)—Kosthaka (skt)— beautiful eyes, or a bird with beautiful eyes; 2) Caâu Saét Chæ La—Teân cuûa moät vò A La Haùn, moät Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa ngöôøi caäu cuûa ngaøi Xaù Lôïi Phaát, ngöôøi ñaõ trôû Giaùo Sö Soothill, Kunala coøn coù nghóa laø moät aùc thaønh moät ñeä töû noåi tieáng cuûa Ñöùc Phaät —An nhaân hay aùc nhaõn: According to Eitel in The arhat, maternal uncle of Sariputra, who became an Dictionary of Chinese-English Buddhist Terms, eminent disciple of Sakyamuni. Kunala is also translated as an evil man, or an evil Caâu Saét Tha Ca: See Caâu Saét Sæ La. eye; 3) See Phaùp Taêng. Caâu Sanh Duyeân: See Caâu Sinh Duyeân. Caâu Na La Ñaø: Gunarata (skt)—Caâu Na La Caâu Sinh: Ñoàng thôøi sanh ra, ñoái laïi vôùi do huaân Tha—Tam Taïng Phaùp Sö Chaân Ñeá, töø Ujjain Taây taäp maø coù—Natural, spontaneous, inborn as AÁn ñeán Trung Quoác vaøo khoaûng naêm 546 sau Taây opposed to acquire. Lòch. Ngaøi ñaõ dòch nhieàu kinh saùch, ñaëc bieät laø boä Caâu Sinh Khôûi Meâ Hoaëc: Meâ hoaëc khôûi leân do luaän cuûa ngaøi Theá Thaân Boà Taùt—Name of huaân taäp töø voâ thuûy ñeán nay, sinh ra cuøng vôùi thaân, Paramartha, who was known as Kulanatha, came töï nhieân maø coù—Delusions or errors that arise to Chine around 546 A.D. from Ujjain in Western naturally among people. India. He translated many books, especially the Caâu Sinh Khôûi Phieàn Naõo: Phieàn naõo do huaân treatises of Vasubandhu. taäp töø voâ thuûy ñeán nay—Klesa that which is Caâu Nöõu: Coøn goïi laø Huyeàn Nöõu, treo aùo

caø sa natural to all. maø kheùp kín hai vaït laïi goïi laø caâu, boû thoûng hai Caâu Sinh Ngaõ Chaáp: Ngaõ chaáp baåm sinh, luùc môùi daûi xuoáng goïi laø nöõu (thaét nuùt treân aùo caø sa sau khi sanh ra ñaõ coù—The natural or intinctive cleaving maëc aùo vaøo)—To knot, to tie, to button, e.g. a (clinging) to the idea of self or soul. girdle. Caâu Sinh Duyeân: Concurrent conditions—Caùc Caâu Phaàn: Baèng caû hai caùch—Both ways. ñieàu kieän xaûy ra ñoàng thôøi. Caâu Phaàn Cuù Nghóa: Sadrsya padarthah (skt)— Caâu Sinh Hoaëc: Innate delusions—Nhöõng meâ Moái quan heä baèng caû hai caùch vöøa ñoàng vöøa chaáp baåm sinh—Caùc moái nghi hoaëc cuøng sinh khôûi khaùc—The relationship of all dharmas in both (ngaõ chaáp caâu sinh, phaùp chaáp caâu sinh, phieàn naõo ways, sameness and difference. chöôùng caâu sinh, sôû tri chöôùng caâu sinh), ñoái laïi Caâu Phaàn Giaûi Thoaùt: The Both-Ways-vôùi nhöõng nghi hoaëc huaân taäp hay ñöôïc daïy doã — Liberated—Caû thaân vaø taâm ñeàu giaûi thoaùt. Theo Natural doubt, inborn illusion, in contrast to doubt Kinh Töï Hoan Hyû vaø Kinh Phuùng Tuïng trong or illusion acquired, e.g. being taught. Tröôøng Boä Kinh, ñaây laø moät trong baûy loaïi ngöôøi Caâu Sinh Hueä: Sahajajnana (skt)—Coemergent ñaùng kính troïng—According to the wisdom—Söï chöùng ñaéc thieàn ñònh ôû möùc ñoä cao Sampasadaniya Sutta and Sangiti Sutta in the veà söï khoâng theå taùch rôøi ta baø khoûi nieát baøn vaø Long Discourses of the Buddha, this is one of the laøm theá naøo hai söï kieän naày cuøng khôûi leân moät luùc—The advanced realization of the

inseparability of samsara and nirvana and how Caâu Sinh Nhaân Ngaõ Chaáp: Innate grasping of these arise simultaneously and together. self and person—Caùi chaáp baåm sinh vaøo caùi toâi vaø Caâu Sinh Khôûi: Sahaja (skt)—Nhöõng sai laàm töï tha nhaân. khôûi töø luùc môùi sanh hay phieàn naõo khôûi leân töï Caâu Sinh Phaùp: 1) Caùc phaùp ñoàng thôøi sinh ra vaø nhieân, ñoái laïi vôùi Phaân Bieät Khôûi. Caâu sinh khôûi khoâng taùch lìa nhau: Spontaneous ideas or things; lieân heä maät thieát vôùi Chaân Ngoân thöøa —Errors that 2) Hieän töôïng töï sinh: Spontaneous phenomena. arise naturally among people (arising and born Caâu Sinh Phaùp Chaáp: Söï chaáp baåm sinh vaøo caùc with one; spontaneous), errors or delusions that hieän töôïng. Khuynh höôùng thoâng thöôøng coi moïi arise naturally among people, in contrast with söï laø coù thaät, phaûi qua quaù trình tu taäp maø ñoaïn delusions arising from reasoning and teaching töø—Innate attachment to phenomena. The (Phaân bieät khôûi). “To be born together” or ‘sahaja’ common or natural tendency to consider things as is closely related to Mantrayana. real. Caâu Sinh Khôûi Meâ Hoaëc: Meâ hoaëc khôûi leân do Caâu Sinh Phaùp Ngaõ Chaáp: Innate grasping at the huaân taäp töø voâ thuûy ñeán nay, sinh ra cuøng vôùi thaân, self of a phenomenon—Chaáp vaøo baûn chaát cuûa töï nhieân maø coù—Delusions that arise naturally hieän töôïng. among people or errors that arise naturally among Caâu Sinh Thaønh Töïu Phaùp: Sahaja-siddhi (skt)— people. Phaùp thaønh töïu ñoàng thôøi sanh ra, ñoái laïi vôùi thaønh Caâu Sinh Khôûi Thöøa: Sahajayana (skt)—Caâu töïu phaùp do huaân taäp maø coù—Natural, Sinh Khôûi Thöøa lieân heä maät thieát vôùi Chaân Ngoân spontaneous, or inborn accomplishment of dharma Thöøa. Hai thöøa naøy ñaõ coù aûnh höôûng

raát lôùn treân (fulfilment of dharma, or completion of dharma), Phaät Giaùo Taây Taïng. Caâu Sinh Khôûi thöøa vôùi pheùp as opposed to acquired perfection of dharma. haønh thieàn saâu laéng. Caû Chaân Ngoân thöøa vaø Caâ u Caâu Sinh Thaàn: Sahadeva (skt)—1) Vò Thaàn cuøng Sinh Khôûi thöøa ñeàu quan taâm tôùi khía caïnh thöïc sanh ra vôùi taát caû moïi ngöôøi vaø ghi cheùp taát caû haønh cuûa Phaät giaùo vôùi boán ñænh cao. Thöù nhaát laø nhöõng thieän aùc cuûa con ngöôøi ñeå baùo caùo cuøng Kieán hay caùi nhìn döïa treân kinh nghieäm thöïc teá. Dieâm Vöông: The spirit born at the same time as Thöù nhì laø Tu hay khai trieån nhöõng gì maø caùi nhìn the individual, which records his deeds(one's good ñoù cho thaáy. Thöù ba laø Haønh hay soáng vaø laøm phuø and evil)and reports to Yama; 2) Coù ngöôøi noùi Caâu hôïp theo ñoù. Thöù tö laø Quaû hay söï hôïp nhaát cuûa caù Sinh Thaàn chính laø A Laïi Da Thöùc: Another says it theå (giaùc ngoä, Phaät quaû, hay söï thaønh thuïc veà taâm is the Alaya-vijnana. linh)—Sahajayana is closely related to Caâu Sinh Trí Hueä: Sahajajnana (skt)— Mantrayana. These two yanas have had the Coemergent wisdom—Söï chöùng ñaéc thieàn ñònh ôû greatest influence on Tibetan Buddhism. Both möùc ñoä cao veà söï khoâng theå taùch rôøi ta baø khoûi Mantrayana and Sahajayana are concerned with nieát baøn vaø laøm theá naøo hai söï kieän naày cuøng khôûi the practical aspect of Buddhism which culminates leân moät luùc—The advanced realization of the in the four peaks of view. First, view based on inseparability of samsara and nirvana and how experience. Second, cultivation or development of these arise simultaneously and together. what this view offers. Third, practice or to live and Caâu Sinh YÙ Laïc: Innate aspiration—Khaùt voïng to act accordingly. Fourth, the integration of the baåm sinh. individual (enlightenment, Buddhahood, or Caâu Taùt La: Kausala (skt)—Kosala (skt)—Coøn spiritual maturity). goïi laø Caâu Sa La, Cö Taùt La—See Kieàu Taùt La. Caâu Sinh Ngaõ Chaáp: Natural cleaving (clinging) Caâu Thi Na: Kusinagara (skt)—Kusinara (p)— to the idea of self or soul—Ngaõ chaáp baåm sinh, luùc Coøn goïi laø Caâu Di Na Kieät, Cöùu Thi, Caâu Thi Na môùi sanh ra ñaõ coù—Intinctive cleaving (clinging) Kieät, Caâu Thu Yeát La, Giaùc Thaønh, kinh ñoâ cuûa to the idea of self or soul. vöông quoác Maït La naèm veà phía baéc AÁn Ñoä, moät Caâu Sinh Ngaõ Kieán: Innate view of self—Quan trong 16 vöông quoác lôùn taïi AÁn Ñoä thôøi Ñöùc Phaät. ñieåm baåm sinh veà caùi 'ngaõ'. Baây giôø laø tænh Kasia, khoaûng 35 daäm veà phía Ñoâng thaønh phoá Gorakhupur thuoäc bang Uttar Pradesh vuøng Baéc AÁn. Nôi Ñöùc Phaät nhaäp Nieát

baøn trong vöôøn Ta La (Ñöùc Phaät nhaäp dieät trong Dictionary of Chinese-English Buddhist Terms, an nhieân vaøo tuoåi 80 taïi röøng Ta La phía baéc thaønh this is the name of a white China aster. caâu Thi Na, vaøo khoaûng 543 naêm tröôùc Thieân Caâu Toâ Ma Baït Ñeâ: Kusumavati (skt)—Teân cuûa Chuùa)—The capital of the kingdom of Mallas, Phaät giôùi—Name of a Buddha-realm. located in northern India, one of the sixteen major Caâu Toâ Ma Boå La: Kusumapura (skt)—Cuø Toâ countries in India during the Buddha's lifetime. It Ma Boå La—Thaønh Hoa Cung, coù hai nôi: 1) Moät ôû is now Kasia, about 35 miles to the east of the city thaønh Ba Tra Ly Töû thuoäc nöôùc Ma Kieät Ñaø, nay of Gorakhpur in Uttar Pradesh State of northern laø Patna; 2) Moät

khaùc ôû thaønh Khuùc Nöõ, nöôùc Yeát India. This is the place where the Buddha entered Nhaõ Cuùc Xaø, nay laø thaønh phoá noåi tieáng veà phía Nirvana in the Sala Grove (the Buddha passed baéc cuûa Hindustan—City of flower palaces; two away without any sorrow at 80 years of age in a names in two places: 1) Pataliputra, ancient grove of sala trees north of Kusinara, about 543 capital of Magadha, the modern Patna; 2) Another years before Christ). one in Kanauj (classical Canogyza) in Caâu Thi Na Thaønh: See Caâu Thi Na. Kanyakubja, a noted city in northern Hindustan. Caâu Thi Na Thaùp: Kusinagara stupa—Taïi thaønh Caâu Toâ Laïc Ca: Kusula (skt)—Kyø Tu La—Coà Tu Caâu Thi Na, nôi Phaät nhaäp Nieát Baøn. Ñaây laø moät La—Quyeát Tu La—Quyeát Toâ Laïc Ca—Quaàn maëc trong taùm ngoâi thaùp thieâng lôùn cuûa Phaät giaùo— cuûa Tyø Kheo Ni (quaàn thuùng do hai oáng khaâu goäp Kusinagara, where the Buddha entered nirvana. laïi, nhö hình chieác thuùng nhoû, daøi 4 caùnh tay, roäng This is one of the eight Great Spiritual or Sacred 2 caùnh tay, treân che kín roán, döôùi caùch maét caù Stupas of Buddhism. chaân khoaûng 4 ngoùn tay)—A skirt worn by nuns. Caâu Thi Na Yeát La: Kusinagara (skt)—Kusinara Caâu Toâ Ma La: Kusumamala (skt)—Voøng hoa, (p)—See Caâu Thi Na. chuoãi hoa hay xaâu hoa—A wreath—A garland. Caâu Thi Veä Ñaø: Rgveda (skt)—Caâu Veä Ñaø hay Caâu Toân Haø: Kakuttha (skt)—Teân cuûa con soâng Ñoäc Tuïng Veä Ñaø (goàm nhöõng baøi ca tuïng thaàn nôi ñöùc Theá Toân taém laàn sau choùt tröôùc khi Ngaøi thaùnh)—Collection of the song texts of Veda. nhaäp dieät—Name of a river where the Buddha Caâu Thieâm Di Quoác: Kausambi (skt)—Kosambi bathed for the last time before He passed away. (skt)—Vatsapattana (p)—Caâu Dieâm Di Quoác— Caâu Toán Baø: Kusumbha (skt)—Loaïi boâng maøu Caâu La Cuø Quoác—See Caâu Ñaøm Di. tím—Safflower—Saffron. Caâu Thuùc: Bhanda or Samyoga (skt)—Keát— Caâu Trieäu Phaùp: Akarsana (skt)—Akarsani Bond—Fetter—To constrain—To bind—Knot—(skt)—Vasikarana (skt)—Kuyo (jap)—Moät trong Tie. nguõ chuûng ñaøn phaùp, pheùp tu trieäu taäp chö toân cuûa Caâu Thöôøng: Thöôøng Cuù—Ngoaïi ñaïo chaáp caùi Maät giaùo—One of the five kinds of esoteric ‘ngaõ’ trong quaù khöù töùc laø caùi ‘ngaõ’ trong hieän taïi, ceremonial, the method in esoteric practice of töông tuïc chaúng giaùn ñoaïn, neân goïi laø thöôøng kieán summoning and influencing the beneficent hay thöôøng cuù—The permanence of ego, i.e. that powers—See Nguõ Chuûng Tu Phaùp. the ego of past lives is the ego of the present. Caâu Tyø Ñaø La: Kovidara (skt)—Caâu Beä Ñaø La— Caâu Thöôøng Di: Kausambi (skt)—See Caâu Ñaøm Teân moät loaøi caây nôi coõi Cöïc Laïc. Ngöôøi ta noùi Di. ñaây laø loaïi caây trong vöôøn chôi cuûa Phaät Thích Ca Caâu Toâ La: Kusulaka (skt)—Moät trong naêm y cuûa Maâu Ni luùc ngaøi coøn nhoû —Name of a tree of Tyø Kheo Ni (goàm ba y cuûa Tyø Kheo theâm hai y Paradise. Said to be the tree of the great Trì Chi, loaïi che khaép chaâu thaân, vaø Phuù Kieân, playground where the child Sakyamuni played. loaïi che vai)—One of the five garments worn by a Caâu Tyø La: 1) Giao Long, caù saáu: Kumbhira nun are the three worn by a monk with two (skt)—A crocodile; 2) Kuvera or Kubera: See Caâu others—See Nguõ Y. Pheä La and Tyø Sa Moân Thieân Vöông; 3) Giao Caâu Toâ Ma: Kusuma (skt)—Theo Eitel trong Long Tyø Kheo: A monk named

Kumbhira; 4) Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Kumbhira (skt): See Kim Tyø La. Soothill, ñaây laø teân cuûa moät loaøi hoa traéng coù xuaát Caâu Tyø Löu Ba Xoa: Virupaksa (skt)—Tyø Löu xöù töø beân Trung Quoác—According to Eitel in the Baùt Xoa, coøn goïi laø Quaûng Muïc hay Tam Muïc

Thieân Vöông, teân cuûa vò Thieân Vöông phía taây trong vieäc taùi laäp baûn vaên thaát laïc vaø ñöôïc kieän trong Töù Thieân Vöông—The three-eyed Siva; the toaøn bôûi Rahula Sankrityayana ngöôøi Tích Lan. guardian ruler of the West. Moãi yeáu toá trong vuõ truï ñöôïc Theá Thaân giaûi nghóa Caâu Vaät Ñaàu: Kumuda (skt)—Cuù Vaên La—Caâu chi li trong Luaän Caâu Xaù cuûa oâng. Danh töø quan Vaät Ñaø—Caâu Maãu Ñaø—Caâu Maâu Ñaàu—Caâu troïng cuûa toâng naøy laø 'hoïc thuyeát veà taát caû ñeàu Maäu Ñaàu—Sen nôû, ñaëc bieät laø sen traéng—An hieän höõu,' khaúng ñònh moïi hieän höõu, caû taâm vaø opening lotus, especially the yellow or white vaät, cuõng nhö khoâng phaûi taâm vaø khoâng phaûi vaät. lotus. Tuy nhieân, ñieàu naày khoâng phaûi ñeå thöøa nhaän hieän Caâu Voâ Thöôøng: Present ego is of independent höõu cuûa ngaõ (atman), moät baûn ngaõ caù bieät hay moät birth, not the result from the past causes—See Voâ linh hoàn hay nguyeân lyù phoå quaùt hay nguyeân nhaân Thöôøng Cuù. ñaàu tieân. Chuùng ta khoâng bieát Theá Thaân coù tieân Caâu Xaù: Kosa (skt)—Taïng—Treasury—Store. ñoaùn moïi nguy hieåm do söï thöøa nhaän coù 'Ngaõ,' seõ Caâu Xaù Baø Ñeà Thaønh: Kusavati (skt)—Caâu Xaù xaõy ra hay khoâng maø oâng ñaõ boû ra toaøn chöông Baït Ñeà Thaønh, teân cuûa moät ñoâ thò coå ôû vuøng Baéc chín ñeå baùc boû thuyeát Höõu Ngaõ. Caâu Xaù toâng duø AÁn—Name of an ancient city in North India. chuû tröông raèng taát caû caùc phaùp ñeàu thöïc höõu, Caâu Xaù Baït Ñeà Thaønh: See Caâu Xaù Baø Ñeà hoaøn toaøn khaùc vôùi duy thöïc luaän ngaây thô thöôøng Thaønh. tình, bôûi vì theo lyù thuyeát cuûa toâng naày, vaïn höõu laø Caâu Xaù Luaän: Kosa-sastra (skt)—A Tyø Ñaït Ma nhöõng phaùp bao goàm caû taâm vaø vaät, taát caû cuøng ôû Caâu Xaù Luaän, boä Luaän "Kho Taøng Phaùp Baûo" treân cöôùc ñòa nhö nhau. Toâng naøy thöøa nhaän thöïc ñöôïc Ngaøi Theá Thaân soaïn vaøo theá kyû thöù naêm sau taïi tính cuûa moïi phaùp nhöng laïi chaáp nhaän thuyeát Taây Lòch. Ñaây laø boä luaän quan troïng nhaát, giaûi khoâng coù toàn theå, khoâng coù thöôøng haèng, khoâng coù thích ñaày ñuû veà toâng phaùi Nhaát Thieát Höõu Boä cuûa phuùc laïc ngoaïi tröø Nieát Baøn. Haàu heát nhöõng tröôøng Phaät giaùo Tieåu Thöøa, ñöôïc ngaøi Paramartha vaø phaùi A Tyø Ñaøm coù leõ ñaõ phaùt khôûi sau cuoäc keát Huyeàn Trang ñôøi nhaø Ñöôøng dòch sang Hoa ngöõ — taäp cuûa Vua A Duïc (khoaûng naêm 240 tröôùc Taây Abhidharma-kosa-sastra, the sastra of "Treasure Lòch), bôûi vì vaên hoïc A Tyø Ñaøm goàm taát caû 7 boä Chamber of the Abhidharma" composed by luaän, laàn ñaàu tieân ñöôïc chaáp nhaän laø moät trong Vasubandhu in the fifth century AD. This is the Tam taïng Kinh Ñieån (Tripitaka) trong cuoäc keát taäp most important compilation of the Sarvastivada naøy. Trong cuoäc keát taäp laàn ñaàu vaø laàn thöù hai chæ (Hinayana) teaching. It was translated into coù hai taïng (Kinh vaø Luaät)—Name of the school is Chinese by Paramartha and Hsuan-Tsang during an abbreviation of Abhidharma-kosa, which is the the T'ang dynasty. title of Vasubandhu's work on realism and may be

Caâu Xaù Toâng: Kosa Sect—Toâng Caâu Xaù cuûa translated “The Story of the Higher Dharma.” The Ngaøi Theá Thaân—Abhidharma-kosa or Pitaka great philosopher Vasubandhu was born in school of Vasubandhu—Teân goïi cuûa toâng phaùi laø Purusapura (Peshawar) in Gandhara and received moät danh töø giaûn löôïc cuûa Phaïn ngöõ A Tyø Ñaït Ma his ordination in the Sarvastivada School. He went Caâu Xaù, laø nhan ñeà cuûa moät taùc phaåm cuûa Theá to Kashmir incognito to learn the Abhidharma Thaân vieát veà chuû thuyeát duy thöïc vaø coù theå dòch laø philosophy. On his return home he wrote the “Caâu chuyeän cuûa Phaùp Toái Thöôïng.” Ñaïi trieát gia Abhidharma-kosa-sastra which is preserved in Theá Thaân sanh taïi Baïch Sa Ngoõa, thuoäc xöù Kieän sixty volumes of Chinese translation. The Sanskrit Ñaø La, xuaát gia theo Höõu Boä. OÂng aâm thaàm ñeán text is lost, but fortunately we have a commentary Ca Thaáp Di La ñeå hoïc trieát hoïc A Tyø Ñaøm. Khi trôû written by Yasomitra called the Abhidharma-kosa- veà coá höông, oâng vieát A Tyø Ñaït Ma Caâu Xaù Luaän vyakhya which has facilitated the restoration of (Abhidharma-kosa-sastra) hieän vaãn coøn 60 quyeån the lost text undertaken by the late Professor Haùn dòch. Baûn vaên Phaïn ngöõ ñaõ thaát laïc, nhöng Louis De La Valleùe Poussin of belgium and may maén chuùng ta vaãn coøn moät baûn chuù giaûi do completed by Rahula Sankrityayana of Ceylon. Yasomitra vieát vôùi nhan ñeà laø A Tyø Ñaït Ma Caâu All elements of the universe were minutely Xaù Thích Luaän. Nhôø baûn chuù giaûi naøy maø coá Giaùo explained by Vasubandhu in his Abhidharma- Sö Louis De La Valleùe-Poussin ôû Bæ ñaõ deã daøng kosa. The significant name of the School ‘all-

things-exist-doctrine’ (sarva-asti-vada) affirms all Tsang. It was brought in once again by Gembo (in existences, both material and mental, as well as 735 A.D.) who was a pupil of Chih-Chou, the third that which is neither matter nor mind. This, generation pupil of Kuy-Ji, a direct disciple of however, does not mean to admit the existence of Hsuan-Tsang. In an official document of 793 A.D. Self (atman), an individual ego or soul or the the realistic Kusha School was registered as a sect universal principle or First Cause. Whether or not appended to the idealistic Dharmalaksana (Hosso) he anticipated the danger of being involved in the School, no separate position being given to it, admission of Self, Vasubandhu devoted the whole because it had no adherents belonging exclusively ninth chapter of his Abhidharma-kosa sastra to the to it. Japanese Kosa School has three branches: refutation of the atman theory (see Baûy Möôi Laêm 1) Hoïc phaùi Duy Thöïc hay Nhaát Thieát Höõu Boä — Phaùp Caâu Xaù Toâng). The Kosa School, though it The Realistic School or Sarvastivadins: Hoïc states that all things exist, is quite different from phaùi naày laáy hai taùc phaåm Baùt Kieàn Ñoä Luaän general naïve materialism, because, according to hay Phaùt Trí Luaän cuûa Ca Ña Dieãn Ni Töû vaø its theory, all things are elements (dharmas) which Luïc Tuùc Luaän laøm vaên baûn chính yeáu—This include mind as well as matter, all on an equal school considered Katyayaniputra’s The footing. It asserts the reality of all dharmas and Source of Knowledge (Jnana-prasthana) and yet it admits the theory of no substance, no the Six Padas as its main texts. duration and no bliss except Nirvana.

Most of the a) Tyø Ñaøm toâng Kieän Ñaø La: Gandhara- Abhidharma schools probably arose after the Abhidharmikas. Council of Asoka (240 B.C.), because the b) Tyø Ñaøm Toâng Kashmir: Kashmir- Abhidharma literature, seven texts in all, was for Abhidharmikas. the first time recognized as one of the Tripitaka 2) Hoïc phaùi Coå Tyø Baø Sa—Vaibhasikas: Hoïc (three baskets or collections) in this council. At the phaùi naày laáy taùc phaåm Ñaïi Tyø Baø Sa laøm vaên time of the first and the second councils there baûn chính yeáu—This school considered were only two Pitakas (Sutras and Vinaya). Puarsva's Mahavibhasa as its main text. Caâu Xaù Toâng Nhaät Baûn: Japanese Kosa 3) Hoïc phaùi Taân Phaân Bieät Thuyeát—Neo- School—Theo Giaùo Sö Junjiro Takakusu trong Vaibhasikas: Cöông Yeáu Trieát Hoïc Phaät Giaùo, ôû Nhaät toâng phaùi a) Theá Thaân (420-500 sau Taây Lòch)— naày ñöôïc goïi laø Kusha, thöôøng ñöôïc coi nhö laø do Vasubandhu (420-500 A.D.): Hoïc phaùi naày Trí Thoâng vaø Trí Ñaït truyeàn vaøo Nhaät Baûn vaøo laáy hai taùc phaåm Luaän Tuïng vaø Luaän Thích naêm 658; ñoù laø hai nhaø sö Nhaät theo hoïc vôùi laøm caên baûn—This school considered these Huyeàn Trang moät thôøi gian. Veà sau naày toâng phaùi two texts as its basic texts: Verses naày laïi ñöôïc truyeàn vaøo Nhaät laàn nöõa vôùi Huyeàn (Abhidharma-kosa-karika) and Commentary Phöông (735 sau Taây Lòch), ñoà ñeä cuûa Trí Chaâu; (Abhidharma-kosa-sastra). Trí Chaâu laïi laø ñoà ñeä cuûa ñôøi thöù ba cuûa Khuy Cô b) Chuùng Hieàn—Samghabhadra: Hoïc phaùi naày vaø Khuy Cô voán laø ñoà ñeä tröïc tieáp cuûa Huyeàn laáy hai taùc phaåm Chính Lyù Luaän vaø Hieån Trang. Trong moät taøi lieäu chaùnh thöùc naêm 793, Toâng Luaän laøm vaên baûn chính yeáu—This phaùi Caâu Xaù Duy Thöïc ñöôïc ghi cheùp nhö laø moät school considered Nyayanusara and Samaya- toâng phaùi phuï thuoäc toâng Phaùp Töôùng Duy Thöùc, pradipika as its main texts. khoâng coù vò trí rieâng naøo daønh cho noù, bôûi vì Caâu Xí La: Kokika (skt)—Kokila (skt)—Cöu Di khoâng coù nhöõng ñoà ñeä chuyeân nhöùt vôùi noù. Caâu La—Teân moät loaøi chim cu—A kind of cuckoo. Xaù Toâng Nhaät Baûn coù ba tröôøng phaùi—According Caáu: Mala (skt). to Prof. Junjiro Takakusu in the Essentials of 1) Baát tònh (tinh thaàn vaø ñaïo ñöùc): Mala (skt)— Buddhist Philosophy, The Kosa School, or the Impurity—Voïng hoaëc hay baát cöù thöù gì laøm Kusha School as it is called in Japan, is generally cho taâm bò oâ ueá nhö phieàn naõo ueá tröôïc — understood to have been brought into Japan in 658 Impurity (moral and mental). Whatever A.D. by Chitsu and Chitatsu, two Japanese monks misleads or deludes the minds; illusions, who studied some time under the famous Hsuan- defilement.

2) Thaáu suoát: To understand thoroughly. however, life is not easy as we think. We cannot Caáu Chöôùng: Unclean hindrance. fulfill what we wish. So we suffer when those Caáu Keát: Hoaëc ñoäc hay söï caáu keát cuûa vaät chaát wishes are denied or cannot be fulfilled—See Baùt ueá tröôïc vaø söï taùi sanh (laøm nhô baån tònh taâm)—Khoå. The bond of the defiling of the material and of Caàu Chaùnh Phaùp: Caàu tìm ñöôïc chaùnh phaùp— reincarnation. Seek the true teaching. Caáu Nhieãm: Tainted—Ñem caùi nhô baån nhieãm Caàu Chaâu: To seek for a mani pearl—YÙ noùi Phaät vaøo mình ñeå ví vôùi loøng phieàn naõo—Taint of phaùp quyù baùu nhö vieân

ngoïc "Nhö YÙ" coù khaû naêng earthly things or illusion. ban phaùt taát caû taøi vaät hay ñoà duøng maø chuùng sanh Caáu OÂ: OÂ ueá—Defilement (of the physical as type mong muoán, nhöng laïi bò queân laõng trong cheùo aùo; of mental illusion). vaø roài ngöôøi ta laïi ñi tìm kieám noù töø beân ngoaøi — Caáu Taäp: Söï huaân taäp cuûa ueá nhieãm—Habituation The term implies Buddhism as a Mani pearl, to defilement.; the influence of its practice. which has the power to grant any wish or desire, Caáu Thöùc: Defiling knowledge—Taâm thöùc cuûa with regard to material possession, to all sentient ngöôøi bình thöôøng hay tri thöùc traàn theá, bò caùo beings, but left forgotten in the corner of a coat; hoaëc laøm nhô baån, khoâng phaân bieät thaät giaû —The and then people try to seek it from outside. common worldly knowledge that does not Caàu Chi: Chu-Chih (Juzhi)—Caâu Chi, teân cuûa moät discriminate the seeming from the real. vò Thieàn sö Trung Quoác vaøo theá kyû thöù 9, ñeä töû vaø Caáu Truùc Tö Duy: Thought construction. phaùp töû cuûa Thieàn sö Haøng Chaâu Thieân Long— Caáu Ueá: Stains—See Tam Ueá. Name of a Chinese Zen master in the ninth Caàu: To seek—To beseech—To pray—Quest— century, a disciple and dharma-successor of Zen Tìm kieám. master Hang-Chou T’ien-Lung. Caàu An: Caàu Chôn Lyù: To seek to get the truth. 1) Tìm kieám söï an laïc: To seek for peace. Caàu Chöùng Ñaéc: To seek enlightenment. 2) Caàu nguyeän hoøa bình: To wish for peace. Caàu Danh: To seek after honours (reputation)— 3) Caàu an cho ngöôøi coøn soáng: To pray for the For the sake of renown. peace of living people. Caàu Danh Boà Taùt: Yasaskama (skt)—Theo Kinh Caàu Baùo Thí: Seeking-reward giving or Dieäu Phaùp Lieân Hoa, ñaây laø vò Boà Taùt tieàn thaân anticipating gifts in return—Caàu baùo thí hay boá thí cuûa Phaät Di Laëc, ñeä töû cuûa Ngaøi Dieäu Quang Boà vôùi yù mong caàu ñöôïc baùo ñaùp veà sau naày. Ñaây laø Taùt, noåi tieáng veà tham voïng vaø ham muoán veà trí moät trong taùm loaïi boá thí theo Caâu Xaù Luaän—One nhôù—According to the Lotus Sutra, Ch’iu-Ming is gives, thinking: “I give him something now, he the name of Maitreya in a previous life, a will give me back something in the future.” This is bodhisattva, a disciple of Varaprabha, noted for one of the eight causes of dana or giving his boundless ambition and utter want of memory. according to the Kosa Sastra—See Baùt Chuûng Boá Caàu Danh Caàu Lôïi: Seek for fame and benefit— Thí. Ngöôøi Phaät töû tu taäp maø khoâng coù caùi taâm caàu Caàu Baát Ñaéc Khoå: Suffering of frustrated danh caàu lôïi, ñaõ dieät tröø ñöôïc naêm goác reã cuûa ñòa desire—Suffering due to unfulfilled wishes nguïc, töùc laø tieàn taøi, saéc duïc, danh tieáng, aên vaø (unattained aims or denial of one’s desires)— nguû, khoâng coù taâm luyeán aùi vaøo nhöõng thöù aáy Nhöõng mong caàu khoâng toaïi nguyeän gaây neân ñau trong moïi hoaøn caûnh, trong moïi luùc, aáy ñích thöïc khoå. Chuùng ta coù nhieàu öôùc muoán trong ñôøi soáng laø haønh giaû tu theo Phaät. Chuùng ta phaûi coá gaéng tu vaø raát muoán ñöôïc thoûa nguyeän; tuy nhieân, ñôøi taäp baèng coâng phu cuûa chính mình. Chôù ham danh soáng khoâng deã daøng nhö ta töôûng. Chuùng ta luoân tieáng, lôïi loäc, vaân vaân. Phaûi tu taäp theo tinh thaàn khoâng theå hoaøn thaønh nhöõng öôùc nguyeän naày. Vì cuûa chö Boà Taùt Vaên Thuø, Phoå Hieàn, Quaùn AÂm, theá maø chuùng ta luoân khoå ñau moãi khi chuùng ta Ñòa

Taïng, cuøng caùc Boà Taùt khaùc vì caùc vò Boà Taùt khoâng ñöôïc thoûa nguyeän—The pain which results thöôøng laáy söï thaønh töïu cuûa chuùng sanh laøm söï from not receiving what one seeks. We have many thaønh töïu cuûa chính mình. Caùc ngaøi khoâng phaân wishes in our life and want to fulfill them; bieät ngöôøi vôùi ta. Boà Taùt thöôøng nghe thaáy roài tuøy

hyû taùn thaùn coâng ñöùc cuûa moïi ngöôøi—Buddhists kinh, hai trong soá ñoù ñaõ bò thaát truyeàn naêm 730 sau cultivate without thoughts of seeking fame and Taây Lòch. OÂng sanh naêm 367, thò tòch taïi Nam benefit, for they have already eradicated the five Kinh naêm 431 sau Taây Lòch. OÂng giaûng phaùp beân roots of the hell: wealth, sex, fame, food, and trong, chöù khoâng phaûi beân ngoaøi; phaùp töø chính sleep in all circumstances. We should cultivate the mình chöù khoâng phaûi töø nôi ngöôøi khaùc. Trung taâm Way with our own effort. Do not crave fame and hoaèng hoùa cuûa oâng ñaët taïi Döông Chaâu. Ngöôøi ta profits. We should follow the spirit of the noùi chính oâng laø ngöôøi ñaàu tieân saùng laäp ra giaùo Bodhisattvas Manjusri, Samantabhadra, ñoaøn Ni taïi Trung Quoác—Gunavarman, a prince Avalokitesvara, Ksitigarbha, and other of Kubha (Cashmere), who refused the throne, Bodhisattvas for they feel that living beings' wandered alone, reached China, translated ten accomplishments are the same as their own works, two of which were lost by 730 A.D. He was accomplishment. They do not make dictinctions born in 367 and died in 431 A.D. He taught that between self and others. Bodhisattvas joyfully truth is within, not without; and that the truth or support the merit and virtue they see and hear dharma is of oneself, not of another. The centre of others doing. his work is placed in Yang-Chou. It is said that he Caàu Ña Vaên: Caàu ñöôïc nghe nhieàu bieát nhieàu — started the order of nuns in China. Seek broad learning. Caàu Na La Ñaø: Gunarata (skt)—See Caâu Na La Caàu Ñaûo: To pray for rain. Ñaø. Caàu Ñaïo: Seek enlightenment—Practice for Caàu Na Ma Ñeá: Gunamati (skt)—Sa moân Ñöùc enlightenment—strive for enlightenment. Tueä—Teân cuûa moät vò luaän sö noåi tieáng cuûa tröôøng Caàu Hoøa: To seek for peace—To sue for peace. phaùi Du Giaø—Name of a famous sastra master of Caàu Hoàn: To call up a spirit. the Yogacara. Caàu Kinh: To say one's prayers. Caàu Na Tyø Ñòa: Gunavrddhi (skt)—Tyø Kheo Ñöùc Caàu Kinh Toáng Gioù: Hoài xöa ngöôøi Vieät Nam tin Tieán (An Tieán), ngöôøi Thieân Truùc, ñeán Trung raèng caàu kinh toáng gioù coù theå traùnh ñöôïc nhöõng tai Quoác vaøo khoaûng nhöõng naêm 492-495, dòch ba boä hoïa (coù leõ ñaây cuõng laø moät truyeàn thoáng cuûa ngöôø i kinh naêm 502—An Indian monk who came to Trung Hoa)—To pray to avert calamities, an old China around 492-495 A.D., translated three belief of the Vietnamese people (this may also be works in 502. a tradition of Chinese). Caàu Nguyeän: To pray. Caàu Lôïi: To seek profits—To aim at interests. Caàu Nguyeän Tha Thieát: A fervent prayer. Caàu Na: Guna (skt)—Thöïc theå cuûa ñaát nöôùc löûa Caàu Nhaát Thieát Trí Quaûng Ñaïi Nguyeän Löïc: gioù laø ñöùc cuûa saéc thanh höông vò xuùc—A quality, Adhyasayasarva-jnana-pranidhana-prasthana characteristic, or virtue, e.g. sound, taste, etc. (skt)—Naêng löïc khieán nhieät thaønh höôùng tôùi nhaát Caàu Na Baït Ñaø La: Gunabhadra (skt)—Ñöùc thieát trí vaø caùc

ñaïi nguyeän—The power of Hieàn. earnestly walking towards all-knowledge and 1) Teân moät vò Tyø Kheo noåi tieáng ngöôøi Trung original vows. AÁn, ñeán Trung Quoác khoaûng nhöõng naêm 435- Caàu Nhöùt Thieát Trí Thanh Tònh: Purity of the 443, dòch 78 boä kinh sang Hoa ngöõ: Name of a quest for omniscience. famous monk from Central India, came to Caàu Nieát Baøn: Seek nirvana—Caàu Tòch—Sa China around 435-443 A.D., a translator of Di—Thaát La Maït Ni La—Ngöôøi mong caàu ñaït Buddhist sutras into Chinese. ñöôïc caûnh giôùi nieát baøn (ngöôøi xuaát gia thoï thaäp 2) Name of a follower of the Mahisasaka in giôùi Sa Di)—To seek nirvana (any disciple who Kapisa: Teân cuûa moät ñoà ñeä cuûa phaùi Tieåu accepts the ten commandments). Thöøa taïi Kapisa. Caàu Phaùp: To seek to learn and practice Dharma. Caàu Na Baït Ma: Gunavarman (skt)—Coâng Ñöùc Caàu Phaùp Haønh Giaû: Practitioner who searches Khaûi, teân moät vò Tyø Kheo noåi tieáng ngöôøi Thieân for the Dharma—See Haønh Giaû Caàu Phaùp. Truùc, thaùi töû xöù Cashmere, töø boû ngai vaøng, laøm Caàu Phaät: Seek (v) Buddha—Haønh giaû tu Thieàn du Taêng Khaát Só, ñeán Trung Quoác vaø dòch möôøi boä neân luoân nhôù ñöøng caàu Phaät baèng saéc töôùng hay

aâm thanh, vì nhöõng thöù naày khoâng phaûi laø Phaät. concerning her own practice in order to receive Nhöõng ai mong caàu Phaät baèng saéc töôùng aâm thanh Shining Light from the Bhiksus, commits an laø ñang theo taø ñaïo. Phaät chính laø söï giaùc ngoä Boà Expression of Regret Offence. Ñeà vaø con ñöôøng taàm Phaät phaûi laø söï chöùng ngoä Caàu Vaõng Sanh: To seek rebirth in the Pure ñaïo quaû Boà Ñeà—Zen practitioner should always Land. remember not to seek a Buddha by his form or his Caàu Vaên Trì Phaùp: See Vaên Trì Phaùp. sound because neither the form nor the sound is Caàu Xa: Tìm xe—To seek for carts—See Tam the real Buddha. Those who seek Buddha by form Giôùi Nhö Hoûa Traïch. and sound are on the wrong path. The true Buddha Caåu Giôùi: Ngoaïi Ñaïo mong caàu cöùu ñoä theo kieåu is Enlightenment and the true way to know choù, soáng nhö choù, aên ñoà thöøa thaûi nhö choù—Dog-Buddha is to realize Enlightenment. rule or dog-morals, i.e. heretics who sought Caàu Phöôùc: Yacna (skt)—Kyø—To pray—Caàu salvation by living like dogs, eating garbage, etc. phöôùc khoâng ñöôïc noùi ñeán trong giaùo lyù Tieåu Caåu Kyû: Coû gai—A spinous shrub. Thöøa, maø chæ ñöôïc bieát ñeán qua giaùo lyù Ñaïi Thöøa, Caåu Laâm Tænh Pheä: Choù suûa boùng cuûa chính ñaëc bieät laø trong Maät giaùo—Prayer is spoken of as mình döôùi ñaùy gieáng—Like the dog barking at its absent from Hinayan, and only known in own reflection in the well. Mahayana, especially in the esoteric sect. Caåu Lö Xaù: Krosa (skt)—Khoaûng caùch maø tieáng Caàu Sieâu: Leã caàu sieâu thoaùt cho vong linh ngöôøi roáng cuûa moät con boø coù theå nghe ñöôïc, khoaûng cheát—A celebration of praying for the liberation moät phaàn taùm do tuaàn—The distance the lowing of dead people. of an ox can be heard, the eighth part of a Caàu Sinh: Teân khaùc cuûa thaân trung aám—Another yojana—See Do Tuaàn. name for Intermediate Existence Body—See Caåu Ngoân: Careless speech. Thaân Trung Höõu. Caåu Phaùp: Pheùp cuûa loaøi choù, baûn taùnh cuûa aùc Caàu Taùi Sanh Laøm Ngöôøi: To pray to obtain a Taêng trong nhöõng ngaøy choùt cuûa cuoäc

ñôøi—Dog- human rebirth. law, fighting and hating, characteristics of the evil Caàu Taøi: To wish for wealth. monks in the last days of the world. Caàu Theá Gian Ly Duïc Phaùp: Mong caàu theá gian Caåu Taâm: Taâm choù, khoâng bao giôø chaáp nhaän xa lìa duïc voïng—Seek mundane indifference to Phaät phaùp—A dog's heart, satisfied with trifles, objects of desire. unreceptive of Buddha's truth. Caàu Thænh: To invite respectfully. Caåu Toâ Ma: Kusuma (skt)—Loaïi hoa baïch cuùc Caàu Thoï: To seek long life. cuûa Trung Quoác—A flower, especially the white Caàu Thöïc: To earn one's living. China-aster. Caàu Tòch: Sa Di—Thaát La Maït Ni La—Ngöôøi Caåu Toâ Ma Boå La: Kusamapura (skt)—Thaønh mong caàu ñaït ñöôïc caûnh giôùi nieát baøn (ngöôøi xuaát phoá ñaày hoa, nhö khu Patna cuûa thaønh gia thoï thaäp giôùi Sa Di)—To seek nirvana (any Pataliputra—The city of flowers, Pataliputra, i.e. disciple who accepts the ten commandments). Patna. Caàu Toaøn: To wish for perfection. Caåu Tröôùc Sö Töû Bì: Choù döôùi loáp da sö töû. Caàu Tu Chö Phaùp Haïnh: Haïnh caàu tu taát caû caùc Nhöõng con choù khaùc thaáy noù ñeàu sôï cho ñeán khi phaùp, vì nhôø ñoù maø tu hoïc taát caû—Practice noù caát tieáng suûa vang môùi heát sôï (vì bieát noù cuõng seeking all truths, to learn them all. laø choù nhö mình)—The dog in the lion's skin. All Caàu Töï Töù: Receive Shining Light—Vò Tyø Kheo the dogs fear him till he barks. Ni naøo, sau khi an cö kieát haï maø khoâng chòu ñeán Caåu Töû Phaät Tính: Chao-Chou's Dog—Does a giaùo ñoaøn Taêng ñeå noùi nhöõng vieäc ñaõ thaáy, ñaõ dog have Buddha-nature?—See Trieäu Chaâu Caåu nghe, hay nhöõng choã nghi ñeå caàu Töï Töù, vò aáy Töû. phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái—A Caây Baùch Tröôùc Saân: The cypress tree at the Bhiksuni who at the end of the Rains retreat front of the courtyard—See Tieàn Ñình Baùch Thuï refuses to go to the Bhiksu Sangha to express Töû. what she has seen, heard, or has doubts about

Caây Boà Ñeà: Bodhi-tree—Tree of Coù Töôùng Maø Lìa Töôùng: Ñoái vôùi Boà Taùt, coù enlightenment—Voâ Toäi Thuï (goïi laø caây voâ toäi vì töôùng maø lìa töôùng; nhöng vôùi taâm meâ môø cuûa baát cöù ai ñi quanh noù ba voøng seõ hoaøn toaøn ruõ boû chuùng sanh thì khoâng phaûi vaäy—With moïi toäi loãi—No-sin tree, because whoever goes Bodhisattvas, marks exist but they have been left around it three times is rid of sin). behind; however, it it is not the case for the Caây Ñuoác Long Ñaøm: Lung-t'an: Renowned Far sentient beings' deluded minds. and Wide—Lung-t'an's paper candle, example 28 Coõi: of the Wu-Men-Kuan—Thí duï thöù 28 cuûa Voâ Moân 1) Dhatu (skt)—Space—Sphere. Quan—See Long Ñaøm Cöûu Höôûng. 2) Gati (skt)—Abode—Realm. Caây Gaäy Vaø Tieáng Heùt: Bokatsu (jap)—"Caây Coõi A-Tu-La: Asuras Realm—Titanic Demons— gaäy vaø tieáng heùt," ñaây laø loái daïy phoå bieán trong A-tu-la laø nhöõng sinh vaät ngoã nghòch öa thích moät vaøi tröôøng phaùi Thieàn, maø ngöôøi ta noùi noù chieán ñaáu. Teân cuûa chuùng coù nghóa laø "Xaáu teä." A- ñöôïc truyeàn töø hai vò Thieàn sö ngöôøi Trung Hoa laø tu-la coøn coù nghóa laø "khoâng Thaùnh Thieän" vì maëc Ñöùc Sôn Tuyeân Giaùm vaø Laâm Teá Nghóa Huyeàn. duø coù vaøi loaïi A-tu-la cuõng höôûng phöôùc trôøi, Loái daïy naøy lieân heä tôùi vieäc vò Thieàn sö duøng caùch nhöng khoâng coù quyeàn löïc nhaø trôøi. Kyø thaät, A-tu- ñaùnh phöông tieän vôùi moät chieác gaäy vaø

moät tieáng la laø nhöõng ngöôøi haâm moä Phaät phaùp vaø öa cuùng heùt, maø ngöôøi ta tin raèng neáu laøm ñuùng phöông döôøng, nhöng taùnh khí noùng naõy, hay ngaïo baùng caùch noù coù coâng naêng ñöa caùc vò thieàn sinh ñeán neân sanh ra trong ñöôøng naày. Trong Tam Giôùi coù choã tröïc ngoä chaân lyù—“A stick and shout,” this is boán loaïi A-tu-la—Asuras are unruly beings that the training style common in some Zen traditions, love to fight. Their name means “ugly.” It also which is said to have been derived from two means “ungodly” because, although some Asuras Chinese Ch’an masters, Te-Shan Hsuan-Chien enjoy heavenly blessings, nonetheless, they lack (jap. Tokusan Senkan 781- 867), and Lin-Chi I- authority in the heavens. In fact, Asuras are those Hsuan (jap. Rinzai Gigen- 866). It involves skillful who like to Dharmas and prefer performing use of blows with a stick and shouting by a Zen offerings; however, they are hot-tempered, perfer master, which is believed to bring students to to ridicule other people; thus born in this realm. immediate and direct realization of truth if done There are four categories of Asuras in the Three properly. realms of Existence: Caây Hoàng Taùo: A rose-apple tree. 1) A-Tu-La Quyû Ñaïo: Asuras in the path of Caây Ta La: Döôùi haøng Ta La, beân ngoaøi thaønh ghosts—Loaïi quyû A-tu-la, sanh baèng tröùng Caâu Thi Na, Phaät ñaõ nhaäp dieät—Sala tree— trong loaøi quyû, duøng söùc maïnh cuûa mình ñeå hoä Buddha Sakyamuni passed away in a grove of sala trì Chaùnh Phaùp vaø nhôø thaàn löïc chuùng coù theå trees on the outskirts of Kushinagar. du haønh voâ ngaïi trong khoâng gian—Asuras in Caäy: To rely on—To lean on. the path of ghosts, born from eggs and belong Coù, Khoâng, Coù Vaø Khoâng, Chaúng Coù Chaúng to the destiny of ghosts, who use their strength Khoâng: Existence, non-existence, both existence to protect Dharma and can with spiritual and non-existence, neither existence nor non- penetrations travel through space. existence. 2) A-Tu-La Suùc Sanh Ñaïo: Loaïi quyû A-tu-la Coù Nieäm Laø Voâ Nieäm: Thought is the same as sanh trong ñöôøng suùc sanh—Asuras in the no-thought—Coù nieäm laø voâ nieäm ñoái vôùi Boà Taùt, realm of Animals. They are Asuras who nhöng khoâng phaûi vaäy ñoái vôùi taâm meâ môø cuûa belong to the destiny of animal. chuùng sanh—Thought is the same as no-thought 3) A-Tu-La Nhôn Ñaïo: Loaïi quyû A-tu-la sanh for a bodhisattva, but it is not the case for sentient trong nhôn ñaïo—Asuras in the realm of beings’ deluded minds. humans. They are Asuras born from wombs Coù Thaân Laø Coù Bònh: To possess a body is to and belong to the destiny of humans. open to disease. 4) Thaàn A-Tu-La Vöông: Loaïi naày do hoùa sanh Coù Theå Döùt Ñöôïc: Be able to remove. maø thaønh trong ñöôøng Thieân ñaïo, chuùng hoå trôï Phaät phaùp baèng söùc thaàn thoâng vaø voâ uùy.

Chuùng ñaáu tranh ñeå ñaït ñeán ñòa vò Phaïm always shoot out of their mouth, therefore, they Chuû—Asuras in the realm of gods. They are cannot eat or drink and are subject to hunger and Asura Kings who come into being by thirst for incalculable eons. transformation and belong to the destiny of Coõi Ngöôøi: Manusaloka (p)—The human realm— gods. They support Dharma with a penetrating See Duïc Giôùi. power and fearlessness. They struggle for Coõi Nöôùc Voâ Öu: The Land of No-Concerns. position with the Brahma Lord. Coõi Phaøm Thaùnh Ñoàng Cö: The land of common

Coõi AÙc: Evil world residence of ordinary beings and saints. Coõi AÙc Tröôïc: Evil or defiled world. Coõi Phaät: Buddha-ksetra (skt)—Buddha-land— Coõi Cöïc Laïc Baûy Baùu Trang Nghieâm: The See Phaät Ñoä. Western Pure Land is adorned with seven Coõi Phöông Tieän Höõu Dö: The land of treasures. expediency. Coõi Dieäu Hyû: Laïc Thoå—Land of Nirvanic Bliss— Coõi Sô Thieàn: See Sô Thieàn Thieân. Chæ coõi Tònh Ñoä cuûa ñöùc Phaät A Di Ñaø—Refers to Coõi Suùc Sanh: Tiryagyoni (skt)—Ñeå Laät Xa— Amitabha's Pure Land. Baøng Sinh—Domestic animals—Animals—The Coõi Duïc Giôùi: The realm of desire—The Human realm of animals—Animality—See Suùc Sanh Thuù. realm. Coõi Ta Baø: Human world—Saha world. Coõi Ñòa Nguïc: Mayo (p)—Hells—Hell Coõi Thaät Baùo Voâ Chöôùng Ngaïi: The land of true dwellers—Realm of hells. reward. Coõi Ñoàng Cö Tònh ñoä: The common residence Coõi Thöôøng Tòch Quang: The land of eternally Pure Land. tranquil light. Coõi Ñoàng Cö Ueá Ñoä: The common residence Coõi Thöôøng Tòch Quang Tònh Ñoä: The realm of impure land. the “Ever-Silent Illuminating Pure Land.” Coõi Giôùi: Realm—See Giôùi. Coõi Tieân: Fairyland. Coõi Giôùi Thanh Tònh: Dag-zhing (tib)—Pure Coõi Tònh: Pure Abode—Pure Land. realm—Caûnh giôùi thanh tònh. Coõi Tònh Ñoä: See Tònh Ñoä. Coõi Hoa Taïng Theá Giôùi: Hoa Taïng theá giôùi laø Coõi Tònh Löu Ly Cuûa Ñöùc Phaät Döôïc Sö: The toaøn theå vuõ truï, ñöôïc dieãn taû trong Kinh Hoa Pure Lapis Lazuli. Nghieâm. Ñaây laø coõi ngöï trò cuûa Phaät Tyø Loâ Giaù Coõi Traàn: This world. Na, moät hình aûnh sieâu vieät cuûa Phaät Thích Ca vaø Coõi Trôøi: Devaloka (p)—Heavenly world— chö Phaät. Theá giôùi Ta Baø, Taây phöông Tònh ñoä vaø Celestial realms—Realms of the devas—Realms taát caû caùc coõi nöôùc khaùc ñeàu ôû trong coõi Hoa Taïng of heaven. naày—The Flower-store world, the entire cosmos Coõi Trôøi Coøn Nguõ Töôùng Suy Nghó Vaø Nhöõng as described in the Avatamsaka Sutra. It is the Ñieàu Baát Nhö YÙ: The heavenly realms are still land of Vairocana Buddha, the transcendental marked by the five types of decay and the things aspect of Buddha Sakyamuni and of all Buddhas. that go agaisnt our wishes. The saha world, the Western Pure Land, and all Coõi Trôøi Duïc Giôùi: Desire realm. other lands are realms within the Flower-store Coõi Trôøi Ñao Lôïi: Cung Trôøi Ñao Lôïi— world. Trayastrimsha Heaven—Coõi trôøi thöù hai trong saùu Coõi Naày: See Coõi Traàn. coõi trôøi Duïc giôùi—The second level heaven of six Coõi Ngaï Quyû: Petaloka (p)—Pettivisaya (p)— heavens of Desire, or heavens of the thirty-three Trong coõi naày chuùng sanh thaân theå hoâi haùm, xaáu devas. xa, buïng to nhö caùi troáng, coå nhoû nhö caây kim, Coõi Trôøi Ñaâu Suaát: Tushita Heaven. mieäng luoân phöïc ra löûa, khoâng aên uoáng gì ñöôïc Coõi Trôøi Quaûng Quaû: Abundant Fruit Heaven. neân phaûi chòu ñoùi khaùt trong muoân ngaøn kieáp —In Coõi Trôøi Saéc Giôùi: Taát caû chö thieân trong coõi trôøi the realm of hungry ghosts, beings have ugly and saéc giôùi khoâng coù khöùu giaùc vaø vò giaùc; hoï khoâng smelly bodies with bellies as big as drums, while aên uoáng, nguû nghæ hay duïc voïng. Tuy nhieân, nhöõng their throats are as small as needles and flames

ham muoán vaãn coøn aâm æ saâu kín beân trong, neân khi vieät—The “path of preparation” is the second of thoï meänh nôi coõi trôøi vöøa döùt laø hoï phaûi trôû

veà the five paths to Buddhahood, which begins when caûnh giôùi thaáp tuøy theo nghieäp löïc (chö thieân trong a meditator attains the levels of “union of calming caûnh trôøi voâ saéc cuõng coøn nhöõng duïc voïng saâu kín and higher insight.” (samatha-vipasyana- naày)—The realms of form. All the gods in the yuganaddha). It is prefatory (giai ñoaïn giaùo ñaàu) form realm heavens are without the senses of because the meditator is preparing for the first smell and taste; they do not eat food, sleep or supramundane path, the “path of seeing” (darsana- have sexual desire. However, the desires for these marga), which begins with direct perception of things are still latent, and once their heavenly life emptiness (sunyata). There are four levels of the comes to an end, they can return to any lower path of preparation: Heat (usma-gata); in the first realms of existence, in accordance with their stage the meditator has a direct, non-conceptual karma (these desires are also latent in the gods in awareness of suchness (Tathata), which said to the formless heavens). burn away false conceptuality. The second stage Coõi Trôøi Tha Hoùa: Coõi trôøi luïc duïc—The sixth is the peak (murdhan). Peak” marks a point at heaven in the realm of desire. which the “virtuous roots” (kusala-mula) that one Coõi Trôøi Voâ Saéc: Taát caû chö thieân trong coõi trôøi previously cultivated will not decrease or be lost, naày khoâng coù thaân theå, chæ coøn “Thöùc” maø thoâi — and one progresses in understanding of suchness. The realm of formlessness. All the gods in this The third stage is Patience (ksanti). “At the level realm have no bodies, they only have of “patience” the meditator becomes increasingly consciousness. familiar with the concept of emptiness and Con Ñöôøng: Path. overcomes fear with respect to it. From this point Con Ñöôøng Chuaån Bò: Prayoga-marga (skt)— onward one will never again be reborn in the “Con ñöôøng chuaån bò” laø con ñöôøng thöù hai trong lower destinies (gati) of hell beings, hungry naêm ñöôøng ñi ñeán quaû vò Phaät, baét ñaàu khi haønh ghosts, or animals due to the force of afflicted giaû ñaït ñöôïc trình ñoä “noái keát chæ vaø tueä.” Ñaây laø actions and attitudes. The last stage is the supreme giai ñoaïn giaùo ñaàu vì haønh giaû ñang chuaån bò cho mundane qualities (laukikagra-dharma). Supreme con ñöôøng sieâu vieät thöù nhaát, “kieán ñaïo,” baét ñaàu mundane qualities refer to the fact that the baèng tröïc nhaän veà “khoâng taùnh. Coù boán trình ñoä meditator actualizes the highest qualities that are treân con ñöôøng tu taäp chuaån bò. Giai ñoaïn thöù nhaát possible within cyclic existence, and at the same laø söùc noùng. Trong giai ñoaïn naøy, haønh giaû coù time prepares for direct realization of emptiness, ñöôïc söï nhaän bieát tröïc tieáp, khoâng qua khaùi nieäm which is a supramundane attainment. veà “Nhö Lai,” maø ngöôøi ta noùi ñoù laø söùc noùng ñoát Con Ñöôøng Deã: Easy path of practice (The Pure chaùy taát caû nhöõng khaùi nieäm giaû taïo. Giai ñoaïn thöù Land Dharma Door)—Recitation of Amitabha nhì laø cao ñoä. Cao ñieåm ñaùnh daáu caùi ñieåm cuûa Buddha’s name. nhöõng caên laønh tu taäp töø tröôùc seõ khoâng suy giaûm Con Ñöôøng Ñaïo Ñöùc: Ethical path. hay maát maùt, vaø ôû giai ñoaïn naøy haønh giaû tieán tôùi Con Ñöôøng Haïnh Phuùc: The path to happiness. söï hieåu bieát chaân chaùnh veà chaân nhö. Nhaãn nhuïc Con Ñöôøng Khoù: Difficult path of practice—The trong giai ñoaïn thöù ba, haønh giaû trôû neân gia taêng path of

practicing Paramita and meditation. quen thuoäc vôùi khaùi nieäm veà “khoâng taùnh” vaø vöôït Con Ñöôøng Trí Tueä: atisambhida-magga (p)— qua söï sôï haõi. Töø luùc naøy trôû ñi haønh giaû seõ khoâng Voâ Ngaïi Giaûi Ñaïo—The path of unhindered coøn sôï phaûi taùi sanh vaøo caùc ñöôøng döõ nhö ñòa discrimination—See Voâ Ngaïi Ñaïo Giaûi Thoaùt. nguïc, ngaï quyû, hay suùc sanh vì nhöõng thaùi ñoä hay Con Ñöôøng Trôû Veà Tònh Ñoä: The way back to haønh ñoäng phieàn naõo nöõa. Giai ñoaïn cuoái cuøng laø the Pure Land. nhöõng phaåm chaát sieâu vieät toái thöôïng. chæ caùc söï Con Ñöôøng Trung Ñaïo: The Middle Path. kieän maø haønh giaû thöïc chöùng nhöõng phaåm chaát cao Con Ñöôøng Tu Taäp: Tu haønh theo phaùp moân cuûa hôn, coù theå coøn trong voøng luaân hoài sanh töû, vaø toân giaùo—To practice the way—To cultivate the ñoàng thôøi chuaån bò cho vieäc chöùng nghieäm tröïc way of religion—See Tu Ñaïo. tieáp veà taùnh khoâng, ñaây laø söï chöùng ñaéc sieâu Con Ngöôøi: human being.

Coõng: To carry on the back. Coâ Sôn: Coâ: Mua baùn röôïu—To deal in alcoholic liquor. 1) Ngoïn nuùi naèm cheo leo moät mình: An isolated Coâ Ñòa Nguïc: See Coâ Ñoäc Ñòa Nguïc. hill. Coâ Ñieäu Giaûi Thoaùt: A self-benefiting person—A 2) Coâ Sôn Töï vaø teân cuûa moät trong nhöõng vò self-profit person—See Töï Lieãu Haùn. Taêng truï trì taïi ñaây (Sö Thích Trì Vieân 975- Coâ Ñoäc: Solitary—Lonely. 1021, ñeä töû cuûa Phuïng Tieân Nguyeân Thanh, töï Coâ Ñoäc Ñòa Nguïc: Pratyeka-naraka (skt)—Bieân laø Voâ Ngaïi Trung Dung Töû. Coøn goïi laø Theá Ñòa Nguïc—Hell of solitude—Solitary hells— Phu hay Beänh Phu. Sö theo hoïc yeáu chæ cuûa Solitary hells. toâng Thieân Thai Tam Quaùn vôùi ngaøi Phuïng Coâ Ñoäc Vieân: Jetavana (skt)—Kodoku-On (jap)— Tieân Nguyeân Thanh, tu haønh taïi nuùi Coâ Sôn ôû Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Taây Hoà, soaïn vieát nhieàu tröôùc taùc. Sö thò tòch Giaùo Sö Soothill, ñaây laø tònh xaù baûy töøng cuøng vôùi naêm 1021. Sö ñaõ töøng soaïn boä sôù chuù Kinh coâng vieân maø ngaøi Caáp Coâ Ñoäc ñaõ mua töø Thaùi Töû Laêng Nghieâm)—A monastery in Kiang-Su Kyø Ñaø ñeå hieán cho Phaät. Ñaây laø nôi an cö maø Ñöùc and name of one of its monks. Phaät raát thích, cuõng laø nôi maø nhieàu boä kinh ñaõ Coâ Taïng: Ku-Tsang—Teân moät quaän phuû, nay ñöôïc Phaät thuyeát giaûng—According to Eitel from thuoäc Löông Chaâu, tænh Cam Tuùc, laø trung taâm löu The Dictionary of Chinese-English Buddhist thoâng quan troïng sang Taây Taïng—Formerly a city Terms, this is the seven-storey abode and park in Liang-Chou, Kan-Su, and an important center presented to Sakyamuni by Anathapindaka, who for communication with Tibet. bought it from the prince Jeta. It was a favourite Coâ Thi Thaûo: Kusa (skt)—Cöï Xaù—Moät loaïi coû resort of the Buddha, and most of the sutras date kieát töôøng—Grass of good omen for divination. from this spot. Coâ Thieàm Thöøa Thieân Hoøa Thöôïng: Most Coâ Hoàn: Forsake spirits. Venerable Ku-Ch’an Ch’eng-T’ien—Teân cuûa moät Coâ Khôûi: Gatha (skt)—Giaø Ñaø—Phuùng Tuïng— vò Thieàn sö Trung Hoa vaøo theá kyû thöù 12. Hieän Nhöõng caâu phuùng vònh, taùn thaùn nghóa lyù thaâm nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà dieäu vaø ca tuïng coâng ñöùc cuûa Phaät vaø Tam Baûo — Hoøa Thöôïng Coâ Thieàm; tuy nhieân, coù moät chi tieát To intone—To sing.

nhoû veà vò Thieàn sö naøy trong Moâng Sôn Töï Coâ Khôûi Tuïng: See Coâ Khôûi. Truyeän: "Cuoái naêm 1065, toâi ñeán chuøa Thöøa Coâ Laäp: To isolate. Thieân, nôi ñaây Coâ Thieàm Hoøa Thöôïng ñang truï trì, Coâ Lieâu: Isolation—ÔÛ nôi coâ lieâu (ôû nôi coâ lieâu vaø taïm thôøi döøng chaân ôû ñoù. Toâi töï theä seõ khoâng ñeå thaønh töïu thieàn ñoä)—Lonely and unfrequented. rôøi khoûi nôi naày cho ñeán khi naøo laõnh hoäi ñöôïc Coâ Minh: Voøng saùng leû loi, chæ cho Phaät taùnh hay ñaïo Thieàn. Hôn moät thaùng sau, toâi laáy laïi coâng phu chaân ngaõ—Lonely (solitary) halo—Lonely ñaõ maát. Baáy giôø khaép mình gheû lôõ; nhöng vaãn (solitary) circle of light, i.e., Buddha-nature or true quyeát taâm giöõ vöõng coâng phu duø coù ñaùnh ñoåi caû self (the real or nirvana ego). cuoäc ñôøi. Nhôø ñoù maø taâm löïc ñöôïc maï nh meõ theâm Coâ Ngaïnh: Ngöôøi coù moät phong caùch cöùng coõi—A nhieàu, vaø bieát giöõ vöõng coâng phu cuûa mình ngay person with a firm manner. caû luùc beänh hoaïn. Moät hoâm ñöôïc môøi ñi thoï trai, suoát treân ñöôøng ñeán nhaø trai chuû, vöøa ñi vöøa ñeo Coâ Phong Giaùc Minh (1271-1361): Koho- ñuoåi coâng aùn, maõi mieát trong coâng phu tu taäp cho Kakumyo (jap)—Cao Phong Giaùc Minh laø teân cuûa tôùi ngang qua nhaø maø vaãn khoâng hay mình ñang ôû moät vò Thieàn Taêng Nhaät Baûn, thuoäc toâng Laâm Teá. ñaâu. Nhôø vaäy maø toâi hieåu ra theá naøo goïi laø thöïc Naêm 1311, Sö sang Trung Hoa, noái phaùp cuûa haønh coâng phu ngay trong moïi ñoäng duïng. Ñeán Thieàn sö Trung Phong Minh Boån—Name of a ñaây thì taâm cô cuûa toâi nhö maët traêng phaûn chieáu töø Japanese Lin-chi Zen monk. In 1311, he traveled loøng saâu cuûa doøng nöôùc ñang chaûy; maët nöôùc tuy to China, studied and became the Dharma heir of chaûy xieát, nhöng maët traêng vaãn y nhieân baát Zen master Chung-feng Ming-pen. ñoäng."—Most Venerable Ku-Ch'an, name of a Coâ Quaû: Orphan and widow. Chinese Zen Master in the thirteenth century. We Coâ Quaïnh: See Coâ ñoäc. do not have detailed documents on this Zen

Master; however, in Mung-Shan's autobiography, Moät nhaø sö hoûi Thuû Sôn: Theo kinh noùi heát thaûy there is a brief detail on him: "Around the end of chuùng sanh ñeàu coù Phaät tính; vaäy sao chuùng sanh 1065, I left this monastery and travelled to Cheâ - khoâng bieát?" Thuû Sôn ñaùp: "Bieát chöù."—Historical Chiang. On the way I experienced many hardships references—Words from the sutras (see Ñieån Coá). and my Zen exercise suffered accordingly. I came In Zen, this is a question containing words from to the Ch'eng-T'ien monastery which I was the sutras. A monk asked Shou-Shan: "According presided over by the Master Ku-Ch'an, and there to the sutra, all beings are endowed with the took up my temporal habitation. I vowed to myself Buddha-nature; how is it then that they know it that I would not leave this place until I realized not?" Shou-Shan replied: "They know" (see Phaàn the truth of Zen. In a little over a month I regained Döông Thaäp Baùt Vaán). what I had lost in the exercise. It was then that my Coá Chaáp: Thambha (p)—Obduracy—Obstinate— whole body was covered with boils; but I was Persistent—Stubborn. determined to keep the discipline even at the cost Coá Chí: Determined—Decided to do something— of my life. This helped a great deal to strengthen Resolved mind. my spiritual powers, and I knew how to keep up Coá Chæ: Giaáy cuõ—Old or waste paper. my seeking and striving even in

illness. One day, Coá Chæ Trung Hôïp Döôïc: Toa thuoác ñöôïc vieát being invited out to dinner I walked on with my treân giaáy cuõ, chæ cho söï phuû ñònh nôi vieäc chaáp koan all the way to the devotee's house, but I was tröôùc ngoân ngöõ vaên töï—A prescription on old or so absorbed in my exercise that I passed by the waste paper, i.e., a denial of attachments to words house without even recognizing where I was. This and speeches. made me realized what was meant by carrying on Coá Coâng: To endeavour—To strive. the exercise even while engaged in active work. Coá Coát: Xöông coát trong tieàn kieáp, hay cuûa nhieàu My mental condition then was like the reflection theá heä—Old bones, bones of former incarnation or of the moon penetrating the depths of a running generation. stream the surface of which was in rapid motion, Coá Coát Nhö Sôn: Chæ söï soáng cheát troâi daït, neân while the moon itself retained its perfect shape xöông coát cuûa nhieàu ñôøi nhieàu kieáp chaát choàng leân and serenity in spite of the commotion of the cao nhö nuùi—Old bones, or bones of former water."—See Moâng Sôn Ñöùc Dò Thieàn Sö. incarnation or generation piled up as high as a Coâ Töùc: Phong caùch cuûa keû tieåu nhaân laø caåu thaû mountain. ñeå ñöôïc yeân oån—The manner of mean people is Coá Gaéng: To try—To strive—To endeavor— to be careless so they can be left alone. Effort—Exertion. Coâ Töûu Giôùi: Giôùi caám baùn röôïu—The Coá Khoå: 1) Noåi khoå sôû xöa kia: Old suffering; 2) commandment which is against the selling of Noãi khoå do haäu quaû cuûa hoaït ñoäng keùo daøi, nhö alcoholic liquor. naèm nhieàu, ñöùng nhieàu, ñi nhieàu, thoaït tieân thaáy Coâ Vaân Hoaøi Trang Thieàn Sö (1198-1280): thích thuù, nhöng sau ñoù trôû neân meät moûi raû rôøi: Koun-Ejo (jap)—Teân cuûa moät thieàn sö Nhaät Baûn The suffering resulting from prolongation, e.g. too vaøo theá kyû thöù 13, ñeä töû noåi tieáng cuûa thieàn sö Ñaïi much lying, standing, walking, at first a joy, Nhaät Naêng Nhaãn cuûa phaùi Ñaït Ma toâng Nhaät Baûn. become wearying. Veà sau naày oâng trôû thaønh nhò toå cuûa Taøo Ñoäng Coá Laøm Ra Veû Beà Ngoaøi: For appearance sake. toâng Nhaät Baûn—Name of a Japanese Zen master, Coá Nhò: Purva-dvitiya (skt)—Ngöôøi vôï cuûa moät vò one of the most prominent students of Zen master Taêng hoài chöa xuaát gia—The former mate or wife Dainichi Nonin. He later became the second of a monk. patriarch of the Soto Zen school of Japan. Coá Söï Thoáng Hoái: Kathasantsagara (skt)—Teân Coâ Xöôùng: Ñaùnh giaù tröôùc khi keâu baùn vaät gì (cuûa cuûa moät boä Tröôøng Thi vaøo theá kyû thöù XI, coù treân taêng chuùng)—To estimate the price before selling 21.500 caâu tuïng—Name of a Long Poetry something (from the Sangha). Collection in the eleventh century with more than Coá: Lôøi daïy trong kinh ñieån. Trong Thieàn, ñaây laø 21,000 verses. caâu hoûi coù chöùa ñöïng nhöõng lôøi noùi trong kinh. Coá Taùc Nghieäp: See Coá Tö Nghieäp.

Coá Taát: Pheùp taéc coá ñònh khoâng thay ñoåi—Fixed Coå AÂm Phaät: Divya-dundubhi-meghanirghosa and unchangeable regulations. (skt)—The rolling of drums Buddha—See Thieân Coá Taät: Chronic disease. Coå Loâi AÂm Phaät. Coá Tri: Old acquaintance. Coå AÂm Thanh Vöông: Amita-dundubhi- Coá Traùnh: To try to evade. svararaja-dharani (skt)—Rolling of drums Buddha. Coá Tö Nghieäp: Coøn goïi

laø Coá Taùc Nghieäp, Coá Tö Coå AÂm Thanh Vöông Kinh: Amita-dundubhi- Taïo Nghieäp, hay Coá Taùc Nghieäp, laø caùi nghieäp svararaja-dharani-sutra (skt)—Sutra on Rolling of thaân vaø mieäng do coá yù taïo ra (neáu khoâng coá yù taïo drums Buddha. ra thì goïi laø Baát Coá Tö Nghieäp. Quaû baùo caûm thoï Coå AÂm Tònh Caàm Thieàn Sö: Ku-Yin-Ching-Ch'in khoå laïc chæ giôùi haïn ôû Coá Tö Nghieäp maø thoâi)— (chi)—Teân cuûa moät thieàn sö Trung Hoa vaøo cuoái The karma produced by former intention. theá kyû thöù XV. Ngaøi thöôøng daïy caùc moân nhaân: Coá Tö Taïo Nghieäp: See Coá Tö Nghieäp. "Coâng phu coù theå thöïc haønh toát ñeïp nhaát laø ôû nôi Coá Vaán: Advisor. khoâng coù tieáng ñoäng vaø taïp loaïn, Haõy döùt boû taát caû Coá Vò: To cling to one’s position. nhöõng ñieàu kieän quaáy nhieãu, haõy döøn g laïi suy tö Coá YÙ: Adhyasayati (skt)—Coù chuû yù— vaø nghó töôûng, ñeå heát taâm trí vaøo vieäc tieán haønh Intentionally—Purposeful intention—Purposely. coâng aùn, ñöøng bao giôø buoâng thaû noù ra khoûi trung Coá YÙ Phöông Haønh Laäp: Töø ñòa thöù ba ñeán ñòa taâm cuûa thöùc, duø khi ñi, ñöùng hay naèm ngoài vaãn thöù baûy trong Thaäp Ñòa Boà Taùt—The third to the vaäy. Ñöøng bao giôø quan taâm ñeán vieäc mình ñang ôû seventh of the ten Bodhisattva stages of trong caûnh ngoä naøo, duø khi vöøa loøng hay khoâng development—See Thaäp Ñòa Phaät Thöøa. vöøa loøng, maø luoân luoân haõy coá giöõ laáy coâng aùn Coà Da Ni Da: Godaniya or Apara-godaniya trong loøng, phaûn quan töï chieáu, vaø töï hoûi ai laø keû (skt)—Coà Da Ni Da Chaâu—See Taây Ngöu Hoùa ñang theo ñuoåi coâng aùn chaúng bieát meät theá, vaø Chaâu. tieáp tuïc töï hoûi nhö vaäy khoâng ngöøng. Cöù tieáp tuïc Coà Di: Gopika (skt)—Minh Nöõ—Name of tieán haønh nhö theá, heát söùc haêng haùi, nghi chính keû Siddhartha-gautama's second royal concubine— ñang nghi, chaéc chaén seõ ñeán luùc khoâng coøn nghi Teân cuûa baø phi thöù hai cuûa thaùi töû Taát Ñaït Ña. vaøo ñaâu ñöôïc nöõa, gioáng nhö caùc oâng ñaõ ñi ñeán Coà Ñaøm: Gotamo (p)—Gotama (skt)—See Thích chính taän nguoàn cuûa doøng suoái vaø thaáy mình ñang Ca Maâu Ni Phaät. bò nhöõng ngoïn nuùi vaây haõm chung quanh. Ñaây laø Coà Ñaøm Di: Gotami (skt)—Mahaprajapati (skt)— luùc goác caây cuøng vôùi saén bìm chaèng chòt gaõy ñoå, Gautami (skt)—See Ma Ha Ba Xaø Ba Ñeà. töùc laø khi söï phaân bieät chuû khaùch hoaøn toaøn bò xaùo troän, khi keû bò nghi vaø caùi bò nghi hoøa hôïp thaønh Coà Ñaøm Taát Ñaït Ña: Gotamo-Siddhattha (p)— moät khoái duy nhaát. Moät khi tænh thöùc töø söï hôïp Gotama-Siddhartha (skt)—See Thích Ca Maâu Ni nhaát naøy, caùi ngoä lôùn hieän ñeán, mang söï thanh Phaät. bình cho nghi tình vaø tham cöùu cuûa caùc oâng"—Ku- Coà Ñaøm Toân Giaû: Gotamo (p)—Gotama (skt)— Yin-Ching-Ch'in, name of a Chinese Zen master in See Thích Ca Maâu Ni Phaät. the end of the fifteenth century. He used to teach Coà Na Maït Ñeà: Gaunamati (skt)—Ñöùc Hueä La his disciples: "Searching and contriving may best Haùn, ñeä töû cuûa ñöùc Phaät—Name of a disciple of be practiced where noise and confusion do not Sakyamuni Buddha. reach; cut yourself off from all Coà Sa: Ghosha (skt)—Noùi Moät Lôøi—Uttering a disturbingconditions; put a stop to speculation and word. imagination; and apply yourself wholeheartedly to Coà Tyø Gia: Gopika (skt)—See Coà Di. the task of holding on to your koan, never letting it Coå: 1) Caùi troáng: A drum; 2)

Coå xöa: Ancient, go off the centre of consciousness, whether you antique. are sitting or lying, walking or standing still. Never Coå AÂm: The rolling of drums. mind in what condition you are placed, whether Coå AÂm Nhö Lai: See Coå AÂm Phaät. pleasing or displeasing, but try all the time to keep the koan in mind, and reflect within yourself who it is that is pursuing the koan so untiringly and

asking you this question so unremittingly. As you loaøi Quyû Coå Ñoäc—If it was greed for hatred that thus go on, intensely in earnest, inquiring after the made the person commit offenses, then, after he inquirer himself, the time will most assuredly has finished paying for his crimes, then, after he come to you when it is absolutely impossible for has finished paying for his crimes, he takes shape you to go on with your inquiry, as if you had come when he encounters worms, and he is called a Ku- to the very fountain of a stream and were blocked Poison Ghost. by the mountains all around. This is the time when Coå Ñöùc: Pubbacariya (p). the tree together with entwining wistaria breaks 1) Baäc Thaùnh, baäc hoïc giaû, baäc thaày, hay baäc coù down, that is, when the distinction of subject and nhieàu coâng ñöùc vaøo thôøi xöa: Ñöùc haïnh thôøi object is utterly obliterated, when the inquiring xöa—Nhöõng baäc ñöùc haïnh thôøi xöa—Ancient and the inquired are fused into one perfect sages—Ancient scholars—Master of the identity. Awakening from this identification, there past—Meritorious person of ancient times— takes place a great enlightenment (satori) that Virtuous ancients. brings peace to all your inquiries and searchings." 2) Coâng ñöùc cuûa ngöôøi xöa—Ancient merit. Coå Caùch: See Coå Taéc. Coå Ñöùc Hoûa Sao: Coâng aùn ñoå naêm thöù löûa ñoát Coå Chuøy: Caùi duøi xöa, chæ cho cô phong thieàn hay löng—The koan of "placing five hot jabs on the khía caïnh vi dieäu thaâm aùo cuûa thieàn, hay tính caùch Old Virtue's back"—Theo Nguõ Ñaêng Hoäi Nguyeân, saéc beùn cuûa moät vò thieàn sö—An old stick (staff), quyeån III, moãi khi Thieàn sö Loã Toå Baûo Vaân thaáy i.e., the wonderful and profoundly aspects of Zen, moät vò Taêng ñeán laø oâng xoay maët vaøo töôøng. Nam or sharp characters of a Zen master. Tuyeàn nghe vaäy noùi: "Ta thöôøng noùi vôùi chö Taêng, Coå Chuyeát Vi Tieáu: Nuï cöôøi haøm tieáu coù phong 'Höôùng veà luùc Phaät chöa xuaát theá maø hoäi thuû coøn caùch ñaëc bieät treân caùc töôïng Phaät—An archaic chöa ñöôïc moät ngöôøi, thaäm chí laø nöûa ngöôøi.' OÂng smile with a special manner in any statue of ta maø nhö theá thì ñeán naêm con löøa coøn chöa ñöôïc." Buddha. Huyeàn Giaùc noùi: "Nam Tuyeàn coù ñoàng loøng vôùi Coå Chöôûng: Voã tay—To clap one's hands. Loã Toå hay khoâng?" Baûo Phöôùc hoûi Thöôøng Thanh: Coå Coân (?-1892): Master Ku-Kun—Teân cuûa moät "Neáu maø moïi thöù ñeàu nhö Loã Toå, thì laøm gì coøn coù vò Taêng Trung Hoa ôû Giang Taây vaøo theá kyû thöù kyù luïc Thieàn giaùo! Coù phaûi ñieàu naøy laø caùi maø XIX—Name of a Chinese monk in Jiang-Hsi Nam Tuyeàn ñaõ noùi khoâng?" Tröôøng Thanh noùi: Province in the nineteenth century. "Ñoàng yù vôùi ngöôøi baèng caùch naøy! Thì trong möôøi Coå Daãn: Ñöa ñöôøng daãn loái—To guide and lead ngaøn ngöôøi oâng khoâng theå tìm ñöôïc laáy moät!" La the way. Sôn noùi: "Neáu tieân sö Muïc Chaâu Traàn Ñaïo Minh Coå Ñaïi Toân Giaùo: Toân giaùo xuaát hieän hoài thôøi maø thaáy Loã Toå kieåu naøy seõ cho oâng ta naêm thoi coå

ñaïi—Religions of the ancient times. noùng hoåi treân löng! Taïi sao? Vì oâng ta chæ cho ra Coå Ñieàn Chöùc Boä: Furuta Oribe (jap)—Teân cuûa maø khoâng laáy voâ." Huyeàn Sa noùi: "Neáu maø toâi coù moät vò Thieàn Taêng Nhaät Baûn—Name of a ôû ñoù, toâi cuõng seõ cho oâng ta naêm thoi noùng hoåi treân Japanese Zen monk. löng thoâi!" Vaân Cö Tích (?) noùi: "La Sôn vaø Coå Ñieàn Thieäu Khaâm (1911- ?): Furuta Shokin Huyeàn Sa noùi nhö vaäy, ai ñuùng? Neáu maø maáy oâng (jap)—Teân cuûa moät vò hoïc giaû Phaät giaùo Nhaät Baûn coù theå tuyeån löïa ñöôïc, thì laõo Taêng seõ ñoàng yù raèng vaøo theá kyû thöù XX—Name of a Japanese Buddhist kyû xaûo Phaùp cuûa maáy oâng löu loaùt." Huyeàn Giaùc scholar in the twentieth century. noùi: "Nhöng noùi veà naêm thoi noùng hoåi cuûa Huyeàn Coå Ñieån: Kinh Phaät vaø nhöõng lôøi daïy doã cuûa chö Sa, coù ñeán ñöôïc Loã Toå hay khoâng?"—According Toå sö thôøi xöa—Buddhist scriptures and ancient to Wudeng Huiyuan, volume III, whenever Zen Patriarchs' teachings. master Luzu Baoyun would see a monk coming he Coå Ñình Thieän Kieân Thieàn Sö: Teân cuûa moät vò would face the wall. When Nanquan heard this he Thieàn sö Nhaät Baûn vaøo theá kyû thöù XVII—Name of said, "I usually say to the monks, 'You must a Japanese Zen master in the seventeenth century. comprehend what is before the Buddha appears in Coå Ñoäc Quyû: Neck-Poisoned Ghost—Tham saân the world.' But until now there hasn't been a single haän, gaây toäi, gaëp loaøi truøng thaønh hình, laøm caùc one, or even a half one, who understands. If he

acts like this he'll keep on going right through the strings to your stomach and go traveling to other year of the ass!" Xuanjue said, "Is Nanquan going mountains.” Yueh-Shan said: “Who am I to speak along with Luzu or not?" Baofu asked Changqing, of being head of a Zen mountain?” Ma-Tsu said: "If everything was like Luzu, then there'd be no “That’s not what I mean. Those who haven’t gone records at all! Isn't this what Nanquan was on a long pilgrimage can’t reside as an abbot. saying?" Changqing said, "Acceding to people in There’s no advantage to seeking advantage. this way! You can't find one in ten thousand like Nothing is accomplished by seeking something. this!" Luoshan said, "If old teacher Chen Muzhou You should go on a journey and not remain in this Daoming had seen him he would have given him place.” Yueh-Shan then left Ma-Tsu and returned five hot jabs on the back! Why? Because he lets it to Shih-T’ou. out but doesn't take it in." Xuansha said, "If I'd Coå Giaûn Haøn Tuyeàn: Khe suoái xöa nöôùc laïnh— been there, I would have given him five hot jabs The cold fountain and the ancient stream—Ñaây on the back too!" Yunju Ci said, "Luoshan and cuõng laø moät trong nhöõng coâng aùn noåi tieáng cuûa Xuansha talking like this, which one is right? If Thieàn sö Trieäu Chaâu Toøng Thaåm (778-897). Ñaây you can sort it out, then I'll agree that your laø moät trong nhöõng coâng aùn thuoäc loaïi giaûi minh Dharma skills are proficient." Xuanjue said, "But chaân lyù Thieàn baèng nhöõng phaùn ngoân giaûn dò vaø about these five jabs by Xuansha, can they reach tröïc chæ, nghóa laø loaïi "minh nhieân xaùc nhaän." Caâu Luzu?" noùi naøy chaúng coù yù nghóa gì vôùi moät ngöôøi tri thöùc, Coå Ñöùc Laïn Haïnh: Coâng aùn quaû haïnh thoái cuûa kyø thaät, noù cuõng nghe thaät laø bình thöôøng ngay ñoái Thieàn sö Chí

Vieân, moät Thieàn sö Trung Hoa vaøo vôùi moät ngöôøi bình thöôøng. Coù chuyeän gì lôùn lao thôøi nhaø Toáng—The koan of Zen master Ji-yuan's vôùi caùi goïi laø "Khe suoái xöa nöôùc laïnh!" Nhöng rotten apricot. Zen master Ji-yuan was from China neáu chuùng ta suy nghó kyõ caøng, caâu noùi taàm thöôøng during the Sung dynasty (960-1279). naøy bieåu toû moät caùch soáng ñoäng nhöõng giôùi haïn Coå Ñöùc Tam Mieät: Coâng aùn coät ba laït tre vaøo cuûa tö töôûng con ngöôøi, bò ñoùng khuoân chaët cheõ buïng—The koan of binding three bamboo strings trong caùc khuoân maãu bieán chuyeån lieân tuïc. Noù ñeà to one's stomach—Theo Truyeàn Ñaêng Luïc, quyeån nghò raèng chuùng ta phaûi vöôït qua tö löông phaân XIV, Döôïc Sôn haàu Maõ Toå ba naêm. Moät hoâm Maõ bieän ñeå hieåu ñöôïc caâu noùi taàm thöôøng naøy. Trieäu Toå hoûi Döôïc Sôn: “Ngaøy gaàn ñaây choã thaáy cuûa Chaâu quaû thaät laø moät vò thaày phi thöôøng, nhöng ngöôi theá naøo?” Döôïc Sôn thöa: “Da moûng da daày ñoâi khi Sö quaù thaâm traàm khoâng hieå u noåi. Ngay ñeàu rôùt saïch, chæ coù moät chôn thaät.” Maõ Toå baûo: Thieàn sö Hoaøng Baù cuõng khoâng theo kòp Sö, trong “Sôû ñaéc cuûa ngöôi ñaõ hôïp vôùi taâm theå, khaép heát töù khi Thieàn sö Tuyeát Phong goïi Sö laø coå Phaät vaø cuùi chi. Ñaõ ñöôïc nhö theá, neân ñem ba caät tre coät da laïy Sö töø xa khi ngöôøi ta yeâu caàu Tuyeát Phong pheâ buïng, tuøy choã ôû nuùi ñi.” Döôïc Sôn thöa: “Con laø bình Sö—This is also one of Zen master Chao-ngöôøi gì daùm noùi ôû nuùi?” Maõ Toå baûo: “Chaúng phaûi chou's famous koans. This is one of the koans that vaäy, chöa coù thöôøng ñi maø chaúng ñöùng, chöa coù illustrates Zen-truth through plain and direct thöôøng ñöùng maø chaúng ñi, muoán lôïi ích khoâng choã statement, i.e., the explicit-affirmative type. This lôïi ích, muoán laøm khoâng choã laøm, neân taïo thuyeàn statement makes no sense whatsoever to an beø, khoâng neân ôû ñaây laâu.” Döôïc Sôn töø giaû Maõ Toå intellectual, as a matter of fact, it sounds very trôû veà Thaïch Ñaàu—According to The Records of ordinary even to the most ordinary man. There is the Transmission of the Lamp (Ch’uan-Teng-Lu), no big deal with a so-called "The cold fountain Volume XIV, Yueh-Shan served as Ma-Tsu’s and the ancient stream!" But if we think about it attendant for three years. One day Ma-Tsu asked carefully, this down-to earth, seemingly ordinary Yueh-Shan: “What have you seen lately?” Yueh- statement demonstrate vividly the limitations of Shan said: “Shedding the skin completely, leaving human thought solidly moulded in derivative and only the true body.” Ma-Tsu said: “Your sequential patterns. It suggests that we shouldgo attainment can be said to be in accord with the beyond conceptualization to understand this very mind-body, spreading through its four limbs. Since ordianry statement. Chao-chou was indeed a it’s like this, you should bind these three bamboo remarkable Master, but sometimes he was too

profound to be understood. Even Huang-po (?- linh thaùnh chuùt naøo." Vò Thaày quay ñaàu laïi nhìn 850) failed to follow him, while Hsueh-feng (822- Sö. Sö noùi: "Phaät tuy khoâng linh thaùnh, nhöng coù 908) called him the ancient Buddha and bowed to theå phoùng quang!"—After attaining him at a distance when he was asked to comment enlightenment, Ku-ling bid farewell to Master on him. Bai-Zhang and

returned to the monastery in which Coå Giaùo: Lôøi daïy cuûa caùc baäc coå ñöùc—Virtuous he had been ordained by his "first teacher", the ancients' teachings. monk who had brought him up from childhood and Coå Hôïp: Coå ñoäng—To launch a propaganda. who, at that time, was a very old man. However, Coå Kim: Kokon (jap)—Xöa nay, thuaät ngöõ khoâng his original teacher had not entirely understood chæ coù nghóa laø xöa nay hay quaù khöù vaø hieän taïi, the Truth, but he was too proud to take advice maø coøn coù nghóa laø moïi thôøi ñaïi hay vónh cöûu— from his student, as he thought disciples would Ancient-present, the term means not only "past never surpass their teacher. So Shen-tsan would and present" or "ancient and modern times," but like to help his teacher to get awakened. One day, also "all ages" or eternity. Shen-tsan was helping his old teacher to bathe. Coå Kim Ñoäc Loä AÅn Hieån Voâ Phöông: Chaân lyù While washing the old man's back, he clapped on Phaät giaùo khoâng giôùi haïn töï coå chí kim—The truth his back and said to him, "This is such a fine of Buddhism is not limited from ancient times up temple, but the Buddha in it is not at all holy!" His to now. old teacher then turned round and looked at him, Coå Kính: Kokyo (jap)—Göông xöa, tieâu bieåu cho whereupon Shen-tsan commended, "Though the taâm. Trong Thieàn, göông xöa duï cho chaân nhö Buddha is not holy, he can still radiate the light!" Phaät taùnh, tuy noù soi chieáu khaép khoâng gian thôøi Coå Linh Thaàn Taùn Thieàn Sö: Zen master Ku-ling gian töï coå chí kim, nhöng töï noù khoâng coù yù nieäm Tsan—See Thaàn Taùn Thieàn Sö. chieáu soi—Ancient mirror, symbolizes the mind. Coå Luaän: Kinh luaän xöa—Old treatise. In Zen, ancient mirror implies Bhutatathata or Coå Maät Phaùi: Nyingmapa (tib)—Ninh Maõ Phaùi—Buddha-nature, though it has the ability to light up Tröôøng phaùi laâu ñôøi nhaát trong boán tröôøng phaùi from the ancient times up to now, but it contains cuûa Taây Taïng. Tröôøng phaùi naøy cho raèng noù coù töø no concept of shining. thôøi cuûa ngaøi Lieân Hoa Sanh, nhaø du giaø maø theo Coå Lai: From ancient times. truyeàn thoáng Taây Taïng ñaõ giuùp thaønh laäp Phaät Coå Lai Thöïc Höõu Toâng: Belief in the reality of giaùo Taây Taïng vaøo theá kyû thöù 8. teân cuûa tröôøng both past and future—Khöù Lai Thöïc Höõu Toâng— phaùi naøy döïa treân söï kieän laø tröôøng phaùi döïa vaøo Moät trong möôøi saùu toâng phaùi ngoaïi ñaïo chaáp raèng nhöõng baûn cöïu dòch coù töø thôøi cuoäc truyeàn baù Phaät quaù khöù vò lai vaø hieän ñeàu laø thöïc höõu —One of giaùo Taây Taïng laàn thöù nhaát. Tu taäp thieàn cao nhaát the sixteen heretical sects, which believed in the cuûa tröôøng phaùi laø “Dzogchen” hay laø “Ñaïi Ba La reality of past and future as well as present. Maät,” vaø tröôøng phaùi coù lieân heä thaät maät thieát vôùi Coå Leã: Ancient rites. tröôøng phaùi “AÅn Taïng.” Nyingmapa tin raèng nhöõng Coå Leä: Ancient customs. kinh vaên cuûa tröôøng phaùi “AÅn Taïng” ñaõ ñöôïc daáu Coå Linh Khai Boái: Coâng aùn veà Coå Linh Voã ñi bôûi ngaøi Lieân Hoa Sanh vaø nhöõng ñeä töû cuûa Löng—The koan on Ku-ling's clapping on the ngaøi, hoï ñaõ caát giaáu nhöõng phaùp chuù vaøo nôi maø back—Sau khi ngoä ñaïo vôùi Toå Baùch Tröôïng, hoï tin raèng ñuùng thôøi seõ coù ngöôøi tìm ra. Nguoàn Thieàn sö Coå Linh beøn trôû veà boån töï, nôi Sö thí chính khaùc cuûa tröôøng phaùi Nyingmapa laø giaùo phaùt vôùi vò "thuï nghieäp sö", vò

thaày ñaõ daïy Sö töø phaùp vaø söï tu taäp cuûa hoï laø giaùo phaùp truyeàn thöøa, hoài nhoû vaø khi ñoù ñaõ giaø laém roài. Tuy nhieân, vò maø ngöôøi ta tin raèng noù tieâu bieåu cho söï truyeàn boån sö naøy chöa thaáu ñaïo, nhöng laïi raát kieâu ngaïo thöøa khoâng ñöùt ñoaïn töø thôøi Phaät toå. Khoâng gioáng vaø khoâng muoán nghe lôøi khuyeân cuûa ñeä töû, vì nghó nhö nhöõng tröôøng phaùi khaùc ôû Taây Taïng, tröôøng raèng ñeä töû laøm sao hôn thaày ñöôïc. Vì theá ngaøi phaùi Nyingmapa khoâng phaùt trieån laõnh ñaïo trung muoán tìm caùch caûnh tænh boån sö. Moät hoâm, Sö kyø öông hay toå chöùc ñaúng caáp, vaø thöôøng traùnh quan coï cho thaày khi taém. Sö beøn voã löng thaày noùi: heä ñeán chính trò—The oldest of the four orders of "Thaät laø moät ñieän Phaät ñeïp, maø trong ñoù laïi chaúng Tibetan Buddhism. It traces itself back to

Padmasambhava, the yogin who according to vöôøn sau." Ñoái nhöõng ngöôøi tu taäp Thieàn thì lôøi Tibetan tradition helped to establish Buddhism in tuyeân boá cuûa Thieàn sö Nham Ñaàu mang ñaày yù Tibet in the eighth century. Its name is based upon nghóa. Neáu chuùng ta thaät söï thöïc chöùng ñöôïc traïng the fact that its adherents rely on the “old thaùi taâm cuûa Nham Ñaàu luùc ngaøi traû lôøi caâu hoûi, laø translations,” made during the period of the “first chuùng ñaõ böôùc ñöôïc vaøo caùnh cöûa ñaàu tieân trong dissemination” of Buddhism to Tibet. Its highest caûnh giôùi Thieàn. Vaøo luùc ñoù, haønh giaû tu Thieàn seõ meditative practice is “Dzogchen” or “great thaáy raèng khoâng caàn phaûi hoûi veà caùnh buoàm xöa perfection,” and it is the order most closely chöa treo maø cuõng coù theå laø baát kyø moät vaät gì associated with the “hidden treasure” (Gter Ma) trong theá giôùi sai bieät muoân hình vaïn traïng naøy. tradition. The texts of the “hidden treasure” Beân trong caùnh buoàm xöa chöa treo, chuùng ta nhìn tradition are believed by Nyingmapa to have been thaáy ñöôïc taát caû khaû naêng toàn taïi, cuõng nhìn thaáy hidden by Padmasambhava and his disciples, who ñöôïc taát caû khaû naêng kinh nghieäm. Ñuùng nhö trieát placed spells on them to ensure that they would hoïc Hoa Nghieâm daïy: "Moät dung nhieáp taát caû, taát only be discovered at the proper time and by the caû dung nhieáp moät. Moät laø taát caû, taá caû laø moät. proper “treasure discoverer” (Gter-ston). The Moät thaâu nhieáp taát caû, taát caû thaâu nhaäp laøm moät. other main source of Nyingmapa doctrines and Ñieàu naøy cuõng ñuùng vôùi moïi vaät theå, vôùi moïi söï practices is the “teaching lineage,” believed to toàn taïi." Thaät vaäy, töø tröôùc ñeán nay chuùng ta chöa represent an unbroken line of transmission of the töøng nghó raèng mình coù theå thoaùt ra khoûi söï giôùi dharma from the Buddha. Unlike the other orders haïn cuûa trí tueä do töï mình aùp ñaët cho mình. Thaät of Tibetan Buddhism, it never developed a vaäy, tröø khi chuùng ta phaù vôõ söï ñoái laäp "ñuùng" vaø centralized leadership or organized hierarchy "sai", neáu khoâng chuùng ta seõ khoâng hy voïng gì (ñaúng caáp), and generally avoided political soáng ñöôïc cuoäc soáng töï do thaät söï. Vaø taâm hoàn involvements. chuùng ta nhö cöù ñang gaøo theùt ñeán ñieàu naøy, queân Coå Ngaïn: Old proverb. ñi raèng roát roài cuõng khoâng khoù khaên laém ñeå ñaït Coå Nghi: See Coå Taéc. ñeán söï khaúng ñònh cao hôn, maø khoâng coù söï maâu Coå Nguyeät (1843-1919): Master

Ku-Yue—Teân thuaãn phaân bieät giöõa phuû ñònh vaø khaúng ñònh. Nhôø cuûa moät vò Thieàn sö toâng Taøo Ñoäng Trung Hoa ôû Thieàn maø söï khaúng ñònh cao hôn naøy cuoái cuøng Phuùc Kieán vaøo theá kyû thöù XIX—Name of a ñöôïc ñaït ñeán qua phöông tieän laø "caùnh buoàm xöa Chinese Ts'ao-tung Zen master in Fu-jian chöa treo" trong tay cuûa moät vò Thieàn sö— Province in the nineteenth century. According to Wudeng Huiyuan, volume VII, one Coå Ngöõ: Ancient language. day a monks asked Zen master Yen T'ou, "What Coå Nhaïc Huyeàn Ca: Troáng nhaïc vaø ca vôùi ñaøn happens when an old sail has not yet been daây—Drum music and singing with stringed hoisted?" Yen T'ou said, "Big fishes eat small instruments. fishes." Another monk also asked the same Coå Nhaân: The ancients. question. Yen T'ou said, "A donkey is gnawing Coå Nieäm (1842-1916): Master Ku-Nien—Teân cuûa grass in the back yard." To Zen practitioners this moät vò Thieàn sö toâng Laâm Teá Trung Hoa ôû Hoà Baéc declaration by Zen master Yen T'ou is vaøo theá kyû thöù XIX—Name of a Chinese Lin-chi meaningful. Let us really realize the state of his Zen master in Hu-bei Province in the nineteenth mind in which he proposed his answers, and we century. have attained our first entrance into the realm of Coå Phaøm Vò Quaûi: Coâng aùn veà Caùnh Buoàm Xöa Zen. At that time, Zen practitioners will see that it Chöa Treo Leân—The koan of "an old sail not yet goes without saying that this old sail not yet been been hoisted"—Theo Nguõ Ñaêng Hoäi Nguyeân, hoisted thus brought forward can be any one of quyeån VII, moät hoâm coù moät vò Taêng hoûi Thieàn sö myriads of things existing in this world of Nham Ñaàu: "Khi caùnh buoàm xöa chöa tröông leân particulars. In this old sail we find all possible thì caùi gì xaûy ra?" Nham Ñaàu noùi: "Caù lôùn nuoát caù existences and also all our possible experiences beù." Moät vò Taêng khaùc cuõng hoûi caâu hoûi ñoù thì concentrated. As the Avatamsaka philosophy Thieàn sö Nham Ñaàu laïi traû lôøi: "Löøa ñang gaëm coû teaches: "The One embraces All, and All is

merged in the One. The One is All, and All is the nguoàn töø truyeàn thoáng Trung Ñaïo beân AÁn Ñoä— One. The One pervades All, and All is in the One. Madhyamika school of Nagarjuna, or the This is so with every object, with every Mahayanistic Negativism, called Madhyamika in existence." In fact, it has never occured to us that Sanskrit. The doctrine of the Middle Path, or it is possible for us to escape this self-imposed Sunyatavada, the “Theory of Negativity” or intellectual limitation. Indeed, unless we break “Relativity.” The school was based on the three through the antithesis of "yes" and "no" we can main sastras, Madhyamika-Sastra or Middle Path, never hope to live a real life of freedom. And the Dvadasa-dvara-Sastra or the Twelve Gates, and soul has always been crying for it, forgetting that it the Sata-Sastra or the One Hundred Verse is not after all so very difficult to reach a higher Treatise. In China, Kumarajiva is also credited form of affirmation, where no contradicting with establishing the San Lun school, which is distinctions obtain between negation and derived from the Indian Madhyamaka tradition. assertion. It is due to Zen that this higher form of Coå Taéc: Lôøi daïy cuûa caùc baäc coå ñöùc, bao goàm affirmation has finally been reached by means of nhöõng lôøi daïy cuûa chö Phaät vaø chö toå cuõng nhö caùc "an old sail that

has not yet hoisted" in the hand of coâng aùn ngoä ñaïo cuûa caùc thieàn sö—Virtuous a Zen master. ancients' teachings, including the teachings of Coå Phaät: Kobutsu (jap)—Phaät quaù khöù—Ancient Buddhas, patriarchs, and other masters' Buddhas—Phaät quaù khöù; trong thieàn töø naày ñöôïc enlightened koans. duøng ñeå chæ taâm cuûa moät vò thieàn sö ñaõ ñaït ñöôïc Coå Taéc Coâng AÙn: See Coå Taéc. ñaïi giaùc saâu—An ancient Buddha or a Buddha of Coå Thanh Quy: 1) Töï taùnh: Self-nature; 2) See an earlier world age. In Zen, the term is used for Baùch Tröôïng Thanh Quy. the mind of a profoundly enlightened Zen master. Coå Thi: Ancient poetry. Coå Phaät Kim Phaät: Kobutsu-Konbutsu (jap)— Coå Thieân: Troáng trôøi hay tieáng seùt—The drum- Phaät quaù khöù vaø Phaät hieän taïi—Ancient Buddhas deva, thunder. and present Buddhas. Coå Thoaïi: Coâng aùn thôøi coå ñaïi—Ancient koans—Coå Phaät Taâm: Kobusshin (jap)—"Taâm cuûa moät vò See Coâng AÙn. coå Phaät" laø thuaät ngöõ toân troïng duøng ñeå chæ taâm Coå Thö: Ancient book. cuûa moät vò thieàn sö ñaõ ñaït ñöôïc ñaïi giaùc saâu— Coå Tieân AÁn Nguyeân (1295-1374): Teân cuûa moät vò "Old Buddha's mind"; deferential term for the Thieàn sö Nhaät Baûn doøng Laâm Teá, queâ ôû Satsuma mind of a profoundly enlightened Zen master. (Kagoshima)—Name of a Japanese Zen master, Coå Quy: See Coå Thanh Quy. of the Lin-chi lineage. He came from Satsuma Coå Sô: Ancient times. (Kagoshima), Japan. Coå Sôn Nguyeân Hieàn: Ku-Shan-Yuan-Hsien Coå Toân Tuùc Ngöõ Luïc: Records of Teachings of (chi)—Teân cuûa moät thieàn sö Trung Hoa vaøo thôøi Ancient Honoured Monks nhaø Thanh (1644-1912)—Name of a Chinese Zen Coác Chaán Tích: Ma-Ku's carrying his ring-staff, master during the Ch'ing dynasty. circling the meditation seat three times—See Ma Coå Tam Luaän: Ku San Lun (chi)—Old Coác Thuû Tröôïng Nhieãu Thieàn Saøng. Madhyamika School—Tam Luaän Toâng chuû tröông Coác Ñaàu: See Khaùn Löông. “Ñaïi Thöøa Phuû Ñònh Luaän.” Tieáng Phaïn goïi laø Coác Tuyeàn Thieàn Sö: Zen master Ku-Chuan— Madhyamika, chuû tröông hoïc thuyeát Trung Ñaïo, Teân cuûa moät vò Thieàn sö Trung Hoa doøng Laâm Teá Khoâng Luaän, hay Töông Ñoái Luaän. Tam Luaän vaøo thôøi nhaø Ñöôøng—Name of a Chinese Zen Toâng döïa vaøo ba boä luaän ñöôïc Ngaøi Long Thoï vaø master, of the Lin-chi lineage, in the T'ang ñeä töû cuûa ngaøi laø Ñeà Baø bieân soaïn. Ba boä luaän aáy dynasty (618-907). laø Trung Quaùn Luaän, Thaäp Nhò Moân Luaän, vaø Coäi Goác Sanh Töû: Sources of birth and death—Sö Baùch Luaän (see Trung Quaùn Luaän, Thaäp Nhò Moân Goshu ñeán gaëp thieàn sö Yui-e vaø noùi: "Toâi ñaõ hoïc Luaän, and Baùch Luaän). Taïi Trung Hoa, ngöôøi ta thieàn nhieàu naêm, nhöng khoâng coù keát quaû. Xin cuõng cho raèng Cöu Ma La Thaäp chính laø ngöôøi ngaøi chæ daïy." Thieàn sö Yui-e noùi: "Ñaïo thieàn voán saùng laäp ra Tam Luaän Toâng, moät toâng phaùi baét khoâng coù gì bí maät caû. Chæ laø vaán ñeà thoaùt ly sanh

töû maø thoâi." Goshu hoûi: "Laøm caùch naøo thoaùt ly savage man chews raw iron, i.e., a state of no sanh töû?" Thieàn sö Yiu-e cao gioïng ñaùp: "Moãi discriminations from deluded thoughts. Zen nieäm sanh dieät cuûa oâng laø coäi goác sanh töû." Vôùi practice at K'un-Lun Mountain repeatedly nhöõng lôøi naøy, Goshu ñi vaøo thaâm ñònh, caûm thaáy appealed to the strict Zen of the great Chinese nhö mình vöøa truùt

moät gaùnh naëng vaäy—Goshu master, Hsu-T'ang. Zen practitioners at K'un-Lun came to Zen master Yui-e and said, "I have been either practiced hard or chewed the whole iron studying Zen for many years, but have not yet bar. One day, a monk asked Zen master Hsu-t'ang, succeeded. Please give me some guidance." Yui-e "Does secret transmission here on this sacred said, "There is no secret trick to Zen study. It's just mountain allow students to ask for clarification?" a matter of freedom from birth and death." Goshu Zen master Hsu-T'ang replied, "Chew the whole asked, "How does one pass through birth and iron bar." Zen practitioners should always death to freedom?" Raising his voice, Yui-e said, remember that meaningless argument means "Your every passing thought is birth and death!" frivolous or unreal discourse or talking vainly or At these words Goshu went into ecstasy, feeling idly. In Buddhism, meaningless arguments are as if he had put down a heavy burden. hindrances on spiritual progress. Coân: Coân truøng—Insects—Creeping things. Coân Sôn: Coân Loân: Dvipatala (skt)—Ñaûo Coân Loân trong 1) Teân khaùc cuûa chuøa Thieân Tö Phuùc, chuøa toïa bieån Nam Haûi—Condre island in the South China laïc taïi thoân Chí Ngaïi, huyeän Chí Linh, tænh Sea. Haûi Höng, Baéc Vieät Nam—Another name Coân Loân Quoác: Dvipatala (skt)—Ñöôïc dieãn taû Thieân Tö Phuùc Temple, located in Chí Ngaïi nhö laø teân nöôùc cuûa moät nhoùm ngöôøi da ñen treân village, Chí Linh district, Haûi Höng province, ñaûo Gia Va vaø Su Ma Tra (baây giôø thuoäc Nam North Vietnam. Döông)—A native of those islands of black colour, 2) See Coân Loân Sôn. and is described as Java, Sumatra, etc. Coân Truøng Taùc Phaät: Theo Ñaïi Trí Ñoä Luaän, Coân Loân Sôn: Nuùi Coân Luaân hay Höông Sôn, ngay caû coân truøng cuõng coù theå laøm Phaät ñöôïc — naèm veà phía baéc nuùi Tuyeát Sôn cuûa Taây Taïng—Accoding to the Maha-Prajna-Paramita Sastra, The K'un-Lun mountain range north of Tibet, the even insects may attain Buddhahood. Gandhamadana. Coâng: 1) Coâng Coäng: General, public; 2) Chính Coân Luaân: Thöùc: Official; 3) OÂng (ngoaïi hay noäi): 1) Teân nöôùc thôøi coå: Dvipatala (skt)—Name of Grandfather; 4) OÂng (caùch goïi toân quyù): Ko an ancient country—See Coân Loân Quoác. (jap)—Gentlemen, an honorific used for both 2) Traïng thaùi hoån ñoän: Hoàn Loân—Confused monks and laymen. state—Chaotic state. Coâng AÙn: Koan (jap)—Kung-an (chi). Coân Luaân Töôùc Sinh Thieát: To swallow the (I) Toång quan veà coâng aùn—An overview of whole hot bar—Thaèng moïi nhai saét soáng, chæ cho Koans: Coâng aùn Thieàn cuõng coøn goïi laø "Caùt traïng thaùi khoâng coøn phaân bieät töø voïng töôûng nöõa. ñaèng", theo nghóa ñen laø "giaây saén giaây bìm, Thieàn taäp taïi nuùi Coân Luaân döïa vaøo tính nghieâm giaây mô reã maù" moïc quaán quít vaøo nhau ngaët cuûa thöù thieàn do ñaïi thieàn sö Trung Hoa naày khoâng gôõ noåi, vì vaäy caùc thieàn sö noåi tieáng thöïc haønh. Haønh giaû tu Thieàn treân nuùi Coân Luaân cho raèng ngay trong baûn chaát Thieàn khoâng coù hoaëc laø tu taäp nghieâm nhaët, hoaëc laø muoát troïn thoûi gì laø coâng aùn heát; ñoù chæ laø troø baøy ñaët laøm roái saét. Moät hoâm, coù moät vò Taêng hoûi Thieàn sö Hö theâm söï vaät töï noù raát ñôn giaûn, vaø chaân lyù Ñöôøng: "Nhö söï trao truyeàn bí maät ôû Linh Sôn, coù thieàn chaúng caàn ñeán coâng aùn. Ñoù laø veà phaàn cho ngöôøi hoïc thöa hoûi hay khoâng?" Thieàn sö Hö

caùc thieàn sö noåi tieáng; tuy nhieân, ñoái vôùi Ñöôøng ñaùp: "Nhai nguyeân thoûi saét." Haønh giaû tu ngöôøi tu thieàn cuõng caàn phaûi bieát veà coâng aùn Thieàn neân luoân nhôù raèng ngoân luaän phi lyù voâ nghóa treân ñöôøng tu taäp. Coâng aùn laø moät ñeà taøi cho hay noùi chuyeän voâ boå khoâng ñaâu vaøo ñaâu. Trong caùc ñeä töû suy nghó vaø quaùn chieáu trong thieàn ñaïo Phaät, hyù luaän laø nhöõng phieàn naõo chöôùng hay quaùn trong caùc thieàn ñöôøng phaùi Laâm Teá. Luùc nhöõng chöôùng ngaïi treân tieán trình taâm thöùc —A ñaàu, coâng aùn laø moät “yeát thò coâng khai,” coù

nghóa laø “coù tröôùc veà maët coâng lyù.” Veà sau “public notice,” means a legal case naày coâng aùn ñöôïc nhaø Thieàn söû duïng moät constituting a precedent. Later, koans have caùch coù heä thoáng nhö nhöõng phöông tieän ñaøo been used in Zen as a systematic means of taïo töø khoaûng giöõa theá kyû thöù möôøi baèng caùch training since around the middle of the tenth traùnh taát caû nhöõng lôøi giaûi thích duy lyù. Coâng century. Since the koan eludes solutions by aùn cho pheùp ñeä töû thaáy roõ nhöõng giôùi haïn cuûa means of discursive understanding, it makes trí tueä vaø buoäc phaûi vöôït leân nhöõng giôùi haïn clear to the student the limitations of thought aáy baèng tröïc giaùc chöù khoâng baèng duy lyù, laø and eventually forces him to transcend it in an thöù ñöa anh ta vaøo moät vuõ truï naèm beân ngoaøi intuitive leap (not by speaking or discussion), moïi maâu thuaãn vaø moïi tö töôûng nhò nguyeân. which takes him into a world beyond logical Söï phaùt khôûi naày cho pheùp ngöôøi ñeä töû trình contradictions and dualistic modes of thought. baøy vôùi thaày moät caùch töï phaùt vaø khoâng caàn On the basis of this experience, the student tôùi söï giuùp ñôû töø beân ngoaøi. Haønh giaû tu Thieàn can demonstrate his own solution of the koan neân luoân nhôù raèng ñoái töôïng cuûa toïa thieàn to the master in a spontaneous and without trong ñôøi soáng cuûa haønh giaû laø ñeå khai môû maét recourse to preconceived notions. Zen trí hueä. Nhö chuùng ta ñoïc trong kinh Baùt Nhaõ practitioners should always remember that the Ba La Maät Ña, khoâng coù trí hueä thì taát caû caùc object of meditation in the life of Zen ñöùc haïnh kia ñeàu khoâng thaønh töïu ñöôïc gì caû, practitioners is to open the wisdom eye. As bôûi vì chuùng thieáu con maét ñeå nhìn vaøo yù we read in the Prajna-paramita Sutra, without nghóa cuûa söï vaät moät caùch phoå quaùt. Do ñoù, the wisdom all the other virtues are incapable moät haønh giaû phaûi baèng moïi caùch goät röûa taát of accomplishing anything, for they lack the caû nhöõng caùu baån baèng coâng aùn, töùc laø moät eye which sees into the meaning of things vaán ñeà ñeå giaûi ñaùp. Moät khi ngöôøi ta giaûi ñaùp generally. Therefore, a Zen practitioner must ñöôïc coâng aùn cuûa mình, moät coâng aùn nöõa laïi by all means have the scale cleared off by ñöôïc giao cho maõi ñeán khi naøo vò thaày hoaøn means of the koan, which is a kind of question toaøn thoûa maõn vôùi söï laõnh hoäi cuûa ngöôøi ñeä töû. given him for solution. When one koan is Coù nhieàu caâu hoûi nhö vaäy ñeå söû duïng trong successfully solved, another is given until the muïc ñích naøy. Kyø thaät, khi ngöôøi ta hieåu ñöôïc master is thoroughly satisfied with the moät coâng aùn moät caùch saâu saéc, taát caû nhöõng understanding of his student. There is a large coâng aùn coøn laïi

khoâng laø nhöõng trôû ngaïi lôùn number of such questions available for the lao gì trong söï thaønh töïu thieàn toái haäu—Koans purpose. But in fact when one koan is grasped are sometimes called 'complications', literally in a most penetrating manner, all the meaning 'vines and wistarias' which are remaining ones present no substantial entwining and entangling, for according to the hindrances to the final Zen realization. masters there ought not to be any such thing (II) Nguoàn goác cuûa töø "Coâng AÙn"—The origin of as a koan in the very nature of Zen, it was an the term "Koan": Coâng aùn voán chæ cho vieäc unnecessary invention making things more xeùt xöû ôû phuû quan, moät böùc coâng vaên ñaët leân entangled and complicated than ever before, treân aùn thö, moät hoà sô ôû coâng ñöôøng, hay moät and the truth of Zen has no need for koans. tröôøng hôïp thieát laäp moät tieàn leä hôïp phaùp, moät These are famous Zen masters' considerations thuaät ngöõ coù töø ñôøi nhaø Ñöôøng. Nhöng thuaät on koans; however, Zen practitioners still ngöõ naøy ñöôïc caùc Thieàn gia söû duïng moät caùch need to know about koans on their path of hoâi khaùc ôû choã noù chæ moät cuoäc ñoái thoaïi hoaëc cultivation. Something to be pondered on moät bieán coá naøo ñoù xaûy ra giöõa Thieàn sö vaø during meditation by novices in Zen ñeä töû cuûa ngaøi. Ngaøy nay, coâng aùn chæ nhöõng monasteries of the Lin-Chi school. Problems giai thoaïi cuûa moät baäc coå ñöùc naøo ñoù, hoaëc set by Zen masters, upon which thought is moät cuoäc ñoái thoaïi giöõa moät baäc Thaày vôùi concentrated as a means to attain inner unity Taêng chuùng, hoaëc lôøi noùi hay caâu hoûi cuûa moät and illumination. Originally, koan means baäc Thaày khi thöôïng ñöôøng thuyeát phaùp, taát

caû ñeàu ñöôïc duøng nhö phöông tieän khai môû 1) Moät tröôøng hôïp thieát laäp moät tieàn leä hôïp phaùp: cho taâm trí cuûa haønh giaû ñeán vôùi chaân lyù A case which established a legal precedent. Thieàn. Toùm laïi, coâng aùn laø moät caâu chuyeän 2) Söï theå hieän cuûa Phaùp, ñoù laø hieän thöïc cuûa vuõ Thieàn, moät hoaøn caûnh veà Thieàn, hay moät vaán truï: The concrete manifestation of Dharma, ñeà veà Thieàn. Dó nhieân, luùc ñaàu hoaøn toaøn that is reality or the Universe itself. khoâng coù coâng aùn nhö chuùng ta bieát ngaøy nay; 3) Moät caâu chuyeän theå hieän nhöõng nguyeân taéc noù chæ laø moät loaïi coâng cuï nhaân taïo cuûa nhöõng caên baûn cuûa Phaät Phaùp: A story which vò Thieàn sö sau naøy nhaèm ñeå laïi toaøn boä manifests the universal principles of the nhöõng ñieàu quan troïng cuûa toâng moân, ñeå soi Buddha-Dharma. saùng cho nhöõng ñeä töû keùm coõi cuûa mình— 4) Trong nhaø Thieàn, coâng aùn laø moät ñònh thöùc, Koan is a public document, a document of an baèng ngoân ngöõ ñaùnh löøa, chæ thaúng chaân lyù toái official transaction on the desk, an haäu. Coâng aùn khoâng theå ñöôïc giaûi ñaùp baèng authoritative statue, or a case which caùch söû duïng lyù luaän hôïp lyù, maø chæ baèng caùch established a legal precedenta term coming laøm taâm giaùc ngoä ñeán moät möùc saâu hôn, cuõng from the T'ang dynasty. But the term is used nhö vöôït qua lyù trí bieän bieät: In Zen a koan is by Zen Buddhism in a slightly different a formulation, in baffling language, pointing manner in that it denotes a certain dialogue or to the ultimate truth. Koans cannot be solved event that has taken place between a

Zen by recourse to logical reasoning, but only by Master and his student. It now denotes some awakening a deeper level of the mind beyond anecdote of a certain ancient master, or a the discursive intellect. dialogue between a master and monks, or a 5) Coâng aùn laø moät ñeà muïc trieát lyù do moät vò statement or question put forward by a Thieàn sö ñöa cho moät vò Thieàn sinh môùi nhaäp teacher, all of which are used as the means moân ñeå quaùn töôûng. Ñaây laø moät phöông phaùp for opening one's mind to the truth of Zen. In thoâng thöôøng trong nhaø Thieàn nhaèm giuùp caùc short, koan means a Zen story, or a Zen Thieàn sinh môùi giaûm bôùt söï chaáp tröôùc: Koan situation, or a Zen problem. In the beginning, is a philosophical topic given to a Zen student of course, there was no koan as we for contemplation by the Zen master. This is a understand it now; it is a kind of artificial common method in Zen which helps the instrument devised out of the fullness of heart novice Zen students lessen his attachments. by later Zen masters, who by this means 6) Coâng aùn laø moät töø ngöõ Nhaät Baûn chæ “nhöõng would force the evolution of Zen tröôøng hôïp aån ngöõ,” maø chuû yù khoâng theå nhaän consciousness in the minds of their less bieát baèng khaùi nieäm hay phaân tích baèng suy endowed disciples. nghó ñöôïc. Coâng aùn ñöôïc ñeà ra cho ngöôøi hoïc (III) Ñònh nghóa veà coâng aùn—Definition of Koans: laø ñeå daãn tôùi taâm traïng caêng thaúng cöïc ñoä, vaø Coâng aùn ñöôïc hình thaønh töø caùc cuoäc vaán ñaùp giaûi ñaùp cuûa noù ñoøi hoûi haønh giaû phaûi tröïc giöõa thaày troø ngaøy xöa, töø nhöõng ñoaïn vaên nhaän thöïc chaát cuûa vaïn höõu. Coâng aùn ñöôïc trong caùc baøi thuyeát phaùp hay caùc baøi giaûng duøng trong Thieàn, ñaëc bieät laø trong caùc Thieàn cuûa caùc vò thaày, hoaëc töø nhöõng caâu kinh vaø phaùi Laâm Teá. “Koan” laø thuaät ngöõ Nhaät Baûn, caùc lôøi daïy khaùc. Coâng aùn cuõng coù nghóa laø coù nghóa laø moät thöù vaán ñeà maø vò thaày ñeà ra "chuyeän" hay "bieán coá". Beân caïnh ñoù, coâng aùn cho ngöôøi ñeä töû giaûi quyeát. Tuy nhieân, “vaán aùn vaãn coøn moät vaøi nghóa khaùc nöõa —Koans ñeà” khoâng phaûi laø chöõ ñuùng vì khoâng coù töø are constructed from the questions of disciples Anh ngöõ naøo töông ñöông vôùi töø naøy. Theo töø together with responses from their masters, ngöõ Nhaät Baûn, “Ko” nguyeân nghóa laø “coâng,” from portions of the masters’ sermons or vaø “an” laø “moät vaên kieän.” Nhöng “moät vaên discourses, from lines of the sutras, and from kieän” thì khoâng aên nhaäp gì vôùi Thieàn caû. Caùi other teachings. Koan also means "story" or “vaên kieän” Thieàn laø caùi “vaên kieän” maø moãi "event". Besides, koan still have some other ngöôøi chuùng ta ñem theo ñeán theá giôùi naøy khi meanings: mình sanh ra vaø coá ñoïc ra tröôùc khi mình cheát

ñi. Theo truyeàn thuyeát Ñaïi Thöøa, ngöôøi ta baûo read, and those who read it successfully are Ñöùc Phaät ñaõ thoát ra moät caâu sau ñaây khi Ngaøi the followers of Zen. There is, however, no ra khoûi thaân theå cuûa baø meï: “Thieân thöôïng secrecy in this, as it is all open or “public” to thieân haï, duy ngaõ ñoäc toân.” Ñoù laø vaên kieän us, to everyone of us; and to those who have cuûa Ñöùc Phaät ñeå laïi cho chuùng ta ñoïc, vaø an eye to see the utterance it presents no nhöõng ai ñoïc ñöôïc noù töùc laø nhöõng ñeä töû nhaø difficulty. If there is any hidden meaning in it Thieàn

vaäy. Tuy nhieân, khoâng coù gì bí aån trong at all, it is our side and not in “the document.” caâu noùi naøy, vì taát caû noù khai môû hay “coâng The koan is within ourselves, and what the khai” tröôùc chuùng ta, tröôùc moãi ngöôøi chuùng Zen master does is no more than to point it ta; vaø ñoái vôùi nhöõng ai coù maét ñeå thaáy lôøi thoá out for us so that we can see it more plainly loä aáy chaúng ñeà ra khoù khaên naøo caû. Neáu coù than before. When the koan is brought out of moät yù nghóa aån daáu naøo trong noù, laø ôû phía the unconscious to the field of consciousness, chuùng ta chöù khoâng phaûi töø “vaên kieän.” Coâng it is said to have been understood by us. To aùn ôû trong chuùng ta, vaø Thieàn sö chaúng laøm gì effect this awakening, the koan sometimes khaùc hôn laø chæ noù ra cho chuùng ta thaáy roõ hôn takes a dialectical form but frequently tröôùc. Khi coâng aùn ñöôïc ñem ra khoûi voâ thöùc assumes, superficially at least, an entirely vaøo phaïm vi cuûa yù thöùc, thì chuùng ta noùi laø nonsensical form. chuùng ta hieåu noù. Ñeå thöïc hieän söï thöùc tænh (IV) Muïc ñích cuûa tu taäp Thieàn theo coâng aùn—The naøy, coâng aùn ñoâi khi mang hình thöùc bieän aim of the koan in practicing Zen: Caùc coâng chöùng nhöng thöôøng thì, ít ra laø moät caùch bieåu aùn laø caùch dieãn ñaït tröïc tieáp söï theå nghieäm hieän beân ngoaøi, noù mang moät hình thöùc hoaøn cuûa caùc thieàn sö ngaøy xöa, moät söï theå nghieäm toaøn phi lyù—A Japanese term "Koan" or khoâng theå nhaän ra, khoâng theå hieåu ñöôïc theo "Koungan" for enigmatic or problem cases loái duy lyù. Baûn chaát cuûa coâng aùn laø döïa vaøo whose purport cannot be discerned by nghòch lyù, nghóa laø döïa vaøo nhöõng gì vöôït ra conceptual and analytical thinking. The koan ngoaøi khaùi nieäm (hay ôû beân kia caùi coù theå is given to the student first of all to bring nhaän ra ñöôïc). Vì vaäy, caùc vaên baûn coâng aùn about a highly wrought-up state of thuoäc veà nhöõng vaên baûn khoù dòch nhaát trong consciousness, and its solution requires that toaøn boä vaên hoïc theá giôùi. Ngay caû nhöõng ai ñaõ practitioners directly and intuitively perceive ñaït ñöôïc möùc ñoä thoâng thaïo naøo ñoù veà Hoa the true nature of reality. They are commonly ngöõ hay Nhaät ngöõ vaãn chöa theå cung caáp moät used in Zen, especially in Lin-Chi Zen sects. baûn dòch thích hôïp cuûa caùc coâng aùn, nghóa laø “Koan” is originated from Japanese language, moät baûn vaên coù theå ñöôïc duøng trong vieäc tu which means a kind of problem, which is taäp thieàn neáu mình khoâng coù söï theå nghieäm given the master to his disciples to solve. thieàn saâu saéc. Trong nhaø Thieàn coâng aùn laø moät “Problem” is not a good term, however, for ñònh thöùc, baèng ngoân ngöõ ñaùnh löøa, chæ thaúng there is no other equivalent term for such chaân lyù toái haäu. Coâng aùn khoâng theå ñöôïc giaûi term in English. According to Japanese term, ñaùp baèng caùch söû duïng lyù luaän hôïp lyù, maø chæ “Ko” literally means “public” and “an” is “a baèng caùch laøm taâm giaùc ngoä ñeán moät möùc saâu document.” But “a public document” has hôn, cuõng nhö vöôït qua lyù trí bieän bieät. Moät vò nothing to do with Zen. The Zen “document” Thieàn sinh neân luoân chuyeân chuù vaøo coâng aùn is the one each one of us brings along to this vaø coá gaéng naém ñöôïc chaân lyù trong ñoù neáu coù. world at his birth and tries to decipher before Muïc ñích cuûa coâng aùn chính laø laøm cho moät vò he passes

away. According to Mahayana Thieàn sinh tham cöùu moät caùch caån thaän. Moät legend, the Buddha is said to have made the vò Thieàn sinh phaûi duøng thaùi ñoä tham cöùu naøy following utterance when he came out of his laøm cho tinh thaàn haêng haùi vaø phaán chaán theâm mother's body: "Heaven above, earth below, I tôùi choã khoâng coøn söï löïa choïn naøo khaùc hôn laø alone am the most honored one." This was phaûi nhaûy qua khoûi noù. Söï töø boû caùi chaáp Buddha's "document" bequeathed to us to tröôùc cuoái cuøng naøy seõ mang vò Thieàn sinh

ñeán vôùi toaøn caûnh cuûa caùi goïi laø "baûn lai dieän ngaøi Phaät Quang Quoác Sö ôû Trung Hoa vaø muïc cuûa chính mình"—Koans originated as an Baïch AÅn ôû Nhaät Baûn cho nhöõng haønh giaû Loái immediate expression of the Zen realization nhaän thöùc Thieàn bôûi nhöõng ngöôøi thuoäc heä of the ancient masters, realization that is not thoáng khoâng duøng coâng aùn ñöôïc ñaïi dieän, conceptually graspable, not understandable. theo taøi lieäu maø chuùng ta coù ñöôïc bôûi Laâm Teá Its nature is paradoxical, i.e., beyond concept. ôû Trung Hoa vaø bôûi Baøn Khueâ Vónh Traùc ôû Thus, Zen texts are among the most difficult Nhaät Baûn—The koan method of studying Zen to translate in world literature. Even for started in China in the twelfth century with someone who has achieved perfect mastery the Sung masters, such as Goso Hoyen (died of Chinese or Japanese, it is just about in 1104), Yengo Kokugon (1063-1135), and impossible for one who does not have a Daiye Soko (1089-1163). But its profound realization of Zen to come up with systematization took place in Japan soon after an appropriate translation, i.e., one usable for the introduction of Zen in the thirteenth Zen training of a koan. In Zen a koan is a century. In the beginning the koan was formulation, in baffling language, pointing to classified under three headings: prajna- the ultimate truth. Koans cannot be solved by intuitional (richi), actional (kikwan), and the recourse to logical reasoning, but only by ultimate (kojo). Later, in the seventeenth awakening a deeper level of the mind beyond century, Hakuin and his followers amplified the discursive intellect. A Zen student should them into five or six, but in essence the older always dwell on the koan itself and endevour three still hold good. Since, however, the to get at its truth if it has any. To force a Zen schema was completed, all the Zen students student to assume this inquiring attitude is the belonging to the Rinzai school nowadays aim of the koan. A Zen student must then go study Zen after it, and the study is more or on with his inquiring attitude until he comes to less stereotyped and to that extent shows the edge of a mental precipice, as it were, signs of deterioration. The typical and where there are no other alternatives but to classical examples of the koan students are leap over. This giving up his last hold on life supplied by Bukko Kokushi (1226-1286) in will bring the student to a full view of a so- China and by Hakuin (1685-1768) in Japan. called "his own original face". The approach to Zen by those of non-koan (V) Phöông phaùp nghieân cöùu Thieàn theo coâng system is exemplified, as far as we have the aùn—The koan method of studying Zen: record, by Rinzai (died in 867) in China and Phöông phaùp nghieân cöùu Thieàn theo coâng aùn by Bankei (1622-1693) in Japan. ôû Trung Hoa vaøo theá kyû thöù 12 vôùi caùc Thieàn (VI) Nhöõng ñaëc ñieåm cuûa coâng aùn— sö ñôøi nhaø Toáng, nhö

ngaøi Nguõ toå Phaùp Dieãn, Characteristics of koans: Vieân Ngoä Khaéc Caàn, vaø Ñaïi Hueä Toâng Caûo. 1) Nhieàu coâng aùn, ñoái töôïng cuûa nhöõng cuoäc vaán Nhöng söï heä thoáng hoùa cuûa noù xaûy ra ôû Nhaät ñaùp giöõa thaày vaø troø, vaïch laïi nhöõng söï bieán Baûn ngay sau söï du nhaäp cuûa Thieàn vaøo theá cuûa laàn 'ñoäc tham' trong quaù khöù. Theo truyeàn kyû thöù 13. Luùc ñaàu coâng aùn ñöôïc phaân loaïi vôùi thoáng thieàn, vieäc duøng loái giaûng rieâng cho 3 tieâu ñeà: tröïc giaùc Baùt Nhaõ, hoaït ñoäng, vaø töøng ngöôøi coù töø nhöõng baøi hoïc bí truyeàn cuûa cöùu caùnh. Sau naøy, vaøo theá kyû thöù 17 thì Baïch chính ñöùc Phaät Thích Ca Maâu Ni; caùch naày AÅn vaø caùc ñoà ñeä laøm lôùn theâm thaønh naêm hay hieän vaãn coøn ñöôïc giöõ trong caùc phaùi Thieàn, saùu tieâu ñeà, nhöng coát loõi ba tieâu ñeà cuõ vaãn caùch laøm naày ñaõ bieán maát trong phaùi Taøo coøn coù giaù trò. Tuy nhieân, töø khi bieåu thöùc Ñoäng, nhöng vaãn coøn trong phaùi Laâm Teá— hoaøn thaønh, taát caû haønh giaû thuoäc toâng Laâm Many koans have as their content, mondo Teá ngaøy nay ñeàu nghieân cöùu Thieàn theo noù, (questions and answers) between master and vaø vieäc nghieân cöùu khoâng nhieàu thì ít bò ñoùng student and thus give us information about khuoân ñeán möùc ñaõ coù daáu hieäu suy ñoài. dokusans in the past. The practice of giving Nhöõng thí duï tieâu bieåu vaø coå ñieån ñaõ ñöôïc indicidual instruction in this manner began,

according to Zen tradition, with the secret thöïc. Vaø vì ñoù khoâng phaûi laø moät taâm thaùi giaû teachings of Sakyamuni Buddha and has been taïo, chuùng ta goïi noù laø "chaân thaønh." Trong tu preserved in this school of the Buddha-mind taäp Thieàn, neáu khoâng coù caùi taâm chaân thaønh ever since. Although it was formerly ñoù, khoâng theå naøo thaáu nhaäp vaø hieåu ñöôïc — customary in all Zen lineages, the practice has The Third Patriarch Seng-Ts'an (Sosan) nearly died out today in the Soto school and is entered the hall to preach the assembly: basically still only cultivated by the Rinzai "Whenever one is studying a particular kung- school. an, then if one does one's work with sincerity 2) Ngöôøi ñoïc caùc vaên baûn veà coâng aùn veà nhöõng of mind, like a hen brooding on her eggs, like coâng aùn ñaùnh laïc höôùng ñöøng bao giôø queân a cat watching a mouse, like a hungry person raèng nhöõng vaên baûn naøy, theo ñònh nghóa cuûa thinking of food, like a thirsty person thinking chuùng, laø khoù hieåu, khoâng theå duøng trí tueä of water, like a child longing for its mother, phaøm tuïc ñeå hieåu ñöôïc. Muïc ñích cuûa chuùng then surely there will be a time when one will laø kích thích haønh giaû vöôït qua nhöõng giôùi haïn penetrate and understand." In fact, the koan of cuûa lyù luaän vaø tö duy duy lyù. Haønh giaû neân the patriarch consist of 1,700 cases, such as luoân nhôù raèng nhöõng lôøi giaûi veà coâng aùn ngay "The dog has no Buddha-nature," "The pine caû nhöõng giaûi thích töï noù chieáu saùng, roõ raøng tree in front of the courtyard," "Three pounds laø sai laàm theo quan ñieåm Thieàn neáu chuùng of flax," and "A dry shit-stick." When a hen ñöôïc tìm ra baèng caùch laäp luaän vaø dieãn dòch broods on her eggs, the warmth continues maø baát cöù moät baäc thaày chaân chaùnh naøo ñeàu without interruption. When a cat watches a deã daøng nhaän ra—The reader of Zen texts mouse, its mind and eyes are fixed on their who finds koans strange or alienating,

must object. As for a hungry person thinking of always keep in mind that koans are by food, a thirsty person thinking of water, a definition ununderstandable, inaccessible to child longing for its mother, all are done out the reasoning mind precisely because they of genuineness of mind. Since this is not an are challenges to transcend logical-conceptual artificially constructed state of mind, it is mind. Zen practitioners should always called "sincere." In studying Zen, without this remember that even in cases where sincerity of mind there is no such thing as illuminating interpretations of koans present being able to break through and understand. themselves, from the standpoint of Zen they 4) Theo Thieàn Sö Linh Moäc Ñaïi Chuyeát Trinh are false if they are thought out and will be Thaùi Lang trong boä Thieàn Phaät Giaùo: "Coâng quickly exposed as such by any Zen masters. aùn khoâng phaûi ñöôïc ñeà ra ñeå giaûi moät caùch deã 3) Tam Toå Taêng Xaùn thöôïng ñöôøng daïy chuùng: daøng. Nhöng moät khi ñaõ giaûi xong, coâng aùn coù "Khi quaùn moät coâng aùn ñaëc bieät, vaø neáu chuùng theå ñöôïc ví nhö vieân gaïch vôõ duøng ñeå goõ cöûa. ta laøm vieäc ñoù moät caùch thaønh taâm, nhö moät Khi cöûa ñaõ môû, ngöôøi ta neùm boû vieân gaïch ñi. con gaø maùi aáp tröùng, con meøo rình chuoät, Coâng aùn coøn höõu duïng khi caùnh cöûa taâm linh gioáng nhö ngöôøi ñoùi mô ñeán thöùc aên, ngöôøi coøn ñoùng chaët, vaø khi cöûa ñaõ môû ra, ngöôøi ta khaùt mong chôø ly nöôùc, treû con chôø meï, chaéc coù theå queân noù ñi. Ñieàu maø ngöôøi ta thaáy chaén seõ coù luùc chuùng ta thaám nhaäp vaø thaáu ñöôïc sau khi cöûa môû ra laø moät ñieàu gì hoaøn hieåu." Kyø thaät, con soá coâng aùn cuûa chö Toå leân toaøn baát ngôø, ñieàu gì ñoù tröôùc ñaây chöa bao ñeán 1.700 tröôøng hôïp, chaúng haïn nhö "Con giôø xuaát hieän, ngay caû trong trí töôûng töôïng choù khoâng coù Phaät taùnh," "Caây tuøng ngoaøi cuûa chuùng ta, moät ñieàu baát khaû tö nghì. Vaø khi saân," "Ba caân gai," "Caây gaäy choïc phaân." Khi coâng aùn laïi ñöôïc quaùn töôûng theo quan ñieåm gaø aáp tröùng, hôi aám phaû ra lieân tuïc. Khi meøo chuùng ta vöøa môùi thuû ñaéc ñoù, noù trôû neân haøm rình chuoät, taâm trí cuõng nhö ñoâi maét gaén chaët xuùc tuyeät vôøi, caáu truùc hoaøn haûo vaø khoâng coù vaøo con moài. Veà chuyeän ngöôøi ñoùi nghó ñeán chuùt gì giaû taïo!"—According to Zen Master mieáng aên, ngöôøi khaùt nghó ñeán nöôùc uoáng, ñöùc D. T. Suzuki in Zen Buddhism: "The koan beù chôø meï, taát caû xuaát phaùt töø caùi taâm ñích refuses to be solved under any easy

conditions. But once solved the koan is is one that naturally grows out of one's life compared to a piece of brick used to knock at situation. For example, a Buddhist might be a gate; when the gate is opened the brick is gripped by the following problem: 'If all thrown a way. The koan is useful as long as beings without exception are intrinsically the mental doors are closed, but when they perfect, as the Buddha proclaimed, why is are opened it may be forgotten. What one there so much pain and suffering in the sees after the opening will be something quite world?' Or a believer may question intensely: unexpected, something that has never before 'I am fundamentally a Buddha, why do I act entered even into one's imagination. But like anything but one?' Those driven by the when the koan is re-examined from this need to dispel a fundamental contradiction newly acquired point of view, how between their faith in the truth of the

marvelously suggestive, how fittingly Buddha's pronouncement and the evidence of constructed, although there is nothing their senses have a natural koan." artificial here!" 7) Theo Christmas Humphreys trong quyeån 'Phaät 5) Theo Thieàn sö Thích Nhaát Haïnh trong quyeån Giaùo': "Coâng aùn gioáng nhö moät vieân soûi ngöôøi 'Chìa Khoùa Tu Thieàn': "Coâng aùn khoâng phaûi laø ñi qua sa maïc ngaäm trong mieäng. Daàu khoâng nghieân cöùu hoaëc tìm toøi chaát lieäu. Moãi coâng giaûi ñöôïc côn khaùt, noù kích thích caùc phöông aùn phaûi ñöôïc xem nhö ngoùn tay chæ cho chuùng tieän laøm giaûi côn khaùt."—According to ta thaáy thöïc taïi cuûa chaân baûn theå cuûa chính Christmas Humphreys in Buddhism: "The mình, cuõng nhö thöïc taïi cuûa theá giôùi. Ngoùn tay koan is like the pebble in the mouth of a man ñoù chæ laøm ñöôïc neân chuyeän neáu baïn yù thöùc who walks in the desert. It does not quench ñöôïc raèng noù chæ thaúng tröïc tieáp vaøo baïn— existing thirst, but it stimulates the means of According to Zen Master Thich Nhat Hanh in quenching it." Zen Keys: "Kung-ans (koans) are not to study 8) Maurine Stuart vieát trong quyeån 'AÂm Thanh or research material. Each kung-an must be Vi Teá': "Taát caû caùc caâu chuyeän Thieàn ñeàu considered a finger pointing to the realityof luaän chung veà moät chuû ñeà. Caûnh trí khaùc our own true nature as well as the reality of nhau, nhaân vaät khaùc nhau, nhöng taát caû caùc the world. This finger can only fulfill its role caâu chuyeän ñeàu giuùp chuùng ta thaáy roõ hôn vaøo as pointer if you are aware that it is pointing caùi chaân taùnh cuûa mình, Phaät taùnh, hay coäi reã directly at you." baûn theå cuûa chuùng ta, döôùi baát kyø teân goïi naøo 6) Theo Thieàn sö Philip Kapleau trong quyeån do chuùng ta ñaët ra. Caùc coâng aùn vaø nghi thöùc 'Thieàn: Truyeàn Thoáng & Söï Chuyeån Tieáp': khoâng chæ thuoäc veà quaù khöù, vaø chuùng ta "Coâng aùn hay nhaát chaéc chaén laø coâng aùn xuaát khoâng neân ñeå chuùng trôû thaønh nhöõng hình thöùc xöù töø tình huoáng cuoäc soáng cuûa töøng ngöôøi. troáng roãng. Chuùng ta phaûi caån thaän khoâng ñeå Chaúng haïn, moät Phaät töû coù theå bò daèn vaët bôûi cho caùi cuõ bieán thaønh caën baõ cuûa quaù khöù, vaø vaán naïn sau ñaây: 'Neáu taát caû moïi chuùng sanh xem nhöõng caùi môùi nhö nhöõng baûn moâ phoûng. theo baûn chaát ñeàu hoaøn haûo nhö lôøi Phaät daïy, Khi ngöôøi ta thöïc söï söû duïng nhöõng coâng aùn taïi sao vaãn coøn bao nhieâu laø phieàn naõo vaø ñau naøy, hoï trôû neân sinh ñoäng ngay trong hieän taïi; khoå treân coõi ñôøi?' Moät tín ñoà cuõng coù theå töï nhöõng phaân bieät giöõa caùi cuõ vaø caùi môùi khoâng vaán: 'Cô baûn toâi laø moät vò Phaät, vaäy thì taïi sao coøn nöõa. Moãi coâng aùn ñeàu laø coâng aùn cuûa haønh ñoäng cuûa toâi chaúng khaùc gì haønh ñoäng chuùng ta. Chuùng ta phaûi tieán tôùi trong söï töï do cuûa phaøm nhaân?' Nhöõng ngöôøi coù nhu caàu ñôn ñoäc. Söï laøm saùng toû töï ngaõ khoâng gì khaùc thuùc baùch phaûi giaûi quyeát maâu thuaãn caên baûn hôn ngoaøi chuyeän chuyeân taâm tu taäp. Khoâng giöõa loøng tin theo chaân lyù cuûa Phaät vaø nhöõng ai daïy cho chuùng ta ñöôïc, khoâng ai cho chuùng caûm xuùc cuûa giaùc quan xem nhö phaûi ñöông ta ñöôïc. Roõ raøng chuùng ta phaûi töï tìm ra moät ñaàu vôùi moät coâng aùn töï nhieân."—According to caùch ñoäc laäp."—Maurine Stuart wrote in The Zen Master Philip Kapleau in 'Zen: Tradition Subtle Sound: "All Zen stories are about the and

Transition,': "Undoubtedly the best koan same thing. There are different scenes,

different characters, but they all help us see phaûi tuaân theo. Haønh giaû tu thieàn töø moät coâng more clearly into our true nature, our Buddha- aùn tuyeät nhieân khoâng tìm caùch ñeå bieát xem nature, the ground of our being, whatever we moät thieàn sö naøo ñoù ñaõ soáng nhö theá naøo trong want to call it. Koans and rituals do not just quaù khöù, hay coù theå noùi ra nhöõng lôøi gì; ñieàu pertain to ancient times; we must not let them maø haønh giaû quan taâm laø chính baûn thaân mình become more forms. We must be careful not hieåu vaø thöïc hieän chaân lyù soáng trong coâng aùn to treat the old like dregs from the past, and ngay ôû ñaây vaø baây giôø. Haønh giaû tu thieàn cuõng not to see the new as imitations. When truly neân nhôù raèng nhieàu coâng aùn chæ hieän leân alive people make use of these koans, they nhöõng giai thoaïi noâng caïn vaø vui ñuøa töø söï haøi become vividly present; distinctions between höôùc saâu saéc cuûa caùc thieàn sö ngaøy xöa. Tuy old and new are gone. Each koan is our koan. nhieân, noùi gì thì noùi, chuùng ta phaûi ñoàng yù We must come forth in solitary freedom, raèng nhöõng coâng aùn naày coù coâng naêng giuùp independently. The clarification of the true caùc thieàn sö ngaøy xöa ñaït ñöôïc ñaïi giaùc —Zen self is none other than this practice we are practitioners should always remember that engaged in. No one can teach us about it, no texts of koans are aids in Zen training and one can give it to us. We must find out for they should not be considered as a model that ourselves, clearly independently." practitioners must strictly followed. For Zen 9) Nancy Wilson Ross vieát trong quyeån 'Theá practitioners with a koan, it is absolutely not Giôùi Thieàn': "Quaùn töôûng moät coâng aùn ñoøi hoûi the point to be informed about what a certain moät nhieät tình chaân thaät vaø kieân trì giaûi quyeát Zen master experienced or said in the past; noù, vaø moät trong voâ soá nghòch lyù trong Thieàn but rather to realize themselves right here and laø baïn phaûi ñoái ñaàu vôùi coâng aùn maø khoâng right now the living truth toward which the nghó ñeán noù. Ñieåm naøy ñöôïc nhaán maïnh moät koan points. Zen practitioners should also caùch quyeát lieät ñeå buoäc thieàn sinh noå löïc vöôït remember that many of the koans only appear quaù caùi coâng thöùc muoân ñôøi cuûa nhò nguyeân superficially as amusing anecdotes, not rarely vaø bieän chöùng tö duy bình thöôøng. Ngöôøi ta ancient Zen masters have a profound sense of khoâng ngöøng nhaán maïnh raèng khoâng theå naøo humor. However, no matter what we say, we naém ñöôïc chaân lyù baèng caùch chæ ñôn thuaàn töø must agree that the power of these koans can boû caùi sai traùi, cuõng nhö khoâng theå naøo ñaït help ancient Zen masters attain ñöôïc caùi taâm bình an hay tìm ñöôïc giaûi ñaùp toái enlightenment. haäu baèng tranh bieän hay lyù luaän."—Nancy 11) Theo Robert Atken trong Voâ Moân Quan: "Toâi Wilson Ross wrote in The World Of Zen: "To ñaõ hoïc ñöôïc moät ñieàu veà tu taäp coâng aùn vaøo work on a koan necessitates a sincere and moät buoåi toái khi cuøng taém chung vôùi Laõo sö enduring eagerness to solve it, but also, and Soen Nakagawa trong phoøng taém cuûa töï vieän here comes the twist, and one of the many Ryutaku. Laõo sö ñaõ keå laïi cho toâi moät caâu noùi paradoxes in which Zen abounds; you must ñöôïc cho laø Yamaoka Tesshu, moät chính face it

without thinking about it. This point is khaùch vaø voõ sö noåi tieáng hoài cuoái theá kyû thöù stressed in the unbending effort to force the XIX. Vaøo thôøi Tesshu, caùc vaät duïng ñöôïc student beyond the eternally dualistic and nhaäp caûng töø phöông Taây nhö xaø boâng baét ñaàu dialetic pattern of ordinary thinking. Again thay theá cho caùc vaät duïng truyeàn thoáng cuûa and again it is emphasized that one cannot ngöôøi Nhaät nhö vieân ñaù boït. Ngaøi baûo toâi: take hold of the true merely by abandoning 'Thieàn cuõng gioáng nhö cuïc xaø boâng. Tröôùc the false, nor can one reach peace of mind or heát, oâng duøng xaø boâng ñeå goät röûa, sau ñoù, oâng any final answer by argument or logic." xaû saïch heát xaø boâng ñi'."—According to 10) Haønh giaû tu thieàn neân luoân nhôù raèng nhöõng Robert Atken in the Gateless Barrier, "I got baûn vaên veà coâng aùn laø nhöõng thöù boå trôï cho söï instruction in the koan practice aspect one ñaøo taïo thieàn vaø ñöøng bao giôø xem chuùng nhö evening when I was in the bathhouse of khuoân vaøng thöôùc ngoïc maø haønh giaû tu thieàn Ryutaku Monastery with Nikagawa Soen

Roshi. He told me about a remark attributed vieân maõn cuûa Nhö Lai cuõng nhö ñem löûa ñom to the great nineteenth-century statesman and ñoùm maø ñoát nuùi Tu Di, roát cuoäc chaúng bao giôø swordman Yamaoka Tesshu. In Tesshu's time, ñöôïc). Sau khi coâng aùn deïp saïch taát caû chöôùng new Western imports like soap were ngaïi ñöa ñeán chaân lyù cöùu caùnh, roát cuoäc chuùng beginning to replace traditionally Japanese ta seõ bieát raèng hoaøn toaøn khoâng coù "caûnh giôùi things like pumice. He said, 'Zen is like soap. bí maät taâm linh," cuõng khoâng coù caùi goïi laø First you wash with it, and then you wash off chaân lyù Thieàn laëng leõ vi dieäu. Coâng aùn khoâng the soap.'" phaûi laø caâu ñoá cuõng khoâng phaûi laø lôøi noùi khoâi (VII)Khi naøo vò Taêng môùi nhaäp moân ñöôïc giao cho haøi. Coâng aùn coù moät muïc tieâu raát roõ raøng, khôûi coâng aùn?—When will a novice monk be leân nghi tình vaø khaùm phaù ra chaân töôùng cuûa assigned with a koan?: Thöôøng thöôøng, sau söï vaät. Moät caâu noùi laáy lyù luaän laøm neàn taûng khi ñöôïc thaâu nhaän vaøo thieàn vieän, vò Taêng coù theå tieán ñeán gaàn ñöôïc khi döïa theo tính môùi ñeán seõ khoâng ñöôïc giao cho moät coâng aùn hôïp lyù ñeå bieän bieät; coù gì nghi ngôø hay khoù cho ñeán khi naøo anh ta coù cuoäc ñoái thoaïi ñaàu khaên chuùng ta ñeàu coù theå giaûi quyeát ñöôïc tieân vôùi vò Thieàn sö vaø toái thieåu phaûi hieåu baèng caùch quay veà vôùi nguoàn goác cuûa quan ñöôïc cuoäc ñoái thoaïi vôùi thaày naøy. Sau cuoäc nieäm. Moïi doøng soâng ñeàu chaûy veà bieån caû, ñaøm thoaïi vôùi thaày, vaøo luùc tham thieàn buoåi nhöng coâng aùn laø moät böùc töôøng saét cho neân toái, vò Taêng ñöôïc goïi leân cuøng vôùi taát caû baát cöù tri kieán naøo cuõng khoâng theå xuyeân qua nhöõng ngöôøi khaùc ñeå gaëp Thaày, roài anh ta seõ ñöôïc. Moät hoâm khi böùc töôøng coâng aùn bò phaù ñöôïc giao cho moät coâng aùn, ñoù coù nghóa laø söï saäp thì chöôùng ngaïi tri kieán seõ bò queùt saïch, khôûi ñaàu cuûa ñôøi soáng thieàn ñöôøng cuûa anh baïn seõ trôû veà vôùi yù thöùc hoaøn chænh ñöôïc caáu ta—Usually, after being admitted to a Zen keát bình thöôøng. Tröø phi coù moät baøn tay voã monastery, a novice monk will not be vaøo moät baøn tay khaùc, neáu khoâng seõ khoâng assigned with a koan until after his first phaùt ra aâm thanh.

Caây baùch ñöùng tröôùc saân, conversation with the Zen master of the muõi ai cuõng naèm doïc, maét ai cuõng naèm ngang. monastery. After the first conversation with Ngaøy nay, Thieàn laø thöù bình thöôøng nhaát treân the master, the novice monk must wait until theá giôùi. Tröôùc ñaây noù gioáng nhö moät phaïm he has solved and at least be able to truø raát xa laï, giôø ñaây laïi phaùt hieän ra raèng moãi understand the dialogue with the master. ngaøy chuùng ta ñeàu daïo chôi trong Thieàn. Noùi After the first conversation with the master, at toùm laïi, khi haønh giaû hoaøn toaøn thaáu trieät moät the time of the evening sanzen, he is told to coâng aùn, caùc coâng aùn coøn laïi seõ khoâng coøn caàn come to see the master with the rest, and then thieát nöõa. Thaät vaäy, theo Thieàn sö D.T. Suzuki he will have his koan, which means the real trong quyeån "Thieàn Hoïc Nhaäp Moân," treân beginning of his Zendo life. phöông dieän truyeàn thoáng thì coù ñeán 1.700 (VIII)Haønh giaû seõ phaûi tu taäp bao nhieâu coâng coâng aùn, ñoù chæ laø caùch tính roäng raõi veà nhöõng aùn?—How many koans will Zen practitioners coâng aùn maø thoâi. Vôùi nhöõng muïc ñích thöïc practice?: Khi tu taäp coâng aùn, haønh giaû chæ tieãn, chæ caàn khoâng quaù 10, hay 5 coâng aùn, neân duïng taâm vaøo moät coâng aùn, chöù khoâng coá thaäm chí chæ caàn moät coâng aùn cuõng ñuû cho hieåu vaø giaûi thích taát caû caùc coâng aùn. Daàu coù haønh giaû môû taâm ñeán chaân lyù Thieàn. Tuy giaûi thích ñöôïc ñi nöõa, roát cuoäc laø kieán giaûi nhieân, ñeå ñaït ñöôïc moät söï chöùng ngoä trieät ñeå chöù ñaâu phaûi laø ngoä. Kinh Phaùp Hoa daïy: "Thò haønh giaû chæ caàn buoâng boû taát caû vôùi nieàm tin phaùp phi tö löông phaân bieät chi sôû naêng ñaùo." khoâng lay chuyeån vaøo muïc ñích cöùu caùnh cuûa (Phaùp naøy khoâng phaûi laø choã maø suy töôûng Thieàn. Seõ khoâng ñaït ñöôïc keát quaû gì neáu chæ phaân bieät coù theå hieåu ñöôïc). Kinh Vieân Giaùc leo leân theo söï saép xeáp coâng aùn heát caùi naøy tuyeân boá: "Dó tö duy taâm traéc ñaïc Nhö Lai ñeán caùi kia nhö thöôøng ñöôïc tu taäp cuûa caùc ñoà Vieân Giaùc caûnh giôùi nhö dó huyønh hoûa nhieät ñeä cuûa toâng Laâm Teá. Con soá coâng aùn thöïc söï Tu Di Sôn, chung baát naêng ñaéc." (laáy caùi taâm khoâng quan heä gì ñeán vieäc tu taäp, nhöõng ñoøi suy töôûng maø ño löôøng caûnh giôùi giaùc ngoä hoûi caàn thieát laø nieàn tin vaø coâng phu caù nhaân,

neáu khoâng ñöôïc nhö vaäy thì Thieàn chæ laø moät vertically set and the eyes horizontally caùi bong boùng. Nhöõng ai xem Thieàn laø söï tö arranged. Zen is now the most ordinary thing bieän vaø suy ngaãm tröøu töôïng seõ khoâng bao giôø in the world. A field that we formerly ñaït ñöôïc nhöõng caùi thaâm saâu cuûa noù, Thieàn supposed to lie far beyond is now found to be chæ vang voïng vôùi nhöõng ai coù taâm löïc cao toät the very field in which we walk, day in, day maø thoâi. Coù theå coù haøng traêm coâng aùn, hay coù out. In short, if we completely break through theå coù voâ soá coâng aùn vì coù voâ soá vaät theå laáp one koan, the rest of the koans will be ñaày vuõ truï, nhöng ñieàu ñoù chaúng lieân quan gì unnecessary. As a matter of fact, according to ñeán chuùng ta. Chæ caàn haønh giaû ñaït ñöôïc caùi Zen master Daisetz Teitaro Suzuki in "An thaáy chaân thöïc töôùng cuûa vaïn vaät trong doøng Introduction to Zen Buddhism (p.85)," the sinh sinh baát tuyeät cuûa vaïn höõu thì

coâng aùn töï number of koans is traditionally estimated at chuùng hoaøn thaønh söù meänh cuûa mình—When 1,700, which, however, is a very generous working at Zen, one should concentrate on way of counting them. For all practical one koan only, and not try to understand or purposes, less than ten, or even less than five, explain them all. Even one were able to do or just one may be sufficient to open one's so, this would be merely intellectual mind to the ultimate truth of Zen. A thorough- understanding and not true realization. The going enlightenment, however, is attained Lotus Sutra says: "This Dharma is not only through the most self-sacrificing understood through thinking and intellection." application of the mind, supported by an The Total Enlightenment Sutra declares: "To inflexible faith in the finality of Zen. It is not perceive the Realm of Enlightenment of the to be attained by merely climbing up the Tathagata with the thinking mind is like gradation of the koans one after another, as is attempting to burn Mount Sumeru with the usually practiced by followers of the Rinzai light of a firefly; never will one succeed." school. The number really has nothing to do When the koan breaks down all the with it; the necessary requirements are faith hindrances to the ultimate truth, we all realize and personal effort, without which Zen is a that there are , after all, no such things as mere bubble. Those who regard Zen as "hidden recesses of mind" or even the Truth speculation and abstraction will never obtain of Zen appearing all the time so mysterious. the depths of it, which can be sounded only The koan is neither a riddle nor a witty through the highest will-power. There may be remark. It has most definite objective, the hundreds of koans, or there may be an infinite arousing of doubt and pushing it to its furthest number of them as there are infinite numbers limits. A statement built upon a logical basis of objects filling up the universe, but it does is approachable through its rationality; not necessarily concern us. Only let one gain whatever doubt or difficulty we may have had an all-viewing and entirely satisfying insight about it dissolves itself by pursuing the into the living actuality of things and the natural current of ideas. All rivers are sure to koans will take care of themselves. pour into the ocean; but the koan is an iron (IX) Soá löôïng coâng aùn—Numbers of koans: Ngöôøi wall standing in the way and threatening to ta noùi toaøn boä coù khoaûng chöøng 1.700 coâng overcome one's every intellectual effort to aùn. Trong soá naày coù 500 coâng aùn chính yeáu, vì pass. One day when the wall of koan broken coù nhieàu coâng aùn truøng laäp nhau, cuõng nhö coù through and the intellectual obstructions well nhöõng coâng aùn coù giaù trò thaáp cho vieäc thöïc cleared off, you come back, so to speak, to haønh. Caùc vò sö ñeàu coù nhöõng sôû thích rieâng your everyday relatively constructed veà coâng aùn, nhöng thöôøng thöôøng hoï duøng Voâ consciousness. The one hand does not give Moân Quan vaø Bích Nham Luïc laø hai bieân taäp out a sound until it is clapped by the other. coâng aùn chính—It is said that altogether there The cypress-tree stands straight before the are about 1,700 koans. Of these, about 500 window; all human beings have the nose are usually used, since many are repetitive

and others are less valuable for practice. cuûa ñôøi soáng naøy? Ai laø caùi keû ñoät nhieân yù Masters have their own for references, but thöùc ñöôïc caùi töø ñaâu ñeán

vaø ñi veà ñaâu cuûa ñôøi they prefer to use the Wu-Meân-Kuan and Pi- soáng? Laïi nöõa ai laø caùi keû ñoái maët vôùi coâng aùn Yen-Lu. naøy, khoâng theå giöõ ñoâi maét mình ñònh, vaø vì (X) Coâng aùn ñöôïc Thieàn sö Laâm Teá söû duïng: haén khoâng laõnh hoäi noåi noù, thaáy caû ruoät gan "Koans" used by Zen master Lin-Chi—Coâng mình ñaûo loän nhö nuoát phaûi moät hoøn löûa aùn laø moät caùi gì ñoù cho caùc ñeä töû suy nghó vaø khoâng deã daøng phun ra ñöôïc. neáu oâng muoán quaùn chieáu trong thieàn quaùn trong caùc thieàn bieát caùi keû naøy laø ai, laõnh hoäi haén ôû caùi choã ñöôøng phaùi Laâm Teá. Luùc ñaàu, coâng aùn laø moät maø mình khoâng theå ñem haén vaøo khuoân khoå "yeát thò coâng khai," coù nghóa laø "coù tröôùc veà cuûa lyù trí. Khi oâng ñaõ laõnh hoäi ñöôïc haén nhö maët coâng lyù." Veà sau naày coâng aùn ñöôïc nhaø theá, oâng haún bieát raèng roát cuoäc haén laø keû vöôït Thieàn xöû duïng moät caùch coù heä thoáng nhö qua söï can thieäp cuûa sanh töû." Muïc tieâu toái nhöõng phöông tieän ñaøo taïo töø khoaûng giöõa theá haäu vaãn giöõ nguyeân nhö vaäy: bieát vaø laõnh hoäi kyû thöù möôøi baèng caùch traùnh taát caû nhöõng lôøi xem ta laø ai beân kia caùi "khuoân khoå cuûa lyù giaûi thích duy lyù. Coâng aùn cho pheùp ñeä töû thaáy trí," nghóa laø beân kia caùi cô caáu chuû theå -khaùch roõ nhöõng giôùi haïn cuûa trí tueä vaø buoäc phaûi theå cuûa trí naêng. Höôùng veà cöùu caùnh naøy cuûa vöôït leân nhöõng giôùi haïn aáy baèng tröïc giaùc chöù coâng aùn, moät thöù caâu hoûi, vaán ñeà, thaùch thöùc, khoâng baèng duy lyù, laø thöù ñöa anh ta vaøo moät hay ñoøi hoûi ñeà ra bôûi vaø do saùng kieán cuûa vò vuõ truï naèm beân ngoaøi moïi maâu thuaãn vaø moïi thaày, coù yù ñònh thoûa maõn hai taùc duïng: thöù tö töôûng nhò nguyeân. Söï phaùt khôûi naày cho nhaát laø thaâm nhaäp vaøo nhöõng mieàn saâu vaø pheùp ngöôøi ñeä töû trình baøy vôùi thaày moät caùch kích thích taän caên nguoàn noù moái öu taâm neàn töï phaùt vaø khoâng caàn tôùi söï giuùp ñôû töø beân taûng choân saâu hay giaû doái che ñaäy cuûa baûn ngoaøi. Nhaèm giuùp cho caùi ngaõ tænh thöùc vaø ngaõ trong ngaõ thöùc. Thöù hai laø trong khi khích chöùng nghieäm "Phaät taùnh," maø ngaøi Laâm Teá ñoäng moái hoaøi mong caên baûn naøy vaø cuoäc tìm goïi laø "Voâ vò chaân nhaân," nghóa laø troïn veïn laø kieám noù, giöõ cho chuùng ñöôïc beùn reã vaø chæ mình vaø chaân thöïc bieát mình, trong caùc Thieàn ñaïo moät caùch thích ñaùng. Vì chæ khôûi daäy sö, nhaát laø caùc Thieàn sö thuoäc phaùi Laâm Teá, chuùng thoâi cuõng khoâng ñuû. Maø coøn phaûi chæ môùi coù söï söû duïng caùi maø tieáng Nhaät goïi laø ñaïo vaø hôn nöõa nuoâi döôõng chuùng moät caùch "koan." Ñoù laø moät phaùt trieån ñaëc bieät cuûa caùc caån maät ngoõ haàu traùnh nhieàu caïm baãy giaû doái theá kyû 11 vaø 12, khi Thieàn ñöôïc heát söùc öa vaø aûo töôûng trong aáy chuùng coù theå bò giaûm chuoäng vaø phoå bieán roäng raõi khaép Trung Hoa, thieåu hay ñi laïc höôùng. Trong giai ñoaïn tieàn thu huùt caû nhieàu ngöôøi khoâng coøn tìm ñeán vì coâng aùn cuûa Thieàn, keû caàu ñaïo thöôøng ñeán vì moät nhu caàu hieän sinh thuùc baùch naøo caû. söï thuùc ñaåy cuûa kinh nghieäm soáng cuûa chính Nhöõng vò thaày thôøi tröôùc coù leõ haún ñaõ phaûn mình, ñaõ roái loaïn bôûi moät moái hoang mang öùng vôùi caùi laõnh ñaïm vaø lô laø beà ngoaøi nhö Boà daèn neùn naøo ñoù cuûa ñôøi soáng. Tuy nhieân, bình Ñeà Ñaït Ma. Tuy nhieân, nhöõng vò

thaày sau thöôøng “caâu hoûi” hay moái öu taâm chöa ñöôïc naøy, thaønh thaät vaø bi maãn muoán giuùp taát caû thaêm doø tôùi mieàn saâu toái haäu cuûa noù. Maëc duø nhöõng keû tìm kieám, giôø ñaây baét ñaàu chính hoï ñöôïc nhen nhuùm moät caùch töï nhieân, ngöôøi ta thieát laäp moái lieân heä vôùi nhöõng ngöôøi ñeán tìm cuõng khoâng bieát caùi caên nguoàn hay chaân tính baèng moät coâng aùn. Vò thieàn sö ñôøi Toáng ñaàu cuûa noù, do ñoù khoâng coù moät hình thöùc thích tieân söû duïng coâng aùn coù phaàn heä thoáng laø ñaùng, noù deã trôû thaønh mô hoà hay leäch laïc. Baát Toâng Caûo Ñaïi Hueä (theá kyû thöù 12), trong moät chaáp moät söï caêng thaúng hay nghieâm troïng dòp, ñaõ noùi nhö sau: “Chuùng ta sinh ra töø ñaâu? thöïc söï, do ñoù moái hoaøi mong vaø tìm kieám chuùng ta ñi veà ñaâu? Keû naøo bieát caùi töø ñaâu naøy thöôøng muø quaùng, baát thöôøng vaø hoãn ñoän, ñeán vaø ñi veà ñaâu naøy laø keû maø chuùng ta coù theå ñoøi hoûi moät neàn taûng vaø taâm ñieåm chính xaùc. thöïc söï goïi laø moät Phaät töû. Nhö ai laø caùi keû Khi, trong thôøi kyø naøy, trong moät cuoäc gaëp gôõ traûi qua sinh töû naøy? Laïi nöõa, ai laø caùi keû vôùi vò thaày, haønh giaû nhaän ñöôïc moät thaùch chaúng bieát gì veà caùi töø ñaâu ñeán vaø ñi veà ñaâu thöùc hay ñoøi saéc beùn, thí duï nhö “Ñem taâm

oâng ra ñaây!” “Caùi gì ñeán nhö theá vaäy?” “Theá monasteries of the Lin-Chi school. Problems naøo laø baûn lai dieän muïc cuûa oâng tröôùc khi oâng set by Zen masters, upon which thought is ñöôïc sanh ra?” “Khi cheát, hoûa thieâu, vaø tro taøn concentrated as a means to attain inner unity ruïi thì oâng ôû ñaâu?” Hay, giaûn dò “Noùi! Noùi!” and illumination. Originally, koan means Thöôøng thöôøng hieäu quaû cuûa noù cung caáp caùi “public notice,” means a legal case ñònh höôùng vaø chæ daãn caàn thieát. Duø nhö vaäy, constituting a precedent. Later, koans have nhöõng thaùch thöùc , nhöõng caâu hoûi, hay nhöõng been used in Zen as a systematic means of ñoøi hoûi khoâng ñöôïc goïi laø coâng aùn. Thay vaøo training since around the middle of the tenth ñoù ngöôøi ta laïi goïi nhöõng trao ñoåi nhaát thôøi vaø century. Since the koan eludes solutions by khoâng coù caáu truùc, khoâng coù toå chöùc giöõa thaày means of discursive understanding, it makes vaø troø laø “Vaán Ñaùp,” nghóa ñen laø hoûi vaø traû clear to the student the limitations of thought lôøi. Nhöng vì nhöõng trao ñoåi, hay vaán ñaùp naøy and eventually forces him to transcend it in an gôïi yù, ñaët neàn taûng vaø ñieàu khieån moái öu taâm intuitive leap (not by speaking or discussion), caên baûn vaø cöùu caùnh cuûa baûn ngaõ, do ñoù, treân which takes him into a world beyond logical thöïc teá nhieàu vaán ñaùp ñöôïc söû duïng nhö laø contradictions and dualistic modes of thought. coâng aùn, hay nhö laø neàn taûng cho coâng aùn. Do On the basis of this experience, the student ñoù chuùng ta coù theå xem coâng aùn vôùi taùc duïng can demonstrate his own solution of the koan hai maët cuûa noù laø moät noã löïc coá yù vaø coù truø to the master in a spontaneous and without tính ñeå baûo ñaûm moät keát quaû tröôùc ñaây ñaõ recourse to preconceived notions. To help the ñöôïc moät caùch töï nhieân khoâng möu tính. Traùi ego awaken to and realize the “Buddha- laïi, coù leõ ta coù theå noùi, baát chaáp caùi thuaät ngöõ nature,” which Lin-Chi called “true man kyõ thuaät vaø nhöõng sai bieät cuûa Thieàn, raèng without a title,” that is, to fully be and truly ngöôøi ñeä töû tröôùc

kia coù coâng aùn töï nhieân cuûa know itself, there arose among certain Zen mình, töï nhieân ôû caùi chaát theå noàng chaùy, maëc masters, notably those of the Lin-Chi school, duø vaãn phaûi theå hieän noù döôùi moät hình thöùc the use of what is known, in Japan, as the hay taâm ñieåm thích öùng, trong khi ôû giai ñoaïn koan. This is a development especially of the sau naøy, khi ngöôøi ta vaãn chöa ñöôïc vôùi moät eleventh and twelfth centuries, when Zen hình thöùc thích hôïp cuûa caâu hoûi cuõng chöa loät Buddhism having acquired great esteem and taû ñöôïc heát caùi noäi dung soáng ñoäng cuûa noù, wide renown throughout China, attracted chính vò thaày phaûi coá tìm caùch tröôûng döôõng many who no longer came out of any caû hình thöùc laãn noäi dung baèng caùch ngay töø compelling existential need. Earlier masters ñaàu ñeà ra moät “caâu hoûi” naøo ñoù, töø beân ngoaøi. would probably have reacted with the same Trong tröôøng hôïp naøy, coâng aùn ñöôïc hoaøn outward indifference and disregard as did toaøn ñeà ra thay vì coù phaàn naøo töï nhieân. Bodhidharma. These later teachers, however, Nhöng laàn nöõa, chuùng ta phaûi nhaán maïnh in the sincere and compassionate desire to ngay töùc khaéc raèng khi naøo maø caùi “caâu hoûi” help all inquirers, began, now themselves to hay “coâng aùn” vaãn tieáp tuïc laø “caùi töø phía beân initiate their relation to the caller by means of ngoaøi” hay “ñöôïc ñeà ra” moïi noã löïc cuûa chuùng a koan. The Chinese Sung master first to ta ñeàu voâ ích, vaø roát cuoäc laïi, chaúng coù Thieàn employ the koan somewhat systematically, gì caû. Tuy nhieân, trong ñaëc taùnh veà cô caáu naøy Ta-Hui (12th century), on one occasion spoke cuõng nhö trong theå caùch aùp duïng vaø söû duïng as follows: “Whence are we born? Whither do noù, coâng aùn ñöôïc tính toaùn moät caùch caån thaän we go? He who knows this whence and ñeå choáng laïi ñuùng caùi nguy hieåm naøy. Vì ngay whither is the one to be truly called a töï baûn taùnh cuûa noù coâng aùn khoâng töï cho mình Buddhist. But who is this one who goes thích öùng vaøo baát cöù khuoân khoå nhò nguyeân through this birth-and-death? Again, who is chuû theå-khaùch theå naøo cuûa baûn ngaõ trong ngaõ the one who knows not anything of the thöùc—Koan is something to be pondered on whence and whither of life? Who is the one during meditation by novices in Zen who suddenly becomes aware of the whence

and whither of life? Who is the one, again, original face prior to your birth?” “When you who, facing this koan, cannot keep his eyes are dead, cremated, and ashes scattered, fixed, and as he is not able to comprehend it, where are you?” Or, simply, “Speak! Speak!” feels his internals altogether put out of order The effect, often, was to provide just the as if a fiery ball swallowed down could not needed orientation and guidance. Even so, readily be ejected. If you wish to know who such challenges, questions, or demands were this one is, apprehend him where he cannot not called koans. These spontaneous, be brought within the fold of reason. When unstructured exchanges between master and you thus apprehend him, you will know that student were instead termed “mondo,” or in he is after all above the interference of birth- Chinese “Wen-ta,” literally, question and and-death. The ultimate objective remains the answer. But since the “mondo-exchanges” did same: to know and apprehend who

one is not prompt, ground, and direct the radical and beyond “the fold of reason,” that is, beyond ultimate concern of the ego, many of them the subject-object structure of intellection. were actually used, subsequently, either as Toward this end the koan, a kind of question, koans, or as the basis of koans. The koan in its problem, challenge, or demand presented by double function may therefore be considered and upon the initiative of the master, is a deliberate and calculated attempt to secure intended to serve a twofold function: The first a result previously obtained naturally and is to penetrate to the depths and quicken at its without contrivance (saùng kieán). Conversely, source the deeply buried or deceptively it can perhaps be said, regardless of the concealed basic underlying concern of the technical terminology and distinctions of Zen ego in ego-consciousness. The second is, Buddhism itself, that the earlier student had while stirring this fundamental longing and its his own natural koan, natural as to the burning quest, to keep them properly rooted and substance, although still to be given a proper directed. For it is not sufficient that they form or focus, whereas, in the later period, simply be aroused. They must, in order to when the inquirer approached neither with a avoid the many deceptive and delusive suitable form of the quesiton nor yet pitfalls in which they may become attenuated existentially fired to its all-consuming content, or go astray, also be careful guided even the master himself sought to foster both by fostered. In the earlier or pre-koan phase of intially presenting such a “question,” as it Zen Buddhism, the caller generally came out were, from the outside. In this instance, the of the provocation of his own life experience, koan, rather than being partially natural, was already bestirred by some existentially totally given. But again, it must be oppressing perplexity. Normally, however, emphasized immediately that as long as the the “question” or concern had not yet been “question,” or koan continues to be “on the plumbed to its ultimate depth. Although outside” or “given,” the effort is futile, and kindled naturally, known neither in its root- there is, finally, no Zen Buddhism. In its source nor in its true nature, and hence character and structure, however, as well as in without adequate form, it could easily become the mode of its application and usage, the veiled or deflected. Despite a genuine koan is carefully designed as a safeguard intensity and seriousness, the longing and against precisely this danger. For by its very quest were thus usually blind, amorphous, and nature the koan does not permit itself to be confused, requiring a correct grounding and fitted into any dualistic subject-object scheme focus. When, in this period, the student, of the ego-consciousness. during an encounter with the master, would Coâng AÙn AÅn Phong Ñaûo Hoùa: The koan of Zen receive a piercing challenge or demand, for master Teng-Yin-Feng who passed away standing instance, “Bring forth your heart-mind!” on his head—Coâng aùn Thieàn sö Ñaëng AÅn Phong “What is it which thus comes?” “What is your loän ngöôïc ñeå thò tòch—See AÅn Phong Ñaûo Hoùa.

Coâng AÙn AÅn Phong Phi Tích: The koan of Teng- Coâng AÙn Baïch Maõ Phaùp Thaân: Pai-ma's Yin-Feng Zen master who threw his staff up into Dharmakaya—See Baïch Maõ Phaùp Thaân. the sky and, riding upon it—See AÅn Phong Phi Coâng AÙn

Baïch Vaân Laàu Quyønh Ñieän Ngoïc: Pai- Tích. Yun: A jade palace—See Baïch Vaân Laàu Quyønh Coâng AÙn AÅn Phong Thoâi Xa: The koan of Teng- Ñieän Ngoïc. Yin-Feng Zen master who was pushing a cart, he Coâng AÙn Baïch Vaân Thieát Bích: Pai-Yun: An iron happened to see his master Ma-Tsu stretching his wall—See Baïch Vaân Thieát Bích. legs a little too far out in the roadway—See AÅn Coâng AÙn Baøn Sôn Tam Giôùi Voâ Phaùp: P'an Phong Thoâi Xa. Shan's There Is Nothing in the World—See Baøn Coâng AÙn Ba Caân Gai: Three pounds of hemp— Sôn Tam Giôùi Voâ Phaùp. See Ba Caân Gai. Coâng AÙn Baøn Sôn Tinh Ñeå Nhuïc: Coâng aùn Baøn Coâng AÙn Ba Laêng Kieám Saéc: Pa Ling's Blown Sôn thaáy baùn thòt maø tænh ngoä—The koan of P'an- Hair Sword, example 100 of the Pi-Yen-Lu—See shan's overhearing a customer of pork meat—See Kieám Thoåi Loâng. Baøn Sôn Tinh Ñeå Nhuïc. Coâng AÙn Ba Laêng Ngaân Oaûn Lyù Thaïnh Tuyeát: Coâng AÙn Baûn Khoâng Traø Lam: Phaät Nhaät Baûn Pa-ling's Snow in a Silver Bowl—See Ba Laêng Khoâng: gioû traø—Fo Ru Pen K'ung's tea basket— Ngaân Oaûn Lyù Thaïnh Tuyeát. See Baûn Khoâng Traø Lam. Coâng AÙn Ba Laêng Ngaân Uyeån Lyù Thaïnh Tuyeát: Coâng AÙn Baøng Cö Só Haûo Tuyeát Phieán Phieán: Pa-ling's Snow in a Silver Bowl—See Ba Laêng Coâng aùn Baøng Cö Só töøng maûnh tuyeát rôi ñeïp — Ngaân Oaûn Lyù Thaïnh Tuyeát. The koan of P'ang Yun's statement: "Good Coâng AÙn Ba Laêng Tam Chuyeån Ngöõ: The koan Snowflakes; they don't fall in any other place"— of Pa-ling Hao-chien's three turning phrases—See See Baøng Cö Só Haûo Tuyeát Phieán Phieán. Ba Laêng Tam Chuyeån Ngöõ. Coâng AÙn Baøng Cö Só Tuyeát Ñoaøn Ñaû Tuyeát Coâng AÙn Ba Laêng Tuyeát Trung Baïc Oaûn: Pa- Ñoaøn Ñaû: Coâng aùn Baøng Cö Só töøng maûnh tuyeát ling's Snow in a Silver Bowl—See Ba Laêng Ngaân rôi ñeïp—The koan of P'ang Yun's statement: Oaûn Lyù Thaïnh Tuyeát. "Good Snowflakes; they don't fall in any other Coâng AÙn Ba Laêng Xuy Mao Kieám: Pa Ling's place"—See Baøng Cö Só Haûo Tuyeát Phieán Phieán. Blown Hair Sword, example 100 of the Pi-Yen- Coâng AÙn Baûo Trieät Ma Coác Caàm Gaäy Nhieãu Lu—See Ba Laêng Kieám Saéc. Giöôøng: Ma Ku Carrying his Ring Staff—See Ma Coâng AÙn Ba Tieâu Truï Tröôïng: Pa-chiao's Coác Truï Tröôïng. Staff—See Ba Tieâu Truï Tröôïng. Coâng AÙn Baûo Trieät Ma Coác Truï Tröôïng: Baûo Coâng AÙn Baø Töû Taùc Trai: The koan of an old Trieät Ma Coác Caàm Gaäy Nhieãu Giöôøng—Ma Ku woman treats a lunch meal to the monks—See Baø Carrying his Ring Staff, example 31 of the Pi- Töû Taùc Trai. Yen-Lu—See Ma Coác Truï Tröôïng. Coâng AÙn Baø Töû Thaâu Duaãn: The koan of an old Coâng AÙn Baùt Phong Suy Baát Ñoäng, Nhaát Thi woman's stealing bamboo shoots from Chao- Ñaû Quaù Giang: Eight winds can hardly move a chou—See Baø Töû Thaâu Duaãn. person (Su-Tung-Po) an inch, but a single puff of Coâng AÙn Baø Töû Thieâu Am: Coâng aùn cuûa baø laõo wind from the anus (of Zen master Fo-ying) can ñoát am—The koan of an old woman who burns a carry him away—See Baùt Phong Suy Baát Ñoäng, hermit's hut—See Baø Töû Thieâu Am. Nhaát Thi Ñaû Quaù Giang. Coâng AÙn Baùch Tröôïng Daõ Hoà: Pai-Chang and Coâng AÙn Baát Khaû Kieán Laêng Nghieâm: The the fox—See Baùch Tröôïng Daõ Hoà. Surangama Scripture's Not Seeing—See Baát Khaû Coâng AÙn Baùch Tröôïng Daõ Ngan: Pai Chang's Kieán Laêng Nghieâm. Wild Ducks—See Baùch Tröôïng Daõ Ngan.

Coâng AÙn Baát Tö Thieän Baát Tö AÙc: Fushizen- Coâng AÙn Baùch Tröôïng Vaán Vaân Nham: Pai fushiaku (jap)—Neither Good Nor Evil—See Chang Questions Yun Yen—See Baùch Tröôïng Khoâng Nghó Thieän Khoâng Nghó AÙc. Vaán Vaân Nham.

Coâng AÙn Baát Tö Thieän Baát Tö AÙc. Thaäp Ma sanh" chæ mang taùnh giôùi ñieàu, moät daïng meänh Thò Baûn Lai Dieän Muïc?: With no thoughts of leänh hay huaán thò, coù leõ khoâng caàn thieát ñeå ñöa good and with no thoughts of evil, at just this ñeán thaùi ñoä giaùc ngoä, thì thöïc chöùng "khoâng theå saùt moment, what is your original face?—See Khoâng sanh" chuyeån bieán töï nhieân aên saâu vaøo yù nieäm xaùc Nghó Thieän, Khoâng Nghó AÙc, Chính Khi AÁy Caùi Gì quyeát "Ta seõ khoâng saùt sanh." Tuy vaäy, ñöôøng Laø Baûn Lai Dieän Muïc? ranh chia caét giöõa "khoâng saùt sanh" (meänh leänh Coâng AÙn Bieät Phong Töông Kieán: To meet on a giôùi ñieàu) vaø "khoâng theå saùt sanh" (nhaän thöùc) separate peak—Gaëp nhau taïi ñænh Bieät Phong— döôøng nhö tan bieán khi chuùng ta thaáy raèng chuùng See Bieät Phong Töông Kieán. ta luoân huûy hoaïi caùi gì ñoù. Chuùng ta coù theå quyeát Coâng AÙn Bình Thöôøng Taâm Thò Ñaïo: Heijoshin- ñònh khoâng saùt haïi ñoäng vaät ñeå laøm thöùc aên, nhöng kore-do (jap)—The normal mind is the Way—See caùc loaïi rau coû thì sao? Vaân vaân vaø vaân vaân, vôùi Bình Thöôøng Taâm Thò Ñaïo. moïi thöù khaùc maø chuùng ta huûy hoaïi vaø lieäng boû. Coâng AÙn Caøn Phong Ñình Chæ Ñaïi Vuõ: Kan- Neáu chuùng ta tuaân thuû meänh leänh giôùi ñieàu "khoâng feâng's stopping pouring rain—See Caøn Phong saùt sanh," chuùng ta khoâng ñöôïc pheùp aên uoáng, Ñình Chæ Ñaïi Vuõ. chuùng ta seõ phaûi nhòn ñoùi nhòn khaùt ñeán cheát, keát Coâng AÙn Caøn Phong Nhaát Loä: Kan-feng's One quaû laø chính sinh maïng cuûa chuùng ta bò huûy hoaïi. Road—See Caøn Phong Nhaát Loä. Laøm sao ñeå vöôït qua tình traïng khoù xöû naøy? Khi Coâng AÙn "Caám Giôùi": The koan of precepts—nhu caàu thuùc baùch phaûi laáy ñi sinh maïng hay söï Haønh giaû tu Thieàn neân laáy "caám giôùi" laøm coâng aùn soáng, daàu laø cuûa sinh vaät hay caây coû, hay vaät voâ tri trong tu taäp. Thaät vaäy, trong tu taäp Thieàn, haønh giaû giaùc, haønh giaû neân heát loøng an truï taâm mình ôû tham cöùu "Thaäp troïng caám giôùi" nhö moät ñeà taøi caûnh giôùi "Voâ". Theo ñoù, cöù moãi khoaûnh khaéc maø coâng aùn. Giôùi luaät Phaät giaùo coù theå ñöôïc nhìn töø chuùng ta laáy ñi cuoäc soáng töø moät hình thaùi sinh toàn hai höôùng. Thí duï, giôùi thöù nhaát "Khoâng saùt sinh" khaùc coù theå laø moät cô hoäi ñeå cho chuùng ta nhaän thöôøng ñöôïc hieåu nhö laø moät lôøi khuyeán caùo coù thöùc saâu saéc taùnh nhaát theå giöõa con ngöôøi vaø toaøn lieân quan tröïc tieáp ñeán thaùi ñoä haønh xöû ñuùng ñaén boä vuõ truï trong caûnh giôùi "Voâ". Duy trì thaùi ñoä naøy hay phuø hôïp vôùi ñaïo ñöùc. Trong khi lôøi giaùo huaán laø ñieåm then choát cuûa vieäc thoï trì Nguõ Giôùi, Thaäp nhö vaäy laø caàn thieát, nhöõng haønh giaû tieáp tuïc Troïng Caám Giôùi, cho ñeán 250 giôùi hay 348 giôùi. Thieàn taäp vaø môû roäng söï xaùc chöùng veà thöùc ngoä Nhöõng giôùi luaät naøy khoâng nhaèm troùi buoäc hay noâ cuûa hoï khi nhaäp caûnh giôùi hö khoâng bieát raèng, dòch con ngöôøi. Ñöôïc aùp duïng vôùi kinh nghieäm noäi trong caûnh giôùi aáy, thaät söï khoâng coù ai laøm chuyeän kieán veà "Voâ," caùc giôùi luaät aáy trôû thaønh phöông saùt sanh maø cuõng khoâng coù ai bò saùt sanh. Töø

quan tieän giaûi thoaùt cuûa con ngöôøi. Thaäp Troïng Caám ñieåm toái haäu aáy, "khoâng saùt sinh" cuõng caûnh baùo Giôùi ñöôïc söû duïng nhö moät coâng aùn khoâng chæ coù chuùng ta ñöøng rôi vaøo quan ñieåm nhò nguyeân saùt giaù trò ñôn thuaàn nhö nhöõng giôùi caám, maø chuùng sanh vaø khoâng saùt sanh. Tuy nhieân, seõ laø sai laàm coøn taïo neân moät böôùc tieán xa hôn treân con ñöôøng khi lyù giaûi giôùi luaät treân phöông dieän quan nieäm thöïc chöùng hoaøn toaøn toaøn caûnh giôùi cuûa taùnh nhaát toái haäu ñeå bieän minh cho nhöõng haønh vi toäi loãi. theå trong moïi hoaït ñoäng cuûa cuoäc soáng haøng ngaøy. Ñoái laïi vôùi thoùi quen thoâng thöôøng veà nhaän thöùc söï Söï chöùng ngoä nhö vaäy khoâng heà phuû ñònh hieäu löïc vaät döïa treân quan ñieåm toát xaáu, ngöôøi Phaät töû thaáy cuûa caùc giaù trò töông ñoái; noù chæ ñôn thuaàn khoâng theá giôùi vôùi toaøn boä caùc maët thieän aùc nhö moät thöïc cho pheùp nhöõng giaù trò töông ñoái naøy laøm môø ñi taïi nhaát nhö, ñuùng nhö baûn chaát voán coù cuûa noù. Veà Phaät taùnh cuûa chuùng ta, hay ngaên trôû söï töï taïi boån cô baûn maø noùi, theá giôùi voán khoâng toát cuõng khoâng lai cuûa con ngöôøi. Khi ñaõ hoaøn taát myõ maõn coâng xaáu. Thieáu moät caùi nhìn chaân thaät, caùi goïi laø haønh aùn "Thaäp Troïng Caám Giôùi," vò thaày laïi cho thieàn vi hoaøn thieän veà maët ñaïo ñöùc cuûa con ngöôøi ñeàu sinh caùi ñöôïc bieát nhö laø "Quan AÛi Cuoái Cuøng." leäch laïc vaø hôøi hôït. Chaùnh kieán (nhaän thöùc chaân Coâng aùn ñaëc bieät naøy ñöôïc duøng tuøy thuoäc vaøo söï chaùnh) khoâng nhöõng chæ ñöa ñeán thöïc chöùng raèng höôùng daãn cuûa vò thaày, nhöng muïc ñích luoân gioáng khoâng coù keû gieát vaø ngöôøi bò gieát, maø noù coøn ñöa nhau: loaïi tröø söï kieâu ngaïo vi teá cho raèng "Ta ñaõ ñeán söï thöïc chöùng raèng ngöôøi ta khoâng theå gieát ñaït ngoä caùi gì ñoù." Tröø phi haønh giaû coù theå queân ñi moät ai hay moät caùi gì caû. Trong khi "khoâng saùt thaønh töïu thöùc ngoä cuûa mình, vieäc hoaøn taát heä

thoáng coâng aùn cuûa hai thaày troø Baïch AÅn vaø Ñoâng necessarily lead to enlightened behavior, the Laõnh chaúng coù gì khaùc hôn laø moät loaïi tín chæ "cannot" realization naturally evolves into the trong chöông trình ñaïi hoïc. Do vaäy "Quan AÛi Cuoái deeply rooted stance of "I won't kill." Yet the line Cuøng" laø daïng coâng aùn coù coâng naêng heát söùc quan separating "do not" (injunction) and "cannot" troïng trong quaù trình taåy xoùa ñi taát caû nhöõng daáu (realization) seems to dissolve when we see that veà cuûa caùi ngaõ. Haàu heát caùc thieàn sö khoâng deã we are always killing something. We may decide daøng thöøa nhaän vieäc hoaøn taát ñeà taøi coâng aùn naøy, not to kill animals for food, but what about thoâng thöôøng hoï giöõ laïi söï aán chöùng naøy ñeán naêm vegetables? And so on with everything else we baûy naêm trong thöû thaùch. Thôøi nay chuùng ta muoán destroy and discard. If we obeyed the injunction bieát vaø laøm moïi thöù caøng nhanh caøng toát. Höôùng ñi "do not kill" literally, we could not eat, we would tôùi cuûa Thieàn taäp thì khaùc haún: noù daïy chuùng ta starve to death, thus ending up by taking life laøm sao kieân nhaãn, laøm sao naém baét söï vaät baèng anyway. How can we overcome this dilemma? tröïc giaùc, vaø laøm sao thöøa nhaän raèng coù nhöõng When the need arises to take life or destroy, vieäc baát khaû tri ñoái vôùi chuùng ta. Nhieàu Thieàn

sinh whether it be animal, vegetable, or inanimate coù theå choáng ñoái: "Cuoäc soáng ngaén nguûi nhö vaäy . object, one should just dwell on "Mu" with all Taïi sao phaûi maát quaù nhieàu naêm thaùng ñeå tu taäp, one's heart. Thus each moment we are taking life haï thaáp mình trong söï voâ minh cuûa chuùng ta, tröôùc from some form of existence can be an occasion khi chuùng ta coù theå daãn daét ngöôøi khaùc?" Quan to be deeply aware of our oneness with the ñieåm töông ñoái naøy thaáy ñôøi soáng nhö moät quaõng universe in "Mu." Maintaining this attitude is the thôøi gian haïn ñònh. Vôùi moät nhaän thöùc vieân maõn key point of the Five, Ten, Two Hundred Fifty or veà Töï Taùnh (baûn chaát toái haäu cuûa töï ngaõ), haønh giaû Three hundred forty-eight moral precepts. These bieát raèng ñôøi soáng khoâng heà chaám döùt. Noù chæ bieán precepts are not meant to bind or enslave us. ñoåi maø thoâi—Zen practitioners should take Applied with "Mu" insight, they can be a means to "Precepts" as their koan practice. In fact, in Zen emancipation. The Ten Precepts as koan study are training, Zen practitioners see the Ten Cardinal no longer just moral injunctions, but constitute a Precepts as koan practice. These Buddhist further step on the road toward the complete precepts can be seen from two perspectives. For realization of oneness in our everyday actions. example, the first precepts, "Do not kill," gives the Such realization does not negate the validity of impression that it just concerns right behavior or relative values; it simply does not allow relative morality. While such teaching is needed, those values to obscure our original freedom, our who continue Zen practice and further clarity their Buddha-nature. When the koans of Ten Precepts insight into emptiness know that, actually, there is are well integrated, the master gives the student no one to do the killing and no one to be killed. what is known as the "Last Barrier." The specific From the ultimate standpoint, "Do not kill" also koan used depends on the master, but the purpose warns us not to fall into the dualistic view of is always the same: to eliminate the subtle pride killing versus not killing. However, it would be a that came with the idea "I have attained misinterpretation to use this view of the precepts something." Unless one can forget one's as a pretext for immoral transgression or excess. "attainment," having passed through the koan In contrast to the conventional habit of viewing system of Hakuin and Torei is nothing more than a things from the standpoint of good and bad, the kind of college credit. So this "Last Barrier" has Buddhist sees the world, with all its good and evil, the important function of erasing all traces of ego. just as it is. Fundamentally, the world is neither Most masters do not easily acknowledge that the good nor bad. Without genuine insight, so-called final koan has been passed, often withholding moral perfection is uninformed and hollow. True approval for several years. These days we want to insight not only leads to the realization that there know and do everything as quickly as possible. is no killers and no one to be killed, it also results Zen's approach is different: it teaches us how to be in the realization that one simply cannot "kill." patient, how to know things intuitively, and how to Whereas "do not" is an injunction, which may not acknowledge that there are things we do not

know. Students may object, "Life is so short. Why caùc thieàn sö ngaøy xöa. Tuy nhieân, noùi gì thì noùi, spend so many years in training, humbled by our chuùng ta phaûi ñoàng yù raèng nhöõng coâng aùn naày coù ignorance, before we can even begin to guide coâng naêng giuùp caùc thieàn sö ngaøy xöa ñaït ñöôïc ñaïi others?" This relative viewpoint sees life only as a giaùc. Coøn ñoái vôùi haønh giaû tu taäp "Chæ quaùn ñaû single span of time. With genuine insight into the toïa" cuõng neân nhôù raèng "Chæ quaùn ñaû toïa" laø moät fundamental nature of Self, one knows that life loaïi coâng phu khoù khaên nhaát trong tu taäp Thieàn never ends. It simply changes. ñònh. Haønh giaû nhaát ñònh phaûi queân chính mình thì Coâng AÙn Chí Ñaïo Voâ Nan, Duy Hieàm Giaûn môùi coù theå "Chæ quaùn ñaû toïa" ñöôïc. Trong "Chæ Traïch: The Ultimate Path is Without Difficulty— quaùn ñaû toïa," khoâng coù yù töôûng vì khoâng coù ngöôøi See Chí Ñaïo Voâ Nan, Duy Hieàm Giaûn Traïch. suy töôûng. Thay vaøo ñoù, haønh giaû tu Thieàn chính Coâng AÙn Vaø Chæ Quaùn Ñaû Toïa: Practicing koans laø nhöõng yù töôûng lôûn vôûn aáy. Khoâng coù tieáng chim and practicing just-sitting—Coâng aùn ñöôïc duøng hoùt vì khoâng coù khaùi nieäm chim hoùt. Thay vaøo ñoù, nhö laø ñeà muïc cuûa thieàn taäp trong truyeàn thoáng haønh giaû laø nhöõng aâm thanh ñoù. Cuõng vaäy, haønh Thieàn. Ngöôøi ta nghó coù theå laáy ra ngay caùi coát loõi giaû tu Thieàn laø nhöõng gioït möa, tieáng saám vaø tia cuûa chaân lyù vaø boïc noù vaøo trong voû ngay luùc lôøi chôùp. Chæ caàn ngoài xuoáng laø caû vuõ truï lieàn hieån noùi töï noù chaám döùt, ñöa ñeán khoâng coøn khaùi nieäm baøy ra tröôùc maét—“Kung-an” (koan) are used as a vaø tröïc chöùng chaân töôùng. Truyeàn Ñaêng Luïc coù topic of meditation in the Zen tradition. The ghi con soá moät ngaøn baûy traêm Thieàn sö, moãi vò stories are thought to get to the very essence of Thieàn sö ñeàu coù nhöõng coâng aùn cuûa mình. Vì theá truth and to encapsulate the moment at which coâng aùn coù voâ soá khoâng theå noùi heát ñöôïc. Baát cöù speech exhausts itself, leading to non-conceptual, vieäc gì cuõng ñeàu coù theå xem laø moät coâng aùn. Vaäy direct realization of reality. The Record of the thì laøm sao môùi hieåu roõ ñöôïc coâng aùn? Tham cöùu Transmission of the Lamp numbers seventeen coâng aùn coù theå xem laø phöông aùn, laø phöông tieän hundred Zen masters, each with his own koans. So maø töø ñoù chuùng ta mong ñôïi coù theå ñaït ñöôïc keát koans are literally numberless. Anything could be quaû naøo ñoù. Nhöng ñieåm quan troïng ôû ñaây khoâng a koan. How to really appreciate it? We can look phaûi laø soá coâng aùn maø baïn giaûi quyeát hay tu taäp at koan practice as a kind of a scheme or nhö laø caùi khaùch theå naøo ñoù ngoaøi baïn. Neáu baïn expediency, where we expect a result. But the khoâng nhaän ra ñôøi soáng cuûa baïn nhö laø söï hieån point is not the number of koans you solve or hieän cuûa coâng aùn, thì baïn seõ taêng vieän cho moät practicing koans as something apart from yourself. loaïi "ngaõ" khaùc, moät caùi "ngaõ" khoâng toát. If you are not realizing your life as the "ngaõ"Ñieåm quan troïng laø laøm sao baïn coù theå hieåu manifestation of koan, then you are reinforcing ñöôïc taùnh tuyeät ñoái vaø töông ñoái trong ñôøi soáng another kind of ego, which is not good. The cuûa mình? Chæ quaùn ñaû toïa laïi cuõng nhö vaäy. important point is how do you realize the absolute Chuùng ta bieát coù

ngöôøi cho raèng chæ quaùn ñaû toïa and the relative in your life? The same can be said öu vieät hôn tham cöùu coâng aùn. Thaäm chí hoï coøn of "Nothing but precisely sitting" (Shikan-taza). noùi xaáu veà tu taäp coâng aùn. Ñieàu coát yeáu laø phaûi tu We know there are people who believe that "Chæ quaùn ñaû toïa" nhö theá naøo? Chuùng ta ñaõ theå "Nothing but precisely sitting" is superior to koan chöùng bao nhieâu veà giaù trò chaân thaät vaø söï phong practice. They even speak badly about the phuù caùi coâng ñöùc voâ giaù ñöôïc chöùa ñöïng trong practice of koan Zen. The point is how are we phaùp tu "Chæ quaùn ñaû toïa"? Vôùi haønh giaû tu thieàn practicing "Nothing but precisely sitting"? How töø moät coâng aùn tuyeät nhieân khoâng tìm caùch ñeå bieát much are we manifesting or realizing the real xem moät thieàn sö naøo ñoù ñaõ soáng nhö theá naøo value, the richness and boundless merit contained trong quaù khöù, hay coù theå noùi ra nhöõng lôøi gì; ñieàu in the practice of "Nothing but precisely sitting"? maø haønh giaû quan taâm laø chính baûn thaân mình hieåu For Zen practitioners with a koan, it is absolutely vaø thöïc hieän chaân lyù soáng trong coâng aù n ngay ôû not the point to be informed about what a certain ñaây vaø baây giôø. Haønh giaû tu thieàn cuõng neân nhôù Zen master experienced or said in the past; but raèng nhieàu coâng aùn chæ hieän leân nhöõng giai thoaïi rather to realize themselves right here and right noâng caïn vaø vui ñuøa töø söï haøi höôùc saâu saéc cuûa now the living truth toward which the koan points.

Zen practitioners should also remember that many needle into a bowl of water—Theo Ñaïi Ñöôøng of the koans only appear superficially as amusing Taây Vöïc Kyù, quyeån X, vaø Caûnh Ñöùc Truyeàn Ñaêng anecdotes, not rarely ancient Zen masters have a Luïc, quyeån II, Ñeà Baø Boà Taùt, Ñoäc Nhaõn Ñeà Baø profound sense of humor. However, no matter (chæ coù moät maét vì ngaøi ñaõ boá thí cho Thieân Thaàn what we say, we must agree that the power of con maét kia), sanh tröôûng taïi vuøng Pataliputra, ñeä these koans can help ancient Zen masters attain töû cuûa ngaøi Long Thoï. Luùc ñaàu Ñeà baø laø ngoaïi enlightenment. And for Zen practitioners who ñaïo, moät hoâm töø nöôùc Chaáp Sö Töû (Tích Lan) ñeán practice "Just sitting" should always remember nöôùc Kieàu Taùt La (moät vöông quoác naèm veà phía that "Just sitting" is perhaps the most difficult thing baéc soâng Haèng) ñeå gaëp ngaøi Long Thoï. Long Thoï to do in cultivation (Zen practice). For in order to beøn sai moät trong nhöõng ñeä töû laáy moät caùi baùt just sit, Zen practitioners have to forget the self. In ñöïng ñaày nöôùc ñem ñeå tröôùc maët Ñeà Baø. Ngay laäp "Just-sitting," there are no thoughts because there töùc Ñeà Baø beøn neùm moät caây kim vaøo ñoù. Long is no thinker. Instead, Zen practitioners are the Thoï heát söùc khen ngôïi. Veà sau Ñeà Baø trôû thaønh vò thoughts that come up. There are no bird songs toå thöù 15 taïi AÁn Ñoä. Ñeà Baø Boà Taùt ñaõ cuøng vôùi because there are no concepts of bird songs. Ngaøi Long Thoï laäp ra Tam Luaän Toâng— Instead, Zen practitioners are those sounds. In the According to the Great T’ang Chronicles of the same way Zen practitioners are the rain-drops, are Western World, volume X, and the Records of the the thunder and the lightning. In sitting, the whole Transmission of the Lamp (Ch’uan-Teng-Lu), universe is revealed and manifested. Volume II, the one-eyed deva

(Aryadeva or Coâng AÙn Chích Thuû: The clap of just one hand— Kanadeva), a monk of Pataliputra, a disciple of Tieáng Voã Cuûa Moät Baøn Tay—See Chích Thuû. Nagarjuna. First, he was a disciple of a heretical Coâng AÙn Chích Thuû Chi Thanh: The clap of just sect, one day he came from Simhala to Kausala to one hand—Tieáng Voã Cuûa Moät Baøn Tay—See meet with Nagarjuna. Nagarjuna told one of his Chích Thuû. disciples to bring a bowl full of water and placed Coâng AÙn Coå Ñöùc Hoûa Sao: Coâng aùn ñoå naêm thöù in front of Deva. Deva immediately threw a löûa ñoát löng—The koan of "placing five hot jabs needle into the bowl. Nagarjuna praised for his on the Old Virtue's back"—See Coå Ñöùc Hoûa Sao. wisdom. Later, he became the fifteenth patriarch; Coâng AÙn Coå Ñöùc Tam Mieät: Coâng aùn coät ba laït and along with his master, Nagarjuna, he is tre vaøo buïng—The koan of binding three bamboo counted as one of the founders of the strings to one's stomach—See Coå Ñöùc Tam Mieät. Madhyamika School. Coâng AÙn Coå Giaûn Haøn Tuyeàn: Khe suoái xöa Coâng AÙn Dieâm Quan Teâ Ngöu Phieán Töû: Dieâm nöôùc laïnh—The cold fountain and the ancient Quan Caây Quaït Teâ Ngöu—Yen Kuan's stream—See Coå Giaûn Haøn Tuyeàn. Rhinoceros Fan, example 91 of the Pi-Yen-Lu— Coâng AÙn Coå Linh Khai Boái: Coâng aùn veà Coå Linh See Dieâm Quan Teâ Ngöu Phieán Töû. Voã Löng—The koan on Ku-ling's clapping on the Coâng AÙn Duy Nghieãm Baát Vi: The Zen koan of back—See Coå Linh Khai Boái. Wei-yen's doing something—Coâng aùn Thieàn "Duy Coâng AÙn Coå Phaøm Vò Quaûi: Coâng aùn veà Caùnh Nghieãm Baát Vi". Theo Caûnh Ñöùc Truyeàn Ñaêng Buoàm Xöa Chöa Treo Leân—The koan of "an old Luïc, quyeån XIV, moät hoâm sö ngoài treân taûng ñaù, sail not yet been hoisted"—See Coå Phaøm Vò Quaûi. Thaïch Ñaàu troâng thaáy beøn hoûi: “Ngöôi ôû ñaây laøm Coâng AÙn Cô Lai Khieát Phaïn, Khoán Lai Ñaû gì?” Sö thöa: “Taát caû chaúng laøm.” Thaïch Ñaàu laïi Mieân: Ñoùi thì aên, meät thì nguû—To eat when we hoûi: “Taïi sao ngoài nhaøn ôû ñaây?” Sö thöa: “Ngoài are hungry and to sleep when we are tired—See nhaøn roãi töùc laøm.” Thaïch Ñaàu laïi hoûi: “Ngöôi noùi Cô Lai Khieát Phaïn, Khoán Lai Ñaû Mieân. chaúng laøm, laø chaúng laøm caùi gì?” Sö thöa: “Ngaøn Coâng AÙn Cöôùc Baû: Bò daäp chaân—Vaân Moân bò Thaùnh cuõng khoâng bieát.” Thaïch Ñaàu duøng keä daäp chaân—Yun Men: The leg broke—See Cöôùc khen: Baû. Tuøng lai coäng truï baát tri danh Coâng AÙn Dó Chaâm Ñaàu Baùt: Coâng aùn Thieàn neùm Nhaäm vaän töông töông chæ ma haønh kim vaøo baùt nöôùc—The koan of Zen, to throw a Töï coå thöôïng hieàn du baát thöùc

Taïo thöù phaøm löu khôûi khaû minh Voâ Moân Hueä Khai trong Voâ Moân Quan, Quy Sôn (Chung ôû töø laâu chaúng bieát chi moät phen haêng haùi, ngaët raèng vaãn khoâng vöôït qua Laëng leõ theo nhau chæ theá ñi ñöôïc caùi baãy cuûa Baùch Tröôïng. Xeùt laïi cho kyõ, teù Thöôïng hieàn töø tröôùc coøn chaúng bieát ra boû nheï löïa naëng. Taïi sao vaäy? Traùnh khoûi böng Huoáng boïn phaøm phu ñaâu deã tri). maâm, laïi bò mang goâng saét—Kuei-shan Kicks Veà sau Thaïch Ñaàu daïy: “Noùi naêng ñoäng duïng chôù Over the Water Bottle, example 40 of the Wu- giao thieäp.” Sö thöa: “Chaúng noùi naêng ñoäng duïng Men-Kuan. When Kuei-shan was with Pai-chang's cuõng chôù giao thieäp.” Thaïch Ñaàu noùi: “Ta trong aáy assembly, he

was a cook of the monastery. Pai- muõi kim maûnh buïi chaúng loït vaøo.” Sö thöa: “Con chang wanted to choose a founding teacher for trong aáy nhö troàng hoa treân ñaù.” Thaïch Ñaàu aán Mount ta-kuei. He invited all his monk to make a khaû—The Zen koan of Wei-yen's doing presentation, saying, "The outstanding one will be something. According to The Records of the sent." The he took a water bottle and set it on the Transmission of the Lamp (Ch’uan-Teng-Lu), floor, and said, "Don't call this a water bottle. Volume XIV, one day, as Yueh-Shan was sitting, What would you call it?" The head monk said, "It Shih-T’ou asked him: “What are you doing here?” can't be called a wooden clog." Pai-chang then Yueh-Shan said: “I am not doing a thing.” Shih- asked Kuei-shan his opinion. Kuei-shan kicked T’ou said: “Then you’re just sitting leisurely.” over the water bottle and walked out. Pai-chang Yueh-Shan said: “If I were sitting leisurely, I’d be laughed and said, "The head monk loses." Then doing something.” Shih-T’ou said: “You say Pai-chang assigned the assignment to Kuei-shan. you’re not doing anything. What is it that you’re Kuei-shan thereupon was made the founding not doing?” Yueh-Shan said: “A thousand sages teacher at Mount Ta-kuei. According to Wu Men don’t know.” Shih-T’ou then wrote a verse of Hui-Kai in the Wu-Men-Kuan, though Kuei-shan praise that said: was altogether valiant, he could not leap out of "Long abiding together, not knowing its name, Pai-chang's trap. if you scrutinize what happened Just going on, practicing like this, next, you'll see that he accepted the heavy and Since ancient times the sages don’t know. rejected the light. How? Look! Removing his Will searching everywhere now make it sweatband, he shouldered an iron yoke. known." Coâng AÙn Döôïc Sôn Chuû Trung Chuû: Yao Shan's Later Shih-T’ou offered an instruction, saying, Shooting the Elk of Elks, example 81 of the Pi- “Words do not encroach upon it.” Yueh-Shan said, Yen-Lu—Thí duï thöù 81 cuûa Bích Nham Luïc. Moät “No words does not encroach upon it.” Shih-T’ou vò Taêng hoûi Döôïc Sôn: "Khoûa ruoäng coû caïn, nai said, “Here, I can stick a needle to it.” Yueh-Shan höôu thaønh baày, theá naøo baén ñöôïc höôu trong said, “Here, is like I am growing flowers on a bare höôu?" Döôïc Sôn noùi: "Xem teân!" Vò Taêng phoùng rock.” Shih-T’ou approved Yueh-Shan’s answer. thaân lieàn nhaøo. Döôïc Sôn sai thò giaû loâi gaõ cheát Coâng AÙn Döôïc Ñaûo Tònh Bình: Kuei-shan Kicks naøy ra ngoaøi. Vò Taêng lieàn chaïy. Döôïc Sôn noùi: Over the Water Bottle—Quy Sôn ñaù ñoå tònh bình, "Keû chôi ñaát coù bao nhieâu haïng?" Tuyeát Ñaäu thí duï thöù 40 cuûa Voâ Moân Quan. Hoøa Thöôïng Quy nieâm: "Ba böôùc tuy soáng, naêm böôùc phaûi cheát." Sôn tröôùc ôû vôùi ngaøi Baùch Tröôïng, giöõ chöùc ñieån Theo Vieân Ngoä trong Bích Nham Luïc, coâng aùn toøa. Baùch tröôïng saép choïn ngöôøi ñeán nuùi Ñaïi Quy naøy Toâng Taøo Ñoäng goïi laø "Taù söï vaán", cuõng goïi laøm chuû trì, beøn daïy sö cuøng oâng thuû toøa ra ñoái laø "Bieän chuû vaán" duøng ñeå roõ ñöông cô. Nai höôu ñaùp tröôùc chuùng, xem ai ñoái ñaùp gioûi seõ ñöôïc phaùi taàm thöôøng thì deã baén, chæ coù höôu trong höôu laø ñi. Baùch tröôïng caàm tònh bình ñaët xuoáng ñaát hoûi: vua trong loaøi nai raát laø khoù baén. Loaïi höôu nai "Khoâng ñöôïc goïi laø tònh bình thì goïi laø gì?" OÂng naøy thöôøng ñeán treân bôø ñaù maøi gaïc gioáng nhö muõi thuû toøa ñaùp: "Khoâng theå goïi laø khuùc caây." Baùch nhoïn raát beùn, ñem thaân

giöõ gìn baày nai, coïp cuõng Tröôïng quay sang hoûi Quy Sôn, Quy Sôn beøn ñaù chaúng daùm ñeán gaàn. Vò Taêng naøy cuõng gioáng tænh ñoå tònh bình maø ñi. Baùch Tröôïng cöôøi noùi: "OÂng ñeä tænh, daãn laïi hoûi Döôïc Sôn ñeå roõ cô thöù nhaát. Döôïc nhaát toøa thua maát hoøn nuùi roài vaäy" Noùi xong beøn Sôn noùi: "Xem teân!" Haøng toâng sö taùc gia quaû phaùi Quy Sôn ñi laøm Toå khai sôn Ñaïi Quy. Theo nhieân kyø ñaëc nhö choïi ñaù nhaùng löûa, tôi laøn ñieån

chôùp. Ñaâu chaúng thaáy Tam Bình ban ñaàu ñeán thaân nhaøo. Döôïc Sôn baûo: "Thò giaû loâi gaõ cheát naøy tham vaán Thaïch Cuûng. Thaïch Cuûng vöøa thaáy ñeán ra." Vò Taêng lieàn chaïy. Tuyeát Ñaäu noùi: "Chæ e lieàn laøm theá keùo cung, noùi: "Xem teân!" Tam Bình ngoaì ba böôùc chaúng soáng." Khi aáy neáu nhaûy ra vaïch ngöïc noùi: "Ñaây laø teân gieát ngöôøi hay teân ngoaøi naêm böôùc, ngöôøi trong thieân haï chaúng laøm soáng ngöôøi?" Thaïch Cuûng khaûy daây cung ba caùi. gì ñöôïc y. Haøng taùc gia gaëp nhau, phaûi laø chuû Tam Bình leã baùi. Thaïch Cuûng noùi: "Ba möôi naêm khaùch tröôùc sau laãn ñoái khoâng cho giaùn ñoaïn, môùi moät tröông cung hai muõi teân, ngaøy nay chæ baén coù phaàn töï do töï taïi. Khi aáy vò Taêng naøy ñaõ khoâng ñöôïc nöûa ngöôøi thaùnh." Noùi xong lieàn beû gaõy cung theå tröôùc sau, neân bò Tuyeát Ñaäu kieåm ñieåm —A teân. Veà sau Tam Bình thuaät laïi cho Ñaïi Ñieân monk asked Yao Shan, "On a level field, in the nghe. Ñaïi Ñieân noùi: "Ñaõ laø teân soáng vì ngöôøi vì shallow grass, the elk and deer form a herd: how sao nhaèm treân daây cung maø bieän?" Tam Bình can one shoot the elk of elks?" Yao Shan said, khoâng ñaùp ñöôïc. Ñaïi Ñieân noùi: "Ba möôi naêm sau "Look, an arrow!" The monk let himself fall down. caàn ngöôøi cöû lôøi naøy cuõng khoù ñöôïc." Phaùp Ñaêng Yao Shan said, "Attendant, drag this dead fellow coù laøm baøi tuïng: "Xöa coù thaày Thaïch Cuûng, gaùc out." The monk then ran out. Yao Shan said, "This cung teân maø ngoài, nhö theá ba möôi naêm, tri aâm fellow playing with a mud ball; what end will khoâng moät gaõ. Tam Bình truùng ñích laïi, cha con there be to it?" Hsueh Tou commented saying, hôïp nhau hoøa, chín chaén suy nghó kyõ, nguyeân laø y "Though he lived for three steps, after five steps baén ñaát." Taùc löôïc Thaïch Cuûng cuøng Döôïc Sôn laø he had to die." According to Yuan-Wu in the Pi- moät loaïi, Tam Bình treân ñaûnh moân ñuû maét, nhaèm Yen-Lu, in the Ts'ao Tung tradition this case is döôùi moät muõi teân lieàn truùng ñích. Gioáng nhö Döôïc called "a question that uses things." It's also called Sôn noùi: "Xem teân!" Vò Taêng kia lieàn laøm con "a question testing the host," used in order to höôu phoùng thaân nhaøo. Vò Taêng kia gioáng taùc gia, illustrate his present state of mind. Ordinarily deer chæ laø coù ñaàu khoâng ñuoâi, ñaõ taïo loàng baãy coát gaøy and elk are easy to shoot. Only the elk of elks, Döôïc Sôn. Ñaâu ngôø Döôïc Sôn laø taùc gia moät beà eùp that is, the king among deer, is very difficult to ngaët phaûi ñi, noùi: "Thò giaû, loâi gaõ cheát naøy ra." shoot. This king elk always sharpens his horns on Gioáng nhö baøy traän laïi tröôùc. Vò Taêng kia lieàn the rocks of the cliffs where it lives, so that they chaïy. Cuõng toát, phaûi thì phaûi vaãn laø khoâng thaûnh become sharp as sword blades. He defends the thôi, dính chaân dính tay. Vì theá Döôïc Sôn noùi: "Keû herd of deer with his own body so that even tigers chôi ñaát coù bao nhieâu haïng?" Khi aáy neáu Döôïc cannot come

near. Likewise, this monk seems Sôn khoâng coù lôøi noùi sau, seõ muoân ñôøi bò ngöôøi intelligent and alert as he draws on this to question kieåm ñieåm. Döôïc Sôn noùi xem teân, vò Taêng naøy Yao Shan to reveal what he would do first. Yao lieàn nhaøo, haõy noùi laø hieåu hay chaúng hieåu? Neáu laø Shan said, "Look, an arrow!" An expert Teaching hieåu, taïi sao Döôïc Sôn laïi noùi keû chôi ñaát? Caùi Master, he is undeniably marvellous, like sparks naøy raát aùc. Gioáng nhö vò Taêng hoûi Ñöùc Sôn: "Hoïc struck from stone, like a flash of lightning. Haven't nhôn nöông kieám Maïc Da muoán laáy ñaàu thaày thì you heard about what happened when San P'ing theá naøo?" Ñöùc Sôn ñöa coå ra noùi: "Heø!" Vò Taêng first called on Shih Kung? As soon as Kung saw noùi: "Ñaàu thaày ruïng." Ñöùc Sôn cuùi ñaàu ñi veà him coming, he immediately went through the phöông tröôïng. Laïi Nham Ñaàu hoûi moät vò Taêng: motion of bending a bow and said, "Look, an "ÔÛ ñaâu ñeán?" Vò Taêng thöa: "Taây Kinh ñeán." arrow!" San P'ing opened his breast to the "arrow" Nham Ñaàu hoûi: "Sau traän giaëc Hoaøng Saøo töøng and said, "This is the arrow that kills the man; löôïm ñöôïc kieám chaêng?" Vò Taêng thöa: "Löôïm what is the arrow that brings the man life?" Shih ñöôïc." Nham Ñaàu ñöa coå ra noùi: "Heø!" Vò Taêng Kung plucked the bowstring three times, noùi: "Ñaàu thaày ruïng." Nham Ñaàu cöôøi ha haû! Loaïi whereupon San P'ing bowed in homage. SHih coâng aùn naøy troïn laø maùy gaøi coïp. Chính so vôùi choã Kung said, "After thirty years with a single bow naøy gioáng nhau. Döôïc Sôn chaúng quaûn y, chæ vì and two arrows, today I've finally managed to bieát ñöôïc phaù, neân eùp y phaûi ñi. Tuyeát Ñaäu noùi: shoot half a sage." Then he broke his bow and "Vò Taêng naøy ba böôùc tuy soáng, naêm böôùc phaûi arrows. Later San P'ing took this up with Ta Tien. cheát." Vò Taêng naøy tuy raát gioûi xem teân, phoùng Ta Tien said, "Since it is the arrow that brings

people life, why draw it on a bowstring?" San steps, after five steps he had to die." Although this P'ing was speechless. Ta Tien said, "Thirty years monk knew very well how to look at the arrow, he hence it will still be hard to find someone to raise immediately let himself fall down; when Yao these words." Fa Teng had a verse saying: "On the Shan said, "Attendant, drag this dead fellow out," old days we had Master Shih Kung; setting his he immediately ran out. Hsueh Tou says, "I'm bow and arrows, he sat. He went on like this for afraid he won't live beyond three steps." If the thirty years; not a single one understood until San monk had leaped beyond five steps at that time, P'ing came and hit the target, and father and son no one in the world would have been able to reach harmony. Thinking back carefully, I see that handle him. In a meeting of adepts, from from the beginning, they were shooting the mound beginning to end there must be an uninterrupted instead of the target on it." Shih Kung's strategy interchange of guest and host; only then is there a was the same as Yao Shan's. San P'ing had an eye share of freedom and independence. Since at that on his forehead, so he hit the target immediately time the monk wasn't able to continue from given a single phrase. It was just like Yao Shan beginning to end, consequently he meets with saying, "Look, an arrow!" and this monk then Hsueh Tou's censure. letting himself fall down, playing the elk. This Coâng AÙn Döôïc Sôn Thaêng Toøa: Coâng aùn Thieàn

monk seemed to be an adept too, but it's just that sö Döôïc Sôn Duy Nghieãm Thaêng Toøa —The koan he had a head but no tail. Once he had set his trap, of Zen master Yao-shan Wei-yen's ascending the he wanted to make Yao Shan fall in. But what seat—Theo Thong Dong Luïc, moät hoâm vò Sö could he do? Yao Shan was an adept and kept on Giaùm Vieän ñeán baùo caùo vôùi Thieàn sö Döôïc Sôn pressing relentlessly. When Yao Shan said, Duy Nghieãm raèng: "Baïch Thaày, cuõng ñaõ laâu Thaày "Attendant, drag this dead fellow out," it was as if khoâng thöôïng ñöôøng thò chuùng." Döôïc Sôn beøn he was extending his battle lines forward. This thöôïng ñöôïng, thaêng toøa, vaø noùi: "Naøo, baây giôø monk then ran out: he may have been right, but haõy rung chuoâng trieäu taäp ñaïi chuùng ñeán saûnh nonetheless he wasn't free and clean, his hands ñöôøng." Khi moïi ngöôøi ñaõ vaân taäp veà saûnh ñöôøng, and feet were stuck. That's why Yao Shan said, vò Sö Giaùm Vieän nhaéc Thaày laø moïi ngöôøi ñang ñôïi "This fellow playing with a mud ball; what end thaày chæ daïy. Döôïc Sôn vaãn ngoài im moät luùc, roài will there be to it?" If Yao Shan hadn't had the thình lình xuoáng toøa vaø rôøi khoûi saûnh ñöôøng. Vò Sö final word at that time, he would have been Giaùm Vieän beøn ñi theo sau vaøo phoøng cuûa Thaày criticized by others down through the ages. Yao vaø hoûi: "Thaày ñaõ höùa ban cho chuùng con baøi phaùp, Shan said, "Look, an arrow!" Whereupon this maø taïi sao Thaày khoâng noùi moät lôøi naøo heát vaäy?" monk fell down. Tell me, was this understanding Döôïc Sôn noùi: "Kinh thì coù Kinh sö; Luaät thì coù or not? If you say it was understanding, why then Luaät sö; Luaän thì coù Luaän sö, vaäy thì maáy oâng coøn did Yao Shan speak of him this way, as a fellow troâng mong gì ôû laõo Taêng?"—According to the playing with a mud ball? This was extremely evil, Ts’ung-Jung-Lu (Shoyo roku (jap), one day the just like the following: A monk asked Te Shan, warden monk of the monastery came to report to "How is it when a student holding a sharp sword the master, saying, "Master, it has been sometime tries to take the Master's head?" Te Shan that you have not entered the hall and addressed extended his neck forward toward him and the assembly." Yao-shan entered the hall, shouted. The monk said, "The Master's head has ascended the seat, and said, "All right, let's ring fallen. Yen T'ou extended his neck forward the bell to assemble everybody to the hall." When toward him and shouted. The monk said, "The everybody was there, the warden monk reminded Master's head has fallen." Yen T'ou laughed the master that the assembly was waiting for his loudly. Cases of this kind are all traps to fell instructions. Yao-shan remained silent for a while, tigers, just like the present main case. Fortunately and then, all of a sudden, he descended the seat Yao Shan wasn't taken in by this monk; since he and left the hall without saying a word. The saw through him, he just kept on passing. Hsueh warden monk of the monastery followed Yao-shan Tou says, "Although this monk lived for three to his room and asked, "Master, you just promised

to give us a lecture, why didn't you say a word?" family customs and habits (family tradition)— Yao-shan said, "For sutras, we have Sutra- Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XIV, moät masters; for Vinaya, we have Vinaya-masters; for hoâm,

coù moät vò Taêng hoûi Ñaïi Döông Kænh Huyeàn: Sastras, we have Sastra-masters, what do you “Theá naøo laø gia phong Ñaïi Döông?” Ñaïi Döông expect this old monk to say?" Kænh Huyeàn ñaùp: “Bình ñaày nghieâng chaúng ñoå, Coâng AÙn Ñaïi Chöùng Chæ Thaïch Sö Töû: Coâng aùn khaép nôi chaúng ngöôøi ñoùi.”—According to veà Hueä Trung chæ con sö töû ñaù—The koan of Hui- Wudeng Huiyuan, volume XIV, one day, a monk chung's pointing at the stone lion—Theo Truyeàn asked T’a-Yang: “What is the master’s family Ñaêng Luïc, quyeån V, moät hoâm, vua Ñöôøng Tuùc style?” T’a-Yang said: “A full pitcher that can’t be Toâng vaø Hueä Trung ñang ñi daïo tröôùc cung ñieän, emptied. Across the great earth, no one hungry.” Hueä Trung chæ con sö töû ñaù vaø thænh nhaø vua cho Coâng AÙn Ñaïi Ñieân Löông Cöûu Cô Duyeân: Coâng moät chuyeån ngöõ. Tuùc Toâng baûo: "Traãm khoâng noùi aùn Ñaïi Ñieân yeân laëng—The koan of Ta-Tien-Pao- ñöôïc, vaäy thænh Quoác Sö noùi." Hueä Trung noùi: Tung's remaining silent—Theo Truyeàn Ñaêng Luïc, "Sôn Taêng ñaéc toäi vaäy." Veà sau naøy Ñam Nguyeân quyeån XVI, sau khi lui veà aån cö ôû Linh Sôn, moät ÖÙng Chaân hoûi Hueä Trung: "Vaäy Hoaøng ñeá Tuùc hoâm, coù moät vò quan vieân ñeán hoûi sö: "Hoøa Toâng coù hieåu vaán ñeà hay khoâng?" Hueä Trung noùi: Thöôïng, thænh Thaày noùi cho chuùng con bieát moät lôøi "Vieäc aáy haõy gaùc laïi, coøn oâng hieåu theá naøo?"— veà yeáu nghóa cuûa gia phong cuûa Thaày." Ñaïi Ñieân According to The Records of the Transmission of ngoài yeân. Thò giaû cuûa Sö laø Tam Bình Nghóa Trung the Lamp (Ch’uan-Teng-Lu), Volume V, one day, goõ vaøo saøng thieàn ba caùi. Sö beøn hoûi: "Caùi gì Emperor Su Tsung and Hui-Chung were walking vaäy?" Nghóa Trung thöa: "Tröôùc do ñònh cheá ñoäng, in the front of the royal palace. Hui-Chung pointed sau duøng trí nhoå" Vò quan vieân laøm leã noùi: "Moân at a stone lion and asked Emperor Su Tsung to phong cuûa Hoøa Thöôïng cao vuùt, ñeä töû töø nôi Thaày give a turning word. Emperor Su Tsung said, "I thò giaû môùi coù theå vaøo ñöôïc."—According to The can't, invite Kuo-Shih to give one." Hui-Chung Records of the Transmission of the Lamp (Ch’uan- said, "This mountain monk is guilty." Later, Tan- Teng-Lu), Volume XVI, even after his retirement yuan-Ying-cheân asked Hui-Chung, "Did Emperor in Ling-chou, one day, a local mandarin came and Su Tsung understand the matter?" Hui-Chung said, asked Ta-Tien, "Master, would you please teach "Let's not talk about that, now I want to know how us just one words of the essence of your family do you understand this matter?" tradition." Ta-Tien remained silent. His attendant, Coâng AÙn Ñaïi Döông Caûnh: Coâng aùn veà Caûnh San-ping struck on his meditation seat three times. Ñaïi Döông—The koan on T’a-Yang’s state of Ta-Tien asked, "What's that?" San-ping said, being—Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XIV, "First, utilization of a motion determination; then, moät hoâm, coù moät vò Taêng hoûi Ñaïi Döông Kænh utilzation wisdom to uproot it." The local Huyeàn: “Theá naøo laø caûnh Ñaïi Döông?” Sö ñaùp: mandarin said, "Master, your family tradition is so “Haïc coâi vöôïn laõo keâu hang doäi, tuøng gaày truùc lofty, your disciple must rely on the attendant to laïnh toûa khoùi xanh.” Vò sö hoûi: “Theá naøo laø ngöôøi be able to get into it."—See Trieàu Chaâu Ñaïi Ñieân trong caûnh?” Ñaïi Döông Kænh Huyeàn hoûi: “Laøm Thieàn Sö. gì?

Laøm gì?”—According to Wudeng Huiyuan, Coâng AÙn Ñaïi Ñieân Minh Lieãu Chaân Taâm: The volume XIV, one day, a monk asked T’a-Yang: koan of Ta-Tien-Pao-Tung's realization of own “What is T’a-Yang’s state of being?” T’a-Yang true Mind—Coâng aùn Ñaïi Ñieân bieát chaân taâm cuûa said: “A gaunt crane and an old ape call across the chính mình. Theo Truyeàn Ñaêng Luïc, quyeån XVI, valley in harmony. A slender pine and the cold sau khi lui veà aån cö ôû Linh Sôn, Taêng ñoà tuï taäp bamboo are enveloped in blue mist.” The monk ñoâng. Moät hoâm, Thieàn sö Ñaïi Ñieân thöôïng ñöôøng said: “What about the person in that state?” T’a- thò chuùng: "Ngöôøi muoán hoïc Ñaïo tröôùc heát phaûi Yang said: “What are you doing? What are you bieát baûn Taâm cuûa chính mình. Ñem taâm ra maø baøy doing?” toû cho thaáy, môùi laø thaáy ñaïo. Nhöng nay laém keû vì Coâng AÙn Ñaïi Döông Gia Phong: Coâng aùn veà Gia khoâng theå thaâm nhaäp taùnh theå cuûa vaïn vaät neân bò Phong Ñaïi Döông—The koan on T’a-Yang’s meâ hoaëc coi moät caùi nhöôùng maøy, moät caùi chôùp

maét, moät noùi, moät laëng, laø taâm yeáu cuûa Thieàn. Kyø Ñaïi Long: "Saéc thaân baïi hoaïi, theá naøo laø Phaùp thaät, chöa phaûi laø troïn veïn. Ta nay vì maáy oâng maø thaân kieân coá?" Ñaïi Long ñaùp: "Hoa nuùi nôû döôøng phaân minh noùi roõ ra. Ai naáy haõy laéng nghe. Chæ gaám, nöôùc khe trong tôï chaøm." Theo Vieân Ngoä caàn tröø boû nhöõng voïng töôûng, voïng nieäm, kieán trong Bích Nham Luïc, vieäc naøy neáu nhaèm treân löôïng, töùc laø Chaân Taâm cuûa maáy oâng. Taâm aáy ngoân ngöõ maø tìm, gioáng nhö ñöa gaäy ñaäp maët cuøng vôùi traàn caûnh hoaøn toaøn khoâng giao thieäp, khi traêng, chaúng dính daùng chuùt naøo. Coå nhaân phaân maáy oâng caâm laëng, giöõ gìn tòch tónh. Töùc Taâm laø minh, noùi: "Muoán ñöôïc thaân thieát chôù ñem hoûi ñeán Phaät, khoâng ñôïi tu taäp ñoái trò. Côù sao vaäy? ÖÙng hoûi. Vì sao? Vì hoûi taïi choã ñaùp, ñaùp taïi choã hoûi." theo cô, tuøy vaät chieáu, laïnh luøng hoaït duïng, töï Vò Taêng naøy gaùnh moät gaùnh loã maõng, ñoåi moät khôûi. Coäi nguoàn thaêm thaúm cuûa taát caû nhöõ ng hoaït gaùnh hoà ñoà, ñaët caâu hoûi hö dôû chaúng ít. Neáu chaúng duïng naøy vöôït ngoaøi khaùi nieäm tìm thaáy trong kinh phaûi laø Ñaïi Long ñaâu ñöôïc che trôøi che ñaát. Kia luaän. Caùi dieäu duïng aáy ta goïi laø Baûn Taâm. Naøy, hoûi theá aáy, Ñaïi Long ñaùp theá aáy, moät hôïp töôùng, haõy neân giöõ gìn, ñöøng ñeå dong ruoåi."—The koan laïi chaúng dôøi ñoåi moät maûy tô. Gioáng nhö thaáy thoû of Ta-Tien-Pao-Tung's realization of own true thaû chim öng, xem loã ñaët choát. Ba thöøa möôøi hai Mind. According to The Records of the phaàn giaùo laïi coù thôøi tieát naøy chaêng? Quaû thöïc kyø Transmission of the Lamp (Ch’uan-Teng-Lu), ñaëc, chæ laø ngoân ngöõ voâ vò bít laáp mieäng ngöôøi. Volume XVI, even after his retirement in Ling- Theá neân noùi: "Moät maûnh maây traéng mieäng hang chou he was besieged by monks. One day, Zen khuaát, chim veà queân toå bieát laø bao?" Coù ngöôøi noùi master Ta-Tien entered the hall and addressed the chæ laø tuøy tieän ñaùp suoâng maø thoâi. Neáu hieåu theá aáy monks, saying, "Those who wish to master the troïn laø keû dieät doøng hoï Thích. Ñaâu chaúng bieát coå truth must know first what is their own original nhaân moät cô moät caûnh phaù goâng ñaäp xieàng, moät Mind. This is attained when it is pointed out by caâu moät lôøi oâm vaøng chöùa ngoïc. Neáu laø maét laõo means

of its forms and manifestations. But most thieàn Taêng coù khi naém ñöùng, coù khi buoâng ñi, people nowadays, being unable to penetrate into chieáu duïng ñoàng thôøi, nhôn caûnh ñeàu ñoaït, song the very essence of things, are falsely led to take phoùng song thaâu, gaëp thôøi thoâng bieán. Neáu khoâng a mere raising of the eyebrows, glancing this way ñaïi duïng ñaïi cô, ñaâu hieåu phuû trôøi che ñaát nhö theá. and that way, remaining silent, or uttering a word, Gioáng nhö göông saùng treân ñaøi Hoà ñeán hieä n Hoà, for the finality of Zen truth. In point of fact, this is Haùn ñeán hieän Haùn. Coâng aùn naøy cuøng "Thöôïc Lan far from being satisfactory. I will tell you now Hoa" moät loaïi, song yù laïi chaúng ñoàng. Choã hoûi cuûa most plainly how to proceed in this matter, and vò Taêng chaúng roõ, choã ñaùp cuûa Ñaïi Long raát hay. you will listen attentively. Only when all your Moät vò Taêng hoûi Vaân Moân: "Khi laù ruïng caønh khoâ erroneous imaginations, thought-constructions, and thì theá naøo?" Vaân Moân ñaùp: "Thaân baøy gioù thu." experiences are put aside, will you come to the Ñaây goïi laø hai muõi teân choáng nhau. Vò Taêng hoûi realization of your true Mind. This Mind has Ñaïi Long: "Saéc thaân baïi hoaïi, theá naøo laø Phaùp nothing to do with a world of defilements, with thaân kieân coá?" Ñaïi Long ñaùp: "Hoa nuùi nôû döôøng your being silent, with your holding on to gaám, nöôùc khe trong tôï chaøm." Döôøng theå anh ñeán quietude. Mind is no other than Buddha, and there Taây Taàn, toâi ôû Ñoâng Loã. Kia ñaõ ñi theá aáy, toâi is in it no artifice, no elaboration. Why? It chaúng ñi theá aáy, cuøng vôùi Vaân Moân moät khoái traùi responds to calls, it illuminates objects as they nhau. Gaõ kia ñi theá aáy laø deã thaáy, gaõ naøy chaúng ñi come, and its functions are cool and self- theá aáy laïi khoù thaáy. Quaû thöïc ba taác löôõi cuûa Ñaïi originating. The mysterious source of all these Long raát vi teá—According to example 82 of the activities is beyond conception found in the sutras Pi-Yen-Lu, a monk asked Ta Lung, "The physical and sastras. And we call this mystery our own body rots away: what is the hard and fast body of original Mind. Take heed, monks, not to let it reality?" Ta Lung said, "The mountain flowers wander away from your hold." bloom like brocade, the valley streams are Coâng AÙn Ñaïi Long Kieân Coá Phaùp Thaân: Ta brimming blue as indigo." According to Yuan-Wu Lung's Hard and Fast Body of Reality—Theo thí in the Pi-Yen-Lu, if you go to the words to search duï thöù 82 cuûa Bích Nham Luïc. Coù moät vò Taêng hoûi for this thing, it's like trying to hit the moon by

waving a stick; you won't make any connection. streams are brimming blue as indigo." This is just An Ancient clearly stated, "If you want to attain like "you go west to Ch'in, I go east to Lu": since Intimacy, don't ask with questions. Why? Because he acts this way, I don't act this way. Matching Ta the question is in the answer and the answer is in Lung's answer with Yun Men's, they're opposites. the question." This monk picked up a load of It's easy to see Yun Men acting thus, but it's hard crudeness and exchanged it for a load of to see Ta Lung acting otherwise. Nevertheless, Ta confusion: in posing this question, his defeat was Lung's tongue is very subtle—See Voâ Khoảng not slight. How could anyone other than Ta Lung Ñòch. manage to cover heaven and cover earth? The Coâng AÙn Ñaïi Ngu Tam Quyeàn: The koan of Lin- monk asking this way and Ta Lung

answering this Chi's Lin-Chi hitting T’a-Wu on the side three way is a single whole. Ta Lung didn't move a times—Coâng aùn Laâm Teá ñaám Ñaïi Ngu ba ñaám. hair's breadth: it was like seeing a rabbit and Theo Truyeàn Ñaêng Luïc, quyeån XII, Laâm Teá töø giaû releasing a falcon, like seeing a hole and putting Hoaøng Baù ñeå ñi ñeán choã Ñaïi Ngu. Ñaïi Ngu hoûi: in a plug. Is this time a season in the twelve-part “ÔÛ choã naøo ñeán?” Sö thöa: “ÔÛ Hoaøng Baù ñeán.” canon of the Triple Vehicle? Undeniably his Ñaïi Ngu hoûi: “Hoaøng Baù coù daïy gì khoâng?” Sö answer was extraordinary, it's just that his words thöa: “Con ba phen hoûi ñaïi yù Phaät phaùp, ba laàn bò have no flavor and he blocks up people's mouths. ñaùnh. Chaúng bieát con coù loãi hay khoâng loãi?” Ñaïi Thus it is said, "When white clouds lie across the Ngu noùi: “Baø giaø Hoaøng Baù ñaõ vì ngöôi chæ choã toät valley mouth, many birds returning by night can't khoå, laïi ñeán trong aáy hoûi coù loãi khoâng loãi?” Ngay find their nests." Some say that this was just caâu noùi aáy, sö ñaïi ngoä, thöa: “Xöa nay Phaät phaùp answering glibly. Those who understand in this cuûa Hoaøng Baù khoâng nhieàu.” Ñaïi Ngu naém ñöùng fashion are nothing but exterminators of the laïi, baûo: “Con quyû ñaùi döôùi saøng, vöøa noùi coù loãi Buddha's race. They are far from knowing that khoâng loãi, giôø laïi noùi Phaät phaùp cuûa Hoaøng Baù with one device and one objective, the Ancients khoâng nhieàu. Ngöôi thaáy ñaïo lyù gì, noùi mau! Noùi broke fetters and smashed chains, that every word mau!” Sö lieàn cho vaøo hoâng Ñaïi Ngu ba thoi. Ñaïi and phrase were pure gold and raw gems. If one Ngu buoâng ra, noùi: “Thaày cuûa ngöôi laø Hoaøng Baù, has the eye and brain of a patchrobed monk, chaúng can heä gì vieäc cuûa ta.” Sau ñoù Sö töø taï Ñaïi sometimes he holds fast and sometimes he lets go. Ngu trôû veà Hoaøng Baù—The koan of Lin-Chi's Lin- Shining and functioning at the same time, with Chi hitting T’a-Wu on the side three times. both persons and objects taken away, both sides According to The Records of the Transmission of let go and both sides gather in. Facing the the Lamp (Ch’uan-Teng-Lu), Volume XII, when situation, he changes accordingly. Without the Lin-Chi reached T’a-Wu, T’a-Wu said: “Where great function and great capacity, how could he be have you come from?” Lin-Chi said: “From able to enclose heaven and earth like this? Much Huang-Po.” T’a-Wu said: “What did Huang-Po as a bright mirror on its stand: when a foreigner say?” Lin-Chi said: “Three times I asked him comes, a foreigner appears, and when a native about the essential doctrine and three times I got comes, a native appears. This case is the same as hit. I don’t know if I made some error or not.” T’a- the story of the Flower Hedge, though the Wu said: “Huang-Po has old grandmotherly meaning is not the same. Here the monk's affection and endures all the difficulty for your question was ignorant, so Ta Lung's answer was sake, and here you are asking whether you’ve exactly appropriate. Haven't you heard this story? made some error or not!” Upon hearing these A monk asked Yun Men, "How is it when the tree words Lin-Chi was awakened. Lin-Chi then said: withers and the leaves fall?" Yun Men said, "The “Actually, Huang-Po’s Dharma is not so great.” body exposed in the golden wind." This is called T’a-Wu grabbed him and said: “Why you little "Arrowpoints meeting." Here the monk asked Ta bed-wetter! You just came and said:

you don’t Lung, "The physical body rots away: what is the understand. But now you say there’s not so much hard and fast body of reality?" Ta Lung said, "The to Huang-Po’s teaching. What do you see? Speak! mountain flowers bloom like brocade, the valley Speak!” Lin-Chi then hit T’a-Wu on his side three

times. T’a-Wu let go of him, saying: “Your Coâng AÙn Ñaïo Ngoâ Nhaát Gia Ñieáu UÛy: Ñaïo Ngoâ teacher is Huang-Po. I’ve got nothing to do with Baát Ñaïo Baát Ñaïo—The koan of T’ao-Wu's it.” Lin-Chi then left T’a-Wu and returned to offering ritual objects to a deceased person—See Huang-Po. Ñaïo Ngoâ Nhaát Gia Ñieáu UÛy. Coâng AÙn Ñaïi Quang Daõ Hoà Tinh: Ta Kuang Coâng AÙn Ñaïo Phoù Suùc Thuû: Coâng aùn Ñaïo Phoù Does a Dance—See Ñaïi Quang Daõ Hoà Tinh. ruùt tay—The koan of Tao-fu's withdrawing of his Coâng AÙn Ñaïi Quang Giaù Caù Thò Daõ Hoà Tinh: hand—See Ñaïo Phoù Suùc Thuû. Ta Kuang Does a Dance—See Ñaïi Quang Daõ Hoà Coâng AÙn Ñaït Ma Khueách Nhieân: Coâng aùn Boà Tinh. Ñeà Ñaït Ma Roãng Khoâng—The koan of Coâng AÙn Ñaïi Tuøy Hoûa Kieáp: Ta Sui's It Goes Bodhidharma's vast emptiness—See Ñaït Ma Along With It—See Ñaïi Tuøy Hoûa Kieáp. Khueách Nhieân. Coâng AÙn Ñaïi Tuøy OÂ Qui: Coâng aùn con ruøa Ñaïi Coâng AÙn Ñaâu Suaát Tam Quan: Ba cöûa aûi cuûa Tuøy—The koan of Ta-sui's black tortoise—See Ñaâu Suaát—Tou-shuai's Three Barriers—See Ñaâu Ñaïi Tuøy OÂ Qui. Suaát Tam Quan. Coâng AÙn Ñan Haø Khieát Phaïn Daõ Vò: The koan Coâng AÙn Ñaàu Töû Ngöu Taïi: The koan of T'ou- of Tan Hsia's questioning a monk: Have you eaten tzu's "cow is still here"—See Ñaàu Töû Ngöu Taïi. yet or not?—See Khieát Phaïn Daõ Vò. Coâng AÙn Ñaàu Töû Nhaát Thieát Phaät AÂm: T'ou Coâng AÙn Ñan Haø Thieân Nhieân: Coâng AÙn Ñan Tzu's All Sounds are Sounds of Buddha—See Ñaàu Haø Töï Nhieân—The koan of Tan Hsia's being Töû Nhaát Thieát Phaät AÂm. natural—See Ñan Haø Thieân Nhieân. Coâng AÙn Ñaàu Töû Nhaát Thieát Phaät Thanh: Coâng Coâng AÙn Ñan Haø Thieâu Phaät: Coâng aùn Ñan Haø aùn cuûa Ñaàu Töû: "Taát caû aâm thanh ñeàu laø aâm thanh Ñoát Töôïng Phaät—The koan of Tan Hsia's burning cuûa ñöùc Nhö Lai"—T'ou-tzu's all the sounds are a wooden buddha statue—See Ñan Haø Thieâu the Buddha’s sound (voice of the Buddha)—See Phaät. Ñaàu Töû Nhaát Thieát Phaät AÂm. Coâng AÙn Ñaïo Ñaéc Töùc Moân Khai: Say the right Coâng AÙn Ñaàu Töû Thaäp Thaân Ñieàu Ngöï: Tou word and I will open the door—See Ñaïo Ñaéc Töùc Tzu: Ten Buddha-bodies—See Ñaàu Töû Thaäp Thaân Moân Khai. Ñieàu Ngöï. Coâng AÙn Ñaïo Ngoâ Khaùn Beänh: T’ao-Wu: To see Coâng AÙn Ñaäu Ñoäc: Phaät Nhaät: Haït ñaäu ñang noå a doctor—Theo Truyeàn Ñaêng Luïc, quyeån XIV, laùch taùch—Fo-Ru: A pea is decrepitating—See moät hoâm, Qui Sôn Linh Höïu hoûi Ñaïo Ngoâ: “ÔÛ ñaâu Ñaäu Ñoäc. ñeán?” Sö ñaùp: “Khaùn beänh ñeán.” Qui Sôn Linh Coâng AÙn Ñeä Nhöùt Nghóa Ñeá: Bodhidharma's Höïu hoûi: “Coù bao nhieâu ngöôøi beänh?” Sö ñaùp: “Coù koan of the Highest Meaning of the Holy Truth— ngöôøi beänh, coù ngöôøi chaúng beänh.” Qui Sôn Linh See Ñeä Nhöùt Nghóa Ñeá (2). Höïu noùi: “Coù ngöôøi khoâng beä nh ñaâu khoâng phaûi Coâng AÙn Ñòa Taïng Chuûng Ñieàn: The koan about Trí ñaàu ñaø?” Sö ñaùp: “beänh cuøng chaúng beänh ñeàu ploughing the soil and eating meals—See Ñòa khoâng can heä vieäc ñoù, noùi mau! Noùi mau!”— Taïng Chuûng

Ñieàn. According to The Records of the Transmission of Coâng AÙn Ñình Tieàn Baùch Thuï: The Oak Tree in the Lamp (Ch'uan-Teng-Lu), Volume XIV, one the Courtyard—See Ñình Tieàn Baùch Thuï. day, Kui-Shan asked T'ao-Wu: "Where did you Coâng AÙn Ñoâng Qua AÁn Töû: The winter melon go?" T'ao-Wu said: "To see a doctor." Kui-Shan seals—See Ñoâng Qua AÁn Töû. asked: "How many people are sick?" T'ao-Wu Coâng AÙn Ñoâng Sôn Haønh Taïi Thuûy Ba Thöôïng: said: "Some are sick, some are not." Kui-Shan The Eastern Mountains move over the waves— said: "Is the one who is not sick Ascetic Chih?" See Ñoâng Sôn Haønh Taïi Thuûy Ba Thöôïng. T'ao-Wu said: "Is one who is not sick has nothing Coâng AÙn Ñoäng Dung Döông Coå Loä, Baát Ñoïa to do with it, say quickly! Say quickly!" Tieáu Nhaân Cô: Shou-shan: In deportment, uphold Coâng AÙn Ñaïo Ngoâ Nguõ Phong: The koan of the ancient road, not letting silent function fall— T'ao-Wu and Wu-feâng Ch'ang-kuan—See Ñaïo Ngoâ Nguõ Phong.

See Ñoäng Dung Döông Coå Loä, Baát Ñoïa Tieáu Coâng AÙn Ñoäng Sôn Thuøy Ngöõ: T'ung-Shan's Nhaân Cô. instructions—See Ñoäng Sôn Thuøy Ngöõ. Coâng AÙn Ñoäng Sôn Baát An: T'ung-Shan's Coâng AÙn Ñoäng Sôn Thuûy Thaâm Thieån: T'ung- unease—See Ñoäng Sôn Baát An. Shan's "Is the water deep or shallow?"—See Ñoäng Coâng AÙn Ñoäng Sôn Cuùng Chaân: T'ung-Shan's Sôn Thuûy Thaâm Thieån. celebrating an offering to Yun-yen's image—See Coâng AÙn Ñoäng Sôn Thuyeát Taâm Thuyeát Tính: Ñoäng Sôn Cuùng Chaân. T'ung-Shan's talking about mind and nature—See Coâng AÙn Ñoäng Sôn Ñaïi Söï: T'ung-Shan's great Ñoäng Sôn Thuyeát Taâm Thuyeát Tính. matter—See Ñoäng Sôn Ñaïi Söï. Coâng AÙn Ñoäng Sôn Thöôøng Thieát: T'ung-Shan's Coâng AÙn Ñoäng Sôn Ñaùo Ñænh Ma?: Ñoäng Sôn talking about mind and nature—See Ñoäng Sôn ñeán ñænh hay khoâng?—T'ung-Shan's questioning a Thöôøng Thieát. monk "Have you reached the peak?"—See Ñoäng Coâng AÙn Ñoäng Sôn Tröø Danh: T'ung-Shan's Sôn Ñaùo Ñænh Ma? elimination of fame—See Ñoäng Sôn Tröø Danh. Coâng AÙn Ñoäng Sôn Ñaøo Meã Thoaïi: T'ung-Shan's Coâng AÙn Ñoäng Sôn Voâ Haøn Thöû: Tung Shan's straining the rice—See Ñoäng Sôn Ñaøo Meã Thoaïi. No Cold or Heat—See Ñoäng Sôn Haøn Thöû. Coâng AÙn Ñoäng Sôn Ñòa Thaàn: T'ung-Shan's Coâng AÙn Ñoäng Sôn Voâ Haøn Voâ Thöû: Tung Land Deity (Earth Spirit who controls the earth)— Shan's No Cold nor Heat—See Ñoäng Sôn Haøn See Ñoäng Sôn Ñòa Thaàn. Thöû. Coâng AÙn Ñoäng Sôn Ñieåu Ñaïo: The path of Coâng AÙn Ñoäng Sôn Voâ Thoán Thaûo: T'ung-Shan's birds—See Ñoäng Sôn Ñieåu Ñaïo. there's not an inch of grass—See Ñoäng Sôn Voâ Coâng AÙn Ñoäng Sôn Ñoäc Nhaõn: T'ung-Shan's Thoán Thaûo. One Eye—See Ñoäng Sôn Ñoäc Nhaõn. Coâng AÙn Ñôn Haø AÊn Côm Roài Chöa?: Ñôn Haø Coâng AÙn Ñoäng Sôn Haøn Thöû: Tung Shan's No Thöïc Phaïn Lieãu Moät Höõu?—See Ñan Haø Khieát Cold or Heat, example 43 of the Pi-Yen-Lu—See Phaïn Daõ Vi. Ñoäng Sôn Haøn Thöû. Coâng AÙn Ñôn Haø Thöïc Phaïn Lieãu Moät Höõu?: Coâng AÙn Ñoäng Sôn Ma Tam Caân: Tung-shan's Ñôn Haø AÊn Côm Roài Chöa?—See Ñan Haø Khieát Three Pounds of Flax (Hemp), example 18 of the Phaïn Daõ Vi. Wu-Men-Kuan—See Ma Tam Caân. Coâng AÙn Ñöùc Sôn Hieäp Phöùc Vaán Ñaùp: Te-Shan Coâng AÙn Ñoäng Sôn Phaát Tuï Xuaát Khöù: T'ung- carrying His

Bundle, example 4 of the Pi-Yen- Shan's moving his sleeves and leaving the Lu—See Ñöùc Sôn Hieäp Phöùc Vaán Ñaùp. hall—See Löông Giôùi Phaát Tuï Xuaát Khöù. Coâng AÙn Ñöùc Sôn Tam Thaäp Boång: Ba möôi Coâng AÙn Ñoäng Sôn Phaät Höôùng Thöôïng Söï: heøo cuûa Ñöùc Sôn—Te-Shan's Thirty Blows—See T'ung-Shan's awakening that enlightenment is the Ñöùc Sôn Tam Thaäp Boång. path of the inclination to the good—See Ñoäng Sôn Coâng AÙn Ñöùc Sôn Tam Theá Baát Khaû Ñaéc: Te- Phaät Höôùng Thöôïng Söï. Shan's "Mind of the three times (past, present and Coâng AÙn Ñoäng Sôn Quaù Thuûy: T'ung-Shan's future) cannot be attained ", example 4 of the Pi- crossing the river—See Ñoäng Sôn Quaù Thuûy Ngoä Yen-Lu—See Ñöùc Sôn Tam Theá Baát Khaû Ñaéc. Ñaïo. Coâng AÙn Ñöùc Sôn Thaùc Baùt: Te-Shan-Bowls in Coâng AÙn Ñoäng Sôn Quaù Thuûy Ngoä Ñaïo: T'ung- Hand—See Ñöùc Sôn Thaùc Baùt. Shan's enlightenment when wading a river and Coâng AÙn Giaùp Sôn Huy Kieám: Chia-shan's glimpsed his reflection in the water—See Ñoäng throwing out his sword—See Giaùp Sôn Huy Kieám. Sôn Quaù Thuûy Ngoä Ñaïo. Coâng AÙn Gioù Ñoäng, Phöôùn Ñoäng: Gioù lay ñoäng Coâng AÙn Ñoäng Sôn Quaû Töû : T'ung-Shan's eating hay phöôùn lay ñoäng—The wind is moving or the fruits—See Ñoäng Sôn Quaû Töû. flag is moving? —See Gioù Ñoäng, Phöôùn Ñoäng. Coâng AÙn Ñoäng Sôn Tam Ñoán: Tung-shan's Three Coâng AÙn Haø Dieäp Ñoaøn Ñoaøn: Troøn nhö laù Cudgels (blows)—See Ñoäng Sôn Tam Ñoán. sen—Chia-shan's "a lotus leaf is roundish"—As round as a lotus leaf—See Haø Dieäp Ñoaøn Ñoaøn.

Coâng AÙn Haø Tính: Tính gì?—What nature?—See had two wheels and an axle. The koâan asks, what Haø Tính. happens if you take off the two wheels and the Coâng AÙn Haø Xöù Lai? Haø Xöù Ñaùo?: Where do axle? The two wheels refer to the world of you come from? Where will you go?—See Haø Xöù dualism: one wheel is the absolute and the other Lai? Haø Xöù Ñaùo? the relative. When you take off the two wheels, Coâng AÙn Haø Xöù Lai? Haø Xöù Khöù?: Where do you're left with the axle, the state of oneness, but you come from? Where will you go?—See Haø Xöù take away the axle too (the state of oneness as a Lai? Haø Xöù Ñaùo? concept is still in the realm of dualism) and what is Coâng AÙn Haøi Töû Thöùc: Chao Chou's Newborn left? In Zen, when all notions have dropped away Baby—See Haøi Töû Thöùc. is just the functioning of everything as it is, Coâng AÙn Haûo Söï Baát Nhö Voâ Söï: A good thing is independent of our ideas of what they are or not better than nothing—It is better to go without should be, now functioning freely because we are even a laudable thing—See Haûo Söï Baát Nhö Voâ no longer bound by notions. In a sense it's Söï. confusing even to say that the axle and wheels Coâng AÙn Heà Troïng Taïo Xa: Hsi-Chung Builds remain, because they don't go anywhere! In Carts—Heà Troïng ñöôïc cho laø laøm ra moä t coã xe, returning to their true nature, their boundlessly maø ngaøy ñoù coù hai baùnh xe vaø moät truïc. Coâng aùn free functioning is vividly manifesting right here, hoûi, neáu boû ñi hai baùnh xe vaø moät truïc thì coøn laïi right now. In our daily lives we function in the gì? Hai baùnh xe noùi veà theá giôùi cuûa nhò nguyeân: world of dualism without any self-conscious moät baùnh laø caùi tuyeät ñoái vaø baùnh kia laø caùi töông awareness that we are in the world of dualism. ñoái. Khi baïn boû ñi caû hai

baùnh, baïn coøn laïi caùi The very notion of dualism is just a notion; it truïc, traïng thaùi duy nhaát seõ coøn laïi gì (traïng thaùi doesn't naturally come up. When self-conscious duy nhaát nhö laø moät khaùi nieäm thì vaãn coøn trong awareness drops away altogether, we call this caûnh giôùi nhò nguyeân)? Trong Thieàn, khi moïi yù functioning ordinary, pointing to the fact that it's nieäm rôi rôùt seõ chæ laø söï hoaït duïng cuûa moïi thöù completely free of notions, including such exotic nhö chuùng ñang laø, khoâng phuï thuoäc vaøo yù töôûng ones as absolute, relative, self, , and even the term cuûa chuùng ta vaø vieäc chuùng laø gì hay neân nhö theá notion,, and even the term notion, etc. Zen naøo, giôø ñaây hoaït duïng töï do bôûi vì chuùng ta khoâng practitioners should always remember that until coøn bò caâu thuùc bôûi caùc yù nieäm. Theo moät yù nghóa we truly forget all these things (absolute, relative, naøo ñoù, thaäm chí noùi raèng caû truïc vaø baùnh xe ñeàu self, and even the term notion), we are really coøn laïi cuõng laø laãn loän, vì chuùng khoâng ñi ñaâu caû! treading on the Path of Enlightenment—See Heà Vôùi vieäc quy veà baûn chaát cuûa chuùng, söï hoaït duïng Troïng Taïo Xa. töï do phi giôùi haïn cuûa chuùng seõ bieåu hieän soáng Coâng AÙn Hoøa Sôn Nguõ AÂm: Ho-Shan's Knowing ñoäng ngay taïi ñaây, ngay luùc naøy. Trong cuoäc soáng How to Beat the Drum—See Hoøa Sôn Nguõ AÂm. haèng ngaøy, chuùng ta hoaït duïng trong theá giôùi cuûa Coâng AÙn Hoøa Thöôïng Daõ Tònh Khöôùc: Hoøa nhò nguyeân maø khoâng coù baát kyø nhaän thöùc naøo Thöôïng Cuõng Phaûi Deïp Heát—You too, Most raèng chuùng ta ôû trong theá giôùi cuûa nhò nguyeân. Venerable, should shut up—See Hoøa Thöôïng Daõ Chính yù nieäm veà nhò nguyeân cuõng chæ laø moät yù Tònh Khöôùc. nieäm; noù khoâng töï nhieân xaûy ñeán. Khi nhaän thöùc Coâng AÙn Hoûa Phong Vò Taùn: Phong Hoûa Vò hoaøn toaøn rôi rôùt, thieàn goïi caùch hoaït duïng naøy laø Taùn—Wind and fire that have not yet dispersed— bình thöôøng, nhaèm chæ ñeán thöïc teá raèng noù hoaøn See Hoûa Phong Vò Taùn. toaøn thoaùt khoûi yù nieäm, keå caû nhöõng yù nieäm nhö laø Coâng AÙn Hoaøng Baù Chö Phaät Döõ Chuùng Sanh tuyeät ñoái, töông ñoái, caùi ngaõ, vaø ngay caû töø ngöõ yù Thò Giaù Taâm: Chö Phaät vaø chuùng sanh chæ laø caùi nieäm, vaân vaân. Haønh giaû tu Thieàn neân luoân nhôù taâm naøy—Huang-Po's all the Buddhas and raèng cho tôùi khi naøo chuùng ta thaät söï buoâng boû taát sentient beings are nothing but one's mind—See caû nhöõng thöù aáy thì chuùng ta môùi thaät söï daãm böôùc Hoaøng Baù Chö Phaät Döõ Chuùng Sanh Thò Giaù Taâm. treân con ñöôøng ñi ñeán giaùc ngoä—Hsi-chung Coâng AÙn Hoaøng Baù Traøng Töôu: Huang-Po's supposedly invented the cart, which in those days Gobblers of Dregs—See Hoaøng Baù Traøng Töôu.

Coâng AÙn Hoaøng Baù Traøng Töôu Tao Haùn: words as an expression of apporval in Zen Huang-Po's Gobblers of Dregs—See Hoaøng Baù ostensible condemnation often indicates praise. Traøng Töôu. Unfortunately there is no way to tell how Daio Coâng AÙn Hoái Ñöôøng Moäc Teâ Höông: Hui- Kokushi himself interpreted the koan. According T’ang's fragrance of wild laurel—See Moäc Teâ to Wu Men Hui-Kai in the Wu-Men-Kuan, Kuo- Höông. shih called three times and his tongue fell out. His Coâng AÙn Hueä Sieâu Vaán Phaät: Hui-chao Asks attendant answered three times, and his

responses about Buddha—See Hueä Sieâu Vaán Phaät. were brillant. Kuo-shih was old and feeling lonely. Coâng AÙn Hueä Trung Tam Hoaùn: Hui-Zhung He held the cow's head to make it eat grass. The Kuo-shih's Three Calls, example 17 of the Wu- attendant would have none of it. Delicious food Men-Kuan—Quoác Sö Tam Hoaùn, thí duï thöù 17 does not attract a person who is full. Zen cuûa Voâ Moân Quan. Moät trong nhöõng coâng aùn noåi practitioners, at what point was there any tieáng nhaát cuûa Hueä Trung laø “Ba laàn Quoác Sö goïi” ingratitude to the other? cuûa Voâ Moân Quan 17. Ba laàn Quoác Sö goïi thò giaû Coâng AÙn Hueä Trung Thaäp Thaân Ñieàu Ngöï: Hui cuûa mình vaø ba laàn ngöôøi naày ñaùp laïi. Quoác sö Chung's Ten-Body Controller—See Hueä Trung noùi: “Cho ñeán baây giôø ta nghó raèng chính ta quay Thaäp Thaân Ñieàu Ngöï. löng laïi phía con. Baây giôø ta môùi bieát raèng chính Coâng AÙn Hueä Tö Hoùa Ñoä: Hui-Ssu: teaching and con quay löng laïi phía ta.” Coâng aùn naøy ñöôïc lyù saving—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa giaûi theo nhieàu caùch khaùc nhau. Moät soá nhaø bình Toân giaû Nam Nhaïc Hueä Tö vò toå thöù ba cuûa toâng luaän Thieàn tin raèng lôøi noùi cuûa Quoác Sö, neáu chæ Thieân Thai vaø Baûo Chí. Theo Nguõ Ñaêng Hoäi ñöôïc naém baét baèng giaù trò ngoaøi maët thì thaáy Quoác Nguyeân, quyeån II, moät hoâm, ngaøi Baûo Chí sai thò Sö hoaøn toaøn thaát voïng vì vò thò giaû khoâng naém baét giaû ñeán hoûi Toân giaû Nam Nhaïc Hueä Tö taïi sao ñöôïc yù chæ cuûa Sö qua ba laàn goïi lieân tieáp. Nhöõng ngaøi khoâng xuoáng nuùi giaùo hoùa chuùng sanh. Toân ngöôøi khaùc thì cho raèng Quoác Sö ñaõ ngaàm aán giaû Nam Nhaïc Hueä Tö ñaùp: "Ba ñôøi chö Phaät bò ta chöùng cho vò thò giaû, raèng trong ngoân ngöõ Thieàn, nuoát moät caùch heát saïch thì choã naøo coøn coù chuùng nhöõng lôøi noùi coù veû nhö cheâ traùch laïi thöôøng coù sanh ñeå hoùa ñoä?"—The koan about the haøm yù khen ngôïi. Thaät khoâng may, khoâng coù caùch potentiality and conditions of questions and gì ñeå cho chuùng ta bieát Quoác Sö dieãn giaûi coâng aùn answers between Hui-Ssu, the third patriarch of naøy nhö theá naøo. Theo Voâ Moân Hueä Khai trong the T’ien-T’ai school (if counted from Nagarjuna) Voâ Moân Quan, Quoác sö ba laàn laàn goïi, löôõi ruïng and Pao-Chih. According to Wudeng Huiyuan, xuoáng ñaát. Ngöôøi thò giaû ba laàn daï, tuøy duyeân tuøy volume II, one day, Zen master Pao-Chi instructed thuaän moät caùch saùng suoát. Quoác sö giaø nua vaø caûm his attendant to come to ask Hui-Ssu the reason thaáy coâ ñoäc, ñeø ñaàu traâu xuoáng baét traâu aên coû. Thò why he has not descended the mountain to teach giaû khoâng chòu. Cuûa ngon khoâng ñaùng cho ngöôøi Zen doctrines to people. Hui-Ssu said, "I already ñaõ aên no. Haønh giaû tu thieàn, thöû hoûi ngöôøi thò giaû swallowed Buddhas of the three generations (past, naày phuï loøng quoác sö choã naøo?—One of the most present and future), where is there any beings left famous koans in which National Teacher appears for me to teach and save?" is “The National Teacher called three times.” Coâng AÙn Huyeàn Sa Nhaân Höõu Tam Beänh: (Wu-Men-Kuan 17): “Three times the National Hsuan Sha's Guiding and Aiding Living Beings— Teacher called his monastic servant and three See Huyeàn Sa Nhaân Höõu Tam Beänh. times the servant answered. The National Teacher Coâng AÙn Huyeàn Sa Tam Chuûng Beänh Nhaân: said, ‘Until now I thought I was turning my back Hsuan

Sha's Guiding and Aiding Living Beings— on you. But it’s really you who are turning your See Huyeàn Sa Nhaân Höõu Tam Beänh. back on me.’” Interpretations of this koan differ. Coâng AÙn Huyeàn Sa Tòch Tònh Voâ Ngoân: Hsuan- Some commentators believe that the National Sha's sense of remaining quiet and without any Teacher's words are to be taken at face value and words—Coâng aùn noùi veà cô duyeân khieán Thieàn sö that he was genuinely disappointed at the lack of Huyeàn Sa Sö Bò khai thò ñaïi chuùng veà söï tòch tònh vitality in his attendant's response. Others see his khoâng lôøi. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån

VII, moät hoâm, Huyeàn Sa thöôïng ñöôøng, ngoài treân guiding and aiding living beings—See Huyeàn Sa thieàn saøng hoài laâu roài noùi: "Ta luoân luoân saün saøng Nhaân Höõu Tam Beänh. vì maáy oâng, nhöng maáy oâng coù hieåu khoâng?" Moät Coâng AÙn Huyeàn Sa Vaên Yeán Töû Thanh: Hsuan- vò Taêng hoûi: "Tòch tònh khoâng lôøi aáy laø yù gì?" Sö Sha's listening to the sound of the swallows— noùi: "Caùi oâng noùi trong giaác nguû kìa!" Vò Taêng laïi Coâng aùn noùi veà cô duyeân khieán Thieàn sö Huyeàn noùi: "Con mong thaày giaûng ñaïo Thieàn." Sö noùi: Sa Sö Bò khai thò ñaïi chuùng khi Sö nghe tieáng chim "Taïi sao phaûi ngaùy?" Vò Taêng noùi: "Coù leõ con yeán hoùt. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån VII, ngaùy, coøn Hoøa Thöôïng thì sao?" Sö baûo: "Sao laïi moät hoâm, Huyeàn Sa thöôïng ñöôøng, roài ngoài treân khoâng bieát ngöùa nhæ?" Thieàn sö Huyeàn Sa soáng thieàn saøng hoài laâu khoâng noùi moät lôøi. Sö chæ ngoài vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng. Luùc ñoù laëng yeân nghe tieáng chim yeán ñang hoùt. Ñaïi chuùng thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn toâng nghó raèng thaày seõ khoâng thuyeát phaùp neân nhaát teà laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung Hoa. ruùt lui. Sö quôû: "Xem ra, maáy oâng caù meø moät löùa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, vaø Chaúng coù laáy moät ngöôøi coù trí hueä. Khi thaáy ta môû trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï vieäc mieäng ra, ai naáy keùo ñeán tìm lôøi, cho raèng ñoù laø hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh ñieån vaø caùc chaân lyù toái thöôïng. Thaät ñaùng thöông, chaúng moät thöù sieâu hình trong kinh. Vaø vaøo thôøi ñoù, vieäc giöõ ai hieåu caùi gì laø caùi gì caû. Thaät laø moät tai öông im laëng khoâng noùi moät lôøi trong moät thôøi khi chöøng naøo maø maáy oâng vaãn cöù nhö theá naøy!"— thöôïng ñöôøng cuõng laø moät phöông caùch ñöôïc The koan about the potentiality and conditions that nhieàu thieàn sö öa thích duøng ñeå daïy chuùng—The caused Zen master Hsuan-Sha addressed the koan about the potentiality and conditions that assembly when he listened to the sound of the caused Zen master Hsuan-Sha addressed the swallows. According to wudeng Huiyuan, volume assembly about quietness and speechlessness. VII, one day, Hsuan-Sha entered the hall, then sat According to wudeng Huiyuan, volume VII, one quietly in his pulpit for some time without saying a day, Hsuan-Sha entered the hall, then sat quietly word. He just remained silent and listened to the in his pulpit for some time and then said, "I have sound of the swallows. The monks thought he was been thoroughly kind to you, but do you not going to give them a sermon and began to understand?" A monk asked, "What is the sense of retire all at once. He then scolded

them: "As I remaining quiet without uttering a word?" Hsuan- observe, you are all of one pattern; not one of you Sha said, "How you talk in your sleep!" The monk has sagacity enough to see things properly. You then said, "I wish you to tell me about the truth of have come here to see me open my mouth, and, Zen." Hsuan-Sha said, "What is the use of taking hold of my words, imagine they are snoring?" The monk said, "I may snore, but how ultimate truths. It is a pity that you all fail to know about you?" Hsuan-Sha said, "How is it possible to what's what. As long as you remain like this, what be so insensitive as not ro know where it itches?" a calamity!" Zen master Hsuan-sha, who lived between late Coâng AÙn Höng Hoùa Ñaû Trung: Höng Hoùa ñaùnh T'ang and early Sung when the trend of ôû giöõa—Hsing-hua's striking in the middle—Coâng development of Zen teaching gradually aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Höng superseded the other Buddhist schools in China. It Hoùa Toàn Töông vaø moät vò Taêng. Theo Nguõ Ñaêng is to say, Zen attitude towards Buddhist lore and Hoäi Nguyeân XI, moät hoâm, coù moät vò Taêng hoûi philosophy tended to slight its study in an orderly Thieàn sö Höng Hoùa: "Khi töù phöông taùm höôùng manner, to neglect the sutras and what ñeán thì theá naøo?" Sö ñaùp: "Ñaùnh ôû khoaûng giöõa." metaphysics there is in them. And during that Vò Taêng beøn leã baùi roài lui ra. Nhöng coù gì can heä period of time, the keeping quiet in silence for giöõa caâu traû lôøi cuûa thieàn sö Höng Hoùa vaø töù some time in the pulpit was a favorite method that phöông taùm höôùng khoâng? Ñieàu naøy cho thaáy caùc many masters used to instruct their disciples. thieàn sö khoâng phaûi laø trieát gia maø laø nhöõng baäc Coâng AÙn Huyeàn Sa Tieáp Vaät Lôïi Sinh: Hsuan thöïc tu, neân hoï vieän daãn kinh nghieäm thay vì vieän Sha: The old adepts everywhere all speak of daãn baèng lôøi; moät kinh nghieäm voán laø caên baûn hoùa giaûi nhöõng nghi hoaëc thaønh moät nhaát theå hoøa ñieäu.

Taát caû caùc leõ ñöông nhieân cuõng nhö leõ baát khaû nôi Nghieâm ñoaùn moäng—Hsiang-Yen's interpreting of nhöõng phaùt bieåu cuûa caùc thieàn sö phaûi ñöôïc coi laø master Kuei-shan's dream—See Höông Nghieâm xuaát phaùt tröïc tieáp töø kinh nghieäm baát nhò saâu Nguyeân Moäng. thaúm cuûa hoï. Vaø chuùng ta chæ coù theå hieåu chöøng Coâng AÙn Höông Nghieâm: Nhö Nhaân Thuï naøo chuùng ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh Thöôïng, Khaåu Haøm Thuï Chi, Ñaùp Baát Ñaùp Tha nghieäm ñoái ñaõi cuûa mình. Haønh giaû chuùng ta cuõng Sôû Vaán?: Man's hanging from a branch by his neân nhôù raèng caùc thieàn sö gheâ tôûm moïi thöù tröøu teeth; respond or not respond to a question?—See töôïng vaø thuyeát lyù, neân ñoâi khi caùc caâu noùi cuûa hoï Höông Nghieâm: Nhö Nhaân Thuï Thöôïng, Khaåu quaù ö loän xoän vaø voâ nghóa; ñoàng thôøi nhöõng caâu Haøm Thuï Chi, Ñaùp Baát Ñaùp Tha Sôû Vaán? traû lôøi cuûa hoï luoân coù caùi loái ñoäc ñieäu cuûa chuû Coâng AÙn Höông Nghieâm Thöôïng Thuï: Höông tröông sieâu nghieäm—The koan about the Nghieâm Leo Caây—Hsiang-Yen's Up a Tree—See potentiality and conditions of questions and Höông Nghieâm Thöôïng Thuï. answers between Zen master Hsing-hua and a Coâng AÙn Khaû Chaân Ñieåm Hung: Khaû Chaân chæ monk. According to Wudeng Huiyuan, volume XI, ngöïc—K'e-chen's pointing at the

chest—See Khaû one day, a monk asked, "What happens when the Chaân Ñieåm Hung. four regions and eight directions arrive?" Zen Coâng AÙn Khai Môû Ñeä Tam Nhaõn: To open the master Hsing-hua answered, "Strike in the third eye—See Khai Môû Ñeä Tam Nhaõn. middle." The monk bowed and withdrew. But, is Coâng AÙn Khai Só Nhaäp Duïc: Bhadrapala and there any connection between master Hsing-hua's Sixteen Bodhisattvas Go In to Bathe—See Baït Ñaø answer and the four regions and eight directions? Baø La Döõ Thaäp Luïc Boà Taùt Nhaäp Duïc. This proves that Zen masters are not philosophers Coâng AÙn Khai Só Vaøo Taém: See Baït Ñaø Baø La but pragmatists, they appeal to an experience and Döõ Thaäp Luïc Boà Taùt Nhaäp Duïc. not to verbalism; an experience which is so Coâng AÙn Khaéc Taân Xuaát Vieän: K'e-Hsin's fundamental as to dissolve all doubts into expulsion of the monastery—See Khaéc Taân Xuaát harmonious unfication. All the matter-of-fact-ness Vieän. as well as the impossibility of the master's Coâng AÙn Khaâm Sôn Moät Muõi Teân Phaù Ba statements must thus be regarded as issuing Coảng: Ch'in-shan-wen-sui's one Arrowpoint directly from their inmost unified experience. And Smashes Three Barriers—See Coâng AÙn Nhaát the above impossible condition so long as space-Phoác Phaù Tam Quan. time relations remain what they are to our final Coâng AÙn Khoaùi Tieän Nan Phuøng: An opportunity consciousness; they will only be intelligible when in a thousand years—Good opportunities that are we are ushered into a realm beyond our relative difficult to encounter in thousands of years—See experience. We, Zen practitioners, should Khoaùi Tieän Nan Phuøng. remember that Zen masters abhor all abstractions Coâng AÙn Veà “Khoâng”: Koan of Emptiness. and theorizations, so their propositions sound (I) Nhaän thöùc ñöôïc caùi “Khoâng” trong Thieàn—outrageously incoherent and nonsensical; at the Realization of “Emptiness” in Zen: Töø same time, their answers too, harp on the same “Khoâng” hay “Hö khoâng” ñaõ trôû neân noåi tieáng string of transcendentalism. laø moät coâng aùn cuûa Thieàn phaùi Laâm Teá, caùi Coâng AÙn Höông Laâm Toïa Cöûu Thaønh Lao: “Khoâng” cuûa Trieäu Chaâu Toøng Thaåm, vaø Ngoài laâu sanh meät nhöng maø thaønh töïu nhö Ngaøi chuùng ta coù theå noùi toaøn boä muïc ñích cuûa caùc Boà Ñeà Ñaït Ma—To accomplish one’s labour by tröôøng phaùi Thieàn laø nhaän thöùc cho ñöôïc caùi prolonged sitting, as did Bodhidharma—See “Khoâng.” Tuy nhieân, nguoàn goác cuûa khaùi Höông Laâm Toïa Cöûu Thaønh Lao. nieäm naøy khôûi söï ngay töø giaùo lyù caên baûn cuûa Coâng AÙn Höông Nghieâm Kích Truùc: Höông Ñöùc Phaät. Ñöùc Phaät ñaõ daïy raèng moïi hieän Nghieâm neùm gaïch chaïm buïi tre—Hsiang-Yen's töôïng ñeàu bò ñoùng bôûi boán daáu aán: voâ thöôøng, throwing a small piece of the tile and it struck a khoå, voâ ngaõ vaø khoâng. Taïi sao Ñöùc Phaät laïi stalk of bamboo—See Höông Nghieâm Kích Truùc. noùi veà söï troáng roãng cuûa taát caû caùc hieän Coâng AÙn Höông Nghieâm Nguyeân Moäng: Höông töôïng? Theo ñaïo Phaät, moïi hieän töôïng noåi

leân vaø toàn taïi qua söï taäp hôïp cuûa nhieàu thaønh vaät maø chuùng ta goïi laø “ta” khi ñöôïc phaân tích phaàn khaùc bieät. Moïi vaät toàn taïi ñöôïc cuõng nhôø cuõng tan bieán thaønh moät hình töôùng thieáu caùc vaät khaùc cho söï toàn taïi

cuûa noù, maø khoâng vaéng thöïc taïi toái haäu. Muïc ñích ñaàu tieân vaø coù ñöôïc coát tuûy baát bieán hieän thöïc ñoäc laäp, vaø cuoái cuøng cuûa Thieàn laø nhaän thöùc ñöôïc raèng do ñoù, töï noù voán laø "khoâng". Caùc hieän töôïng moïi vaät laø "troáng roãng," Nhöng söï nhaän thöùc ñeàu coù moät veû beà ngoaøi toàn taïi, nghóa laø naøy phaûi do thöïc nghieäm, chöù khoâng phaûi do chuùng coù theå thaáy ñöôïc, nghe ñöôïc, sôø ñöôïc, tri thöùc. Chæ khaúng ñònh raèng moïi vaät ñeàu song ngoaøi caùi veû beà ngoaøi naøy chuùng khoâng troáng roãng vaãn chöa ñuû, chuùng ta coøn phaûi coù moät thöïc chaát beàn vöõng. Caùi thieáu thöïc thaáy ñöôïc söï troáng roãng trong haønh ñoäng haèng chaát beàn vöõng naøy laø yù nghóa cuûa "Khoâng." ngaøy cuûa chuùng ta. Söï troáng roãng phaûi ñöôïc Theo Thieàn Sö Thích Thieân AÂn trong "Trieát naém vöõng trong töøng luùc, khoâng moät thoaùng Lyù Thieàn-Thöïc Taäp Thieàn," coù leõ khaùi nieäm chaàn chöø. Ngaøy xöa coù moät thieàn sinh ñöôïc khoù hieåu veà "Khoâng" khoâng theå ñöôïc laøm Thaày trao cho coâng aùn "Khoâng" ñeå tham cöùu. saùng toû baèng moät hay hai thí duï. Trong moät Suoát nhieàu naêm trôøi oâng cöù nghieàn ngaãm coâng caên phoøng toái, neáu moät que nhang chaùy ñoû aùn cho ñeán moät buoåi chieàu ngoài thieàn oâng ñöôïc quay voøng thaät nhanh, chuùng ta seõ thaáy nghó laø mình ñaõ ngoä ñöôïc. OÂng lieàn chaïy ñi moät voøng saùng. Nhöng khi que nhang vöøa tìm thaày ñeå baùo caùo kinh nghieäm cuûa oâng, ngöøng quay thì voøng troøn löûa bieán maát. Daàu nhöng oâng thaày laïi khoâng voäi khen taëng. Ngay voøng troøn coù hieån hieän vaø moïi ngöôøi ñeàu thaáy khi vò thieàn sinh vöøa böôùc chaân vaøo phoøng roõ nhö vaäy, noù thaät ra chæ laø moät aûo giaùc do thaày vaø gaàm leân moät tieáng "Khoâng" thaät lôùn, taâm taïo ra, Cuõng vì noù khoâng heà hieän höõu thaät oâng thaày beøn caàm caây quaït ñaäp cho y moät caùi. söï, neân ngay khi voøng troøn löûa aáy coù maët, noù Laäp töùc, vò thieàn sinh ñoû maët tía tai vì giaän. vaãn laø troáng roãng, noù vaãn laø "khoâng." Cuõng Thaáy theá vò thaày lieàn baûo: "Neáu quaû thaät con nhö vaäy, moïi hieän töôïng ñeàu laø "troáng roãng" hieåu raèng moïi söï ñeàu laø khoâng, taïi sao con vì chuùng noåi leân ñöôïc nhôø nhöõng nguyeân nhaân coøn giaän?" Vò thieàn sinh ngoä ngay trong caâu vaø ñieàu kieän. Töï chuùng, chuùng voán troáng roãng noùi cuûa thaày. "Khoâng" phaûi ñöôïc soáng trong vaø khoâng coù thöïc chaát, gioáng nhö voøng troøn doøng ñôøi cuûa chuùng ta töøng giaây töøng phuùt, löûa do que nhang quay nhanh taïo neân. Maët chöù khoâng phaûi chæ saép xeáp thaønh moät khaùi khaùc, caùc hieän töôïng laø troáng roãng vì chuùng nieäm tröøu töôïng baèng kieán thöùc. Khi "Khoâng" phuø du. Caùc vaät ñeàu hoaïi dieät khi chuùng môùi ñöôïc xem nhö moät khaùi nieäm chöù khoâng phaûi thaønh, vaø vì theá khoâng coù moät thöïc theå coá ñònh laø moät thöïc theå soáng ñoäng, thì noù ñaõ maát. Chæ ñaèng sau nhöõng veû beà ngoaøi caûm xuùc ñöôïc chôùp maét moät caùi laø chuùng ta ñaõ khoâng thaáy nhö chuùng ta thaáy chuùng. Vuõ truï hieän töôïng ñöôïc. Moät ngöôøi coù theå hieåu thaáu ñaùo kieán nhö laø moät cuoán phim chieáu treân maøn aûnh thöùc giaùo lyù veà "Khoâng," nhöng neáu ngöôøi aáy traéng. Cuoán phim laø moät chuoãi lieân tuïc caùc noåi giaän khi bò thoùa maï, lôùn tieáng khoe böùc aûnh luoân thay ñoåi. Vì voâ minh chuùng ta coù khoang khi ñöôïc ca tuïng hay danh voïng, vaø

theå chaáp vaøo nhöõng nhaân vaät treân maøn aûnh. thaáy böïc boäi khi khoâng ñöôïc vöøa yù, thì khoâng Chuùng ta coù theå hoaëc khoùc theo hoï, töï haøo theå noùi ngöôøi aáy ñaõ nhaän thöùc ñöôïc caùi hay caêng thaúng böùc xuùc theo hoaøn caûnh, “Khoâng”. “Khoâng” laø moät loái soáng nhieàu hôn nhöng nhö theá cuõng khoâng laøm cho hoï coù thaät laø moät yù nghó. Moät ngöôøi soáng vôùi caùi ñöôïc, vaø moät khi maùy chieáu phim ngöng “Khoâng” coù theå khoâng giaûi thích ñöôïc noù, chieáu, thì taát caû nhöõng nhaân vaät maø chuùng ta nhöng neáu ngöôì aáy thaät söï chöùng toû ñöôïc caùi ñaõ quyeán luyeán seõ tan bieán vaøo hö khoâng, “Khoâng” naøy trong moïi luùc cuûa ñôøi soáng haèng ñem theo taát caû nhöõng vui buoàn, thöông, gheùt, ngaøy thì ngöôøi aáy ñaõ thaønh töïu con ñöôøng tu nhöõng phieâu löu, uaån khuùc. Theá giôùi maø ñaïo—The term “Emptiness” or “Nothingness” chuùng ta ñang soáng cuõng gioáng nhö moät cuoán has become best known as a koan in Lin-Chi phim ñang chieáu treân maøn aûnh: phuø du, khoâng Zen, Zhao-Chou-T’sung-Shen’s “Emptiness” thöïc chaát vaø troáng roãng. Ngay caû ñeán caùi sinh (Mu), and it can indeed be said that the whole

aim of all school of Zen is to bring about the pride or grow tense with excitement, but this realization of “Emptiness.” However, the does not make them real, and once the origin of this concept goes back to the basic projector stops, all these figures with whom teaching of the Buddha. The Buddha taught we have been so deeply involved will vanish that all phenomena are branded with four into nothingness, together with all their loves marks: impermanence, suffering, selflessness, and hates, their joys and sorrows, and their and emptiness. Why does the Buddha say ventures and intrigues. The world we are about the ‘emptiness’ of all phenomena? living in is just like a movie on the screen: According to Buddhism, all phenomena arise evanescent, insubstantial and void. Even this and exist through the combination of many very being we call our “self” dissolves upon different elements. Since whatever exists analysis into a mere appearance destitute of depends upon other things for its existence, it final actuality. The first and final goal of Zen lacks an immutable core of independent is to realize that everything is emptiness. But actuality and is therefore, considered in itself, this realization must be experiential, not void. Phenomena possess a kind of apparent merely intellectual. It is not enough to assert existence, in that they can be seen, heard, that everything is empty; one must see into touched, etc., but beyond their status as the fact of emptiness in all one’s daily appearances they have no substantial reality. activities. Emptiness is to be grasped from the This lack of substantial reality is what inside at each moment, without hesitation. signified by the word “Emptiness.” According Once there was a Zen student who was to Zen Master Thich Thien An in “Zen studying the koan of “Emptiness” under a Philosophy-Zen Practice,” perhaps the master. He worked very hard on the koan for concept of “emptiness” is difficult to be several years until, one evening in meditation, clarified by one or two illustrations. If in a he believed that he had realized “Satori”. He dark room, a stick of burning incense is ran to the master to report his experience, but twirled very rapidly, a circle of light is seen. the master was not in a hurry to offer his But as soon as we stop the stick of

burning congratulations. As soon as the student incense, the circle of light disappears. Though entered the master’s room and burst out with the circle was visible and everybody saw it as a loud bellowing “Emptiness”, the master such, it was actually an illusion created by the swatted him with his fan. Immediately the mind. Since it has no real existence, the circle student’s face turned red with anger. Seeing even when present and visible is empty. In this, the master added with a gentle smile: “If the same way, all phenomena are empty you really understand that everything is because they arise in dependence upon empty, why are you angry?” The student causes and conditions. In themselves they are suddenly attained “satori” after hearing this. vacuous and insubstantial as the circle Emptiness must be lived in the stream of daily created by the twirling stick of burning life flowing by us all the time and not forming incense. Again, phenomena are empty into an abstract concept by understanding. because they are evanescent. Things perish When “emptiness” is grasped as a concept the moment they arise, and thus there is no and not a living reality, it has been lost. With abiding entity behind the sensible a blink of the eyes we have missed seeing. A appearances that present themselves to us. man may have a thorough intellectual The phenomenal universe is like a film understanding of the doctrine of emptiness, projected upon a blank screen. The film is a but if he gets angry when insulted, clamors for continuous series of ever changing pictures. praise and fame, and feels upset when he Through our ignorance we may become does not get his way, he cannot be said to attached to the figures on the screen. We may have realized emptiness. Emptiness is not so laugh with them or cry with them, swell with much an idea as it is a state of being. The man

who lives in “emptiness” may not be able to follows: "A monk asked master Chao-chou explain it, but if he can really demonstrate respectfully, 'Does a dog really have Buddha- “Empiness” in every phase of his day to day nature or not?' Chao-chou said, 'Mu!'" The life, he is an accomplished man of the Way. task of the student, while practicing sitting (II) Coâng AÙn "Khoâng" cuûa ngaøi Trieäu Chaâu— meditation (zazen) with this 'Mu', is to come Chao-Chou's Mu koan: "Voâ" laø moät tieáp ñaàu to an immediate experience, beyond any ngöõ coù nghóa phuû ñònh, töông ñöông vôùi intellectual signification, of its very profound 'khoâng' maø thieàn sö Trieäu Chaâu ñaõ duøng ñeå traû content. Since this koan is extraordinarily apt lôøi cho coâng aùn 'con choù coù Phaät taùnh hay as a 'dharmakaya or dharma-body' (hosshin khoâng?' 'Mu' cuõng ñöôïc duøng vôùi nghóa laø koan), it is often the first koan received by a khoâng coù gì heát. Sau ñaây laø coâng aùn trong thí Zen student from his master. When the duï thöù nhaát cuûa Voâ Moân Quan: "Moät vò Taêng student has mastered it, it is said that he has hoûi Trieäu Chaâu: 'Con choù thaät coù Phaät tính hay become acquainted with 'the world of mu'. In khoâng?' Trieäu Chaâu noùi: 'Khoâng!'" Nhieäm vuï the course of Zen training this 'mu' is to be cuûa moät thieàn sinh laø tröïc tieáp ñi saâu vaøo yù experienced and demonstrated on ever nghóa saâu saéc cuûa coâng aùn naày, maø khoâng caàn deeper levels. Often the first Koan presented tôùi söï can döï cuûa trí tueä, baèng caùch toïa thieàn to a new student of Zen Buddhism. Here töø tieáng 'Voâ'

aáy. Coâng aùn naày hoaøn toaøn ñaùp "Wu" literally means “nothing” or “not,” but öùng vôùi chöùc naêng cuûa moät coâng aùn phaùp in this context indicates a refusal to provide thaân, vaø thöôøng ñöôïc vò thaày ñöa ra cho hoïc an answer that is based on conceptual thought troø tröôùc. Khi hoïc troø giaûi ñöôïc, ngöôøi ta noùi or ordinary language. The problem of the ngöôøi ñoù hieåu ñöôïc 'Theá giôùi Voâ'. Trong suoát koan is that according to Ch’an tradition all thôøi gian ñaøo taïo thieàn, ñieàu quan troïng laø beings have the buddha-nature, and so dogs khaùm phaù vaø bieåu hieän nhöõng möùc ñoä theå would naturally be included. But if Chao- nghieäm ngaøy caøng saâu. Thöôøng thì ñaây laø Chou responds to the question affirmatively, coâng aùn ñöôïc trao cho moät thieàn sinh môùi he falls to the trap of duality. On the other trong Phaät giaùo. “Khoâng!” Khoâng coù nghóa laø hand, if he responds negatively, he puts “khoâng coù gì heát,” nhöng trong baøi naøy noù chæ himself at odds with the received wisdom of söï töø choái cung caáp moät caâu traû lôøi baèng tö the patriarchs of tradition. Thus his response töôûng khaùi nieäm hay ngoân ngöõ phaøm phu. Vaán indicates that the answer to the question lies ñeà coâng aùn, theo Thieàn toâng, taát caû chuùng beyond words and doctrines and must be sanh ñeàu coù Phaät taùnh, vaø vì vaäy con choù cuõng grasped directly and intuitively. When a phaûi coù Phaät taùnh. Nhöng neáu Trieäu Chaâu traû student understands the purport of Chao- lôøi caâu hoûi laø “coù,” thì hoùa ra oâng ta bò maéc Chou’s answer, it is said that a spontaneous keït vaøo nhò nguyeân. Ngöôïc laïi, neáu oâng traû lôøi flash of insight dawns. “khoâng,” hoùa ra oâng töï ñaët mình taùch rôøi khoûi Coâng AÙn Khoâng Nghó Thieän, Khoâng Nghó AÙc : trí tueä cuûa caùc vò toå trong truyeàn thoáng. Vì vaäy Fushizen-fushiaku (jap)—Neither Good Nor maø caâu traû lôøi cuûa oâng chæ raèng traû lôøi caâu hoûi Evil—See Baát Tö Thieän Baát Tö AÙc. naøy vöôït ra ngoaøi ngoân ngöõ vaø giaùo phaùp vaø Coâng AÙn Khoâng Nghó Thieän, Khoâng Nghó AÙc, phaûi ñöôïc naém baét baèng tröïc giaùc. Khi thieàn Chính Khi AÁy Caùi Gì Laø Baûn Lai Dieän Muïc?: sinh hieåu ñöôïc yù ñònh cuûa caâu traû lôøi cuûa With no thoughts of good and with no thoughts of Trieäu Chaâu, ngöôøi ta noùi ñoù laø moät tia loeù töùc evil, at just this moment, what is your original thôøi cuûa trí tueä—"Mu" ia a negative prefix, face?—See Khoâng Nghó Thieän, Khoâng Nghó AÙc, somewhat equivalent to 'non' which Zen Chính Khi AÁy Caùi Gì Laø Baûn Lai Dieän Muïc? master Chao-Chou used to response to the Coâng AÙn Khueách Nhieân Voâ Thaùnh: Coâng AÙn koan 'does the dog have Buddha nature?' 'Mu' Roãng theânh khoâng Thaùnh cuûa Toå Boà Ñeà Ñaït Ma— is also used with the meaning of 'nothing'. The Bodhidharma's koan of the Vast emptiness without first example in the Wu-Men-Kuan is as holiness—See Khueách Nhieân Voâ Thaùnh.

Coâng AÙn Kieán Thaønh: Hieän Thaønh Coâng AÙn— Coâng AÙn Long Sinh Long Töû, Phöôïng Sinh All things themselves reveal Buddha-nature—See Phöôïng Nhi: Dragons give birth to dragons. A Kieán Thaønh Coâng AÙn. phoenix gives birth to a phoenix—See Long Sinh Coâng AÙn Kieán Thoá Phoùng Öng: Seeing the Long Töû, Phöôïng Sinh Phöôïng Nhi. rabbit one looses the falcon—See Kieán Thoá Coâng AÙn Loâ Laêng Meã Giaù: Ch'ing Yuan “What is Phoùng Öng. the price of rice in

Lu-Ling?”—See Loâ Laêng Meã Coâng AÙn Kính Sôn Nhaát Thoác Phaù Tam Quan: Giaù. Ch'in Shan "A single arrowhead smashing three Coâng AÙn Loã Toå Dieän Bích: Lu-tsu Pao-yun barriers"—See Nhaát Phoác Phaù Tam Quan. "Facing the wall"—See Loã Toå Dieän Bích. Coâng AÙn Laïc Phoå Ñaàu Sö: Luopu acquiesced to Coâng AÙn Loã Toå Gia Phong: Thoùi quen vaø leà loái Zen master Jiashan—See Laïc Phoå Ñaàu Sö. cuûa töï vieän Loã Toå—Lu-tsu's customs and Coâng AÙn Laïc Phoå Hoaøn Höông: Luopu's tradition—See Loã Toå Dieän Bích. returning home—See Laïc Phoå Hoaøn Höông. Coâng AÙn Loä Phuøng Ñaït Ñaïo: Meeting Someone Coâng AÙn Laïc Phoå Laâm Chung: Luopu's final Attained in the Tao—See Loä Phuøng Ñaït Ñaïo. time of death—See Laïc Phoå Laâm Chung. Coâng AÙn Loäng Quang AÛnh Haùn: One who plays Coâng AÙn Laõng Thöôïng Toïa Laät Ngöôïc AÁm Traø with his own swining shadow—See Loäng Quang Taïi Chieâu Khaùnh: Turning Over the Tea Kettle AÛnh Haùn. at Chao Ch'ing—See Laõng Thöôïng Toïa Laät Coâng AÙn Löông Giôùi Phaát Tuï Xuaát Khöù: Liang- Ngöôïc AÁm Traø Taïi Chieâu Khaùnh. chieh's moving his sleeves and leaving the hall— Coâng AÙn Laõo Thaåm Töù Moân: Koan of Chao- See Löông Giôùi Phaát Tuï Xuaát Khöù. chou's Four Gates—See Laõo Thaåm Töù Moân. Coâng AÙn Löông Sôn Ngoâ Xöû Só Hoïa: Liang- Coâng AÙn Laâm Teá Chaân Nhaân: Lin-Chi's True Shan's “This was painted by Wu-Chu”—See Man—See Laâm Teá Chaân Nhaân. Löông Sôn Ngoâ Xöû Só Hoïa. Coâng AÙn Laâm Teá Haït Lö: Lin-Chi's blind ass— Coâng AÙn Löôõng Beänh Haønh Giaû: Vaân Moân: See Laâm Teá Haït Lö. haønh giaû hai loaïi beänh—Yun Men: Practitioners Coâng AÙn Laâm Teá Phaät Phaùp Ñaïi YÙ: Lin-Chi's with two kinds of illness—See Löôõng Beänh Haønh ultimate principle of Buddhism—See Laâm Teá Giaû. Phaät Phaùp Ñaïi YÙ. Coâng AÙn Löôõng Cöôùc Sao Khoâng: Two legs Coâng AÙn Laâm Teá Taøi Tuøng: Lin-Chi's growing don't touch the ground—See Löôõng Cöôùc Sao pine trees—See Laâm Teá Taøi Tuøng. Khoâng. Coâng AÙn Lieân Hoa Phong Truï Tröôïng: The Coâng AÙn Löôõng Truøng: Koans that are Hermit of Lotus Flower Peak Holds up His Staff— interpreted twice—See Löôõng Truøng Coâng AÙn. See Lieân Hoa Phong Truï Tröôïng. Coâng AÙn Löu Thieát Ma Laõo Ngöu: Löu Thieát Coâng AÙn Long Ñaøm Cöûu Höôûng: Lung-t'an: Ma, Traâu Caùi Giaø—Iron Grindstone Liu, an Old Renowned Far and Wide—Lung-t'an's paper Cow—See Löu Thieát Ma Laõo Ngöu. candle—See Long Ñaøm Cöûu Höôûng. Coâng AÙn Ly Khöôùc Ngöõ Ngoân: Lìa khoûi noùi Coâng AÙn Long Ñaøm Dieät Chuùc: Lung-t'an's naêng—Equality and Differentiation—See Ly paper candle—See Long Ñaøm Cöûu Höôûng. Khöôùc Ngöõ Ngoân. Coâng AÙn Long Nha Quaù Baûng: Lung-ya "Would Coâng AÙn Lyù Boät Hoaøi Nghi: Li-Bo's doubt—See you kindly pass me the meditation plank"—See Lyù Boät Hoaøi Nghi. Long Nha Quaù Baûng. Coâng AÙn Lyù Cao Vaán Ñaïo: Li-Kao's questioning Coâng AÙn Long Nha Taây Lai YÙ: See Long Nha Buddha-dharma—See Lyù Cao Vaán Ñaïo. Quaù Baûng. Coâng AÙn Ma Coác Chaán Tích Nhieãu Saøng: Ma- Coâng AÙn Long Nha Thaïch Qui Khôûi Thuyeát: Ku's carrying his ring-staff, circling the meditation Long Nha Ñôïi bao giôø con ruøa ñen baèng ñaù bieát seat three times—See Ma Coác Thuû Tröôïng Nhieãu noùi—Wait until the dark stone turtle begins to Thieàn Saøng. talk—See Long Nha Thaïch Qui Khôûi Thuyeát.

Coâng AÙn Ma Coác Löôõng Xöù Chaán Tích: Ma-

Ku's carrying his ring-staff, circling the meditation Haùn. seat three times—See Ma Coác Thuû Tröôïng Nhieãu Coâng AÙn Muïc Chaâu Löôïc Khoâng Haùn: Mu- Thieàn Saøng. chou's Thieving Phoney—See Muïc Chaâu Löôïc Coâng AÙn Ma Coác Thuû Tröôïng Nhieãu Thieàn Khoâng Haùn. Saøng: Ma-Ku's carrying his ring-staff, circling the Coâng AÙn Na Bieân Cuù Giaù Bieân Cuù: Beân kia vaø meditation seat three times—See Ma Coác Thuû beân naøy—That side and this side—Coâng aùn noùi veà Tröôïng Nhieãu Thieàn Saøng. cô duyeân vaán ñaùp veà vieäc Thieàn sö Ñoäng Sôn khai Coâng AÙn Ma Coác Trì Tích: Ma-Ku's carrying his ngoä cho Sô Sôn Quang Nhaân. Theo Caûnh Ñöùc ring-staff, circling the meditation seat three Truyeàn Ñaêng Luïc, quyeån XV, vaøo moät dòp Ñoäng times—See Ma Coác Thuû Tröôïng Nhieãu Thieàn Sôn thöôïng ñöôøng vaø noùi: "Laõo Taêng muoán maáy Saøng. oâng phaûi laõnh hoäi söï vieäc naøy. Maáy oâng phaûi gioáng Coâng AÙn Maõ Toå: Thaùi Coâ Nguy Sanh: Thaät cao nhö moät caùi caây khoâ troå hoa. Theá laø maáy oâng hoøa ngaát laøm sao!—How lofty!—See Maõ Toå: Thaùi Coâ nhaäp ñöôïc vôùi noù." Sô Sôn hoûi: "Coøn veà caùc nôi Nguy Sanh. ñeàu baïi hoaïi thì sao?" Ñoäng Sôn noùi: "Ñaïi Ñöùc! Coâng AÙn Maõ Toå Töù Cuù Baùch Phi: Ma Tsu's OÂng ñang noùi veà tu taäp haïnh. May maén laø coù moät Permutations of Assertion and Denial—See Maõ caûnh giôùi tu taäp voâ haønh haïnh. Taïi sao oâng khoâng Toå Töù Cuù Baùch Phi. hoûi veà caûnh giôùi ñoù?" Sô Sôn noùi: "Tu taäp voâ haønh Coâng AÙn Maïc Gia Kieám: Mo-Jia sword—See haïnh? Coù theå coù moät ngöôøi nhö vaäy khoâng?" Ñoäng Maïc Gia Kieám. Sôn noùi: "Nhieàu ngöôøi seõ cöôøi oâng khi oâng hoûi moät Coâng AÙn Mai Töû Thuïc Daõ: T'a Mei, the Plum is caâu nhö vaäy." Sô Sôn noùi: "Trong tröôøng hôïp ñoù, ripe—See Mai Töû Thuïc Daõ. con ñaõ ñi leäch." Ñoäng Sôn noùi: "Leäch laø khoâng Coâng AÙn Maïi Phieán Laõo Baø Thuû Giaø Nhaät: An leäch, cuõng khoâng khoâng leäch." Sô Sôn noùi: "Theá old lady who sells paper folding fans—See naøo laø leäch?" Ñoäng Sôn noùi: "Neáu oâng noùi 'moät Maïi Phieán Laõo Baø Thuû Giaø Nhaät. ngöôøi nhö vaäy,' laø oâng vaãn chöa laõnh hoäi." Sô Sôn Coâng AÙn Maëc Nhieân Phuû Nhaän: The implicit- noùi: "Caùi gì laø khoâng leäch?" Ñoäng Sôn noùi: "Moät negative type of koans—See Maëc Nhieân Phuû nôi khoâng coù söï khaùc bieät hay khoâng coù beân kia Nhaän Coâng AÙn. beân naøy."—The koan about the potentiality and Coâng AÙn Maëc Nhö Loâi: Söï im laëng saám seùt— conditions of questions and answers regarding Zen Thunder of silence—Deafening like thunder—See master Tung-shan (807-869) opened up the Maëc Nhö Loâi. intelligence and brought enlightenment to Shu- Coâng AÙn Meâ Lyù Ma La: Lôø môø khoâng roõ—To be shan K'uang-jeân. According to the Records of the not clear (dim or vague) with a subject—Not Transmission of the Lamp (Ch’uan-Teng-Lu), clear with something—See Meâ Lyù Ma La. Volume XV, on one occasion Tung-shan entered Coâng AÙn Minh Chieâu Tònh Bình: Mingzhao's the hall and said, "I want you to understand this pure water pitcher—See Minh Chieâu Tònh Bình. matter. You must be like a dead tree that blossoms flowers. Then you will merge with it." Shushan Coâng AÙn Minh Nhieân Xaùc Nhaän: The explicit- asked, "What about when every place is

affirmative type of koans—See Minh Nhieân Xaùc corrupted?" Tung-shan said, "Your Reverence! Nhaän Coâng AÙn. You're talking about practicing a practice (a Coâng AÙn Moâng Ñoång Tam Baùch Ñaûm: Lacking habitual action). Fortunately there is a realm of comprehension of theories and practice is a nonpracticing practice. Why don't you ask about burden for practitioners—See Moâng Ñoång Tam that?" Shushan said, "Practicing a nonpracticing Baùch Ñaûm. practice? Can there be such a person?" Tung-shan Coâng AÙn Moät Baøn Tay: Sekishu (jap)—One said, "Many people will laughed at you for asking hand—See Moät Baøn Tay. such a question." Shushan said, "In that case, my Coâng AÙn Mu: A koan named "Mu"—See Mu. thinking has gone astray." Tung-shan said, "Astray Coâng AÙn Muïc Chaâu Löôïc Hö Haùn: Mu-chou's is not astray, nor not astray." Shushan said, "What Thieving Phoney—See Muïc Chaâu Löôïc Khoâng is 'astray'?" Tung-shan said, "If you say, 'such a

person,' then you still don't understand." Shushan töùc laø gieát Phaät, neáu chaáp töôùng ngoài, chaúng ñaït yù said, "What is not 'astray'?" Tung-shan said, "A kia." Ñaïo Nhaát nghe sö chæ daïy nhö uoáng ñeà hoà, leã place of no differentiation or place without that baùi hoûi: “Duïng taâm theá naøo môùi hôïp vôùi voâ töôùng side and this side." tam muoäi?” Sö baûo: “Ngöôi hoïc phaùp moân taâm ñòa Coâng AÙn Nam Döông Tònh Bình: Nan-Yang's nhö gieo gioáng, ta noùi phaùp yeáu nhö möa moùc, neáu Vase of pure water—Theo Caûnh Ñöùc Truyeàn duyeân ngöôi hôïp seõ thaáy ñaïo naày.” Ñaïo Nhaát laïi Ñaêng Luïc, quyeån V, moät hoâm, coù vò Taêng ñeán hoûi hoûi: “Ñaïo khoâng phaûi saéc töôùng laøm sao thaáy Thieàn sö Nam Döông Hueä Trung: “Theá naøo laø boån ñöôïc?” Sö noùi: “Con maét phaùp taâm ñòa hay thaáy thaân Phaät Tyø Loâ Giaù Na?” Thieàn sö Nam Döông ñöôïc ñaïo. Voâ töôùng tam muoäi cuõng laïi nhö vaäy.” baûo: “Ñem caùi bình ñoàng kia ñeán cho ta.” Vò Taêng Ñaïo Nhaát hoûi: “Coù thaønh hoaïi chaêng?” Sö noùi: lieàn laáy tònh bình ñem laïi. Thieàn sö Nam Döông “Neáu laáy caùi thaønh hoaïi tuï taùn, thieän aùc maø thaáy baûo: “Ñem ñeå laïi choã cuõ.” Vò Taêng ñem bình ñeå ñaïo, laø khoâng theå thaáy ñaïo. Nghe ta noùi keä: laïi choã cuõ xong, beøn hoûi laïi caâu tröôùc. Thieàn sö Taâm ñòa haøm chö chuûng, Nam Döông baûo: Phaät xöa ñaõ quaù khöù laâu roài.”— Ngoä traïch töùc giai manh According to the Records of the Transmission of Tam muoäi hoa voâ töôùng the Lamp (Ch’uan-Teng-Lu), Volume V, one day, Haø hoaïi phuïc haø thaønh? a monk came and asked Zen master Nan-yang (Ñaát taâm chöùa caùc gioáng Hui-chung (675-775): “What is the true body of Gaëp öôùt lieàn naåy maàm Vairocan Buddha?” Nan-yang said: “Bring me that Hoa tam muoäi khoâng töôùng pitcher of pure water.” The monk brought him the Naøo hoaïi laïi naøo thaønh?) pitcher. Nan-yang then said: “Now put it back Nhôø nhöõng lôøi naày maø Ñaïo Nhaát khai ngoä taâm yù where it was before.” The monk returned the sieâu nhieân—The koan about the potentiality and bottle to its former position. Then the monk asked conditions of questions and answers regarding Zen his previous question again. Nan-yang said: "The master Nan Yueh (677-744) opened up the ancient Buddhas are long gone.” intelligence and brought enlightenment to Ma-tsu Coâng AÙn Nam Nhaïc Ma Chuyeân: Nan Yueh Tao-i (709-788). According to the Records of the "Grinding a

piece of tile on a rock"—Coâng aùn noùi Transmission of the Lamp (Ch'uan-Teng-Lu), veà cô duyeân vaán ñaùp veà vieäc Thieàn sö Nam Nhaïc Volume V, during the Kai-Yuan era of the T'ang Hoaøi Nhöôïng khai ngoä cho Maõ Toå Ñaïo Nhaát. dynasty (713-741) there was a novice monk called Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån V, thôøi Ma-Tsu T'ao-Yi who constantly practice Zen nhaø Ñöôøng, nieân hieäu Khai Nguyeân, coù vò Sa Moân meditation upon Mount Heng. Nan-Yueh knew ôû huyeän Truyeàn Phaùp hieäu Ñaïo Nhaát, haèng ngaøy that T'ao-Yi was a great vessel for the Dharma, ngoài thieàn. Sö bieát ñoù laø phaùp khí (ngöôøi höõu ích and once walked up to him and said: " What does trong Phaät phaùp) beøn ñi ñeán hoûi: "Ñaïi ñöùc ngoài your Worthiness intend to do by sitting in thieàn ñeå laøm gì?" Ñaïo Nhaát thöa: "Ñeå laøm Phaät." meditation?" Ma-Tsu said: "I intend to become a Sau ñoù sö laáy moät cuïc gaïch ñeán treân hoøn ñaù ôû Buddha." Nan-Yueh then picked up a piece of tile tröôùc am Ñaïo Nhaát ngoài maøi. Ñaïo Nhaát thaáy laï from the ground and began grinding on a rock. hoûi: "Thaày maøi gaïch ñeå laøm gì?" Sö ñaùp: "Maøi ñeå T'ao-Yi then asked: "What are you trying to make laøm göông." Ñaïo Nhaát noùi: "Maøi gaïch ñaâu coù theå by grinding that?" Nan-Yueh said: "I'm grinding it thaønh göông ñöôïc?" Sö hoûi laïi: "Ngoài thieàn ñaâu coù to make a mirror." T'ao-Yi said: "How can you theå thaønh Phaät ñöôïc?" Ñaïo Nhaát hoûi: "Vaäy laøm make a irror by grinding a tile on a rock?" Nan- theá naøo môùi phaûi?" Sö noùi: "Nhö traâu keùo xe, neáu Yueh said: "If you can't make a mirror by grinding xe khoâng ñi, thì ñaùnh xe laø phaûi hay ñaùnh traâu laø a tile on a rock, how can you become a Buddha by phaûi?" Ñaïo Nhaát laëng thinh, sö noùi tieáp: "Ngöôi sitting in meditation?" T'ao-Yi said: "What is the hoïc ngoài thieàn hay hoïc ngoài Phaät? Neáu hoïc ngoài correct way?" Nan-Yueh said: "It can be thieàn, thieàn khoâng phaûi ngoài naèm. Neáu hoïc ngoài compared to an ox pulling a cart. If the cart Phaät, Phaät khoâng coù töôùng nhaát ñònh, ñoái phaùp doesn't move, do you strike the cart or strike the khoâng truï, chaúng neân thuû xaû. Ngöôi neáu ngoài Phaät, ox?" T'ao-Yi didn't answer. Nan-Yueh then said:

"Are you sitting in order to practice Zen, or are According to the Records of the Transmission of you sitting to be a Buddha? If you're sitting to the Lamp (Ch'uan-Teng-Lu), Volume V, a great practice Zen, then know that Zen is not found in worthy one asked Nan-Yueh: "If an image is sitting or lying down. If you're sitting to become a reflected in a mirror, where does the light of the Buddha, then know that Buddha has no fixed form. image go when it's no longer observed?" Nan- With respect to the constantly changing world, you Yueh said: "It's similar to remembering when should neither grasp it nor reject it. If you sit to Your Worthiness was a child. Where has your become a Buddha, you kill Buddha. If you grasp childlike appearance gone now? The worthy one sitting form then you have not yet reached the asked: "But afterward, why does the image not meaning." When T'ao-Yi heard this instruction it remain?" Nan-Yueh said: "Although it is no longer was as though he had drunk sweet nectar. He reflected, it can be reproved even slightly." bowed and asked: "How can one cultivate mind to Coâng AÙn Nam Nhaïc Thuyeát Töi Nhaát Vaät: Nan be in accord

with formless samadhi?” Nan-Yueh Yueh “To say it’s a thing misses the mark.”— said: “You’re studying the Dharma gate of mind- Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Luïc Toå ground, and this activity is like planting seeds Hueä Naêng vaø Thieàn sö Nam Nhaïc Hoaøi Nhöôïng. there. The essential Dharma of which I speak may Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, vaø Caûnh be likened to the rain that falls upon the seeded Ñöùc Truyeàn Ñaêng Luïc, quyeån V, Sö ñeán Taøo Kheâ ground. In this same manner your auspicious tham vaán Luïc Toå Hueä Naêng. Toå hoûi: “ÔÛ ñaâu karmic conditions will allow you to perceive the ñeán?” Sö thöa: “ÔÛ Tung Sôn ñeán.” Toå hoûi: “Maø Way.” T’ao-Yi then asked: “The Way is without vaät gì ñeán?” Sö thöa: “Noùi in tuoàng moät vaät töùc color or form. How can one perceive it?” Nan- khoâng truùng.” Toå hoûi: “Laïi coù theå tu chöùng Yueh said: “The Dharma eye of mind-ground can chaêng?” Sö thöa: “Tu chöùng töùc chaúng khoâng, perceive the true way. The formless samadhi is nhieãm oâ töùc chaúng ñöôïc.” Toå noùi: “Chính caùi likewise perceived.” T’ao-Yi then asked: “Does it khoâng nhieãm oâ naày laø choã hoä nieäm cuûa chö Phaät, have good and bad, or not?” Nan-Yueh said: “If ngöôøi ñaõ nhö theá, ta cuõng nhö theá. Toå Baùt Nhaõ Ña the Way is seen in the aggregation and La ôû Taây Thieân coù lôøi saám raèng: ‘Döôùi chaân ngöôi disintegration of good and bad, then it is not the seõ xuaát hieän NHAÁT MAÕ CAÂU (con ngöïa tô) ñaïp way. Listen to this verse: cheát ngöôøi trong thieân haï. ÖÙng taïi taâm ngöôi “The mind-ground fully sown, chaúng caàn noùi sôùm.’” Nghe xong Hoaøi Nhöôïng When moisture comes, all seeds sprout hoaùt nhieân kheá ngoä, lieàn haàu haï Toå möôøi laêm naêm, The formless flower of samadhi, moãi ngaøy caøng thaâm ñöôïc söï huyeàn aùo. Sau ñoù Sö How can it be bad or good?” ñi ñeán nuùi Nam Nhaïc, xieån döông Thieàn toâng— At these words T’ao-Yi experienced great The koan about the potentiality and conditions of enlightenment and unsurpassed realization. questions and answers between the Sixth Coâng AÙn Nam Nhaïc Nhö Caûnh Chuù Töôïng: Nan Patriarch, Hui Neng, and Zen master Nan Yueh Yueh "An image is reflected in a mirror"—Coâng (677-744). According to the Flatform Sutra, aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Nam Chapter Seven, and the Records of the Nhaïc Hoaøi Nhöôïng vaø moät vò Taêng. Theo Caûnh Transmission of the Lamp (Ch’uan-Teng-Lu), Ñöùc Truyeàn Ñaêng Luïc, quyeån V, coù vò Ñaïi ñöùc Volume V, Nan-Yueh came to Tsao-Xi to study ñeán hoûi sö: “Nhö göông ñuùc töôïng, sau khi töôïng with Hui-Neng. Hui-Neng said to Nan-Yueh: thaønh khoâng bieát caùi saùng cuûa göông ñi veà choã “Where did you come from?” Nan-Yueh said: naøo?” Sö baûo: “Nhö Ñaïi ñöùc töôùng maïo luùc treû thô “From Mount Song.” Hui-Neng said: “What is it hieän thôøi ôû ñaâu?” Ñaïi ñöùc laïi hoûi: “Taïi sao sau khi that thus come?” Nan-Yueh couldn’t answer. After thaønh töôïng khoâng chieáu soi?” Sö baûo: “Tuy eight years, Nan-Yueh suddenly attained khoâng chieáu soi, nhöng ñoái y moät ñieåm cuõng enlightenment. He informed the Sixth Patriarch of chaúng ñöôïc.”—The koan about the potentiality this, saying: “I have an understanding.” The Sixth and conditions of questions and answers between Patriarch said: “What is it?” Nan-Yueh said: “To Zen master Nan Yueh (677-744) and a monk. say it’s a thing misses the mark.” The Sixth

Patriarch said: “Then can it be made evident or vaäy bò ngöôøi cheâ cöôøi. Ba laõo naøy muoán ñi leã baùi not?” Nan-Yueh said: “I don’t say it can’t be made Quoác Sö, ñeán giöõa ñöôøng taïo ra moät tröôøng baïi evident, but it can’t be defiled.” The Sixth quyeát naøy. Nam Tuyeàn noùi: "Theá aáy thì chaúng ñi." Patriarch said: “Just this that is undefiled is what is Ñaõ laø moãi ngöôøi ñeàu noùi ñöôïc, taïi sao noùi chaúng upheld and sustained all Buddhas. You are thus. I ñi? Haõy noùi yù coå nhaân theá naøo? Ñöông thôøi ñôïi Sö am also thus. “Prajnadhara has foretold that from noùi theá aáy thì chaúng ñi, nhaèm loã tai lieàn taùt, xem beneath your feet will come a horse which will Sö suy tính theá naøo? Vaïn coå chaán höng cöông toâng trample to death everyone in the world. Bear this chæ laø cô yeáu nhoû beù naøy. Vì theá, Töø Minh noùi: in mind but don’t soon repeat it.” Huai-Jang "Caàn loâi chæ ôû taïi ñaàu daây, vaïch ñöôïc naém ñöôïc suddenly understood (experienced Great lieàn xoay, nhö ñaåy quaû baàu treân maët nöôùc." Nhieàu Enlightenment). Accordingly he waited upon the ngöôøi baûo laø lôøi khoâng thöøa nhaän nhau. Ñaâu chaúng Master for fifteen years, daily penetrating more bieát vieäc naøy ñeán choã toät cuøng phaûi lìa buøn lìa deeply into the profound and mysterious. He later nöôùc, thaùo choát nhoå ñinh. Neáu oâng khôûi hieåu taâm went to Nan-Yao where he spread the Dhyana haïnh laø khoâng giao thieäp. Coå nhaân chuyeån bieán raát School. kheùo, ñeán trong ñaây khoâng ñöôïc chaúng theá aáy, Coâng AÙn Nam Tuyeàn Baïch Coå: Nam Tuyeàn traâu phaûi laø coù cheát coù soáng. Xem kia moät ngöôøi vaøo traéng (Li Noâ Baïch Coå)—Nan Ch'uan's domestic trong voøng troøn ngoài, moät ngöôøi giaû ngöôøi nöõ leã cat and white buffalo—Coâng aùn noùi veà cô duyeân baùi, thaät taøi tình. Nam Tuyeàn baûo: "Theá aáy thì veà nhöõng lôøi daïy cuûa Thieàn sö Nam Tuyeàn Phoå chaúng ñi." Qui Toâng baûo: "Laø taâm haïnh gì?" Keû Nguyeän. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, taàm thöôøng laïi theá aáy ñi. Qui Toâng noùi theá aáy, coát quyeån VIII, moät hoâm Thieàn sö Nam Tuyeàn thöôïng nghieäm Nam Tuyeàn. Nam Tuyeàn bình thöôøng noùi: ñöôøng daïy chuùng, noùi: "Chö Phaät ba ñôøi khoâng "Goïi laø nhö nhö, sôùm ñaõ bieán roài." Nam Tuyeàn, bieát maø ly noâ baïch coå (meøo nhaø traâu traéng) laïi Qui Toâng, Ma Coác laïi laø ngöôøi ôû trong moät nhaø, bieát."—The koan about the potentiality and moät baét moät thaû, moät cheát moät soáng, quaû thaät kyø conditions of lectures from Zen master Nan Chuan ñaëc—According to example 69 of the Pi-Yen-Lu, Pu Yuan. According to the Records of the Nan Ch'uan, Kuei Tsung, and Ma Tsu went Transmission of the Lamp (Ch’uan-Teng-Lu), together to pay respects to National Teacher Volume VIII, one day, Zen master Nan Chuan Chung. When they got halfway there, Nan Ch'uan entered the hall and addressed the assembly, drew a circle on the ground and said, "If you can saying, "Buddhas of the three generations (past, speak, then let's go on." Kuei Tsung sat down present and future) do not know; but the domestic inside the circle; Ma Ku curtseyed. Nan Ch'uan cat and the white buffalo know." said, "Then let's not go on." Kuei Tsung said, Coâng AÙn Nam Tuyeàn Baùi Trung Quoác Sö: Nan "What's going on in your mind?" According to Ch'uan Pays Respects to National Teacher Chung Yuan-Wu in the Pi-Yen-Lu, at the time Ma Tsu's (Nan Ch'uan's Circle)—Theo thí duï thöù 69 cuûa teaching was flourishing in Kiangsi,

Shih T'ou's Bích Nham Luïc. Nam Tuyeàn, Qui Toâng, Ma Coác Way was current in Hu-Hsiang (Hunan), and ñoàng ñi leã baùi Quoác Sö Hueä Trung. Ñeán giöõa National Teacher Chung's Way was influencing ñöôøng, Nam Tuyeàn veõ moät voøng troøn treân ñaát, noùi: Ch'ang An. The latter had personally seen the "Noùi ñöôïc thì ñi." Qui Toâng vaøo giöõa voøng troøn Sixth Patriarch; at the time, of those in the South ngoài. Ma Coác giaû laøm ngöôøi nöõ laïy. Nam Tuyeàn who held up their heads and wore horns, there was noùi: "Theá aáy thì chaúng ñi." Qui Toâng noùi: "Laø taâm none who did not want to ascend his hall and enter haïnh gì?" Theo Vieân Ngoä trong Bích Nham Luïc, his room; otherwise, they would be shamed by ñöông thôøi Maõ Toå giaùo hoùa höng thaïnh ôû Giang others. These three old fellows wanted to go pay Taây, Thaïch Ñaàu höng thaïnh ôû Hoà Töông, Quoác Sö respects to National Teacher Chung; when they Hueä Trung ñaïo hoùa ôû Tröôøng An. Quoác Sö ñích got halfway, they enacted this scenario to defeat. thaân gaëp Luïc Toå roài veà ñaây. Khi aáy phöông Nam Nan Ch'uan said, "Then let's not go." Since they nhöõng ngöôøi naâng ñaàu moïc söøng, khoâng ai chaúng had each been able to speak, why did he instead muoán ñeán nhaø kia, vaøo thaát kia. Neáu chaúng ñöôï c say he wouldn't go? Tell me, what was the

intention of that man of old? At that time, when he Chuan's road?" Zen master Nan Chuan raised the said, "Then let's not go," I would have slapped him sickle up and said, "My sickle cost me 30 right on the ear, to see what trick he would pull; piasters." The monk said, "I do not ask about the what eternally upholds the all-embracing source is sickle, I only ask about what direction leads to just this little bit of active essence. That is why Nan Chuan's road?" Zen master Nan Chuan said, Tz'u Ming said, "If you want to restrain him, just "This old monk handles this sickle very well." grab the rein and yank." Hit and he turns, like Coâng AÙn Nam Tuyeàn Ngoaïn Nguyeät: Nan pushing down a gourd on the water. Many people Ch'uan “Enjoying the moonlight”—Coâng aùn noùi say that Nan Ch'uan's words are words of veà cô duyeân vaán ñaùp giöõa Thieàn sö Nam Tuyeàn disagreement, but they are far from knowing that Phoå Nguyeän vaø Trieäu Chaâu Toøng Thaåm. Theo in this matter, when you get to the ultimate point, Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VIII, moät toái it is necessary to leave the mud, get out of the Thieàn sö Nam Tuyeàn ñang ngaém traêng, Trieäu water, draw out the wedges, and pull out the nails. Chaâu hoûi Sö khi naøo ngöôøi ta coù theå ñöôïc gioáng If you make an intellectual interpretation, then nhö aùnh traêng. Sö noùi: "Thì hai möôi naêm tröôùc laõo you've missed it. The Ancients could turn and shift Taêng cuõng töøng nhö theá." Trieäu Chaâu laïi tieáp tuïc: well; at this point they could not be otherwise; "Coøn baây giôø thì sao?" Nam Tuyeàn laäp töùc ñi veà there must be killing and giving life: see how one phöông tröôïng—The koan about the potentiality of them sat inside the circle, and one curtseyed. and conditions of questions and answers between That toowas very good. Nan Ch'uan said, "Then Zen Master Nan Ch'uan and Chao Chou. let's not go." Kuei Tsung said, "What is going on According to the Records of the Transmission of in your mind?" Brash fellow! He too goes on like the Lamp (Ch’uan-Teng-Lu), Volume VIII, one this. His whole idea was that he wanted to test evening when Master Nan Ch'uan was enjoying Nan Ch'uan. Nan

Ch'uan always said, "Call it the moonlight, Chao chou asked him when one thusness, and already it has changed." Nan could be equal to the moonlight. The master said, Ch'uan, Kuei Tsung, and Ma Ku, after all they "Twenty years ago I attained that state." Chao- were people of one house. One holds, one chou continued, "What about right now?" The releases; one kills, one enlivens: undeniably they Master went immediately to his room. are exceptional. Coâng AÙn Nam Tuyeàn Nhö Moäng: Nan Ch'uan's Coâng AÙn Nam Tuyeàn Lieâm Töû: Nam Tuyeàn: Caùi It's like a Dream, example 40 of the Pi-Yen-Lu— Lieàm—Nan Ch'uan's sickle—Coâng aùn noùi veà cô Thí duï thöù 40 cuûa Bích Nham Luïc. Luïc Hoaøn Ñaïi duyeân vaán ñaùp giöõa Thieàn sö Nam Tuyeàn Phoå Phu cuøng noùi chuyeän vôùi Nam Tuyeàn. Luïc Hoaøn Nguyeän vaø moät vò Taêng. Theo Caûnh Ñöùc Truyeàn hoûi: "Trieäu Phaùp Sö noùi 'Trôøi ñaát cuøng ta ñoàng Ñaêng Luïc, quyeån VIII, moät hoâm, Thieàn sö Nam goác, vaïn vaät cuøng ta moät theå' thaät laø kyø quaùi?" Tuyeàn ñang caét coû treân nuùi, coù moät vò Taêng haønh Nam Tuyeàn chæ hoa tröôùc saân keâu ñaïi phu, noùi: cöôùc ñeán hoûi ngaøi raèng: "Höôùng naøo ñi veà con "Thôøi nhôn thaáy goác hoa naøy gioáng heät nhö ñöôøng Nam Tuyeàn?" Thieàn sö Nam Tuyeàn giô caùi moäng." Theo Vieân Ngoä trong Bích Nham Luïc, Luïc löôõi lieàm leân noùi: "Caùi lieàm caét coû cuûa laõo Taêng Hoaøn Ñaïi Phu tham kieán Nam Tuyeàn ñaõ laâu, bình mua 30 tieàn." Vò Taêng thöa: "Khoâng hoûi caùi lieàm thöôøng löu taâm trong lyù taùnh, taàm khaûo Trieäu caét coû, chæ hoûi con ñöôøng Nam Tuyeàn ñi veà höôùng Luaän. Moät hoâm, ngoài baøn luaän ñem hai caâu cho laø naøo?" Thieàn sö Nam Tuyeàn noùi: "Laõo Taêng söû kyø ñaëc, hoûi: "Trieäu Phaùp Sö noùi 'Trôøi ñaát cuøng ta duïng caùi naøy raát taøi tình."—The koan about the ñoàng goác, vaïn vaät cuøng ta moät theå' thaät laø kyø potentiality and conditions of questions and quaùi?" Trieäu Phaùp Sö laø vò cao Taêng ñôøi Taán cuøng answers Zen master Nan Chuan Pu Yuan and a Ñaïo Sinh, Taêng Dueä, Ñaïo Dung ñoàng döôùi tay cuûa monk. According to the Records of the Cöu Ma La Thaäp, goïi laø Töù Trieát. Phaùp sö Taêng Transmission of the Lamp (Ch’uan-Teng-Lu), Trieäu thuôû nhoû thích ñoïc Laõo Trang, sau nhôn vieát Volume VIII, one day, when Zen master was kinh Duy Ma Caät coù choã ngoä, môùi bieát Laõo Trang cutting grass in the mountain, a wandering monk vaãn chöa taän thieän. Sö chuyeån hôïp caùc kinh laøm came and asked, "What direction leads to Nan thaønh boán quyeån luaän (Baùt Nhaõ Voâ Tri Luaän, Baát

Chaân Khoâng Luaän, Vaät Baát Thieân Luaän, vaø Nieát nghe noùi: "Moät con ñöôøng höôùng thöôïng ngaøn Baøn Voâ Danh Luaän). YÙ chæ Laõo Trang noùi trôøi ñaát thaùnh chaúng truyeàn, hoïc giaû nhoïc hình nhö khæ baét hình lôùn, hình ta cuõng vaäy, ñoàng sanh trong hö voâ. boùng."—As the officer Lu Hsuan was talking with Trang Sanh ñaïi yù chæ luaän teà vaät. Ñaïi Coâng ñaïi yù Nan Ch'uan, he said, "Master of the Teachings luaän taùnh ñeàu qui veà chính mình. Nhö trong luaän, Chao sai, 'Heaven, earth, and I have the same Sö noùi: "Phaøm baäc chí chôn roãng tueách khoâng hình root; myriad things and I are one body.' This is töôïng maø vaïn vaät ñeàu do ta taïo, hoâò vaïn vaät veà quite marvelous." Nan Ch'uan pointed to a flower chính mình chæ laø baäc thaùnh nhaân. Tuy coù thaàn coù in the garden. He called to the

officer and said, ngöôøi, coù hieàn coù thaùnh, moãi loaïi khaùc nhau, song "People these days see this flower as a dream." ñeàu ñoàng moät taùnh theå." Coå nhaân noùi: "Toät caû caøn According to Yuan-Wu in the Pi-Yen-Lu, the khoân ñaïi ñòa chæ laø moät caùi chính mình, laïnh thì officer Lu Hsuan studied for a long time with Nan khaép trôøi khaép ñaát laïnh, noùng thì khaép trôøi khaép Ch'uan. He always kept his mind on essential ñaát noùng, coù thì khaép trôøi khaép ñaát coù, khoâng thì nature, and he immersed himself in the Discourses khaép trôøi khaép ñaát khoâng, phaûi thì khaép trôøi khaép of Chao. One day as they sat, he happened to ñaát phaûi, quaáy thì khaép trôøi khaép ñaát quaáy." Phaùp bring up these two lines, considering them Nhaõn noùi: "Y y y, ta ta ta, nam baéc ñoâng taây ñeàu remarkable. He questioned, "Master of the toát toát, chaúng toát toát, chæ coù ta thaûy laø toát." Vì theá Teachings Chao said, 'Heaven, earth, and I have noùi: "Treân trôøi, döôùi trôøi, chæ ta laø hôn heát." Thaïch the same root; myriad things and I are one body.' Ñaàu xem Trieäu Luaän ñeán choã "hoäi vaïn vaät veà This is quite marvelous." Master of the Teachings chính mình," hoaùt nhieân ñaïi ngoä, sau laøm baûn Seng Chao was an eminent monk of Chin times Tham Ñoàng Kheá chaúng ngoaøi yù naøy. Xem oâng hoûi (later 4th, early 5th centuries A.D.); he was theá aáy, haõy noùi ñoàng goác gì? Ñoàng theå naøo? Ñeán together with Tao Sheng, Tao Jung, and Seng Jui trong ñaây quaû laø kyø ñaëc, haù ñoàng vôùi ngöôøi thöôøng in the school of Kumarajiva. They were called the chaúng bieát trôøi cao ñaát daøy, ñaâu coù vieäc theá aáy. Four Stages. When Seng Chao was young, he Luïc Hoaøn Ñaïi Phu hoûi nhö theá, kyø thì raát kyø, chæ laø enjoyed reading Chuang Tzu and Lao Tzu. Later, chaúng thoaùt ngoaøi yù kinh. Neáu noùi yù kinh laø toät, vì as he was copying the old translation of the sao Theá Toân laïi nieâm hoa, Toå Sö laïi Taây sang laøm Vimalakirti Scripture, he had an enlightenment. gì? Choã ñaùp cuûa Nam Tuyeàn laø duøng loã muõi cuûa Then he knew that Chuang and Lao still were not Thieàn Taêng, vì kia ñöa ra choã ñau, ñeå phaù hang oå really thoroughgoing. Therefore, he completed all kia. Beøn chæ caây hoa tröôùc saân, keâu Ñaïi Phu noùi: the scriptures and composed four discourses. What "Thôøi nhôn thaáy moät goác hoa naøy gioáng heät nhö Chuang and Lao intended to say was that "heaven moäng." Nhö daãn ngöôøi leân ñeán bôø cao muoân and earth are greatness of form; my form is also tröôïng roài xoâ moät caùi khieán hoï teù cheát. Neáu oâng xoâ thus; we are alike born in the midst of empty teù treân ñaát baèng, cho ñeán ñöùc Phaät Di Laëc ra ñôøi nothingness." Chuang and Lao's overall meaning cuõng chaúng laøm cho ngöôøi cheát. Gioáng heät nhö just discusses equalizing things; Seng Chao's ngöôøi ñang moäng muoán tænh maø tænh khoâng ñöôïc, overall meaning says that nature all returns to self. bò ngöôøi goïi lieàn tænh. Neáu Nam Tuyeàn con maét Have you not seen how his discourse says, "The chaúng chaùnh, quyeát ñònh bò oâng aáy boâi veõ roài. Xem ultimate man is empty and hollow, without form; Sö noùi thoaïi theá aáy thöïc laø khoù hieåu. Neáu laø ngöôøi yet none of the myriad things are not his own con maét ñònh ñoäng linh hoaït nghe ñöôïc nhö thöôïng doing. Who can understand that myriad things are vò ñeà hoà. Neáu laø keû cheát nghe ñöôïc trôû thaønh thuoác his own self? Only a sage, I wot." Although there ñoäc. Coå nhaân noùi: "Neáu ôû treân

söï thaáy thì rôi taïi are spirits and there are humans, there are the taàm thöôøng; neáu nhaèm döôùi yù caên suy tính doø tìm wise and the sage, each is distinct, but all alike thì chaúng ñöôïc." Nham Ñaàu noùi: "Ñaây laø keá soáng have one nature and one substance. An Ancient cuûa ngöôøi höôùng thöôïng, chæ hieän baøy tröôùc maét said, "Heaven and earth, the whole world, is just choác laùt nhö ñieän chôùp." Ñaïi yù Nam Tuyeàn nhö one self; when cold, it is cold throughout heaven theá, coù thuû ñoaïn baét con teâ con coïp, ñònh roàng raén. and earth; when hot, it is hot throughout heaven Ñeán trong aáy phaûi töï hoäi môùi ñöôïc. Ñaâu chaúng and earth. When it exists, all throughout heaven

and earth exists; when it doesn't exist, heaven and feelings; if you go to your intellect to figure it out, earth do not exist. When affirmed, all throughout after all you will seek without finding." Yen T'ou heaven and earth is; when denied, all throughout said, "This is the livelihood of a transcendent man; heaven and earth is not." Fa Yen said, "He, he, he. he just reveals the bit before the eyes, just like a I, I, I. South north east west, everything is all right. flash of lightning." Nan Ch'uan's great meaning All right or not all right, only for me there is was like this; he has the capability to capture nothing not all right." That is why it was said, "In rhinos and tigers, to judge dragons and snakes. the heavens and on earth, only I alone am When you get here, you must understand on your honorable." As Shih T'ou read the Discourse of own: have you not heard it said, "The single Chao, when he got to this place, "Understand transcending road has not been transmitted by a myriad things as oneself," he was vastly and thousand sages; students toil over forms like greatly enlightened. Later he composed the book moneys grasping at reflections." Ts'an T'ing Ch'i (Merging of Difference and Coâng AÙn Nam Tuyeàn Phaùp Voâ Thuyeát: Nan Sameness), which also does not go beyond this Ch'uan's Truth that's never been spoken, example meaning. See how Lu Hsuan questioned; tell me, 28 of the Pi-Yen-Lu—Thí duï thöù 28 cuûa Bích what root do they share? Which body do they have Nham Luïc. Nam Tuyeàn ñeán tham vaán Hoøa in common? When he got here, still he was Thöôïng Nieát Baøn ôû nuùi Baùch Tröôïng. Baùch undeniably unique: how could this be the same as Tröôïng hoûi: "Töø tröôùc chö Thaùnh laïi coù phaùp an ordinary man's ignorance of the height of the chaúng vì ngöôøi noùi chaêng?" Nam Tuyeàn ñaùp: "Coù." sky or the breadth of the earth? How could there Baùch Tröôïng hoûi: "Theá naøo laø phaùp chaúng vì ngöôøi be such a thing? Lu Hsuan's questioning in this noùi?" Nam Tuyeàn ñaùp: "Chaúng phaûi taâm, chaúng manner was indeed quite exceptional, but he did phaûi Phaät, chaúng phaûi vaät." Baùch Tröôïng baûo: not go beyond the meaning of the Teachings. If "Noùi roài vaäy." Nam Tuyeàn hoûi: "Con chæ theá aáy, you say that the meaning of the Teachings is the Hoøa Thöôïng theá naøo?" Baùch Tröôïng baûo: "Ta ultimate paradigm, then why did the World chaúng phaûi ñaïi thieän tri thöùc, ñaâu bieát coù noùi chaúng Honored One also raise the flower? What did the noùi." Nam Tuyeàn thöa: "Con chaúng hoäi." Baùch Patriarchal Teacher come from the West for? Nan tröôïng baûo: "Ta vì oâng maø noùi raát nhieàu roài." Theo Ch'uan's way of answering used the grip of a Vieân Ngoä trong Bích Nham Luïc, ñeán trong ñaây patchrobed

monk to pull out the painful spot for cuõng chaúng tieâu töùc taâm chaúng töùc taâm, chaúng tieâu the other, and broke up his nest; he pointed at a phi taâm chaúng phi taâm, thaúng ñoù töø ñaàu ñeán chaân flower in the garden and called to the officer, moät sôïi loâng maøy cuõng khoâng, vaãn coøn ñoâi chuùt so saying, "People these days see this flower as saùnh. Töùc taâm phi taâm, Thieàn sö Thoï cho ñoù laø though it were a dream." This is like leading the 'bieåu thuyeân' vaø 'giaù thuyeân'. Hoøa Thöôïng Nieát man to the edge of a ten thousand fathom cliff and Baøn töùc laø thieàn sö Chaùnh Phaùp, khi xöa ôû choã giving him a push, causing his life to be cut off. If Baùch Tröôïng laøm Taây ñöôøng, baûo chuùng khai ñieàn you were pushed over on level ground, even till vì noùi ñaïi nghóa. Khi aáy Nam Tuyeàn ñaõ gaë p Maõ Maitreya Buddha was born in the world, you still Toå xong, chæ caàn ñeán caùc nôi ñeå quyeát traïch. Baùch would simply be unable to accomplish the cutting Tröôïng ñaët caâu hoûi raát khoù ñaùp "Töø tröôùc chö off of life. It is also like a man in a dream; though Thaùnh laïi coù phaùp chaúng vì ngöôøi noùi chaêng?" Neáu he wants to awaken, he cannot wake up; called by laø sôn Taêng chæ bòt tai ñi ra, xem oâng giaø naày nhö another, he awakens. If Nan Ch'uan's eyes were moät tröôøng roái loaïn. Neáu laø haøng taùc gia, thaáy not true, he would certainly have been befuddled Baùch Tröôïng hoûi theá aáy lieàn bieát phaù ñöôïc. Nam by Lu Hsuan. See how he talks; yet undeniably he Tuyeàn cöù choã thaáy ñaùp: "Coù." Theá laø Maïnh Baùt is difficult to understand. If the action of your eyes Lan. Baùch Tröôïng beøn ñem laàm naày ñeán laàm kia is alive, you will experience it like the superb theo sau noùi: "Theá naøo laø phaùp chaúng vì ngöôøi flavor of ghee; if you are dead, you will hear it noùi?" Nam Tuyeàn ñaùp: "Chaúng phaûi taâm, chaúng and turn it into poison. An Ancient said, "If you phaûi Phaät, chaúng phaûi vaät." Laõo naày thích xem maët see it in phenomena, you'll fall into ordinary traêng treân trôøi, rôi maát haït chaâu trong tay. Baùch

Tröôïng baûo: "Noùi roài vaäy." Ñaùng tieác thay! Vì kia in return he preached the great meaning for them. chuù phaù. Ngay khi aáy chæ nhaèm xöông soáng maø At this time Nan Ch'uan had already seen Ma Tsu, ñaùnh, cho kia bieát ñau nhöùc. Tuy nhieân nhö theá, but he was going around to various places to settle oâng haõy noùi choã naøo laø choã noùi roài? Cöù choã thaáy what's righ and pick out what wrong. When Pai cuûa Nam Tuyeàn "Chaúng phaûi taâm, chaúng phaûi Chang posed this question it was indeed very Phaät, chaúng phaûi vaät" laø chöa töøng noùi ñeán. Thöû difficult to respond to. He said, "Have all the hoûi caùc oâng, taïi sao laïi baûo "Noùi roài"? Döôùi lôøi cuûa sages since antiquity had a truth that they haven't Sö khoâng coù daáu veát. Neáu baûo Sö chaúng noùi, vì spoken for people?" If it had been me, I would sao Baùch Tröôïng laïi noùi theá aáy? Nam Tuyeàn laø have covered my ears and left. Look at this old ngöôøi bieán thoâng lieàn theo sau moät caùi ñaåy, "Con fellow's scene of embarrassment. If an adept had chæ theá aáy, Hoøa Thöôïng laïi theá naøo?" Neáu laø ngöôøi seen him asking this way, he would have been khaùc chöa khoûi boái roái, ngaïi vì Baùch Tröôïng laø able to see through him immediately. But Nan haøng taùc gia, choã ñaùp quaû thöïc kyø ñaëc, "Ta chaúng Ch'uan just went by what he had seen, so he said, phaûi laø ñaïi thieän tri thöùc, ñaâu bieát coù noùi khoâng "They have."

This was indeed brash. Pai Chang noùi." Nam Tuyeàn thöa: "Con chaúng hoäi." Theá laø then added error to error and followed up behind Sö ñaõ hoäi roài maø laïi noùi chaúng hoäi? Chaúng phaûi saying, "What is the truth that hasn't been spoken thaät khoâng hoäi. Baùch Tröôïng baûo: "Ta raát vì oâng for people?" Nan Ch'uan said, "It's not mind, it's noùi xong." Haõy noùi choã naøo laø choã Baùch Tröôïng not Buddha, it's not any thing."Greedily gazing at ñaõ noùi cho Nam Tuyeàn? Neáu laø keû ñuøa hoøn ñaát thì the moon in the sky, this fellow has lost the pearl hai caùi loän xoän. Neáu caû hai ñeàu laø taùc gia thì nhö in the palm of his hand. Pai Chang said, "You said göông saùng taïi ñaøi. Kyø thaät phaàn tröôùc caû hai ñeàu it." Too bad, he explained in full for Nan Ch'uan. laø taùc gia, phaàn sau caû hai ñeàu boû qua. Haønh giaû tu At the time I would have simply brought my staff thieàn, neáu laø ngöôøi ñuû maét saùng thì nghieäm thaáy roõ down across his back to get him to know real pain. raøng. Haõy noùi laøm sao nghieäm kia?—Nan Ch'uan Although it was like this, you tell me, where did went to see Master Nirvana of Pai Chang. Pai he say it? According to Nan Ch'uan's view, it's not Chang asked, "Have all the sages since antiquity mind, it's not Buddha, it's not any thing, it's never had a truth that they haven't spoken for people?" been spoken. So I ask all of you, why did Pai Nan Ch'uan said, "They have." Pai Chang said, Chang nevertheless say, "You said it"? And there "What is the truth that hasn't been spoken for aren't any traces in Nan Ch'uan's words. If you say people?" Nan Ch'uan said, "It's not mind, it's not he didn't say it, then why did Pai Chang talk like Buddha, it's not anything." Pai Chang said, "You this? Nan Ch'uan was a man who could shift and said it." Nan Ch'uan said, "I am just thus. What get through, so after this he pressed Pai Chang and about you, Teacher?" Pai Chang said, "I am not a said, "I am just thus. What about you, Teacher?" If great man of knowledge either: how would I know it had been anyone else, he wouldn't have been whether it has been spoken or not?" Nan Ch'uan able to explain. But Pai Chang was an adept: his said, "I don't understand." Pai Chang said, "I've answer is undeniably extraordinary. Immediately already spoken too much for you." According to he said, "I am not a great man of knowledge Yuan-Wu in the Pi-Yen-Lu, at this point he doesn't either: how would I know whether it has been use "it's mind" or "it's not mind," nor does he use spoken or not?" Nan Ch'uan then said, "I don't "not mind" or "not not mind." Even though from understand." He said, "I don't understand" while head to foot he doesn't have one hair of his actually he did understand: this is not genuine not eyebrows, still, he's gotten somewhere. understanding. Pai Chang said, "I've already Meditation Master Shou calls "it's mind" a spoken too much for you." But tell me, where did revealing explanation and "it's not mind" a he speak? If they had been two fellows playing concealing explanation. This Master Nirvana is with mud balls, both would have been covered Meditation Master Fa Cheng. Formerly he with slime. If both were adepts, they were like dwelled as retired abbot in the Western hall at Pai bright mirrors in their stands. In fact in the Chang: he had the monks clear fields for him and beginning both were adepts, in the end both let go.

Zen practitioners, if you're a fellow with eyes, trình ñoä cao maø tröïc giaùc saâu xa cuûa hoï töông you'll judge them clearly. But say, how will you xöùng vôùi tröïc giaùc cuûa nhöõng ngöôøi ñeà ra coâng aùn, judge them? nhö theá hoï môùi coù theå nhaän thöùc ñöôïc tröïc tieáp vaø Coâng AÙn Nam Tuyeàn Thaïch Phaät: Nan Ch'uan roõ raøng yù nghóa cuûa coâng aùn maø khoâng caàn phaûi “Can it be carved into the image of a Buddha?”— nhôø ñeán phoûng ñoaùn hay phaân tích. Neáu haønh giaû Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö saün saøng khoâng sôï hieåu laàm thì nhöõng coâng aùn loaïi Nam Tuyeàn Phoå Nguyeän vaø Luïc Hoaøn. Theo naøy coù theå khoâng phaûi laø tuyeät ñoái khoâng theå hieåu Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VIII, moät hoâm hoaëc khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng Luïc Hoaøn ñaïi phu, moät trong nhöõng ñeä töû xuaát saéc phaûi laø ñieàu mong muoán cuûa nhieàu haønh giaû tu nhaát cuûa Thieàn sö Nam Tuyeàn Phoå Nguyeän, hoûi Thieàn. Theo Voâ Moân Hueä Khai trong Voâ Moân Thaày raèng: "Trong nhaø ñeä töû coù moät phieán ñaù maø Quan, haønh giaû tu thieàn thöû nghó xem Trieäu Chaâu coù luùc chuùng con ñöùng treân ñoù; coù luùc chuùng con ñoäi deùp coû nhö vaäy nhaèm yù gì? Neáu ôû ñaây maø haï ngoài treân ñoù. Baây giôø coù theå khaéc phieán ñaù ñoù ñeå ñöôïc moät caâu chuyeån ngöõ thì söï thaùch thöùc cuûa laøm töôïng Phaät ñöôïc khoâng?" Nam Tuyeàn noùi: Nam Tuyeàn quaû khoâng phaûi laø voâ traùch nhieäm. "Ñöôïc! Ñöôïc!" Luïc Hoaøn laïi hoûi: "Nhöng laøm nhö Coøn neáu chöa thì haõy caån troïng! Ñaây cuõng laø thí vaäy laøm sao ñöôïc?" Nam Tuyeàn noùi: "Khoâng duï thöù 63 cuûa Bích Nham Luïc. Theo Vieân Ngoä ñöôïc! Khoâng ñöôïc!"—The koan about the trong Bích Nham Luïc, haøng Toâng sö moät ñoäng moät potentiality and conditions of questions and tònh, moät ra moät vaøo, haõy noùi yù chæ theá naøo? Caâu answers between Zen Master Nan Ch'uan and Lu chuyeän cheùm meøo, trong tuøng laâm khaép nôi baøn Hsuan. According to the Records of the taùn xoân xao. Coù ngöôøi noùi: "Choã ñeà khôûi lieàn Transmission of the Lamp (Ch’uan-Teng-Lu), phaûi." Laïi coù ngöôøi noùi: "ÔÛ choã cheùm." Hoaøn toaøn Volume VIII, one day, Governor Lu Hsuan, one of khoâng dính daùng. Nam Tuyeàn neáu khi chaúng ñeå the most outstanding dharma-heirs of Zen master khôûi khaép nôi cuõng taïo taùc ñaïo lyù. Ñaâu chaúng bieát, Nan Ch'uan, asked the Master, "There is a piece coå nhaân coù con maét ñònh caøn khoân, coù caây kieám of stone in my house. Sometimes we stand up on ñònh caøn khoân. OÂng haõy noùi cöùu caùnh laø ai cheùm it; sometimes we lie down on it. Now, can it be con meøo? Chæ khi Nam Tuyeàn ñeà khôûi: "Noùi ñöôïc carved into the image of a Buddha?" The Master töùc chaúng cheùm." Chính khi aáy boãng coù ngöôøi noùi answered, "Yes, it is possible." But Lu Hsuan ñöôïc thì Nam Tuyeàn cheùm hay khoâng cheùm? Vì countered, "But is it impossible to do so?" "It is theá noùi: "Chaùnh leänh ñöông haønh, ngoài ñoaïn möôøi impossible! It is impossible!" exclaimed the phöông, thoaùt ra xem ngoaøi trôøi, ai laø ngöôøi trong Master. aáy?" Kyø thaät ñöông thôøi voán chaúng cheùm, thoaïi Coâng AÙn Nam Tuyeàn Traûm Mieâu: Nan-ch'uan naøy cuõng chaúng ôû choã cheùm cuøng chaúng cheùm. Kills the Cat—Nam Tuyeàn ñöôïc nhaéc tôùi trong caùc Vieäc naøy thaät bieát roõ raøng nhö theá, chaúng ôû treân thí duï 14, 19, 27 vaø 34 cuûa Voâ

Moân Quan. Thí duï tình traàn yù kieán thaûo luaän. Neáu nhaèm treân tình traàn 14 noùi veà Nam Tuyeàn cheùm meøo. Ngaøy noï, Taêng yù kieán thaûo luaän thì coâ phuï Nam Tuyeàn. Chæ nhaèm chuùng hai chaùi ñoâng taây tranh nhau con meøo. Hoøa treân muõi nhoïn kieám beùn xem thì coù cuõng ñöôïc, Thöôïng Nam Tuyeàn giô con meøo leân maø noùi: "Caùc khoâng cuõng ñöôïc, chaúng coù chaúng khoâng cuõng oâng noùi ñöôïc thì tha, khoâng noùi ñöôïc thì cheùm." ñöôïc. Vì theá coå nhaân noùi: "Cuøng taéc bieán, bieán taéc Chaúng ai bieát noùi sao. Nam Tuyeàn beøn cheùm con thoâng." Ngöôøi ñôøi nay chaúng hieåu bieán thoâng, chæ meøo. Ñeán toái Trieäu Chaâu veà, Nam Tuyeàn keå nhaèm treân ngoân cuù maø chaïy. Nam Tuyeàn ñeà khôûi chuyeän laïi cho nghe. Trieäu Chaâu beøn côûi deùp, ñeå theá aáy, khoâng theå baûo ngöôøi haï ñöôïc lôøi gì? Chæ leân ñaàu maø ñi ra. Nam Tuyeàn noùi: "Neáu luùc aáy coù caàn baûo ngöôøi töï tieán, moãi moãi töï duïng töï bieát. oâng thì cöùu ñöôïc con meøo roài." Ñaây laø loaïi coâng Neáu chaúng hieåu theá aáy, chôït doø tìm khoâng ñeán. aùn ôû möùc ñoä naøo ñoù khoù hieåu vaø khoù giaûi thích. Hôn nöõa, khi khoâng ai ñaùp ñöôïc, vaø Nam Tuyeàn Nhöõng Thieàn Taêng moâ taû loaïi coân g aùn naøy nhö laø lieàn gieát cheát con meøo voâ phöôùc. Nam Tuyeàn loaïi "baát khaû theå nhaäp," gioáng nhö "nhöõng raëng döôøng nhö laø moät keû quaù nhaãn taâm, nhöng quan nuùi baïc vaø nhöõng böùc töôøng saét." Noùi ñuùng ra, loaïi ñieåm cuûa Sö coù theå laø nhö vaày: "Noùi 'coù' laø keït ôû naøy chæ coù theå ñöôïc hieåu bôûi nhöõng haønh giaû coù caùi theá nhò nguyeân. Noùi 'khoâng' cuõng keït nhö nhau.

Muoán ñaït chaân lyù caàn phaûi traùnh thaùi ñoä nhò not held it up, then would you still spin out all nguyeân ñoái ñaõi aáy. Laøm sao traùnh? Neáu maáy oâng sorts of rationalizations? You are far from (ñeä töû cuûa Nam Tuyeàn) khoâng traùnh khoûi ngoõ cuït knowing that this Ancient had the eye to judge aáy thì khoâng nhöõng con meøo maát maïng, maø caû heaven and earth, and he had the sword to settle chính maïng cuûa maáy oâng, vaø caû linh hoàn nöõa cuõng heaven and earth. Now you tell me, after all, who maát luoân." Do ñoù, Nam Tuyeàn môùi duøng ñeán moät was it that kill the cat? Just when Nan Ch'uan held thuû ñoaïn heát söùc cöïc ñoan ñeå nhaèm caûnh tænh ñeä töû it up and said, "If you can't speak, then I won't kill cuûa mình—Nan-Ch’uan appears in examples 14, it," at this moment, if there were suddenly 19, 27, and 34 of the Wu-Men-Kuan. Example 14 someone who could speak, tell me, would Nan talks about "Nan-ch'uan Kills the Cat." One day, Ch'uan have killed it or not? This is why I say, Zen master Nan-ch'uan found monks of the "When the true imperative goes into effect, the eastern and western halls arguing about a cat. He ten directions are subdued." Stick your head out held up the cat and said, "Everyone, if you can say beyond the heavens and look; who's there? The something, I will spare this cat. If you can't say fact is that at that time he really did not kill. This anything, I will cut off its head." No one could say story does not lie in killing or not killing. This a word, so Nan-ch'uan cut the cat into two. That matter is clearly known; it is so distinctly clear. It evening, Chao-chou returned from outside and is not to be found in emotions or opinions; if you Nan-ch'uan told him what happened. Chao-chou go searching in emotions and opinions, then you removed a sandal from his foot, put it on his head,

turn against Nan Ch'uan. Just see it right on the and walked out. Nan-ch'uan said, "If you had been edge of the knife. If it exists, all right; if it does there, the cat would have been spared." This is a not exist, all right; if it neither exists nor doesn't kind of koan which is somewhat difficult to exist, that is all right too. That is why an Ancient understand and explain. Zen monks describe this said, "When at an impasse, change; when you type of koans as the "impenetrable type," like change, then you can pass through." People "silver mountains and iron walls." This can, strictly nowadays do not know how to change and pass speaking, only be understood by advanced through; they only go running to the spoken words. practitioners whose profound intuitions match When Nan Ch'uan held up the cat in this way, he those of the actors, thus enabling them to discern could not have been telling people they should be directly and clearly the meaning of the koan able to say something; he just wanted people to without resorting to guesses or analysis. If one is attain on their own, each act on their own, and willing to risk missing the point, these koans may know for themselves. If you do not understand it not be absolutely unintelligible or unexplainable, in this way, after all you will grope without finding but this is not the desirability of many Zen it. Furthermore, when no one made a response, practitioners. According to Wu Men Hui-Kai in and the master slew the poor kitten. Nan-ch'uan the Wu-Men-Kuan, Zen practitioners, what do you looks like a hard-hearted man, but his point may think about the meaning of Chao-chou putting his be this: "To say it is involves us in a dilema; to say sandal on his head? If you can give a turning word it is not puts us in the same predicament. To attain here, you will see that Nan-ch'uan's challenge was the truth, this dualism must be avoided. How do not irresponsible. But if you cannot yet do this, be you avoid it? It may not only be the loss of the life careful! This is also example 63 of the Pi-Yen-Lu. of a kitten, but also the loss of your own life and According to Yuan-Wu in the Pi-Yen-Lu, an soul, if you fail to ride over this impasse." accomplished master of our school: see his Therefore, Nan-ch'uan utilized a drastic procedure movement, stillness, his going out and entering in. to open the eye of his disciples. Tell me, what was his inner meaning? This story Coâng AÙn Nam Tuyeàn Vaán Trieäu Chaâu: Nan- about killing the cat is widely discussed in ch'uan Questions Chao Chou—Theo thí duï thöù 64 monasteries everywhere. Some say that the cuûa Bích Nham Luïc. Ngaøy noï, Taêng chuùng hai holding up is it; some say it lies in the cutting. But chaùi ñoâng taây tranh nhau con meøo. Hoøa Thöôïng actually these bear no relation to it all. If he had Nam Tuyeàn giô con meøo leân maø noùi: "Caùc oâng noùi

ñöôïc thì tha, khoâng noùi ñöôïc thì cheùm." Chaúng ai you had been there, the cat would have been bieát noùi sao. Nam Tuyeàn beøn cheùm con meøo. Ñeán spared." According to Wu Men Hui-Kai in the toái Trieäu Chaâu veà, Nam Tuyeàn keå chuyeän laïi cho Wu-Men-Kuan, Zen practitioners, what do you nghe. Trieäu Chaâu beøn côûi deùp, ñeå leân ñaàu maø ñi think about the meaning of Chao Chou putting his ra. Nam Tuyeàn noùi: "Neáu luùc aáy coù oâng thì cöùu sandal on his head? If you can give a turning word ñöôïc con meøo roài." Theo Voâ Moân Hueä Khai trong here, you will see that Nan-ch'uan's challenge was Voâ Moân Quan, haønh giaû tu thieàn thöû nghó xem

not irresponsible. But if you cannot yet do this, be Trieäu Chaâu ñoäi deùp coû nhö vaäy nhaèm yù gì? Neáu ôû careful! According to Yuan-Wu in the Pi-Yen-Lu, ñaây maø haï ñöôïc moät caâu chuyeån ngöõ thì söï thaùch Chao Chou was Nan Ch'uan's true heir; when Nan thöùc cuûa Nam Tuyeàn quaû khoâng phaûi laø voâ traùch Ch'uan spoke of the head, Chao Chou understood nhieäm. Coøn neáu chöa thì haõy caån troïng! Theo the tail; when it is brought up, he immediately Vieân Ngoä trong Bích Nham Luïc, Trieäu Chaâu laø knows where it comes down. In the evening Nan ñích töû cuûa Nam Tuyeàn, noùi ñaàu hieåu ñuoâi, cöû ñeán Ch'uan repeated the preceding story and asked laø bieát choã rôi. Nam Tuyeàn ñeán chieàu thuaät laïi lôøi Chao Chou about it. Chao Chou was an old adept; khi saùng hoûi Trieäu Chaâu, Trieäu Chaâu laø laõo taùc he immediately took off his straw sandals, put gia, lieàn côûi giaøy coû ñoäi leân ñaàu maø ñi ra. Thöû noùi them on his head, and left. Nan Ch'uan said, "If thaät theá aáy, chaúng thaät theá aáy? Nam Tuyeàn noùi: you had been here, you could have saved the cat." "Noùi ñöôïc thì khoâng cheùm," nhö choïi ñaù nhaùng But tell me, was it really like this or not? Nan löûa, tôi laøn ñieån chôùp. Trieäu Chaâu lieàn côûi giaøy coû Ch'uan said, "If you can speak, then I won't kill it." ñoäi leân ñaàu maø ñi ra. Sö tham caâu soáng chaúng Like a flint-struck spark, like a flash of lightning, tham caâu cheát, ngaøy ngaøy môùi, giôø giôø môùi, ngaøn Chao Chou immediately took off his sandals, put Thaùnh dôøi ñoåi moät maûy tô cuõng chaúng ñöôïc. Phaûi them on his head, and left; he studied the living laø vaän duïng ñöôïc cuûa baùu nhaø mình, môùi thaáy toaøn word, not the dead word; each day renewed, each cô ñaïi duïng cuûa Sö. Sö noùi ta laø vua phaùp, ñoái vôùi moment renewed; even the thousand sages could phaùp ñöôïc töï taïi. Nhieàu ngöôøi hieåu laàm noùi Trieäu not stir a hairsbreadth. You must bring forth your Chaâu quyeàn bieán ñem giaøy coû laøm con meøo. Coù own family treasure; only then will you see the ngöôøi noùi: "Ñôïi kia baûo noùi ñöôïc thì khoâng cheùm, great function of his total capacity. He is saying, "I lieàn ñoäi giaøy coû ñi ra, töï laø oâng cheùm con meøo, am King of Dharma, free in all respects." Many chaúng can döï gì ñeán toâi." Vaãn khoâng dính daùng, people misunderstand and say that Chao Chou chæ laø ñuøa tinh hoàn. Ñaâu chaúng bieát coå nhaân nhö temporarily made his sandals into the cat. Some trôøi khaép che, nhö ñaát khaép chôû. Thaày troø Sö hôïp say he meant, "When you say, 'If you can speak, nhau, cô phong kheá nhau, beân naøy ñöa ñaàu beân kia then I won't kill it,' I would then put my sandals on lieàn hieåu ñuoâi. Hoïc giaû thôøi nay chaúng bieát choã coå my head and leave. It's just you killing the cat; it's nhaân chuyeån, chaïy roãng treân ñöôøng yù suy tính. none of my business." But this has nothing to do Neáu caàn thaáy, chæ ñeán choã chuyeån cuûa Nam with it; this is just giving play to the spirit. You are Tuyeàn, Trieäu Chaâu lieàn thaáy—According to far from knowing that the Ancient's meaning was example 64 of the Pi-Yen-Lu, Nan-ch'uan like the universal cover of the sky, like the Questions Chao Chou, example 64 of the Pi-Yen- universal support of the earth. That father and son Lu. One day, Zen master Nan-ch'uan found monks conformed with each other; the edges of their of the eastern and western halls arguing about a activity met with each other. When Nan Ch'uan cat. He held up the cat and said, "Everyone, if you raised the head,

Chao Chou immediately can say something, I will spare this cat. If you understood the tail. Students these days do not can't say anything, I will cut off its head." No one know the turning point of the Ancients, and vainly could say a word, so Nan-ch'uan cut the cat into go to the road of ideation to figure them out. If two. That evening, Chao-chou returned from you want to see, just go to Nan Ch'uan's and Chao outside and Nan-ch'uan told him what happened. Chou's turning point and you will see them well. Chao-chou removed a sandal from his foot, put it Coâng AÙn Nan Ngoä: Koans that are especially on his head, and walked out. Nan-ch'uan said, "If hard to penetrate—Moät baø laõo döïng moät tuùp leàu,

cung caáp vaät thöïc cho moät nhaø Sö tu haønh roøng raõ Hakuin and his disciple Torei Enji categorized the suoát hai möôi naêm. Thöôøng thöôøng baø cho moät coâ below koan as the one that is especially hard to gaùi treû ñeán daâng thöùc aên cho nhaø sö. Moät hoâm, vôùi penetrate. The difficulty of nanto is not only a muïc ñích traéc nghieäm möùc ñoä noäi chöùng cuûa nhaø matter of seeing into the koan, but also of sö, baø laõo baûo coâ gaùi aáy oâm laáy ruõ nhaø sö vaø hoûi integrating the insight one has attained into one's oâng ta: "Baây giôø thì oâng laøm gì ñaây?" Nhaø sö ñaùp: everyday activities. One must absorb these koans "Moät thaân caây khoâ moïc giöõa vuøng nuùi ñaù laïnh; as one's marrow and blood, so to speak. Zen khoâng coù chuùt hôi aám söôûi qua ba thaùng muøa practice is a continuous process of reducing ñoâng." Coâ gaùi beøn keå laïi söï vieäc cho baø laõo nghe, egocentricity and developing compassion. The vaø baø laõo noùi: "Theá maø ta ñaõ phí maát coâng cuûa ñeå difficulty and never-ending nature of these tasks chu caáp thöïc vaät vaø choã ôû cho moät keû nhö theá suoát can be seen in Hakuin's statement: "I experienced hai möôi naêm trôøi!" Baø laõo beøn ñuoåi vò sö aáy ñi vaø great enlightenment eighteen times; as for small ñoát truïi tuùp leàu. Thieàn sö Baïch AÅn vaø Ñoâng Laõnh ones, I am unable to remember." Below is another cuõng xeáp coâng aùn döôùi ñaây vaøo nhoùm nan ngoä. Söï well-known nanto koan from Zen master Fa-Yen. khoù ñaït ngoä ôû ñaây khoâng phaûi laø chuyeän thaáy ñöôïc One day, Wu-tsu Fa-yen said, "To give an coâng aùn, maø laø phoái hôïp ñöôïc caùi thaáy maø haønh example, it is like a buffalo passing through a giaû ñaït ñöôïc trong cuoäc soáng haèng ngaøy. Nhö vaäy window. Its head, horns, and four legs have all phaûi noùi nan ngoä ôû ñaây laø haønh giaû phaûi thaåm thaáu passed through. Why is it that its tail cannot?" nhöõng coâng aùn naøy vaøo tuûy vaøo maùu cuûa chính Here one must thoroughly realize that the mình. Tu taäp Thieàn laø moät tieán trình lieân tuïc nhaèm buffalo's head or tail are not the obstacles. In fact, laøm giaûm thieåu taùnh töï kyû vaø phaùt trieån loøng töø bi. there are no obstacles, and there never were any; Baûn chaát khoù khaên vaø khoâng bao giôø ngöøng cuûa from the beginning the buffalo's head and tail coâng vieäc naøy ñöôïc thaáy trong lôøi tuyeân boá cuûa have already passed through, and are passing, Thieàn sö Baïch AÅn Hueä Haïc: "Laõo Taêng möôøi taùm always passing through, moment by moment. laàn ñaït ñaïi ngoä, coøn nhöõng laàn nhoû nhaët thì laõo Coâng AÙn Ngöôõng Sôn Baát Taèng Du Sôn: Yang Taêng khoâng theå nhôù heát ñöôïc." Döôùi ñaây laø moät Shan Asks "Where Have You Come From?", coâng aùn nan

ngoä khaùc cuûa Thieàn sö Phaùp Dieãn. example 34 of the Pi-Yen-Lu—Thí duï thöù 34 cuûa Moät hoâm, Thieàn sö Nguõ Toå Phaùp Dieãn noùi: "Ñöa Bích Nham Luïc. Ngöôõng Sôn hoûi moät vò Taêng: ra moät thí duï cuõng gioáng nhö laø traâu ñi qua cöûa soå. "Vöøa rôøi choã naøo?" Vò Taêng thöa: "Loâ Sôn." Ñaàu, söøng, töù chi ñeàu qua, maø taïi sao caùi ñuoâi laïi Ngöôõng Sôn hoûi: "Töøng daïo Nguõ Laõo Phong khoâng loït qua ñöôïc?" ÔÛ ñaây haønh giaû phaûi nhaän chaêng?" Vò Taêng thöa: "Chaúng töøng ñeán." Ngöôõng thöùc moät caùch toaøn dieän raèng ñaâu hay ñuoâi traâu Sôn noùi: "Xaø Leâ chaúng töøng daïo nuùi." Veà sau Vaân khoâng laø nhöõng trôû ngaïi. Kyø thaät, chaúng coù trôû Moân noùi: "Lôøi naøy vì côù töø bi neân noùi rôi trong ngaïi naøo caû, vaø chaúng bao giôø coù baát cöù trôû ngaïi coû." Theo Vieân Ngoä trong Bích Nham Luïc, naøo; töø khôûi thuûy caû ñaàu vaø ñuoâi traâu ñeàu ñaõ loït nghieäm ngöôøi ñeán choã ñoan ñích, thoát lôøi lieàn laø tri qua, ñang loït qua vaø luoân ñang loït qua vaøo baát cöù aâm. Coå nhaân noùi: "Khoâng löôïng ñaïi nhaân nhaèm thôøi khaéc naøo—An enlightened elderly woman trong ngöõ maïch chuyeån ñi." Neáu laø ñuû con maét ôû once provided a monk with food and lodging for ñaûnh moân, nhaéc ñeán lieàn bieát choã rôi. Xem kia twenty years. Always a young girl served the moät hoûi moät ñaùp, roõ raøng phaân minh, vì sao Vaân monk his meal. One day the woman instructed the Moân laïi noùi "Lôøi naày vì côù töø bi neân noùi rôi trong girl to embrace the monk and ask him, "What are coû"? Coå nhaân ñeán trong aáy nhö göông saùng taïi ñaøi, you going to do now?" The girl did as she was told minh chaâu trong tay, Hoà ñeán hieän Hoà, Haùn ñeán and the monk responded, "The withered tree leans hieän Haùn, môùi neân buoâng naém. Vaân Moân nieâm against the cold precipice; three months of winter raèng: "Vò Taêng naày chính töø Loâ Sôn ñeán," vì sao without a breath of warmth." The girl reported this laïi noùi "Xaø Leâ chaúng töøng daïo nuùi"? Moät hoâm Qui to the elderly woman, who said, "I have wasted Sôn hoûi Ngöôõng Sôn: "Coù Taêng caùc nôi ñeán, con twenty years of food and lodging." She kicked the ñem caùi gì nghieäm hoï?" Ngöôõng Sôn thöa: "Con monk out and burned down his hut. Zen masters coù choã nghieäm." Qui Sôn baûo: "Con thöû neâu

xem?" Ngöôõng Sôn thöa: "Con bình thöôøng thaáy compassion? It was nevertheless dangerously Taêng ñeán chæ döïng caây phaát töû leân, nhaèm y noùi steep; getting to this realm, only this fellow could 'Caùc nôi laïi coù caùi naày chaêng'? Ñôïi y coù noùi, chæ hold up. This monk had personally come from nhaèm y baûo 'Caùi naày thì gaùc laïi, caùi aáy thì theá Mount Lu; why did Yang Shan then say, "You naøo'?" Qui Sôn baûo: "Ñaây laø nanh vuoát cuûa ngöôøi have never visited the mountain"? Kuei Shan one höôùng thöôïng." Haù chaúng thaáy Maõ Toå hoûi Baùch day asked Yang Shan, "When there are monks Tröôïng: "ÔÛ choã naøo ñeán?" Baùch Tröôïng thöa: coming from various places, what do you use to "Döôùi nuùi ñeán." Maõ Toå hoûi: "Treân ñöôøng gaëp ñöôïc test them?" Yang Shan said, "I have a way of moät ngöôøi chaêng?" Baùch Tröôïng thöa: "Chaúng testing." Kuei Shan said, "Try to show me." Yang töøng gaëp." Maõ Toå hoûi: "Vì sao chaúng töøng gaëp?" Shan said, "Whenever I see a monk coming, I just Baùch Tröôïng thöa: "Neáu gaëp ñöôïc töùc trình leân lift up my whisk

and say to him, 'Do they have this Hoøa Thöôïng." Maõ Toå hoûi: "ÔÛ ñaâu ñöôïc tin töùc in other places?' When he has something to say, I naày?" Baùch Tröôïng thöa: "Con toäi loãi." Maõ Toå noùi: just say to him, 'Leaving this aside for the "Laïi laø laõo Taêng toäi loãi." Ngöôõng Sôn hoûi Taêng moment, what about That?'" Kuei Shan said, "This chính gioáng loaò naày. Khi aáy ñôïi hoûi: "Töøng ñeán has been the tooth and nail of our sect since time Nguõ Laõo Phong chaêng?", vò Taêng naày neáu laø ngöôøi immemorial." Haven't you read how Ma Tsu cuï nhaõn chæ ñaùp "Vieäc hoïa", trôû laïi ñaùp: "Chaúng asked Pai Chang, "Where do you come from?" Pai töøng ñeán." Vò Taêng naày ñaõ chaúng phaûi laø haøng taùc Chang said, "From down the mountain." Ma Tsu gia, Ngöôõng Sôn sao chaúng cöù leänh maø haønh, khoûi said, "Did you meet anyone on the road?" Pai thaáy phaàn sau coù nhieàu saén bìm. Ngöôõng Sôn laïi Chang said, "Not at all." Ma Tsu said, "Why did noùi: "Xaø leâ chaúng töøng daïo nuùi." Vì theá maø Vaân you not meet anyone at all?" Pai Chang said, "If I Moân noùi "Lôøi naày vì côù töø bi neân noùi rôi trong coû." had met anyone, I would mention it to you, Neáu laø lôøi ra khoûi coû thì chaúng theá aáy—Yang Shan teacher." Ma Tsu said, "How could this have been asked a monk, "Where have you just come from?" happening?" Pai Chang said, "I am at fault." Ma The monk said, "Mount Lu." Yang Shan said, "Did Tsu said, "On the contrary, I am at fault." Yang you visit Five Elders Peak?" The monk said, "I Shan's questioning the monk was just like these didn't get there." Yang Shan said, "You never examples. At that time, when he said, "Did you visited the mountain at all." Later Yun Men said, ever get to Five Elders Peak?" If that monk had "These words were all for the sake of compassion; been a man, he would simply have said, "A thus they had a conversation in the weeds." disaster." Instead, he said, "I never got there." According to Yuan-Wu in the Pi-Yen-Lu, the point Since this monk was not an adept, why did Yang of testing someone is to know him intimately as Shan not act according to the rule, so as to avoid soon as he opens his mouth. An ancient said, the many complications that subsequently "Immeasurably great people are turned about in appeared? Instead he said, "You never visited the the stream of speech." If you are one who has the mountain." That is why Yun Men said, "These eye on your forehead, as soon as it is being words were all for the sake of compassion, thus brought up, you immediately know where it comes they had a conversation in the weeds." If it were a down. See their one question, one answer; each is talk outside the weeds, then it would not be like distinctly clear. Why did Yun Men then say that this. these words were all for the sake of compassion, Coâng AÙn Ngöôõng Sôn Chæ Tuyeát: Yang Shan: so they had a conversation in the weeds? When pointing at the snow—Coâng aùn noùi veà cô duyeân veà that man of old gets here, he is like a clear mirror nhöõng lôøi daïy cuûa Thieàn sö Ngöôõng Sôn Hueä Tòch. on its stand, like a bright jewel in the palm of the Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XI, moät hand: when a foreigner comes, a foreigner is hoâm tuyeát ñoå traéng, phuû ñaày treân mình con sö töû reflected, and when a native comes, a native is ñaù tröôùc saân. Thieàn sö Ngöôõng Sôn chæ sö töû roài reflected. Not even a single fly could get past his hoûi ñaïi chuùng: "Coù thöù gì traéng hôn maøu naøy scrutiny. But tell me, how is it that there was a

khoâng?" Khoâng ai traû lôøi ñöôïc. Veà sau, Thieàn sö conversation in the weeds for the sake of Vaân Moân Vaên Yeån bình: "Ngay luùc aáy neân xoâ

ngaõ." Thieàn sö Tuyeát Ñaäu Truøng Hieån laïi bình thirty blows from me?" Kui-shan said, "You will Vaân Moân raèng: "Chæ bieát xoâ ngaõ, chaúng bieát ñôû be spared of my thirty blows." daäy."—The koan about the potentiality and Coâng AÙn Ngöôõng Sôn Saùp Thaâu: Ngöôõng Sôn conditions of lectures from Zen master Yang caém xuoång—Yang Shan: Thrusting his hoe into Shan. According to the Records of the the ground—Coâng aùn noùi veà cô duyeân vaán ñaùp Transmission of the Lamp (Ch'uan-Teng-Lu), giöõa Thieàn sö Qui Sôn vaø ñeä töû cuûa mình laø Volume XI, one day, Yang-shan Hui-chi (807-883 Ngöôõng Sôn Hueä Tòch. Theo Caûnh Ñöùc Truyeàn or 814-891) pointed to the stone lion that was Ñaêng Luïc, quyeån XI, moät hoâm Thieàn sö Qui Sôn covered all over with snow and said to the hoûi Ngöôõng Sôn: "Töø ñaâu veà?" Ngöôõng Sôn ñaùp: assembly, "Is there anything whiter than this?" "Töø ruoäng veà." Qui Sôn laïi hoûi: "Trong ruoäng coù No-one was able to reply. Later, Zen master Yun- bao nhieâu ngöôøi?" Ngöôõng Sôn lieàn caém xuoång men commented, "Push it down right at that xuoáng ñaát roài khoanh tay ñöùng nhìn. Qui Sôn noùi: moment." Zen master Hsueh Tou criticized Yun "Nam Sôn coù nhieàu ngöôøi caét coû." Ngöôõng Sôn laïi men, saying, "Yun men only knows how to push it nhoå caây xuoång leân roài vaùc ñi—The koan about the down, but doesn't know how to get it up." potentiality and conditions of questions and Coâng AÙn Ngöôõng Sôn Ñaéc Theå Thaát Duïng: answers between Zen master Kuei-Shan and his Yang-shan "Obtaining the Essence and not the disciple Yang Shan. According to the Records of Function"—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa the Transmission of the Lamp (Ch'uan-Teng-Lu), Thieàn sö Qui Sôn Linh Höïu vaø ñeä töû cuûa mình laø Volume XI, one day Zen master Kuei Shan asked Ngöôõng Sôn Hueä Tòch. Theo Caûnh Ñöùc Truyeàn Yang Shan, "Where have you been?" Yang Shan Ñaêng Luïc, quyeån IX, moät hoâm, Qui Sôn cuøng said, "I have just come from the fields." Kuei Shan chuùng haùi traø. Sö baûo Ngöôõng Sôn: "Troïn ngaøy haùi went on, "How many people were there?" Yang traø chæ nghe tieáng con maø khoâng thaáy hình con." Shan thrust his hoe into the ground and stood Ngöôõng Sôn lieàn rung caây traø. Sö baûo: "Con chæ there. Kuei Shan said, "Today at the southern ñöôïc caùi duïng cuûa noù, chaúng ñöôïc caùi theå cuûa noù." mountain there was one who harvested rushes." Ngöôõng Sôn thöa: "Hoøa Thöôïng noùi sao?" Sö im Yang Shan picked up his hoe and went away. laëng. Ngöôõng Sôn noùi: "Hoøa Thöôïng chæ ñöôïc caùi Coâng AÙn Ngöôõng Sôn Thôøi Xuaát Chaåm Töû: theå cuûa noù, khoâng ñöôïc caùi duïng cuûa noù." Sö noùi: Ngöôõng Sôn ñaåy caùi goái—Yang Shan: pushing "Cho con ba chuïc gaäy." Ngöôõng Sôn noùi: "Neáu forward his pillow—Coâng aùn noùi veà cô duyeân vaán con laõnh ba chuïc gaäy cuûa Hoøa Thöôïng thì ai laõnh ñaùp giöõa Thieàn sö Ngöôõng Sôn Hueä Tòch vaø moät ba chuïc gaäy cuûa con ñaây?" Qui Sôn noùi: "Vaäy tha vò Taêng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån cho con ba chuïc gaäy."—The koan about the XI, moät hoâm, coù moät vò Taêng hoûi Ngöôõng Sôn: potentiality and conditions of questions and "Phaùp Thaân coù thuyeát phaùp chaêng?" Ngöôõng Sôn answers

between Zen Master Kuei-shan and his ñaùp: "Laõo Taêng khoâng thuyeát ñöôïc, nhöng coù moät disciple, Yang-shan. According to The Records of ngöôøi thuyeát ñöôïc." Vò Taêng laïi hoûi: "Ngöôøi the Transmission of the Lamp (Ch'uan-Teng-Lu), thuyeát ñöôïc ôû ñaâu?" Ngöôõng Sôn lieàn ñaåy caùi goái Volume IX, one day, while Kui-shan and the tôùi. Khi Qui Sôn nghe chuyeän naøy, Sö bình raèng: monks were picking tea leaves, Kui-shan said to "Hueä Tòch ñang chôi vôùi ñao kieám."—The koan Yang-shan, "All day today I've heard your voice about the potentiality and conditions of questions but I haven't seen your form." Yang-shan then and answers between Zen master Yang Shan and shook the tea tree. Kui-shan said, "You attained a monk. According to the Records of the its function, but you haven't realized its essence." Transmission of the Lamp (Ch'uan-Teng-Lu), Yang-shan said, "What does the master say?" Kui- Volume XI, one day, a monk asked Zen master shan was silent. Yang-shan said, "The master has Yang-shan, "Would dharmakaya (the essence of attained its essence but hasn't realized its all beings) also know how to expound the teaching function." Kui-shan said, "I give you thirty blows of Buddhism?" The Master answered, "I cannot with the staff." Yang-shan said, "If I receive thirty answer you, but somebody else can." The monk blows of the master's staff, who then will receive asked, "Where is the one who can answer?" The

Master pushed forward his pillow. When Kuei- Caûnh Thoâng noùi: "Nhö theá! Nhö theá! 28 vò Toå AÁn shan heard of this, he remarked, "Hui-chi is Ñoä cuõng ñeàu nhö theá, 6 vò Toå Trung Hoa cuõng nhö engaging in swordplay." theá, Hoøa Thöôïng laïi cuõng nhö theá, Caûnh Thoâng Coâng AÙn Ngöôõng Sôn Tuøy Phaàn: Ngöôõng Sôn: cuõng nhö theá." Noùi xong, Caûnh Thoâng xoay sang Tuøy hoûi maø ñaùp—Yang Shan: Replying as beân phaûi ñöùng kieãng chaân. Ngöôõng Sôn ñöùng daäy expected—Coâng aùn noùi veà cô duyeâ n vaán ñaùp giöõa ñaùnh cho Caûnh Thoâng 4 roi maây. Caûnh Thoâng Thieàn sö Qui Ngöôõng Sôn Hueä Tòch vaø moät vò nhaân ñoù töï xöng Taäp Vaân Phong Haï Töù Ñaèng Taêng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Ñieàu Thieân Haï Ñaïi Thieàn Phaät—The koan about XI, moät hoâm, coù moät vò Taêng hoûi Thieàn sö ngöôõng the potentiality and conditions of questions and Sôn: "Bieát chöõ khoâng?" Ngöôõng Sôn ñaùp: "Tuøy answers between Zen master Yang Shan and his phaàn (tuøy hoûi maø ñaùp)." Vò Taêng ñi nhieãu moät disciple Ching T'ung. According to the Records of voøng theo chieàu tay phaûi; Ngöôõng Sôn veõ moät chöõ the Transmission of the Lamp (Ch'uan-Teng-Lu), thaäp treân maët ñaát. Vò Taêng laïi ñi moät voøng theo Volume XI, one day, Ching T'ung came to seek höôùng beân traùi; Ngöôõng Sôn boâi chöõ thaäp vaø söõa instructions from his master Yang Shan, Yang thaønh chöõ vaïn. Vò Taêng laïi veõ moät voøng troøn, duøng Shan closed his eyes and sat quietly. Ching T'ung hai tay naâng leân, nhö theå Tu La che maët trôøi vaø said, "Like this! Like this! Twenty eight Indian maët traêng. Ngöôõng Sôn laïi veõ moät voøng troøn bao Patriarchs were like this, Six Chinese Patriarchs quanh chöõ vaïn. Vò Taêng laïi laøm theo tö theá cuûa were like this, Master was like this, and Ching Phaät Laâu Chí (vò Phaät thöù 1.000 trong thôøi Hieàn T'ung was like this too!" After speaking, Ching Kieáp). Ngöôõng Sôn lieàn aán

khaû vaø caên daën haõy coá T'ung turned to his right side and stood on tiptoe. hoä trì Phaät phaùp—The koan about the potentiality Yang Shan stood up and whipped Ching T'ung and conditions of questions and answers between four whips. By this opportunity, Ching T'ung gave Zen master Yang Shan and a monk. According to himself a title: "Four whips under the the Records of the Transmission of the Lamp accumulation of clouds and winds, the world Great (Ch’uan-Teng-Lu), Volume XI, one day, a monk Meditative Buddha." came and asked Zen master Yang-shan, "Master, Coâng AÙn Ngöôõng Sôn Vaán Tam Thaùnh Hueä do you know how to read?" Yang-shan said, Nhieân: Yang Shan Questions San Sheng—Theo "Reply as expected." The monk circumumbulated thí duï thöù 68 cuûa Bích Nham Luïc. Ngöôõng Sôn hoûi (went around) clockwise once; Yang-shan drew a Tam Thaùnh: "OÂng teân gì?" Tam Thaùnh thöa: "Hueä cross on the ground. The monk circumumbulated Tòch." Ngöôõng Sôn noùi: "Hueä Tòch laø teân ta." Tam (went around) counterclockwise once; Yang-shan Thaùnh thöa: "Hueä Nhieân." Ngöôõng Sôn cöôøi ha erased the cross and drew a sauvastika on the haû! Theo Vieân Ngoä trong Bích Nham Luïc, Tam ground. The monk drew a circle, and then raised it Thaùnh laø haøng toân tuùc trong toâng Laâm Teá, thuôû with his both hands as if an Asura wanted to cover nhoû ñaõ ñuû khaû naêng xuaát quaàn, coù ñaïi cô ñaò duïng, both the Sun and the Moon. Yang-shan then drew ôû trong chuùng ngang ngang taøng taøng, tieáng vang an circle to encircle the sauvastika. The monk khaép nôi. Sau töø giaû Laâm Teá, Sö daïo khaép soâng imitated the posture of Rucika Buddha (the last of bieån, ñeán caùc tuøng laâm ñeàu ñöôïc ñaõi vaøo haønh the 1,000 Buddhas of the present kalpa). Yang- khaùch quí. Sö töø mieán Baéc ñeán phöông Nam, tröôùc shan immediately approved the monk and advised ñeán Tuyeát Phong hoûi: "Caù vaøng thoaùt khoûi löôùi, him to do the best to support Buddhism. laáy gì laøm thöùc aên?" Tuyeát Phong ñaùp: "Ñôïi oâng ra Coâng AÙn Ngöôõng Sôn Töù Ñaèng Ñieàu: Ngöôõng khoûi löôùi ñeán, seõ noùi vôùi oâng." Tam Thaùnh noùi: Sôn: ñaùnh boán roi maây—Yang Shan: Whipping "Laø thieän tri thöùc cuûa moät ngaøn naêm traêm ngöôøi, Ching T'ung four whips—Coâng aùn noùi veà cô duyeân maø thoaïi ñaàu cuõng chaúng bieát." Tuyeát Phong noùi: vaán ñaùp giöõa Thieàn sö Qui Ngöôõng Sôn Hueä Tòch "Laõo Taêng truï trì nhieàu vieäc." Tuyeát Phong cuøng vaø ñeä töû cuûa mình laø Hoaéc Sôn Caûnh Thoâng. Theo Tam Thaùnh ñi thaêm trang sôû cuûa chuøa, treân ñöôøng Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XI, moät hoâm gaëp moät con khæ. Tuyeát Phong noùi: "Con khæ naøy Caûnh Thoâng ñeán tham vaán vôùi thaày mình laø moãi moãi mang moät maët göông xöa." Tam Thaùnh Ngöôõng Sôn, Ngöôõng Sôn vaãn nhaém maét ngoài yeân. noùi: "Nhieàu kieáp khoâng teân, do ñaâu baøy laø göông

xöa?" Tuyeát Phong noùi: "Coù tyø vaäy." Tam Thaùnh toâng." Chæ trong moät caâu ñoàng thôøi tuïng xong. noùi: "Laø thieän tri thöùc cuûa moät ngaøn naêm traêm Ngöôõng Sôn cöôøi haû! haû!, cuõng coù quyeàn coù thaät, ngöôøi, maø thoaïi ñaàu cuõng chaúng bieát." Tuyeát coù chieáu coù duïng, vì kia taùm maët linh lung. Theá Phong noùi: "Toäi loãi, laõo Taêng truï trì nhieàu vieäc." neân choã duøng ñöôïc töï taïi. Caùi cöôøi naøy cuøng caùi Sau Sö ñeán Ngöôõng Sôn, Ngöôõng Sôn raát meán taøi

cöôøi cuûa Nham Ñaàu khoâng ñoàng. Nham Ñaàu cöôøi huøng bieän cuûa Sö neân ñaõi ôû Minh Song. Moät hoâm, coù thuoác ñoäc. Caùi cöôøi naøy ngaøn xöa muoân xöa gioù coù oâng quan ñeán tham vaán Ngöôõng Sôn, Ngöôõng maùt laïnh run—According to example 68 of the Pi- Sôn hoûi: "Quan ôû vò naøo?" Quan thöa: "Deïp quan." Yen-Lu, Yang Shan asked San Sheng, "What is Ngöôõng Sôn döïng caây phaát töû, hoûi: "Laïi deïp ñöôïc your name?" San Sheng said, "Hui Chi." Yang caùi naøy chaêng?" OÂng quan khoâng ñaùp ñöôïc. Caû Shan said, "Hui Chi? That's me." San Sheng said, chuùng ñaùp thay cuõng khoâng kheá hôïp yù Ngöôõng "My name is Hui Jan." Yang Shan laughed aloud. Sôn. Khi aáy Tam Thaùnh naèm beänh taïi nhaø Dieân According to Yuan-Wu in the Pi-Yen-Lu, San Thoï, Ngöôõng Sôn sai thò giaû ñem lôøi naøy hoûi. Tam Sheng was a venerable adept in the Lin Chi Thaùnh ñaùp: "Hoøa Thöôïng coù vieäc." Ngöôõng Sôn succession. Since youth he possessed abilities that laïi sai thò giaû hoûi: "Chöa bieát coù vieäc gì?" Tam stood out from the crowd: he had great capacity Thaùnh noùi: "Taùi phaïm chaúng tha." Ngöôõng Sôn and had great function; while still in the thaàm nhaän ñoù. Baùch Tröôïng ñöông thôøi laáy thieàn community, he was in full vigor, and his name was baûn boà ñoaøn trao cho Hoaøng Baù, laáy caây gaäy phaát known everywhere. Later he left Lin Chi and töû trao cho Qui Sôn. Sau Qui Sôn trao cho Ngöôõng travelled throughout Hui Nan and Hai Chou; the Sôn. Ngöôõng Sôn ñaõ thöøa nhaän Tam Thaùnh. Moät monasteries everywhere he went all treated him hoâm, Tam Thaùnh töø giaõ ra ñi, Ngöôõng Sôn laáy caây as a distinguished guest. He went from the north to gaäy phaát töû trao cho Tam Thaùnh. Tam Thaùnh thöa: the south; first he went to Hsueh Feng and asked, "Con ñaõ coù thaày." Ngöôõng Sôn hoûi nguyeân do, môùi "What does a golden carp who has passed through bieát laø ñích töû cuûa Laâm Teá. Chæ nhö Ngöôõng Sôn the net take for food?" Hsueh feng said, "Wait till hoûi Tam Thaùnh "OÂng teân gì?" Sö khoâng theå chaúng you've come out of the net; then I'll tell you." San bieát teân kia, côù sao laïi hoûi theá aáy? Sôû dó haøng taùc Sheng said, "The teacher of fifteen hundred gia caàn nghieäm ngöôøi bieát cho chín chaén, döôøng people doesn't even know what to say." Hsueh nhö thong thaû hoûi oâng teân gì? Khoâng suy tính Tam feng said, "My task as abbot are many." As Hsueh Thaùnh ñaùp laø Hueä Tòch, maø chaúng noùi laø Hueä Feng was going to the temple manor, on the way Nhieân, laø taïi sao? Xem kia ñuû con maét töï nhieân he encountered some macaques, whereupon he chaúng ñoàng. Tam Thaùnh theá aáy maø chaúng phaûi said, "Each of the macaques is wearing an ancient ñieân, moät beà duïng yù cöôùp côø ñoaït troáng ngoaøi lôøi mirror." San Sheng said, "For aeons it has been cuûa Ngöôõng Sôn. Lôøi naøy chaúng rôi trong thöôøng nameless; why do you depict it as an ancient tình, khoù beà doø tìm. Nhöõng keû coù thuû ñoaïn naøy laø mirror?" Hsueh Feng said, "A flaw has been laøm soáng ñöôïc ngöôøi. Vì theá noùi, kia tham caâu created." San Sheng said, "The teacher of fifteen soáng chaúng tham caâu cheát. Neáu theo thöôøng tình hundred people does not even know what to say." thì döùt ngöôøi chaúng ñöôïc. Xem coå nhaân kia nghó Hsueh Feng said, "My fault. My task as abbot are ñaïo theá aáy, duøng heát tinh thaàn môùi ñöôïc ñaïi ngoä, many." Later he came to Yang Shan. Shan very ñaõ ngoä roài khi duøng

cuõng ñoàng chöa ngoä, gioáng heät much admired his outstanding acuity and seated thôøi nhôn, tuøy phaàn moät lôøi nöûa caâu, chaúng ñöôïc him under the bright window. One day an official rôi choã thöôøng tình. Tam Thaùnh bieát choã rôi cuûa came to call on Yang Shan. Shan asked him, Ngöôõng Sôn, lieàn noùi vôùi Sö, con teân Hueä Tòch. "What is your official position?" He said, "I am a Ngöôõng Sôn coát thaâu Tam Thaùnh, ngöôïc laïi Tam judge." San Sheng raised his whisk and said, "And Thaùnh thaâu Ngöôõng Sôn. Ngöôõng Sôn chæ ñöôïc can you judge this?" The official was speechless. nhaèm treân thaân ñaùnh keû cöôùp, noùi Hueä Tòch laø ta, All the people of the community made comments, laø choã phoùng haønh. Tam Thaùnh thöa: "Con teân but none accorded with Yang Shan's idea. At that Hueä Nhieân," cuõng laø phoùng haønh. Vì theá ôû döôùi time San Sheng was sick and staying in the Life-Tuyeát Ñaäu tuïng: "Hai thaâu, hai phoùng neáu laøm Prolonging Hall: Yang Shan ordered his attendant

to take these words and ask him about them. San why Hsueh Tou later says, "Both gather in, both Sheng said, "The Master has a problem." Yang let go, which is fundamental?" With just one Shan again ordered his attendant to ask, "What is phrase he has completely versified it all at once. the problem?" San Sheng said, "A second offense Yang Shan laughed aloud. "Ha, ha!" There was is not permitted." Yang Shan deeply approved of both the provisional and the real, there was both this. Pai Chang had formerly imparted his illumination and function. Because he was crystal meditation brace and cushion to Huang Po, and clear in every respect, therefore he functioned had bequeathed his staff and whisk to Kuei Shan; with complete freedom. This laugh was not the Kuei Shan later gave them to Yang Shan. Since same as Yen Tou's; in Yen Tou's laugh there was Yang Shan greatly approved of San Sheng, when poison, but in this laugh, for all eternity the pure one day Sheng took his leave and departed, Yang wind blows chill. Shan took his staff and whisk to hand them over to Coâng AÙn Ngöôõng Sôn Xuaát Tænh: Ngöôõng Sôn ra San Sheng. Sheng said, "I already have a khoûi gieáng—Yang-shan "Getting someone out of teacher." When Yang Shan inquired into his the well without using a bit of rope"—Coâng aùn noùi reason for saying this, it was that he was a true veà cô duyeân vaán ñaùp giöõa Thieàn sö Thaïch Söông heir of Lin Chi. When Yang Shan asked San Taùnh Khoâng vaø ñeä töû cuûa mình laø Ngöôõng Sôn Sheng, "What is your name?" He could not have Hueä Tòch. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån IX, but known his name; why did he then go ahead khi Ngöôõng Sôn coøn laøm thò giaû cho thieàn sö Taùnh and ask in this way? The reason is that an adept Khoâng, moät hoâm coù moät vò Taêng ñeán hoûi thieàn sö wants to test people to be able to know them Taùnh Khoâng Thaïch Söông: "YÙ nghóa cuûa vieäc thoroughly. He just seemed to be casually asking, Tröôûng laõo ñeán töø phöông Taây laø gì?" Sö baûo: "What is your name?", and spoke no further "Giaû söû coù moät ngöôøi bò rôi xuoáng taän ñaùy gieáng judgement or comparison. Why did San Sheng not saâu ngaøn thöôùc, neáu oâng coù theå keùo y leân khoûi maø say "Hui Jan," but instead said, "Hui Chi"? See khoâng caàn ñeán moät taác daây, ta seõ traû lôøi cho oâng yù how a man who has the eye is naturally not the chæ cuûa Toå Sö

töø Taây ñeán." Vò Taêng döôøng nhö same as others. This manner of San Sheng's was khoâng laáy ñoù laøm troïng; neân noùi: "Gaàn ñaây, Hoà still not crazy, though; he simply captured the flag Nam Söôùng Hoøa Thöôïng truï trì taïi moät tu vieän and stole the drum. His meaning was beyond cuõng coù chæ giaùo naøy noï cho chuùng toâi veà vaán ñeà Yang Shan's words. These words do not fall within aáy." Sö goïi vò sa di thò giaû vaø ra leänh: "Haõy mang the scope of ordinary feelings; they are difficult to caùi thaây ma naøy toáng khöù ñi." Thieàn sö Taùnh get a grasp on. The methods of such a fellow can Khoâng traû lôøi baèng caùch vieän daãn nhöõng vieäc bring people to life; that is why it is said, "He khoâng theå coù trong theá giôùi nhaân quaû töông ñoái studies the living phrase; he does not study the naøy. Vaø ñieàu kieän vöøa keå treân laø hi höõu nhö moïi dead phrase." If they followed ordinary feelings, ñoái ñaõi thôøi khoâng vaãn nguyeân daïng ñoái vôùi taâm then they couldn't set people at rest. See how thöùc höõu haïn cuûa chuùng ta. Chæ coù theå hieåu chöøng those men of old contemplated the Path like this: naøo chuùng ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh they exerted their spirits to the utmost, and only nghieäm ñoái ñaõi cuûa mình. Nhöng vì caùc thieàn sö then were capable of great enlightenment. Once gheâ tôûm moïi thöù tröøu töôïng vaø thuyeát lyù, neân ñoâi they were completely enlightened, when they khi caùc caâu noùi cuûa hoï quaù ö loän xoän vaø voâ nghóa; used it, after all they appeared the same as people ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái who were not yet enlightened. In any case, their ñoäc ñieäu cuûa chuû tröông sieâu nghieäm. Vò sa di thò one word or half a phrase could not fall into giaû ñoù chính laø Ngöôõng Sôn Hueä Tòch, moät trong ordinary feelings. San Sheng knew where Yang nhöõng tay cöï phaùch cuûa Thieàn. Veà sau Ngöôõng Shan was at, so he said to him, "My name is Hui Sôn coù ñeán hoûi Ñam Nguyeân laøm sao keùo ngöôøi Chi." Yang Shan wanted to take in San Sheng, but kia ra khoûi gieáng. Ñam Nguyeân baûo: "Suît! Ñoà San Sheng conversely took in Yang Shan. Yang ngu, ai ôû döôùi gieáng." Sau nöõa, Ngöôõng Sôn laïi ñi Shan was only able to make a counterattack and hoûi Qui Sôn laøm caùch naøo ñeå keùo ngöôøi kia ra say, "I am Hui Jan." This too is letting go. This is khoûi gieáng. Qui Sôn goïi: "Hueä Tòch (teân cuûa

Ngöôõng Sôn)." Ngöôõng Sôn ñaùp: "Daï, baåm Hoøa Coâng AÙn Nham Ñaàu Thaâu Kieám Hoaøng Saøo: Thöôïng." Qui Sôn noùi: "Kìa, ra roài." Ñeán khi ñuû Yen T'ou's Getting Huang Ch'ao's Sword—Theo duyeân cuûa Thieàn vaø truï trì taïi Ngöôõng Sôn, luùc aáy thí duï thöù 66 cuûa Bích Nham Luïc, Nham Ñaàu hoûi Ngöôõng Sôn thöôøng nhaéc ñeán nhöõng cuoäc phieâu moät vò Taêng: "ÔÛ ñaâu ñeán?" Vò Taêng thöa: "Taây löu naøy vaø baûo: "ÔÛ Ñam Nguyeân ta ñöôïc danh, ôû Kinh ñeán." Nham Ñaàu hoûi: "Sau khi giaëc Hoaøng Quy Sôn ta ñöôïc theå." Haønh giaû tu Thieàn coù coù theå Saøo qua roài, laïi thaâu kieám ñöôïc khoâng?" Vò Taêng thay theá 'danh' baèng trieát hoïc vaø 'theå' baèng kinh thöa: "Thaâu ñöôïc." Nham Ñaàu ñöa coå ra, noùi: nghieäm ñöôïc chaêng?—The koan about the "Heø!" Vò Taêng noùi: "Ñaàu thaày ruïng." Nham Ñaàu potentiality and conditions of questions and cöôøi ha haû! Sau vò Taêng naøy ñeán Tuyeát Phong. answers between Zen Master Hsing-k'ung and his Tuyeát Phong hoûi: "ÔÛ ñaâu ñeán?" Vò Taêng thöa: "ÔÛ disciple, Yang-shan. According to Wudeng

Nham Ñaàu ñeán." Tuyeát Phong hoûi: "Coù ngoân cuù Huiyuan, volume, IX, when Yang-shan was gì?" Vò Taêng thuaät laïi vieäc tröôùc, lieàn bò Tuyeát serving as Hsing-k'ung's attendant, one day a Phong ñaùnh cho ba möôi gaäy roài ñuoåi ra. Theo monk came and asked Zen master Hsing-k'ung, Vieân Ngoä trong Bích Nham Luïc, phaøm laø ngöôøi "What is the meaning of the patriarch's coming out quaûy tuùi mang baùt vaïch coû xem gioù, phaûi ñuû con of the west?" The master said, "Suppose a man is maét haønh cöôùc môùi ñöôïc. Vò Taêng naøy maét tôï sao down at the bottom of a well one thousand feet baêng, cuõng bò Nham Ñaàu khaùm phaù xong, xoû xaâu deep; if you could get him out without using a bit laïi. Ñöông thôøi neáu laø keû kia, hoaëc cheát hoaëc soáng of rope, I would give you the answer as to the cöû ñeán lieàn duøng. Vò Taêng loâi thoâi naøy laò noùi: meaning of our patriarchal visit here." The monk "Thaâu ñöôïc." Ñi haønh cöôùc theá aáy, laõo Dieâm did not evidently take this very seriously, for he Vöông seõ ñoøi tieàn côm oâng. OÂng naøy ñi naùt bao said, "Lately, the venerable Ch'ang of Hu-nan was nhieâu ñoâi giaøy coû thaúng ñeán Tuyeát Phong. Khi aáy given a monastery to preside over, and he is also neáu coù ñoâi phaàn maét saùng, lieàn bieát lieác qua haù giving us all kinds of instruction on the subject." chaúng thích sao? Moät nhôn duyeân naøy coù aâm thanh The master called a boy-attendant and ordered kyø quaùi. Vieäc aáy tuy nhieân khoâng ñöôïc maát, maø him 'to take this lifeless fellow out.' Zen master ñöôïc maát raát lôùn; tuy nhieân, khoâng giaûn traïch, maø Hsing-k'ung replied by utilzing cases where things trong naøy laïi caàn ñuû con maét giaûn traïch. Xem impossible in the relative world of causation are Long Nha khi coøn ñi haønh cöôùc, ñaët caâu hoûi vôùi referred to. And the above impossible condition so Ñöùc Sôn: "Hoïc nhôn nöông kieám Maïc Da nghó laáy long as space-time relations remain what they are ñaàu thaày thì theá naøo?" Ñöùc Sôn ñöa coå ra noùi: to our final consciousness; they will only be "Heø!" Long Nha noùi: "Ñaàu thaày ruïng." Ñöùc Sôn intelligible when we are ushered into a realm lieàn trôû veà phöông tröôïng. Sau Long Nha thuaät laïi beyond our relative experience. But as the Zen vôùi Ñoäng Sôn, Ñoäng Sôn hoûi: "Khi aáy Ñöùc Sôn noùi masters abhor all abstractions and theorizations, so gì?" Long Nha thöa: "Sö khoâng noùi." Ñoäng Sôn their propositions sound outrageously incoherent baûo: "Sö khoâng noùi gaùc laïi, cho möôïn ñaàu Ñöùc and nonsensical; at the same time, their answers Sôn ruïng xem?" Long Nha ngay caâu noùi naøy ñaïi too, harp on the same string of transcendentalism. ngoä, thaép höông troâng xa veà Ñöùc Sôn leã baùi saùm Later, the boy-attendant for Zen master Hsing- hoái. Coù vò Taêng truyeàn ñeán Ñöùc Sôn, Ñöùc Sôn noùi: k'ung came to be known as Yang-shan, one of the "Laõo Ñoäng Sôn chaúng bieát toát xaáu, keû naøy cheát most masterful minds in Zen. Afterwards Yang- bao laâu roài, cöùu ñöôïc duøng vaøo choã naøo?" Coâng aùn shan came and asked Tan-yuan how to get out the naøy vôùi Long Nha laø moät loaïi. Ñöùc Sôn trôû veà man in the well, when the master exclaimed, phöông tröôïng aét trong toái raát maàu. Nham Ñaàu "Why, this fool, who is in the well?" Still later the cöôøi to, trong caùi cöôøi coù ñoäc. Neáu coù ngöôøi bieän boy-attendant asked Wei-shan as to the means of ñöôïc thì ñi doïc ngang trong thieân haï. Vò Taêng naøy getting the man out of the

bottom of the well. khi aáy neáu bieän ñöôïc thì vöôït qua ngaøn xöa, khoûi Wei-shan called out "O Hui-chi!" (as this was the bò kieåm traùch, maø döôùi cöûa Nham Ñaàu moät tröôøng name of the young monk). Hui-chi repsonded, loãi laàm. Xem laoõ nhôn Tuyeát Phong laø baïn ñoàng "Yes, master!" Wei-shan said, "There, he is out!" tham neân bieát choã rôi, cuõng chaúng vì kia noùi phaù,

chæ ñaùnh ba möôi gaäy roài ñuoåi ra khoûi vieä n, khaû dó dotard and instead said, "I got it." If you travel on saùng tröôùc baët sau. Caùi naøy laø naém loã muõi haøng taùc foot like this, the King of Death will question you gia thieàn khaùch, thuû ñoaïn vì ngöôøi maø chaúng vì hoï and demand you pay your grocery bill. I don't theá naøy hoaëc theá noï, khieán hoï töï ngoä. Baäc boån know how many straw sandals he wore out until phaän Toâng sö vì ngöôøi, coù khi ñaäy kín khoâng cho he got to Hsueh Feng. At that time, if he had had a loù ñaàu, coù khi tung ra cho cheát lang thang, laïi caàn little bit of eye power, then he would have been coù choã xuaát thaân. Caû thaûy Nham Ñaàu, Tuyeát able to get a glimpse; wouldn't that have felt Phong ngöôïc laïi bò vò Taêng loâi thoâi khaùm phaù. Caâu good? This story has a knotty complication in it. Nham Ñaàu hoûi: "Giaëc Hoaøng Saøo qua roài, coù thaâu Although this matter has neither gain nor loss, the ñöôïc kieám chaêng?" Caùc oâng haõy noùi trong ñaây neân gain and loss are tremendous: although there is no haï lôøi gì ñeå khoûi bò kia cöôøi, laïi khoûi bò Tuyeát picking and choosing, when you get here, you Phong ñaùnh ñuoåi ra? Trong caùi kyø quaùi naøy, neáu after all must possess the eyes to pick and choose. chaúng töøng chöùng thaân ngoä, duø cho coù nhanh So how when Lung Ya was travelling on foot, he mieäng lôïi khaåu, cöùu caùnh thaáu thoaùt sanh töû cuõng posed this question to Te Shan: "How is it when chaúng ñöôïc. Sôn Taêng bình thöôøng daïy ngöôøi xem the student wants to take the Master's head with a choã chuyeån cuûa cô quan naøy. Neáu suy nghó, xa ñoù sharp sword?" Te Shan stretched out his neck, caøng xa. Ñaâu chaúng thaáy Ñaàu Töû hoûi Taêng Dieâm approached, and said, "Yaa!" Lung Ya said, "The Bình: "Sau khi giaëc Hoaøng Saøo qua roài, laïi thaâu Master's head has fallen." Te Shan returned to the ñöôïc kieám chaêng?" Vò Taêng laáy tay chæ döôùi ñaát. abbot's room. Lung Ya later recited this to Tung Ñaàu Töû noùi: "Ba möôi naêm ñuøa côõi ngöïa, ngaøy Shan. Tung Shan said, "What did Te Shan say at nay laïi bò löøa ñaù." Xem vò Taêng naøy quaû laø baäc taùc the time?" Lung Ya said, "He said nothing." Tung gia, chaúng noùi thaâu ñöôïc, cuõng chaúng noùi thaâu Shan said, "His having nothing to say, I leave chaúng ñöôïc, so vôùi vò Taêng ôû Taây Kinh nhö caùch aside for the moment: just bring Te Shan's fallen trôøi bieån. Chôn Nhö nieâm: "Coå nhaân kia moät ngöôøi head for me to see." Lung Ya at these words was laøm ñaàu, moät ngöôøi laøm ñuoâi."—According to greatly awakened; later he burned incense, and example 66 of the Pi-Yen-Lu, Yen T'ou asked a gazing far off towards Te Shan, he bowed and monk, "Where do you come from?" The monk repented. A monk repeated this to Te Shan. Te said, "From the Western Capital." Yen T'ou said, Shan said, "Old man Tung Shan does not know "After Huang Ch'ao had gone, did you get his good from bad; this fellow has been dead for so sword?" The monk said, "I got it." Yen T'ou long, even if you couldn't revive him, what would extended his neck,

came near and said, "Yaa!" be the use?" This public case is the same as that of The monk said, "Your head has fallen, Master." Lung Ya: te Shan returned to the abbot's room; Yen T'ou laughed out loud. Later that monk went thus in darkness he was most wonderful. Yen T'ou to Hsueh Feng. Hsueh Feng asked, "Where did laughed loudly; in his laugh there is poison: if any you come from?" The monk said, "From Yen one could discern it, he could travel freely T'ou." Hsueh Feng said, "What did he have to throughout the world. If this monk had been able say?" The monk recounted the preceding story. to pick it out at that moment, he would have Hsueh Feng hit him thirty blows with his staff and escaped critical examination for all time. But at drove him out. According to Yuan-Wu in the Pi- Yen T'ou's place, he had already missed it. Yen-Lu, whenever you carry your bag and bowl, Observe that old man Hsueh Feng; being a fellow pulling out the weeds seeking the Way, you must student with Yen T'ou, he immediately knew first possess the foot-travelling eye. This monk's where he was at. Still, he didn't explain it all for eyes were like comets, yet he was still thoroughly that monk, but just hit him thirty blows of the staff exposed by Yen T'ou, and pierced all the way and drove him out of the monastery. Thereby he through on a single string. At that time, if he had was "before light and after annihilation." This is been a man, whether it were to kill or to enliven, the method of holding up the nostrils of an adept he would have made use of it immediately as soon patchrobed monk to help the person; he doesn't do as it was brought up. But this monk was a rickety anything else for him, but makes him awaken on

his own. When genuine teachers of our school meâ voïng cuûa chuùng sanh hay voâ thuûy voâ minh. help people, sometimes they trap them and do not Theo Bích Nham Luïc, taéc 19, moät haït buïi vöøa dôû let them come out; sometimes they release them leân thì caû quaû ñaát toaøn thaâu, moät ñoùa hoa chôùm nôû and let them be slovenly. After all, they must have thì toaøn theá giôùi rung ñoäng; moät sôïi loâng sö töû hieän a place to appear. Yen T'ou and Hsueh Feng, thì traêm öùc sôïi loâng hieän. Cuõng nhö khi baïn cheùm supposedly so great, were on the contrary exposed moät cuoän tô, cheùm moät moái laø cheùm heát caû cuoän; by this rice-eating Ch'an follower. When Yen T'ou hay khi baïn nhuoäm moät cuoän tô, chæ caàn nhuoäm said, "After Huang Ch'ao had gone, did you get his moät cheùo laø nhuoäm taát caû. Thieàn sö Vieân Minh sword?" People, tell me, what could be said here noùi: "Laïnh thì khaép trôøi ñaát ñeàu laïnh; noùng thì to avoid his laughter, and to avoid Hsueh Feng's khaép trôøi ñaát ñeàu noùng; nuùi soâng quaû ñaát thaáu toät brandishing his staff and driving him out? Here it huyønh tuyeàn; vaïn töôïng sum la thoâng taän hö is difficult to understand; if you have never khoâng." Haõy noùi laø vaät gì maø kyø quaùi theá aáy. Neáu personally witnessed and personally awakened, bieát ñöôïc thì chaúng tieâu moät caùi aán tay. Neáu bieát even if your mouth is swift and sharp to the very chaúng ñöôïc thì chöôùng ngaïi daãy ñaày. Loaïi thieàn end, you will not be able to pass through and out naày thaät laø deã tham maø khoù hoäi. Nhö ngöôøi ñôøi of birth and death. I always teach people to nay, coù ai hoûi ñeán lieàn ñöa ngoùn tay hay ñöa naém observe the pivot of this action; if you hesitate, tay leân, ñaây thaät khoâng hôn

gì söï baét chöôùc trô you are far, far away from it. Have you not seen treõn. Baét chöôùc laø noâ leä. Chuùng ta khoâng theå cöù how T'ou Tzu asked a monk from Yen Ping, baét chöôùc heã ai noùi gì thì mình noùi theo nhö vaäy, "Have you brought a sword?" The monk pointed at maø phaûi giöõ vöõng tinh thaàn cuûa mình. Söï khaúng the ground with his hand. T'ou Tzu said, "For thirty ñòng cao hôn naèm nôi tinh thaàn. Theo Thieàn thì years I have been handling horses, but today I tinh thaàn naèm ngay trong nhöõng vieäc nhö laø ñi, have been kicked by a mule." Look at that monk; ñöùng, naèm, ngoài haèng ngaøy vaø chuùng seõ laøm taát caû he too was undeniably an adept; neither did he say nhöõng nhu caàu cuûa chuùng ta trong ñoù. Vì vaäy haønh he had it, nor did he say he did not have it; he was giaû tu thieàn caàn phaûi thaáu coát thaáu tuûy, phaûi thaáy like an ocean away from the monk from the thaáu môùi ñöôïc—A roll of silk. In Zen, the term is Western Capital. Chen Ju brought this up and said, used to indicate the source of sentient beings' "Those Ancients; one acted as the head, the other ignorance or the period of unenlightenment or as the tail, for sure." ignorance without beginning. According to the Pi- Coâng AÙn Nhaát Baû Mao Caùi Ñaàu: To cover the Yen-Lu, example 19, as soon as a speck of dust head with a bundle of thatch—See Nhaát Baû Mao arises, the great earth is contained therein; when a Caùi Ñaàu. single flower is about to open, the world Coâng AÙn Nhaát Caù Quan Taøi Löôõng Caù Töû Haùn: immediately comes into being. The lion on the tip One coffin for two corpses—See Nhaát Caù Quan of a single hair appears on the tips of ten billion Taøi Löôõng Caù Töû Haùn. hairs. Just as when you cut off a roll of silk, if you Coâng AÙn Nhaát Caàm Nhaát Tuùng: Moät beân naém cut off one thread, the whole roll is cut off; or moät beân buoâng—One side is grasping, the other when you dye a roll of silk, if you dye one corner side is realeasing—See Nhaát Caàm Nhaát Tuùng. of the roll the whole roll is dyed. Zen master Yuan Coâng AÙn Nhaát Haùt Vaïn Cô Baõi, Tam Trieâu Ming said, "When it's cold, all throughout heaven Löôõng Nhó Lung: A deafening cry causes and earth are cold; when it's warm, all throughout everything to stop and the ear cannot hear for heaven and earth are warm." The mountains and three days—See Nhaát Haùt Vaïn Cô Baõi, Tam Trieâu rivers and the great earth reach down through the Löôõng Nhó Lung. Yellow Springs (Hades); the myriad images and Coâng AÙn Nhaát Khanh Mai Khöôùc: Everything is multitude of forms penetrate upward through the buried in one grave—See Nhaát Khanh Mai heavens. Tell me, what is so extraordinary? For Khöôùc. those who know, it's not worth taking hold of; for Coâng AÙn Nhaát Leä Ty: A roll of silk—Moät cuoän those who don't know, it blocks them off utterly. tô. Trong thieàn, töø naày ñöôïc duøng ñeå chæ coäi nguoà n This kind of Ch'an is easy to approach but hard to

understand. People these days who just hold up a ñích." Noùi xong lieàn ra ñi. Khaâm Sôn goïi laïi: "Xaø finger or a fist as soon as they're questioned; this Leâ laïi ñaây!" Löông Toaïi xoay ñaàu. Khaâm Sôn is no more than a shameless imitation. Copying is naém ñöùng noùi: "Moät muõi phaù ba coång, haõy gaùc laïi, slavery. The letter must never be followed, only thöû vì Khaâm Sôn baén teân xem?" Löông Toaïi suy the spirit is to be grasped. Higher affirmations live nghó, Khaâm Sôn ñaùnh baûy gaäy noùi:

"Haõy cho gaõ in the spirit. In Zen, you can seek the spirit in your naøy nghi ba möôi naêm." Hieän nay moät soá thieàn everyday experience such as going, standing, hoøa töû troïn baûo: "Vì sao chaúng ñaùnh taùm gaäy hay lying down, and sitting, and therein lies abundance saùu gaäy, maø laïi ñaùnh baûy gaäy?" Kia baûo thöû vì of proof for all we need. Therefore, it is still Khaâm Sôn baén teân xem, lieàn ñaùnh. Theá laø gioáng necessary for Zen practitioners to pierce the bone, thì cuõng gioáng, phaûi thì chöa phaûi. Coâng aùn naøy penetrate to the marrow, and see all the way phaûi trong hoâng ngöïc chaúng chöùa chuùt xíu ñaïo lyù through in order to get it. so saùnh naøo, vöôït ngoaøi ngoân ngöõ, môùi coù moät caâu Coâng AÙn Nhaát Phoác Phaù Tam Quan: Ch'in Shan phaù ba coảng vaø coù choã baén teân. Neáu coøn phaûi quaáy "A single arrowhead smashing three barriers"— thì doø tìm chaúng ñöôïc. Vò Taêng khi aáy, neáu laø Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Khaâm Sôn cuõng raát hieåm, kia ñaõ khoâng theå haønh Khaâm Sôn vaø Thieàn khaùch Löông Toaïi. Theo thí leänh, ñaây chaúng khoûi ñaûo haønh. Haõy noùi oâng chuû duï thöù 56 cuûa Bích Nham Luïc. Thieàn khaùch Löông trong coảng cöùu caùnh laø ngöôøi naøo? Tuyeát Ñaäu laïi Toaïi hoûi Khaâm Sôn: "Khi moät muõi teân phaù ba tuïng ra: coảng thì theá naøo?" Khaâm Sôn baûo: "Daãn oâng chuû "Döõ quaân phoùng xuaát quan trung chuû trong ba coảng ra xem?" Löông Toaïi noùi: "Theá aáy Phoùng tieån chi ñoà maïc maõng loã thì bieát loãi aét caûi." Khaâm Sôn baûo: "Laïi ñôïi khi Thuû caù nhaõn heà nhó taát lung naøo?" Löông Toaïi noùi: "Teân toát baén chaúng ñeán Xaû caù nhó heà muïc song coå. ñích." Noùi xong lieàn ra ñi. Khaâm Sôn goïi laïi: "Xaø Khaû laân nhaát phoác phaù tam quan Leâ laïi ñaây!" Löông Toaïi xoay ñaàu. Khaâm Sôn Ñích ñích phaân minh tieån haäu loâ. naém ñöùng noùi: "Moät muõi phaù ba coảng, haõy gaùc laïi, Quaân baát kieán Huyeàn Sa höõu ngoân heà: thöû vì Khaâm Sôn baén teân xem?" Löông Toaïi suy Ñaïi tröôïng phu tieân thieân vi taâm Toå." nghó, Khaâm Sôn ñaùnh baûy gaäy noùi: "Haõy cho gaõ (Chuû nhaân trong coảng vì anh daãn naøy nghi ba möôi naêm." Theo Vieân Ngoä trong Nhöõng keû baén teân chôù sô hôû Bích Nham Luïc, Thieàn khaùch Löông Toaïi cuõng Giöõ con maét thì hai tai ñieác thöïc laø moät vieân chieán töôùng, nhaèm trong tay Boû loã tai thì hai maét toái. Khaâm Sôn xoay traùi loän phaûi, khieán rôi roi rôùt daây, Ñaùng thöông moät muõi phaù tam quan roát sau ñaùng tieác cung gaõy teân maát. Tuy vaäy, Quaû thöïc ñöôøng sau teân quaù roõ. töôùng quaân hoï Lyù töï coù tieáng khen, chaúng ñöôïc Anh chaúng thaáy Huyeàn Sa lôøi leõ: phong haàu cuõng laø nhaøn. Coâng aùn naøy moät ra moät Ñaïi tröôïng phu tieân thieân laø taâm Toå). vaøo, moät baét moät thaû, ñöông cô thaáy maët ñeà, thaáy Thaät vaäy, Thieàn sö Huyeàn Sa thöôøng laáy caâu "Ñaïi maët ñöôïc cô nhanh, troïn chaúng rôi nôi coù khoâng tröôïng phu tieân thieân laø taâm Toå" ñeå daïy chuùng. ñöôïc maát, goïi laø huyeàn cô, nhìn qua thaáy coù chuùt ít Nhöng ñaây laø baøi tuïng cuûa Quy Toâng Trí Thöôøng, löïc löôïng, lieàn coù choã saåy chaân. Vò Taêng naøy cuõng moät trong nhöõng ñeä töû xuaát saéc cuûa Thieàn Sö Maõ laø haøng thieàn Taêng anh linh, ñaët caâu hoûi quaû laø Toå Ñaïo Nhaát, Tuyeát Ñaäu laàm duøng cho laø cuûa kinh quaàn. Khaâm Sôn laø baäc Toâng sö taùc gia, lieàn Huyeàn Sa Sö Bò. Hieän nay ngöôøi tham hoïc cho bieát choã rôi cuûa

caâu hoûi. Caâu hoûi "Khi moät muõi teân taâm naøy laø Toå toâng, daàu coù tham ñeán ñöùc Phaät Di phaù ba coảng thì theá naøo?" YÙ Khaâm Sôn traû lôøi, oâng Laëc ra ñôøi cuõng chöa hoäi. Neáu laø keû ñaïi tröôïng baén ñöôïc haõy gaùc qua, thöû daãn oâng chuû trong ba phu thì taâm naøy vaãn laø con chaùu. Trôøi ñaát chöa coảng ra xem? Löông Toaïi noùi: "Theá aáy thì bieát loãi phaân ñaõ laø ñaàu thöù hai roài—The koan about the aét caûi," quaû thaät kyø ñaëc. Khaâm Sôn baûo: "Laïi ñôïi potentiality and conditions of questions and khi naøo?" Xem kia ñoái ñaùp theá aáy, choã hoûi cuûa answers between Zen Master Ch'in Shan and Khaâm Sôn khoâng coù chuùt ít thieáu troáng. Sau thieàn Ch'an traveller Liang. According to example 56 of khaùch Löông Toaïi laïi noùi: "Teân toát baén chaúng ñeán the Pi-Yen-Lu, Ch'an traveller Liang asked Ch'in

Shan, "How is it when a single arrowhead held him tight and said, "Leaving aside for the smashes three barriers?" Ch'in Shan said, "Bring moment a single arrowhead smashing three out the lord within the barriers for me to see." barriers, let's see you shoot an arrow." When Liang said, "So then knowing my fault I must Liang hesitated, Ch'in Shan immediately struck change." Ch'in Shan said, "Why wait any longer?" him seven blows. After this he went on to Liang said, "A well-shot arrow doesn't hit pronounce a curse on Liang saying, "I'll allow this anywhere," and started to leave. Ch'in Shan said, fellow will be doubting for thirty more years." "Come here a minute." Liang turned his head; Followers of Ch'an these days all say, "Why didn't Ch'in Shan held him tight and said, "Leaving aside he hit him eight times or six times? Why just for the moment a single arrowhead smashing three seven times? Or else why didn't he hit him barriers, let's see you shoot an arrow." Liang immediately as he was asking him to try to shoot hesitated, so Ch'in Shan hit him seven times and an arrow?" Though this seems right, in reality it said, "I'll allow as this fellow will be doubting for isn't. For this case you must not cherish the least thirty more years." According to Yuan-Wu in the bit of rational calculation in your heart; you must Pi-Yen-Lu, Ch'an traveller Liang was undeniably pass beyond the words. Only then will you be able a battle-tested general. In Ch'in Shan's hand he to have a way to smash the three barriers at a turned to the left and revolved to the right, single phrase and to shoot an arrow. If you keep bringing down his whip and flashing his stirrups. In thinking of right and wrong, you will never be able the end, what a pity, his bow is broken, and his to get a grasp on it. At that time, if this monk had arrows are used up. Even so, "General Li Kuang, been a real man, Ch'in Shan would have been in though he had a glorious reputation, was never great danger too. Since Liang could not carry out conferred as a noble, so it was useless." The the imperative, he couldn't avoid it being carried public case has one exit and one entry, one out on him. But say, after all, who is the lord capture and one release. "Taking charge of the within the barriers? Look at Hsueh Tou's verse: situation, he brings it up face to face; face to face, "I bring out the lord within the barriers for you taking charge of the situation is swift." Throughout You disciples who would shoot an arrow, there is no falling into existence and nonexistence Don't be careless! or gain and loss. This is called "mysterious Take an eye and the ears go deaf; activity." If one

lacks strength, then he will Let go an ear and the eyes both go blind. stumble. This monk too was a brave and spirited I can admire a single arrowpoint smashing patchrobed one; he posed a question that really three barriers startles the crowd. Being an expert of our school, The trail of the arrow is truly clear. Ch'in Shan immediately knew where his question You don't see? came down. How is it when a single arrowhead Hsuan Sha had words for this: smashes the three barriers? Ch'in Shan really 'A great adept is the primordial ancestor of meant, "For the moment leave aside your shooting mind.'" through; try to bring out the lord within the As a matter of fact, "A great adept is the barriers for me to see." Liang's saying, "So then primordial ancestor of mind." Zen master Hsuan knowing my fault I must change," was undeniably Sha often taught his community with these words. extraordinary. Ch'in Shan said, "Why wait any But this is from a verse of Zen master Kuei-tsung longer?" See how he replied, this question of Ch'in Chih-ch'ang's, one of the most outstanding Shan's had no gaps. Finally Ch'an traveller Liang disciples of Zen master Ma-tsu Tao-i, which just said, "A well-shot arrow doesn't hit Hsueh Tou has wrongly attributed to Hsuan Sha. anywhere." He shook out his sleeves to go away. Practitioners of today who take this mind as the As soon as he saw him talking this way, Ch'in ancestral source can study until Matreya Buddha Shan immediately called out to him, "Come here a comes down to be born here and still never minute, Reverend." As it turned out Liang couldn't understand. For one who is a great adept, even hold fast; he turned his head back then. Ch'in Shan mind is still just the descendant. Heaven and earth

not yet distinct is already the secondary. Hoøa Thöôïng Huyeàn Truï noùi: "Tham Thieàn coát soi Coâng AÙn Nhaät Dieän Phaät, Nguyeät Dieän Phaät: saùng yù nghóa cuûa soáng vaø cheát, coøn nieäm Phaät daïy "Sun Face Buddha, Moon Face Buddha"—See cho thanh toaùn vaán ñeà soáng cheát; haõy choïn moät Nhaät Dieän Phaät, Nguyeät Dieän Phaät. trong hai ñöôøng, bôûi vì chaúng coù tranh luaän naøo Coâng AÙn Nhò Taêng Quyeát Lieâm: Two Monks noåi leân ôû ñoù. Ñuùng vaäy, chaúng coù tranh luaän naøo ôû Roll Up the Blind, example 26 of the Wu-Men- giöõa hai ñöôøng, nhöng ñöøng coù oâm laáy caû hai. Keû Kuan—Hai oâng Taêng cuoán reøm, thí duï thöù 26 cuûa hoïc Thieàn cöù moät möïc theo Thieàn, ngöôøi nieäm Voâ Moân Quan—See Nhò Taêng Quyeát Lieâm. Phaät haõy cöù khaêng khaêng nieäm Phaät. Neáu taâm bò Coâng AÙn Nhö Haø Thò Phaät: What or Who is the phaân chia giöõa hai thöù, seõ chaúng thaønh ñöôïc gì caû. Buddha?—Phaät laø ai?—See Nhö Haø Thò Phaät. Coå nhaân ñaõ noùi coù thí duï veà tình traïng phaân taâm Coâng AÙn Nhöôïc Phaøm Nhöôïc Thaùnh: Baát keå nhö theá vôùi moät ngöôøi coá böôùc vaøo hai con thuyeàn phaøm thaùnh—Irrespective of the ordinary or the cuøng moät luùc nhöng cuoái cuøng chaúng böôùc vaøo ñaâu sage—Regardless of the ordinary or the sage— ñöôïc. Roài ta, coù leõ chaúng coù gì nguy hieåm, nhöng See Nhöôïc Phaøm Nhöôïc Thaùnh. caùi keû böôùc leân hai thuyeàn aáy coù theå laâm vaøo tình Coâng AÙn Nieäm Phaät: Koan of Buddha traïng baát lôïi baát cöù luùc naøo, vì y coù theå rôi vaøo recitation—Coâng aùn nieäm Phaät ñöôïc duøng khi khoaûng giöõa cuûa hai chieác thuyeàn neáu khoâng töï chuùng ta coi nieäm Phaät A Di Ñaø nhö laø moät

coâng caûnh tænh. Toâi chæ coù theå baûo caùc oâng theá naøy aùn. Ngay trong phuùt giaây hoàng danh Phaät ñöôïc 'trong nieäm Phaät chæ ñeà khôûi boán chöõ A Di Ñaø nieäm ra, noù laø ñieåm taäp trung then choát maø moïi Phaät', voûn veïn chæ coù vaäy, khoâng noùi gì khaùc, ít nghi hoaëc aûo töôûng phaûi ñöôïc ñeå qua moät beân. nöõa ñoái vôùi Thieàn giaû sô cô. Dó nhieân hoï muø môø, Ñoàng thôøi töï hoûi coi ai laø ngöôøi ñang nieäm Phaät? khoâng roõ phaûi laøm gì. Nhöng trong vieäc tham cöùu Khi döïa vaøo coâng aùn, moïi meâ môø voïng töôûng ñeàu coâng aùn, daïy raèng caùc oâng ai cuõng coù caùi 'baûn lai bò böùc vôõ gioáng nhö nhöõng guùt chæ bò caét ñöùt. Khi dieän muïc' voán ñoàng vôùi chö Phaät, chæ vì chuùng ta maø khoâng coøn gì nöõa ñeå cho nhöõng thöù naày taùi khoâng nhaän ra ôû trong mình. Haõy coá gaéng töï mình xuaát hieän, cuõng laø luùc aùnh nhaät quang phoå chieáu soi xeùt, ñöøng nöông töïa vaøo ai khaùc. Ñaây coù theå khaép trôøi. Khi aûo töôûng khoâng khôûi vaø meâ môø bieán baûo raèng caùc oâng coù ñaàu moái daãn böôùc vaøo maát, luùc ñoù taâm ta tónh laëng vaø trong suoát . Thieàn Thieàn." Theo thieàn sö D.T. Suzuki trong Thieàn sö Sôû Sôn Thieäu Kyø (1404-1473) vieát cho moät ñoà Luaän, Taäp II, moät trong nhöõng vò thieàn sö ñaà u tieân ñeä: "Caùi yù cuûa tuïng nieäm laø ñeå bieát raèng Phaät töùc mang yù töôûng nieäm Phaät vaøo Thieàn toâng laø thieàn taâm; nhöng taâm naøy laø gì? Haõy xeùt xem töø ñaâu coù sö Vónh Minh Dieân Thoï. Ngaøi raát chuù troïng ñeán tö töôûng khieán cho caùc oâng ñoïc leân danh hieäu nhöõng haønh giaû tu Thieàn chaêm chæ thöïc haønh pheùp Phaät; noù khôûi leân ôû choã naøo? Nhöng caùc oâng coøn nieäm Phaät; chuù troïng ñeán ñoä ngaøi baûo raèng nhöõng phaûi tieán xa hôn nöõa vaø haõy nghi 'Ai' laø keû muoán ngöôøi theo hoïc Thieàn maø khoâng coù nieäm Phaät xeùt xem töø ñaâu coù moät nghó töôûng. Noù laø taâm, laø trong möôøi ngöôøi heát chín ngöôøi khoâng theå ñaït tôùi Phaät hay laø Vaät? Caùc vò toân tuùc baûo, khoâng, chaúng ñích, coøn nhöõng ai thöïc haønh nieäm Phaät seõ chöùng phaûi caùi naøo heát. Vaäy thì noù laø caùi gì?" Ñoù laø loái ñaéc hoaøn toaøn chaúng soùt moät; nhöng toát nhaát laø caùc thieàn sö noùi veà Nieäm Phaät, lieân heä ñeán söï tu nhöõng ngöôøi vöøa haønh Thieàn vöøa nieäm Phaät vì hoï taäp coâng aùn, neáu coù ai ñoù muoán chöùng Thieàn. seõ nhö coïp coù theâm caëp söøng. Muoán hieåu roõ Vónh Ngaøy nay coù moät soá haønh giaû mong nhôø nieäm Phaät Minh noùi gì trong caâu naøy khoâng phaûi laø chuyeän ñeå ñöôïc vaõng sanh veà coõi Tònh Ñoä vaø töï hoûi nieäm deã; vì ngaøi khoâng noùi cho chuùng ta bieát veà khía Phaät coù khaùc Thieàn hay khoâng. Hoï khoâng heà nhaän caïnh haønh trì cuûa noù; nghóa laø laøm theá naøo ñeå thöïc ra Thieàn vaø nieäm Phaät khoâng ñoàng maø ñoàng, vì haønh caû Thieàn vaø nieäm Phaät cuøng luùc. Phaûi chaêng muïc ñích cuûa Thieàn laø thaáu hieåu yù nghóa cuûa söï ngaøi muoán noùi laø thöïc haønh nieäm Phaät sau khi ñaéc soáng vaø muïc ñích cuûa nieäm Phaät laïi cuõng nhö vaäy. Thieàn, hay ngöôïc laïi? Vaán ñeà haønh trì naøy maø Thieàn chæ thaúng vaøo taâm ñeå thaáy taùnh thaønh Phaät; chöa ñöôïc giaûi quyeát thì chuùng ta khoan haõy baøi trong khi ñoù, nieäm Phaät nhaém ñi tôùi coõi Tònh Ñoä baùc hay beânh vöïc Vónh Minh—The koan of voán dó khoâng khaùc hôn chính laø töï taâm, vaø nhaém Buddha Recitation uses the invocation of thaáy roõ töï taùnh voán dó chính

laø ñöùc Phaät A Di Ñaø . Amitabha Buddha as a koan. At the very moment

the name is uttered, it must be the focal point in exclusively to the Buddha-recitation. If the mind is respect to which all doubts and delusions are laid divided between the two, neither will be attained. aside. At the same time you ask “Who is this There is a comparision drawn by an old master person reciting the Amitabha’s name?” When you between such a divided mind and a man who tries rely steadily on the koan, all illusions and to be in two boats simultaneously and is in neither. confused thoughts will be broken down the way So far, there is no harm, perhaps, but a worse case knotted threads are cut. When there is no longer may come to him at any moment, for he may fall any place for them to reappear, it is like the between the two boats if he does not look out for shinning sun in the sky. When illusion does not himself. I can only tell you that in the Buddha- arise and delusions disappear, the mind is all calm recitation just these four syllables are held up: A- and transparent. Ch'u-shan Shao-ch'i writes to one mi-da-butsu, which indicates no way, at least to of his disciples: "The idea of the invocation is to Zen beginners, as to how to proceed with it. They know that the Buddha is not other than your own are naturally at a loss, and fail to know what to do mind; but what is this mind? See into the whence with the subject. But in the study of the koan you of your thought which makes you utter the name are told that you are each in possession of 'the of the Buddha; where does it originate? But you original face' which is the same as it is in all the must go even farther than this and make inquiries Buddhas, only that in us it is not recognized. Try to as to the 'who' of this person wants to see into the see into it all by yourself without depending on whence of a thought. Is it mind, or Buddha, or anyone else. In this it may be said that you have a matter? No, it is none of these, say the masters. kind of clue whereby to go on with your Zen." What is it, then?" This is the way the masters dealt According to Zen master D.T. Suzuki in Essays in with the Buddha-recitation (Nembutsu) in Zen Buddhism, Second Series (p.150), one of the connection with the koan exercise if one wanted first Zen masters to introduce the idea of Buddha- to master Zen. Nowadays, some practitioners recitation into Zen was Yang-ming Yen-shou. He desire by means of Buddha-recitation to be born in laid great importance on Zen Yogins devoting the Land of Purity and wonder if the Buddha- themselves to the practice of the Buddha- recitation is not to be distinguished from Zen. recitation to this extent, that he declared that those They fail to recognize that Zen and Buddha- who follow Zen without Buddha-recitation may recitation are not the same and yet are the same; fail nine out of ten in their attainment of the final for the object of Zen is to understand what life goal, whereas those who practice Buddha- means, and the object of Buddha-recitation is also recitation will all without exception come to the same. Zen directly points to the mind in every realization; but the best are those who practice one of us , declaring that to see into the nature of Zen and Buddha-recitation, for they will be like a every being means attaining Buddhahood; tiger provided with horns. What Yang-ming whereas Buddha-recitation aims at reaching the exactly means by this statement is not easy to Land of Purity which is no other than one's own comprehend, for he does not tell us as to its mind,

and seeing into the original nature of every practical side; that is, how to practice both Zen being which is Amitabha himself. Master Huan- and Buddha-recitation at the same time. Did he chu says: "The study of Zen aims at elucidating mean to practice the Buddha-recitation after the the meaning of birth and death, whereas the attainment of Zen, or vice-versa? Until this Buddha-recitation proposes to get settled with the practical question is definitely settled, we may not question of death and birth; choose either one of venture either to refute or to defend Yang-ming. the pathways, for there is disputation to be Coâng AÙn Nieäm Phaät Thò Thuøy?: Who is the one aroused about them. Quite true, there is no who recites the name of Buddha?—Moät hoâm Hoøa disputation between the two, but do not allow Thöôïng Hö Vaân thöôïng ñöôøng daïy chuùng: "Ngaøy yourself to keep both with you. Let the Zen tröôùc ñeä Thaát Toå Thanh Nguyeân Haønh Tö hoûi Luïc devotee keep himself exclusively to Zen, and let Toå: 'Phaûi tu taäp theá naøo ñeå khoûi rôi vaøo phaân bieät the one who recites the Buddha-recitation keep giai taàng?' Luïc Toå hoûi: 'Töø tröôùc ñeán giôø oâng laøm

gì?' Haønh Tö ñaùp: 'Thaùnh Ñeá cuõng chaúng laøm!' Neáu khi chuùng ta môùi duïng coâng, khoâng ñeå khôûi Luïc Toå noùi: 'Nhö vaäy thì oâng coøn rôi vaøo phaân bieät thoaïi ñaàu ñöôïc, caùc oâng khoâng neân noùng ruoät, chæ giai taàng gì nöõa!' Haønh Tö ñaùp: 'Thaùnh Ñeá coøn cöù ñöøng moùng khôûi tình caûm gì caû, vaø khoâng ngôùt chaúng laøm, thì coøn coù giai taàng gì nöõa?' Nghe vaäy quaùn saùt. Neáu voïng töôûng ñeán, cho noù ñeán, mình Luïc Toå bieát ñaây laø moät baäc Phaùp khí (ngöôøi coù caên chaúng heà chuù yù ñeán noù, voïng töôûng töï nhieân phaûi cô haønh ñöôïc Phaät Ñaïo). Coøn baây giôø, caùc oâng vaø döùt baët. Voïng töôûng ñeán chuùng ta laáy caùi söùc quaùn toâi caên khí yeáu keùm, caùc ñaïi toå sö chaúng theå chaúng saùt maø baùm chaët vaøo caâu thoaïi ñaàu. Neáu thoaïi ñaàu möôïn phöông tieän, daïy chuùng ta tham moät caâu maát, chuùng ta laäp töùc ñeà khôûi laïi. Khi môùi ngoài thoaïi ñaàu. Töø ñôøi Toáng veà sau naøy, ngöôøi nieäm Thieàn, chuùng ta chaúng ngôùt bò voïng töôûng, nhöng Phaät raát nhieàu, vì theá caùc ñaïi toå sö daïy tham caâu laâu daàn chuùng ta môùi ñuû söùc ñeà khôûi thoaïi ñaàu leân thoaïi ñaàu: 'Ai laø keû nieäm Phaät?' Hieän taïi khaép nôi ñöôïc. Ñeán luùc aáy caùc oâng coù theå ñeà khôûi thoaïi ñaàu moïi ngöôøi theo caùch tham thoaïi ñaàu naøy maø tu taäp. deã daøng, suoát haøng giôø chaúng vuoät maát. Ñoù laø caùc Nhöng coøn raát nhieàu ngöôøi vaãn chöa hieåu roõ, laïi oâng ñaõ tìm ra choã ñeå naém roài vaäy. Caùc oâng neân ñem thoaïi ñaàu 'Ai laø ngöôøi nieäm Phaät' naøy maø luoân nhôù raèng nhöõng lôøi toâi noùi vöøa roài chæ laø lôøi nieäm ñi nieäm laïi, hoùa ra laø nieäm thoaïi ñaàu chöù roãng tueách. Quan troïng laø caùc oâng phaûi coá gaéng ra chaúng phaûi laø tham thoaïi ñaàu. Tham nghóa laø tham söùc vaäy."—One day, Most Venerable Hsu Yun khaùn, töùc laø nhìn thaáu vaø quan saùt, bôûi vaäy haàu heát entered the hall to teach the assembly, "Once the caùc Thieàn Ñöôøng ñeàu coù treo boán chöõ 'Chieáu coá so called Seventh Patriarch, Ching-yuan-hsing- thoaïi ñaàu'. Chieáu laø phaûn chieáu, coá laø troâng ngoùng, szu, asked the Sixth Patriarch, Hui-neng, 'Through töùc laø töï quay nhìn vaøo töï taùnh. Vaäy quay ngöôïc what practice should one work that one may not caùi taâm trí quen höôùng ra tìm caàu ngoaïi vaät maø fall into a

category?' The Sixth Patriarch replied, nhìn vaøo mình, môùi goïi laø tham thoaïi ñaàu. Noùi veà 'What have you been doing?' Hsing-szu answered, thoaïi ñaàu thì 'Ai laø ngöôøi nieäm Phaät?' laø moät caâu 'I do not even practice the Holy Truth!' 'In that noùi. Caâu noùi aáy khi chöa ñöôïc noùi ra, goïi laø thoaïi case, to what category do you belong?' said the ñaàu, ñaõ noùi ra noù trôû thaønh thoaïi vó. Chuùng ta tham Sixth Patriarch. 'Even the Holy Truth does not thoaïi ñaàu töùc laø tham chöõ 'Ai' naøy, khi chöa khôûi exist, so how can there by any category?' said leân thì nhö theá naøo? Ví duï nhö toâi ñang ngoài ôû ñaây Hsing-szu. Hearing this answer, the Sixth nieäm Phaät, boãng coù moät ngöôøi hoûi, 'Ai nieäm Phaät Patriarch was impressed by Hsing-szu's ñoù vaäy?' Toâi ñaùp, 'Toâi nieäm Phaät'. Laïi hoûi, 'Ngöôøi understanding. Now you and I, not being as highly nieäm Phaät laø oâng, vaäy thì oâng nieäm Phaät baèng endowed as the Patriarchs, are obliged to devise mieäng hay baèng taâm. Neáu nieäm baèng mieäng thì methods such as the 'practicing of the head khi oâng nguû sao laïi chaúng nieäm; neáu nieäm baèng phrase', which teach us to work on a specifically taâm, thì khi oâng cheát sao laïi khoâng nieäm nöõa.' Neáu chosen koan problem crystallized into a single chuùng ta ñoái vôùi caâu naøy coù ñieàu nghi ngôø, thì phaûi sentence or head phrase. After the Sung Dynasty truy cöùu caùi choã nghi ñoù. Xeùt xem caâu noùi aáy roát the Pure Land School became increasingly cuoäc laø töû ñaâu tôùi, vaø noù nhö theá naøo, quan saùt kyõ popular, and reciting the name of Buddha löôõng, ñoù cuõng laø phaûn vaên töï tính vaäy. Neáu nhö Amitabha became a widespread practice among luùc naøo cuõng quaùn ñöôïc thoaïi ñaàu, coâng phu töï the Buddhists. Under these circumstances, the nhieân thuaàn thuïc deã daøng, caùc taäp khí töï nhieân döùt great Zen Masters urged people to work on the baët. Ñoái vôùi ngöôøi môùi duïng coâng, khoâng deã gì head phrase of 'Who is the one who recites the quaùn thoaïi ñaàu cho ñuùng ñöôïc, theá nhöng khoâng name of Buddha?' This head phrase then became, neân sôï haõi, cuõng khoâng ñöôïc coù yù nieäm giaùc ngoä and still remains, the most popular of all. But there hoaëc caàu trí hueä gì caû. Neân bieát raèng tu Thieàn laø are still many people who do not understand how ñeå giaùc ngoä, ñeå caàu trí hueä, neáu nhö caùc oâng laïi to practice it. Some are foolish enough to recite ñem moät caùi taâm nöõa maø caàu nhöõng thöù aáy coù repeatedly the sentence itself! This head phrase khaùc gì theâm ñaàu leân ñaàu. Baây giôø chuùng ta ñaõ practice is not a matter of reciting the sentence or bieát laø chæ caàn ñeå khôûi moät thoaïi ñaàu, khaû dó coù concentrating on it. It is to 'Tsan' the very nature theå ñaûm ñöông moät caùch ñôn giaûn mau choùng. of the sentence. 'Tsan' means to look into

penetratingly and to observe. In the meditation Coâng AÙn OÂ Cöïu Vaán Phaùp Ñaïo: Ukyu (jap)— hall of any monastery we usually find the Wu-Chiu's Unjust Beating—See OÂ Cöïu Vaán Phaùp following admonition posted on the walls: Ñaïo. 'Observe and Look into your head phrase'. Here Coâng AÙn Phaùp Ñaêng Vò Lieãu: Fa-T'eng's "Not 'to observe' means to look at in reverse, that is, to yet enlightened"—See Phaùp Ñaêng Vò Lieãu. look backward, and 'look into' means to put your Coâng AÙn Phaùp Thaân: Hosshin Koâan—See Nguõ mind penetratingly into the head phrase (hua-tou). Chuûng

Coâng AÙn. Our minds are used to going outside and sensing Coâng AÙn Phaàn Döông Linh AÂm Ñieåu Haùt: Fen- the things in the outer world. 'Tsan' is to reverse Yang "The sound of the bell and the chirp of the this habit and to look inside. 'Who is the one who sparrow"—See Phaàn Döông Linh AÂm Ñieåu Haùt. recites the name of Buddha?' is the 'hua', the Coâng AÙn Phaàn Döông Truï Tröôïng: Fen-Yang's sentence. But before the thought of this sentence staff—See Phaàn Döông Truï Tröôïng. ever arises, we have the head (tou). As soon as it Coâng AÙn Phi Phong Phi Phan: Not the Wind, Not is uttered we have the sentence's tail or end (hua- the Flag—See Phi Phong Phi Phan. wei). To 'tsan' this head phrase is to look into the Coâng AÙn Phoù Ñaïi Só Giaûng Kinh: Mahasattva Fu very idea of 'Who?', to penetrate into the state Ta Shih Expounds the Scripture—See Phoù Ñaïi Só before the thought ever arises, and to see what Giaûng Kinh. this state looks like. It is to observe from whence Coâng AÙn Phong Huyeät Nhaát Vi Traàn: Feng- the very thought of 'Who' comes, to see what it Hsueh's One Atom of Dust—See Phong Huyeät looks like, and subtly and very gently to penetrate Nhaát Vi Traàn. into it. If you can always adhere to your 'head Coâng AÙn Phong Huyeät Thieát Ngöu Cô: Feng phrase', you will naturally and easily master the Hsueh's Workings of the Iron Ox—See Phong work. Thus, all your habitual thoughts will Huyeät Toå Sö Tam AÁn. automatically be subdued. It is not easy for Coâng AÙn Phong Huyeät Toå Sö Tam AÁn: Feng beginners to work well on the 'head phrase', but Hsueh's Workings of the Iron Ox—See Phong you should never become afraid of discouraged; Huyeät Toå Sö Tam AÁn. neither should you cling to any thought of Coâng AÙn Phong Tính Thöôøng Truï: The nature of attaining Enlightenment, because you are now the wind is always abiding—See Phong Tính practicing meditation, whose very purpose is to Thöôøng Truï. produce Enlightenment. Therefore any additional Coâng AÙn Phu Coâng Dieâu Ñaàu: Tai-Yuan Fu: thought of attaining Enlightenment is as "Nodding the head"—Coâng aùn noùi veà cô duyeân unnecessary and as foolish as to think of adding a vaán ñaùp giöõa Thieàn sö Tuyeát Phong vaø Thaùi head to one you already have! You should not Nguyeân Phu. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, worry about it if at first you cannot work well on quyeån XIX, moät hoâm, khi Tuyeát Phong gaëp Thaùi the 'head phrase'; what you should do is just to Nguyeân Phu ngoaøi saân, Tuyeát Phong laáy tay chæ keep remembering and observing it continuously. maët trôøi. Thaùi Nguyeân Phu phuûi tay aùo roài boû ñi. If any distracting thoughts arise, do not follow Tuyeát Phong hoûi: "OÂng khoâng chaáp nhaän laõo them up, but just recognize them for what they Taêng, coù phaûi vaäy khoâng?" Thaùi Nguyeân Phu noùi: are. In the beginning everyone feels the "Hoøa Thöôïng gaät ñaàu coøn con thì vaãy ñuoâi, coøn distraction of continuously arising errant thoughts, choã naøo laø chaúng chaáp nhaän?" Tuyeát Phong noùi: and cannot remember the 'head phrase' very well; "OÂng phaûi thaän troïng baát cöù nôi naøo maø oâng ñeán." but gradually, as time goes on, you will learn to Moät hoâm khaùc, Tuyeát Phong hoûi Thaùi Nguyeân: take up the 'head phrase' more easily. When that "Nghe noùi Laâm Teá coù ba cuù phaûi khoâng?" Thaùi time comes you can take it up with ease and it will Nguyeân noùi: "Phaûi." Tuyeát Phong hoûi: "Theá naøo laø not escape you once during

the entire hour. Then ñeä nhaát cuù?" Thaùi Nguyeân giöông maét nhìn, Tuyeát you will find the work is not difficult at all. I have Phong noùi: "Ñoù vaãn coøn laø ñeä nhò cuù, theá naøo laø ñeä talked a lot of nonsense today! Now all of you had nhaát cuù?" Thaùi Nguyeân xoa tay roài lui ra. Töø ñoù better go and work hard on your 'head phrase'." Tuyeát Phong raát xem troïng Thaùi Nguyeân. Thaùi

Nguyeân nhaän söï truyeàn Phaùp töø Tuyeát Phong, vaø gaëp teân oâng trong thí duï thöù 36 cuûa Bích Nham coù aán giaûi ñaëc bieät giöõa thaày troø. Thaùi Nguyeân ôû Luïc. ÔÛ ñaây chuùng ta tìm thaáy moät cuoäc vaán ñaùp laïi vôùi Tuyeát Phong moät khoaûn thôøi gian daøi vaø giöõa Tröôøng Sa vôùi moät trong nhöõng vò ñeä töû cuûa phuï traùch vieäc chaêm soùc nhaø taém cho chö Taêng— oâng: "Moät hoâm Tröôøng Sa phieâu löu leân nuùi. Roài The koan about the potentiality and conditions of oâng trôû veà vaø xuaát hieän nôi cöûa. Vò sö lôùn tuoåi questions and answers between Zen Master nhaát hoûi oâng: 'Thöa thaày, thaày ñi nhöõng ñaâu? Thaày Xuefeng and Tai-Yuan. According to the Records töø ñaâu tôùi?' Tröôøng Sa noùi: 'Ta trôû veà töø moät of the Transmission of the Lamp (Ch'uan-Teng- chuyeán ñi chôi nuùi.' Nhaø sö lôùn tuoåi kia laïi hoûi: Lu), Volume XIX, one day, Xuefeng met Tai- 'Thaày ñi tôùi taän ñaâu?' Tröôøng Sa ñaùp: 'Luùc ñaàu ta Yuan in the front yard, Xuefeng pointed at the sun cöù ñi theo höôùng coû. Roài ta trôû veà theo nhöõng caùnh with his finger, Tai-Yuan dusted off his sleeves hoa ñang rôi xuoáng.' Nhaø sö laïi noùi: 'Theá laø thaày and left. Xuefeng asked, "You don't accept me, do caûm thaáy ñöôïc muøa xuaân.' Tröôøng Sa noùi: 'Thaät ra you?" Tai-Yuan said, "Your Venerable nodded the söï caûm nhaän aáy maïnh hôn söï caûm nhaän söông muøa head and I wagged the tail, where do you say that thu nhoû gioït töø caùc boâng sen nhieàu.'" Theo Vieân I don't accept you?" Xuefeng said, "You should be Ngoä trong Bích Nham Luïc, ñaïi sö Chieâu Hieàn ôû more careful wherever you go!" Another day, Loäc Uyeån Tröôøng Sa keá thöøa Nam Tuyeàn, cuøng Xuefeng asked Tai-Yuan, "I understand that Linji Trieäu Chaâu, Töû Hoà ñoàng baïn. Cô phong cuûa Sö has three phrases. Is that so?" Tai-Yuan said, nhanh nheïn, coù ngöôøi hoûi kinh, laáy kinh ñaùp; caàn "Yes." Xuefeng said, "What is the first one?" Tai- tuïng duøng tuïng ñaùp. Neáu oâng caàn taùc gia thaáy Yuan looked up and stared directly at Xuefeng. nhau thì duøng taùc gia thaáy nhau. Ngöôõng Sôn bình Xuefeng said, "That's the second phrase. What's thöôøng cô phong thaät laø baäc nhaát, moät hoâm cuøng the first?" Tai-Yuan clasped his hands and left. Tröôøng Sa xem traêng. Ngöôõng Sôn chæ maët traêng After this incident Xuefeng held Tai-Yuan in high noùi: "Moãi ngöôøi troïn coù caùi naøy, chæ vì duøng chaúng esteem. Tai-Yuan received Dharma transmission ñöôïc." Tröôøng Sa baûo: "Vöøa laø tieän vöøa laø ñeïp, and had a special affinity with Xuefeng. He oâng duøng xem?" Ngöôõng Sôn noùi: "Sö thuùc duøng remained with Xuefeng for a long period and xem?" Tröôøng Sa ñaïp cho Ngöôõng Sôn moät ñaïp teù served as the bath attendant. nhaøo. Ngöôõng Sôn ñöùng daäy noùi: "Sö thuùc gioáng Coâng AÙn Phuø Ly Maïc Bích: Two hand support nhö con coïp." Ngöôøi ñôøi sau goïi laø Saàm con coïp. the fence, or touch the wall—See Phuø Ly Maïc Moät hoâm nhaân ñi nuùi veà, Thuû toïa cuõng laø ngöôøi Bích. trong hoäi cuûa Sö, hoûi: "Hoøa Thöôïng ñi ñaâu veà?" Coâng AÙn Phuøng Phaät Saùt Phaät

Phuøng Toå Saùt Tröôøng Sa ñaùp: "Ñi daïo nuùi veà." Thuû toïa hoûi: Toå: Encounter Buddhas kill Buddhas, encounter "Ñeán choã naøo ñi veà?" Tröôøng Sa ñaùp: "Tröôùc tuøy Patriarchs kill Patriarchs—See Phuøng Phaät Saùt coû thôm ñeán, sau theo hoa ruïng veà." Phaûi laø ngöôøi Phaät Phuøng Toå Saùt Toå. ngoài ñoaïn möôøi phöông môùi ñöôïc. Coå nhaân ra vaøo Coâng AÙn Phöôùn Ñoäng, Gioù Ñoäng Hay Taâm chöa töøng chaúng laáy vieäc naøy laøm nieäm. Xem kia Ñoäng?: The flag moving, the wind moving, or our chuû khaùch laãn xoay, ñöông cô chaët thaúng, moãi beân minds moving?—See Phi Phong Phi Phan. chaúng dung. Ñaõ laø ñi daïo nuùi, taïi sao laïi hoûi ñeán Coâng AÙn Phöông Thaûo Laïc Hoa: Ch'ang Sha's choã naøo ñi veà? Neáu laø thieàn Taêng ñôøi nay, lieàn fragrant grasses and falling flowers (Wandering in ñaùp Giaùp Sôn ñình veà. Thaáy roõ coå nhaân khoâng coù the Mountains), example 36 of the Pi-Yen-Lu— maûy may ñaoï lyù so saùnh, cuõng khoâng coù choã truï Thí duï thöù 36 cuûa Bích Nham Luïc. Tröôøng Sa laø tröôùc, vì theá noùi "Tröôùc tuøy coû thôm ñeán, sau theo teân cuûa moät vò thieàn sö Trung Hoa vaøo theá thöù IX, hoa ruïng veà." Thuû toïa theå theo yù kia noùi: "Raát ñeä töû vaø truyeàn nhaân noái phaùp cuûa thieàn sö Nam gioáng yù xuaân." Tröôøng Sa baûo: "Cuõng hôn gioït Tuyeàn Phoå Nguyeän. Sau khi nhaän töø Nam Tuyeàn söông thu treân hoa sen." Tuyeát Ñaäu noùi: "Taï ñaùp daáu aán xaùc nhaän, Tröôøng Sa ñi lang thang khoâng thoaïi." Ñoù laø theá cho lôøi sau roát, cuõng rôi vaøo hai nôi ôû coá ñònh OÂng ñi khaép Trung Hoa vaø thuyeát beân, maø cöùu caùnh chaúng ôû hai beân. Thuôû xöa coù tuù phaùp tuøy cô duyeân vaø ngaãu nhieân chöù khoâng coù taøi Tröông Chuyeát xem kinh Thieân Phaät Danh, hoûi saép ñaët tröôùc. OÂng coù hai ñeä töû noái phaùp. Chuùng ta Tröôøng Sa: "Traêm ngaøn chö Phaät chæ nghe danh,

chöa bieát ôû quoác ñoä naøo, laïi coù giaùo hoùa hay Hence, people later called Ch'ang Sha "Ts'en the khoâng?" Tröôøng Sa ñaùp: "Laàu Hoaøng Haïc sau khi Tiger." One day as Ch'ang Sha returned from a Thoâi Haïo ñeà thi, tuù taøi töøng ñeà thi hay chöa?" stroll in the mountain, the head monk, who was Tröông Chuyeát ñaùp: "Chöa töøng ñeà." Tröôøng Sa also a man of Ch'ang Sha's congregation, asked baûo: "Khi naøo raûnh ñeà laáy moät thieân cuõng toát." him, "Where are you coming from, Master?" Saàm con coïp bình sanh vì ngöôøi thöôøng laø chaâu Ch'ang Sha said, "I come from a stroll in the hoài ngoïc chuyeån, caàn ngöôøi ñoái dieän lieàn hoäi — mountains." The head monk asked, "Where did Name of a Chinese Zen master in the ninth you go?" Ch'ang Sha said, "First I went following century, disciple and dharma successor of Zen the fragrant grasses; then I returned pursuing the master Nan-Ch’uan-Pu-Yuan. After receiving the falling flowers." Only a man who had cut off the seal of confirmation from Nan-chuan, Ch'ang-sha ten directions could be like this. The Ancients, in wandered homelessly throughout China and leaving and entering, never failed to be mindful of expounded the Buddha-dharma according to the this Matter. See how the host and guest shift circumstances he encountered. He had two positions together; confronting the situation dharma successors. We encounter him in example directly, neither overlaps the other. Since he was 36 of the Pi-Yen-Lu. There we find Ch'ang sha in wandering in the mountains, why did the monk a 'Question and answer' (mondo)

with one of his ask, "Where did you go?" If he had been one of students: "One day Ch'ang sha was wandering today's followers of Ch'an, he would have said, "I around in the mountains; then he turned back and came to the inn on Mount Chia." See how that came to the gate. The eldest of the monks asked man of old did not have even the slightest hair of him: 'Master, where did you go and where did you reason or judgment, and that he had no place to come back from?' Ch'ang-sha said: 'I am coming abide: that is why he said, "First I went following from a walk in the mountains.' The elder monk the fragrant grasses; then I returned pursuing the said: 'How far did you go?' Ch'ang-sha said: 'First I falling flowers." The head monk then followed his followed the fragrance of the herbs; then I came idea and said to him "How very much like the back following falling flower petals.' The elder sense of springtime!" Ch'ang Sha said, "It even monk said: 'That sounds a lot like spring.' Ch'ang- surpasses the autumn dew dripping on the sha said: 'It really goes beyond the autumn dew lotuses." Hsueh Tou says on behalf of the monk, that drips from the lotus blossom.'"According to "Thanks for your reply," as the final word. This Yuan-Wu in the Pi-Yen-Lu, Great Master Chao too falls on both sides but ultimately does not Hsien of the Deer Park at Ch'ang Sha succeeded remain on either side. In the past there was a to the Dharma of Nan Ch'uan; he was a scholar, Ch'ang Ch'o, who upon reading the Sutra contemporary of Chao Chou and Tzu Hu. The of the Thousand Names of Buddhas, asked, "Of point of his wit was sharp and swift. If anyone the hundreds and thousands of Buddhas, I have asked about the Teachings, he would then give only heard their names; what lands do they dwell him an explanation of the Teachings; if someone in, and do they convert beings or not?" Ch'ang Sha wanted a verse, he would then give a verse. If you said, "Since Ts'ui Hao wrote his poems in the wanted to have a meeting of adepts, then he Golden Crane Pavillion, have you ever written or would have a meeting of adepts with you. Yang not?" Ch'ang Ch'o said, "No." Ch'ang Sha said, Shan was usually considered foremost in having a "When you have some free time, you should write sharp intellect. Once as he was enjoying the moon one." Ts'en the Tiger's usual way of helping along with Ch'ang Sha, Yang Shan pointed at the people was like jewels turning, gems revolving; moon and said, "Everyone has this; it's just that he wanted people to understand immediately on they can't use it." Ch'ang Sha said, "Quite so true. the face of it. So, shall I have you use it?" Yang Shan said, "Try Coâng AÙn Quaù Moäc Kieàu: To cross over the single to use it yourself." Ch'ang Sha kicked him over log bridge, i.e. only one string to the bow—See with one blow. Yang Shan got up and said, Quaù Moäc Kieàu. "Respected Uncle, you are just like a tiger." Coâng AÙn Quan Leä Töû: Then gaøi cöûa—Latch of a

door—See Quan Leä Töû. cultivate until attaining enlightenment. The koan Coâng AÙn Qui Gia OÅn Toïa : Returning home and about the potentiality and conditions of questions sitting in peace—Veà nhaø ngoài an oån. Trong thieàn, and answers between the First Patriarch töø naày coù nghóa laø söï xa lìa cuoäc soáng phaân bieät Bodhidharma and Emperor Wu of Liang. voïng töôûng, chæ vôùi moät nieäm nhaát taâm tu haønh According to the Pi-Yen-Lu, example 1, shortly giaûi thoaùt. Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa after arriving in China, in about 520 A.D., he Sô

Toå Boà Ñeà Ñaït Ma vaø vua Löông Voõ Ñeá. Theo visited Emperor Wu of Liang. "What is the Bích Nham Luïc, taéc 1, khoâng laâu sau khi ñeán meaning of the dharma?" the emperor asked. Trung Hoa (khoaûng naêm 520 sau Taây lòch), ngaøi "Vast emptiness without holiness," Bodhidharma beä kieán vua Löông Voõ Ñeá. Löông Voõ Ñeá hoûi: replied. "Who is standing before me now?" The "Theá naøo laø Thaùnh ñeá ñeä nhaát nghóa?" Toå ñaùp: emperor asked. Bodhidharma replied, "I don't "Roãng theânh khoâng Thaùnh." Löông Voõ Ñeá hoûi: know." Zen practitioners in the world can leap "Ñoái dieän vôùi traãm laø ai?" Toå ñaùp: "Chaúng bieát." clear of this. Bodhidharma gives them a single Thieàn giaû khaép nôi nhaûy khoâng qua khoûi choã naøy. swordblow that cuts off everything. These days Toå Boà Ñeà Ñaït Ma cho hoï moät nhaùc ñao ñöùt saïch how people misunderstand! They go on giving moïi thöù. Ngaøy nay coù moät soá ngöôøi laàm hieåu! Trôû play to their spirits, put a glare in their eyes and laïi ñuøa vôùi tinh thaàn cuûa chính mình, trôïn maét noùi: say, "Empty, without holiness!" Fortunately, this "Roãng theânh khoâng Thaùnh." Thaät may, choã naøy has nothing to do with it. Zen master Wu Tsu once khoâng dính daùng gì vôùi noù. Thieàn sö Nguõ Toå Phaùp said, "If only you can penetrate 'empty, without Dieãn coù laàn noùi: "Chæ caâu 'Roãng theânh khoâng holiness,' then you can return home and sit in Thaùnh' neáu ngöôøi thaáu ñöôïc veà nhaø ngoài an oån peace." All this amounts to creating complications; (qui gia oån toïa)." Taát caû nhöõng thöù naøy ñang taïo ra still, it does not stop Bodhidharma from smashing nhieàu phöùc taïp, nhöng cuõng khoâng ngöøng ñöôïc Toå the lacquer bucket for others. Among all, Boà Ñeà Ñaït Ma vì ngöôøi maø ñaäp naùt thuøng sôn. Bodhidharma is most extraordinary. So it is said, Trong taát caû thì Toå Boà Ñeà Ñaït Ma thaät laø kyø ñaëc "If you can penetrate a single phrase, at the same nhaát. Vì vaäy neân ngöôøi ta noùi: "Neáu haønh giaû tham moment you will penetrate a thousand phrases, thaáu moät caâu thì cuøng luùc ngaøn caâu muoân caâu ten thousand phrases." Then naturally you can cut ñoàng thaáu." Roài thò töï nhieân naèm ngoài ñeàu yeân off, you can hols still. An Ancient said, "Crushing ñònh. Ngöôøi xöa noùi: "Tan xöông naùt thòt chöa ñuû your bones and dismembering your body would ñeàn; khi moät caâu roõ suoát, vöôït qua traêm öùc." Toå not be sufficient requital; when a single phrase is Boà Ñeà Ñaït Ma ñoái ñaàu thaúng vôùi Vua Löông Vuõ clearly understood, you leap over hundreds of Ñeá, moät phen muoán chìu cho vua thaáy! Vua chaúng millions." Bodhidharma confronted Emperor Wu ngoä laïi ñem caùi chaáp nhaân ngaõ maø hoûi laïi: "Ñoái directly; how he indulged! The Emperor did not dieän traãm laø ai?" Loøng töø bi cuûa Toå Boà Ñeà Ñaït Ma awaken; instead, because of his notions of self and quaù laém; neân laàn nöõa laïi noùi vôùi nhaø vua: "Chaúng others, he asked another question, "Who is facing bieát." Ngay luùc ñoù Vuõ Ñeá söûng soát, khoâng hieåu yù me?" Bodhidharma's compassion was excessive; cuûa Toå. Khi haønh giaû ñeán ñöôïc choã naøy, coù vieäc again he addressed him, saying, "I don't know." At hay khoâng vieäc laïi ñeàu khoâng kham ñöôïc. Qua thí this, Emperor Wu was taken aback; he did not duï naày, chuùng ta thaáy vaøo theá kyû thöù saùu, toå Boà know what Bodhidharma meant. When Zen Ñeà Ñaït Ma thaáy caàn phaûi ñeán Trung Hoa ñeå practitioners get to this point, as to

whether there truyeàn taâm aán cho nhöõng ngöôøi coù caên cô Ñaïi is something or there isn't anything, pick and you Thöøa. Chuû ñích cuûa chuyeán ñi truyeàn giaùo cuûa fail. Through this koan, we see that in the sixth ngaøi laø vaïch baøy nhöõng lôùp meâ, chaúng laäp ngoân century, Bodhidharma saw that he need to go to ngöõ vaên töï, chæ thaúng taâm ngöôøi ñeå thaáy taùnh China to transmit the Mind seal to people who had thaønh Phaät—To return home and sit down the capability of the Great Vehicle. The intent of peacefully. In Zen, the term means to stay away his mission was to arouse and instruct those mired from a life full of discriminations from deluded in delusion. Without establishing written words, he thoughts, with only an unconfused mind to pointed directly to the human mind for them to see

nature and fulfill Buddhahood. if I did, in the future I would be bereft of Coâng AÙn Qui Sôn Thænh Baùch Tröôïng: Kuei descendants." According to Yuan-Wu in the Pi-Shan Attends on Pai Chang—Theo thí duï thöù 70 Yen-Lu, although Pai Chang acted like this, his cuûa Bích Nham Luïc. Qui Sôn, Nguõ Phong, Vaân pot had already been carried off by someone else. Nham ñoàng ñöùng haàu Baùch Tröôïng. Baùch Tröôïng He also asked Wu Feng this same question. Wu hoûi Qui Sôn: "Deïp heát coå hoïng moâi meùp, laøm sao Feng said, "Teacher, you too should shut up." Pai noùi?" Qui Sôn thöa: "Thænh Hoøa Thöôïng noùi." Chang said, "Where there's no one, I shade my Baùch Tröôïng baûo: "Ta chaúng töøng noùi vôùi oâng, chæ eyes with my hand and gaze out towards you." Pai e veà sau maát heát con chaùu." Theo Vieân Ngoä trong Chang also asked Yun Men the same question. Bích Nham Luïc, tuy Baùch Tröôïng noùi nhö theá, caùi Yun Men said, "Teacher, do you have any way to noài ñaõ bò ngöôøi keû khaùc cöôùp maát roài. Baùch speak or not?" Pai Chang said, "I have lost my Tröôïng laïi hoûi Nguõ Phong. Nguõ Phong thöa: "Hoøa descendants." Each of these three men was a Thöôïng cuõng phaûi deïp heát." Baùch Tröôïng noùi: Master. An Ancient said, "On the level ground "Choã khoâng ngöôøi vaïch traùn nhìn oâng." Baùch there are dead people without number. Those who Tröôïng hoûi Vaân Nham. Vaân Nham thöa: "Hoøa can pass through the forest of brambles are the Thöôïng coù hay chöa?" Baùch Tröôïng noùi: "Maát heát skillful ones." Therefore teachers of our school con chaùu cuûa ta. Ba ngöôøi moãi vò moät nhaø." Coå use the forest of brambles to test people. Why? nhaân noùi: "Treân ñaát baèng ngöôøi cheát voâ soá, qua They couldn't test people if they stuck to phrases ñöôïc röøng gai goùc laø ngöôøi tay kheùo." Vì theá haøng based on ordinary feelings. Patchrobed monks Toâng sö ñem röøng gai goùc nghieäm ngöôøi. Côù sao? must be able to display their ability in phrases and Neáu ôû döôùi caâu thöôøng tình nghieäm ngöôøi chaúng discern the point within words. As for board- ñöôïc. Haøng thieàn khaùch caàn phaûi trong caâu trình carrying fellows, they often die within the words cô, trong lôøi bieän muïc ñích. Neáu laø keû gaùnh baûn, and say, "If throat, mouth, and lips are shut, there's phaàn ñoâng nhaèm trong caâu maø cheát, nghe noùi deïp no longer a way to say anything." As for those heát coå hoïng moâi meùp thì khoâng coù choã môû mieäng. who can adapt successfully, they have waves Neáu laø ngöôøi bieán thoâng, coù loái soáng ngöôïc nöôùc, which go against the current, they have a single chæ nhaèm treân caâu hoûi coù loái ñi, tay

chaúng bò road in the question. They don't cut their hands thöông tích. Qui Sôn thöa: "Thænh Hoøa Thöôïng blundering against its sharp point. Kuei Shan said, noùi." Haõy noùi yù nghó theá naøo? Trong ñaây nhö choïi "Please, Teacher, you speak instead." Tell me, ñaù nhaùng löûa, tôï laøn ñieån chôùp, nhôn choã hoûi kia what did he mean? Here he was like sparks struck lieàn ñaùp, töï coù con ñöôøng xuaát thaân, chaúng toán from stone, like a flash of lightning: pressing back maûy may khí löïc. Vì theá noùi, kia tham caâu soáng against Pai Chang's question, he answered chaúng tham caâu cheát. Baùch Tröôïng chaúng bieän kia, immediately. He had his own way to get himself chæ noùi chaúng töøng noùi vôùi oâng, chæ e veà sau maát out, without wasting the slightest effort. Thus it is heát con chaùu cuûa ta. Ñaïi phaøm baäc Toâng sö vì said, "He studies the living phrase; he doesn't ngöôøi phaûi nhoå ñinh thaùo choát. Nhö ngöôøi nay noùi: study the dead phrase." Nevertheless, Pai Chang "Ñaùp naøy chaúng thöøa nhaän, kia thoâng laõnh thoaïi." did not take him up on it, but just said, "I don't Ñaâu chaúng bieát trong ñaây moät ñöôøng sanh cô, vaùch refuse to speak to you, but I fear that if I did, in ñöùng ngaøn nhaãn, khaùch chuû laãn keùo, soáng linh the future I would be bereft of descendants." ñoäng. Tuyeát Ñaäu meán lôøi cuûa Qui Sôn, phong caùch Whenever teachers of our school help people, uyeån chuyeån töï taïi, laïi hay naém vöõng phong they pull out nails and extract pegs. As for people cöông—According to example 70 of the Pi-Yen- these days who say that this answer doesn't Lu, Kuei Shan, Wu Feng, and Yun Men were approve of Kuei Shan and doesn't comprehend his together attending on Pai Chang. Pai Chang asked words, how far they are from knowing that right Kuei Shan, "With your throat, mouth, and lips here is the one path of his living potential, shut, how will you speak?" Kuei Shan said, towering up like a thousand fathom wall, "Please, Teacher, you speak instead." Pai Chang interchanging guest and host, leaping with life. said, "I don't refuse to speak to you, but I fear that Hsueh Tou likes these words of Kuei Shan's, like

his freedom to revolve around and maneuver "Neáu chaúng hieåu ñaâu daùm noùi chuù kinh." Quoác Sö elegantly while still being able to hold fast to his beøn sai thò giaû ñem moät cheùn nöôùc, baûy haït gaïo, territory. moät chieác ñuõa ñeå treân caùi cheùn, trao cho Cung Coâng AÙn Qui Toâng Traûm Xaø Nhaân Duyeân: Phuïng, hoûi: "AÁy laø nghóa gì?" Cung Phuïng ñaùp: Kuei-tsung's cutting a snake with a spade—See "Chaúng hieåu." Quoác Sö baûo: "YÙ cuûa laõo Taêng coøn Coâng AÙn Quy Toâng Traûm Xaø Nhaân Duyeân. chaúng hieåu, laïi noùi gì yù Phaät?"—The koan about Coâng AÙn Quoác Sö Lö Baát Kham Töôïng Söï: the potentiality and conditions of questions and National Teacher Chung's Elephant load can’t be answers between National Teacher Chung and the carried by a donkey—Coâng aùn noùi veà cô duyeân purple-clad Imperial Attendant Monk. According vaán ñaùp giöõa Hueä Trung Quoác Sö vaø ñaïi chuùng. to the Pi-Yen-Lu, example 48, one day, National Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån V, moät Teacher Chung asked the purple-clad Imperial hoâm, Quoác Sö thöôïng ñöôøng daïy chuùng, “Ngöôøi Attendant Monk, "I hear that you have written a hoïc thieàn toâng neân theo lôøi Phaät, laáy nhaát thöøa lieãu commentary on scriptures. Is this so or not?" The nghóa kheá hôïp vôùi nguoàn taâm

cuûa mình, kinh Imperial Attendant said, "It is so." National khoâng lieãu nghóa chaúng neân phoái hôïp. Nhö boïn Teacher Chung said, "One must first understand truøng trong thaân sö töû, khi vì ngöôøi laøm thaày, neáu the Buddha's meaning to be fit to explain the dính maéc danh lôïi beøn baøy ñieàu dò ñoan, theá laø scriptures." The Imperial Attendant said, "If I mình vaø ngöôøi coù lôïi ích gì? Nhö ngöôøi thôï moäc didn't understand the meaning, how could I dare to gioûi, buùa rìu khoâng ñöùt tay hoï. Söùc con voi lôùn say I've explained the Scritpures?" The National chôû, con löøa khoâng theå kham ñöôïc"—The koan teacher then ordered his attendant to bring a bowl about the potentiality and conditions of questions of water, seven grains of rice, and a single and answers between National Teacher Chung chopstick. Putting them in the bowl, he then and his assembly. According to the Records of the passed it to the Imperial Attendant and asked, Transmission of the Lamp (Ch'uan-Teng-Lu), "What meaning is this?" The Imperial Attendant Volume V, one day, the National Teacher entered said, "I don't understand." The National teacher the hall and addressed the monks, saying, "Those said, "You don't even understand my meaning, who study Zen should venerate the words of how can you go on talking of Buddha's meaning?" Buddha. There is but one vehicle for attaining Coâng AÙn Quoác Sö Voâ Phuøng Thaùp: National Buddhahood, and that is to understand the great Teacher Chung's seamless monument—Thaùp principle that is to connect with the source of khoâng coù moái noái, nhaø Thieàn duøng ñeå chæ Thieàn mind. If you haven't become clear about the great phaùp kín ñaùo vi dieäu, khoù duøng lôøi bieåu ñaït. Coâng principle then you haven't embodied the teaching, aùn noùi veà cô duyeân vaán ñaùp giöõa Hueä Trung Quoác and you are like a lion cub whose body is still Sö vaø vua Ñaïi Toâng. Theo Bích Nham Luïc, taéc 18, irritated by fleas. And if you become a teacher of moät hoâm Hueä Trung Quoác Sö thaáy duyeân hoùa ñoä others, even attaining some worldly renown and saép maõn, beøn ñeán töø giaû vua Ñaïi Toâng ñeå trôû veà fortune, but you are still spreading falsehoods, nuùi. Vua hoûi: "Sau khi dieät ñoä, ñeä töû naøy phaûi laøm what good does that you do or anyone else? A gì ñeå töôûng nhôù thaày?" Sö ñaùp: "Baûo ñaøn vieät xaây skilled axe-man does not harm himself with the moät ngoâi thaùp Voâ Phuøng cho ta." Vua noùi: "Xin axe head. What is an elephant load can't be thaày cho con baûn veõ cuûa ngoâi thaùp." Sö laëng thinh carried by a donkey." giaây laùt roài hoûi laïi vua: "Ngaøi coù hieåu chaêng?" Coâng AÙn Quoác Sö Thuûy Oaûn: National Teacher Vua noùi: "Khoâng hieåu." Sö noùi: "Khi baàn ñaïo ñi Chung's bowl of water—Coâng aùn noùi veà cô duyeân roài coù thò giaû ÖÙng Chôn seõ bieát vieäc naøy. Xin hoûi vaán ñaùp giöõa Hueä Trung Quoác Sö vaø Töû Laân Cung oâng ta."—Zen methods are wonderful and cannot Phuïng. Theo Bích Nham Luïc, taéc 48, moät hoâm, be expressed by words. The koan about the Trung Quoác Sö hoûi Töû Laân Cung Phuïng: "Nghe potentiality and conditions of questions and noùi Cung Phuïng chuù giaûi kinh Tö Ích phaûi chaêng?" answers between National Teacher Chung and Cung Phuïng ñaùp: "Phaûi." Quoác Sö baûo: "Phaøm chuù Emperor Dai Zong. According to the Pi-Yen-Lu, kinh phaûi hieåu yù Phaät môùi ñöôïc." Cung Phuïng ñaùp: example 18, one day when Nanyang was near

death, he took leave of the emperor Dai Zong. tsung Chih-ch'ang and a monk. According to the The emperor said, "After you have gone, how Records of the Transmission of the Lamp (Ch’uan- should this disciple memorize you?" Nanyang Teng-Lu), Volume VII, one day, Kuei-tsung was said, "Please build me a seamless monument." weeding in the garden, a Buddhist scholar monk The emperor said, "Please give me the drawing versed in the philosohy of Buddhism came to see plan for the stupa." After a long pause, Nanyang the master. A snake happened to pass by them, said, "Do you understand?" The emperor said, and the master at once killed it with a spade. The "No." Nanyang said, "After I'm gone, my disciple philosopher-monk remarked, "How long I have Danyuan will understand about this matter. Please heard of the name of Kuei-tsung, and how ask him about this." reverently I have thought of it! But what do I see Coâng AÙn Quy Toâng Traûm Xaø Nhaân Duyeân: now but a rude-mannered monk?" The master Kuei-tsung's cutting a snake with a spade—Coâng said, "O my scholar-monk, you had better go back aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Quy to the Hall and have a cup of tea over there." The Toâng Trí Thöôøng vaø moät vò Taêng. Theo Caûnh Ñöùc monk asked, "Why do I have to go back to the Truyeàn Ñaêng Luïc, quyeån VII, moät hoâm, Quy Toâng Hall for tea?" The monk asked, "Why do you ask ñang giaãy coû thì coù moät vò Taêng thuoäc daïng giaûng me to go back to the Hall for tea?" Kuei-tsung sö uyeân baùc ñeán thaêm. Tình côø luùc ñoù coù con raén said, "If so, let me ask you, who is the rude- boø ngang. Quy Toâng beøn ñöa löôõi xuoảng xuoáng mannered one, you or I?" Then the monk said, xaén ñöùt con raén laøm ñoâi. Vò Taêng noùi: "Baáy laâu "What is rude-manner?" Kuei-tsung held up the nghe tieáng Quy Toâng, teù ra chæ laø moät oâng sa moân spade, assumed the attitude as if to kill the snake, xaáu haïnh maø thoâi." Sö noùi: "Toïa chuû, xin oâng ñi said, "What is refined?" The monk said, "If so, you vaøo saûnh ñöôøng uoáng traø ñi!" Vò Taêng hoûi: "Sao are behaving according to the law." Kuei-tsung laïi vaøo saûnh ñöôøng uoáng traø?" Quy Toâng noùi: demanded, "Enough with my lawful or unlawful "Neáu theá thì toâi hoûi oâng, ai haïnh xaáu, oâng hay behavior, when did you see my killing the snake, toâi?" Vò Taêng laïi hoûi: "Haïnh xaáu laø haïnh theá naøo?" anyway?" The monk made no answer. According Quy Toâng giô cao caây xuoảng, ra boä nhö gieát raén to Zen master D.T. Suzuki in Essays in Zen hoûi: "Coøn haïnh toát thì sao?" Vò Taêng ñaùp: "Neáu Buddhism, First Series (p.286), perhaps this is theá, quaû hôïp chaùnh phaùp." Quy Toâng noùi: "Thoâi ñuû sufficient to show how freely Zen deals with those roài, ñöøng noùi chaùnh hay khoâng chaùnh vôùi toâi, toïa abstruse philosophical problems which have been chuû coù thaáy toâi cheùm raén hoài naøo khoâng?" Vò Taêng taxing all human ingenuity ever since the dawn of khoâng noùi gì. Theo thieàn sö D.T. Suzuki trong intelligence. According to Plotinus, mind is that Thieàn Luaän, Taäp I, coù leõ baáy nhieâu ñaây cuõng ñuû which when it turns back, thinks before it thinks minh ñònh Thieàn töï do töï taïi nhö theá naøo trong khi itself. We do not find it altogether beyond our giaûi quyeát nhöõng vaán ñeà hoùc buùa aáy, töø thuôû bình understanding to get at their meaning as far as minh cuûa lòch söû trí oùc, khoâng ngôùt thöû thaùch ñuû ideas are

concerned. But when we come to ngoùn tuyeät kyû cuûa trí khoân loaøi ngöôøi. Theo statements by the Zen masters, we are entirely at Plotinus, taâm laø caùi khi phaûn tænh thì coù tö töôûng sea how to take them. Their affirmations are so tröôùc khi noù nghó veà chính noù. Chuùng ta khoâng irrelevant, so inappropriate, so irrational, and so thaáy ñieàu maø Plotinus vöøa noùi naøy vöôït ra ngoaøi nosensical, at least superficially that those who taàm hieåu bieát cuûa mình, ít ra treân phöông dieän khaùi have not gained the truth of Zen way of looking at nieäm. Nhöng khi phaûi ñoái ñaàu vôùi nhöõng caâu noùi things can hardly make, as we say, head or tail of cuûa caùc vò thieàn sö thì thaät khoâng coøn bieát rôø vaøo them. ñaâu ñöôïc. Nhöõng lôøi noùi caû quyeát hoaëc khaúng ñònh Coâng AÙn Sanh Thò Tuøng Haø Xöù? Töû Khöù Ñaùo cuûa caùc ngaøi, ít ra treân hình thöùc, thaät laïc loõng, phi Haø Xöù?: Sanh töø ñaâu ñeán? Cheát ñi veà ñaâu?— lyù vaø voâ nghóa ñeán noãi ngöôøi chöa bieát chaân lyù Whence is birth? Whither is death?—Where does Thieàn khoâng coøn bieát ñaàu ñuoâi ra sao nöõa —The the birth come from? Where does death go?—Ñôøi koan about the potentiality and conditions of soáng cuûa chuùng ta chính noù laø moät cuoäc haønh cöôùc. questions and answers between Zen master Kuei- "Töø ñaâu?" laø teân cuûa traïm khôûi haønh cuûa chuùng ta

vaø "Veà ñaâu?" laø teân cuûa nôi ñeán. Do ñoù maø Thieàn "Luùc khoâng toân troïng chö Thaùnh vaø baûn lai dieän sö Ñaïi Hueä ñaõ nhaén nhuû vôùi moät ñeä töû cö só cuûa muïc cuûa chính mình thì theá naøo?" Höông Nghieâm oâng nhö sau: "'Sanh Thò Tuøng Haø Xöù? Töû Khöù ñaùp: "Muoân cô thoâi döùt, ngaøn Thaùnh chaúng mang." Ñaùo Haø Xöù?' Ai bieát ñöôïc caùi 'Töø ñaâu vaø Veà ñaâu' Sô Sôn khi ñoù coù maët taïi ñoù, beøn laøm boä nhö oeï naøy môùi laø moät Phaät töû chaân chaùnh. Nhöng maø ai moät tieáng vaø cöôøi lôùn. Höông Nghieâm quay laïi laø ngöôøi bieát ñöôïc sinh vaø töû? Ai laø keû chòu khoå thænh giaùo, Sô Sôn yeâu caàu Höông Nghieâm phaûi sanh vaø töû? Ai laø keû khoâng bieát sanh töø ñaâu ñeán vaø laøm leã mình nhö thaày. Höông Nghieâm rôøi choã ngoài töû ñi veà ñaâu? Ai laø ngöôøi boãng nhieân laõnh hoäi ñöôïc ñeán leã baùi Sôn Sôn. Sô Sôn beøn noùi: "Sao chaúng caùi 'Töø ñaâu vaø Veà ñaâu?' Khi ñieàu naøy chöa ñöôïc noùi daàu raát toân troïng cuõng chaúng ñöôïc gì?" Vì toäi hieåu moät caùch thoâng suoát thì hai maét laùo lieân, tim aùc kieán naøy, Höông Nghieâm baùo tröôùc veà sau Sô ñaäp thình thòch, gan caøo ruoät thaét in hình nhö coù Sôn seõ bò tieâu ngöôïc 30 naêm, laïi coøn bò daàu ôû nuùi moät quaû caàu löûa ñang laên leân laên xuoáng trong cuõng khoâng coù cuûi ñoát, gaàn nöôùc cuõng khoâng coù mình. Vaø moät laàn nöõa, ai laø ngöôøi chòu ñöïng nhöõng nöôùc uoáng. Sau ñoù Sô Sôn veà truï taïi nuùi Sô Sôn, haønh haï naøy? Neáu oâng muoán bieát ngöôøi ñoù laø ai, quaû nhö lôøi ñoaùn cuûa Höông Nghieâm. Ñeán 27 naêm haõy laën xuoáng choã saâu nhaát trong noäi taâm cuûa thì laønh beänh, Sô Sôn lieàn noùi: "Hai möôi baûy naêm mình, nôi trí naêng khoâng theå ñeán ñöôïc, vaø khi oâng tröôùc, Sö huynh Höông Nghieâm thoï kyù cho laõo ñaõ bieát roài, oâng seõ bieát raèng coù moät nôi 'sanh vaø töû' Taêng 30 naêm tieâu ngöôïc, nay coøn thieáu ba naêm." khoâng chaïm ñeán ñöôïc."—Our life itself is a form Chính vì vaäy maø sau moãi böõa aên, Sô Sôn luoân laáy of travelling or pilgrimage or wandering from tay

moùc cho möûa ra ñeå öùng vôùi vôùi thoï kyù cuûa place to place. "Whence?" is the name of our Höông Nghieâm—The koan about the potentiality starting station and "Whither?" is that of the and conditions of questions and answers between arrival. Hence this admonition by Zen master Ta- Zen master Su Shan and his Dharma elder brother Hui-Zong-Kao given to one of his lay-disciples as Hsiang Yen. According to the Records of the follows: "'Whence is birth? Whither is death?' He Transmission of the Lamp (Ch'uan-Teng-Lu), who knows this 'Whence and Whither' is said to be Volume XI, one day, a monk came to as Zen the true Buddhist. But who is the one that knows master Hsiang Yen (a dharma-heir of Zen master birth and death? Who is the one that suffers birth Kuei-shan), "What would happen when you do not and death? Who is the one that does not know respect the saints and your own original face?" whence birth is and whither death is? Who is the Hsiang Yen said, "You stop hundred thousand one that suddenly comes to the realization of this fundamental qualities; and have nothing to do with 'Whence and Whither?' When this is not thousand saints." Su Shan was present at the time, thoroughly understood, the eyes rove, the heart so he pretended to be vomitting and then he palpitates, the viscera writhe, as if a fire-ball were laughed loudly. Hsiang Yen turned around to ask rolling up and down inside the body. And who is for advice. Su Shan requested that Hsiang Yen the one, again, that undergoes this torture? If you respectfully bow him as if he were Hsiang Yen's want to know who this one is, dive down into the master. Hsiang Yen left his seat and came to bow depths of your being, where no intellection is him respectfully. Su Shan said, "Why do you not possible to reach; and when you know it, you say you get nothing even though you pay full know that there is a place where neither birth nor respect?" For this kind of sin, Hsiang Yen death can touch." predicted that Su Shan would have been vomitting Coâng AÙn Sô Sôn Ñaûo A: Sô Sôn bò tieâu ngöôïc like this for thirty years. Besides, even though he (baèng mieäng)—Su Shan's Su Shan's have been dwells in the mountains or near rivers, he would vomitting for thirty years—Coâng aùn noùi veà cô have no wood for cooking and no water for duyeân vaán ñaùp giöõa Thieàn sö Sô Sôn vaø sö huynh drinking. Later, Su Shan dwelt on Mount Su Shan, cuûa ngaøi laø Thieàn sö Höông Nghieâm Trí Nhaøn. and Hsiang Yen's prediction was totally correct. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XI, moät However, after twenty-seven years Su Shan hoâm, coù moät vò Taêng hoûi Thieàn sö Höông Nghieâm recovered from the illness of vomitting. Su Shan (ñeä töû noái phaùp cuûa Thieàn sö Qui Sôn Linh Höïu): told his assembly, "Twenty-seven years ago, my

Elder brother Hsiang Yen fortold that this old support" to examine, but he could not finish. Later monk would have been vomitting like this for Shushan heard about a teacher named Mingzhao thirty years; now the prediction is totally correct, Qian who was teaching in Wuzhou. He had only but three years short." For this reason, to match one eye. Shushan went straight there and paid his with Hsiang Yen's prediction, after each meal, Su respects to Mingzhao. Mingzhao said to him, Shan always took out the food with his fingers "Where have you come from?" Shushan said, until he vomitted. "From Minzhong (Fuzhou)." Mingzhao then asked, Coâng AÙn Sô Sôn Höõu Cuù Voâ

Cuù: Sô Sôn Coù caâu "Did you go see T'a-kuei An there?" Shushan said, khoâng caâu—There are phrases that are not "Yes." Mingzhao said, "What did he say?" phrases. They are like a creeping plant that relies Shushan then told Mingzhao what T'a-kuei An on a tree for support—Coâng aùn noùi veà cô duyeân said. Mingzhao said, "It may be said that from vaán ñaùp giöõa hai Thieàn sö Minh Chieâu Ñöùc Khieâm beginning to end, T'a-juei An was correct. But you vaø Sô Sôn Quang Nhaân. Theo Caûnh Ñöùc Truyeàn haven't encountered his words." Shushan did not Ñaêng Luïc, quyeån XVII, khi Sô Sôn hoïc Thieàn vôùi yet understand, and he asked Mingzhao, "If Thieàn sö Ñaïi An ôû Phuùc Chaâu, ngaøi chæ giao cho suddenly the tree collapses and the creeper Sö moät coâng aùn ñeå tham cöùu, ñoù laø "Höõu cuù voâ cuù withers, to where do the words return?" Mingzhao nhö caây ngaõ bìm khoâ", nhöng Sö khoâng hoaøn taát said, "You've made T'a-kuei An laugh again!" ñöôïc. Veà sau naày Sô Sôn nghe noùi veà moät vò thaày When Shushan heard these words, he experienced teân Minh Chieáu Kieàn (Minh Chieâu Ñöùc Khieâm) great enlightenment. Shushan then said, "Before ñang daïy Thieàn ôû Ngoâ Chaâu. OÂng ta chæ coù moät T'a-kuei An's laughter contained a knife." He then maét. Sô Sôn lieàn ñi thaúng ñeán ñoù vaø tham baùi faced in the direction of T'a-kuei An's monastery Minh Chieáu Kieàn. Minh Chieáu Kieàn noùi vôùi Sô and bowed in belated gratitude. Sôn: "OÂng töø ñaâu ñeán?" Sô Sôn noùi: "Töø Maân Coâng AÙn Sô Toå Ñoâng Du: First Patriarch's going Trung Phuû Chaâu ñeán." Minh Chieáu Kieàn beøn hoûi: to the East—Ngaøy noï, Trieäu Chaâu thöôïng ñöôøng, "OÂng coù ñeán ñoù gaëp Ñaïi Qui An khoâng?" Sô Sôn baûo chuùng Taêng: "Ñaïo lyù cuûa caùi naøy khoù maø naém noùi: "Coù." Minh Chieáu Kieàn noùi: "Ñaïi Qui An daïy ñöôïc, vaø ngay caû moät nhaân vaät dò thöôøng khoâng bò nhöõng gì?" Sô Sôn beøn noùi vôùi Minh Chieáu Kieàn raøng buoäc bôûi nhöõng yù töôûng ñoái ñaõi cuõng thaáy nhöõng gì Ñaïi Qui An ñaõ daïy. Minh Chieáu Kieàn khoù vöôït nhöõng caûn trôû. Khi ta ôû vôùi Toå Quy Sôn, noùi: "Coù leõ töø ñaàu ñeán cuoái, Ñaïi Qui An ñeàu ñuùng. coù moät vò Taêng hoûi Toå, 'YÙ Sô Toå ñoâng du laø gì?' Nhöng chæ vieäc oâng khoâng chaïm ñöôïc nhöõng lôøi Toå baûo, 'Ñöa caùi gheá laïi ñaây.' Khi moät chaân sö maø oâng ta ñaõ noùi aáy thoâi." Sô Sôn chöa laõnh hoäi xuaát hieän, ngaøi ñaùnh thaúng vaøo moïi ngöôøi baèng chæ yù cuûa Minh Chieáu Kieàn, neân hoûi: "Neáu baát kieán giaûi sieâu vieät cuûa mình" Moät vò Taêng böôùc tôùi thình lình maø caây ngaõ bìm khoâ thì ngoân töï ñi veà hoûi: "YÙ Toå töø Taây laø gì?" Sö noùi: "Caây baùch tröôùc ñaâu?" Minh Chieáu Kieàn noùi: "OÂng ñaõ laøm cho Ñaïi saân." Vò Taêng noùi: "Xin thaày ñöøng chæ vaät baèng Qui An cöôøi nöõa roài!" Khi nghe nhöõng lôøi naøy, Sô moät söï kieän khaùch quan." Sö noùi: "Khoâng, ta ñaâu Sôn lieàn chöùng nghieäm ñaïi giaùc. Sô Sôn beøn noùi: coù." Vò Taêng laïi hoûi: "YÙ Toå töø Taây laø gì?" Sö laïi "Caùi cöôøi tröôùc ñaây cuûa Ñaïi Qui An chöùa dao." ñaùp: "Caây baùch tröôùc saân." Ñieàu naøy cuõng ñöôïc Roài Sô Sôn xoay maët veà höôùng töï vieän cuûa Ñaïi xem nhö laø moät coâng aùn trao cho ngöôøi sô cô hoïc Qui An leã baùi trong söï bieát ôn muoän maøng—The Thieàn. Moät caùch tröøu töôïng maø noùi thì coâng aùn koan about the potentiality and conditions of naøy, cho duø ñöôïc hieåu theo quan ñieåm thoâng questions and answers between two Zen masters thöôøng,

cuõng khoâng theå noùi laø hoaøn toaøn khoâng Ming-chao Teâ-ch'ien and Shushan. According to hôïp lyù, vaø vaãn coøn coù choã cho chuùng ta neáu chuùng the Records of the Transmission of the Lamp ta muoán baøn luaän veà noù. Chaúng haïn nhö, coù ngöôøi (Ch'uan-Teng-Lu), Volume XVII, when Shushan cho raèng "caây baùch" cuûa Trieäu Chaâu laø hieån baøy studied Zen under Zen master Kuei-shan T'a-an cuï theå ñaïo cao caû, maø coù leõ trong ñoù chuùng ta nhìn (793-883), the master gave him just one koan of ra ñöôïc khuynh höôùng phieám thaàn luaän cuûa Phaät "There are phrases that are not phrases. They are giaùo. Nhöng duøng tri kieán ñeå hieåu coâng aùn nhö theá like a creeping plant that relies on a tree for aáy thì chaúng phaûi laø Thieàn, vaø caùi goïi laø heä thoáng

kyù hieäu sieâu hình hoïc cuõng khoâng coù maët ôû ñaây. courtyard." The monk said, "Don't try to Theo Thieàn sö D.T. Suzuki trong quyeån "Thieàn demonstrate the matter by means of an objective Hoïc Nhaäp Moân", döôùi baát cöù tình huoáng naøo Thieàn fact." Chao-chou said, "No, I do not." The monk cuõng khoâng ñöôïc laãn loän vôùi trieát hoïc; Thieàn coù lyù persisted, "What is our Patriarch's idea of coming do rieâng cuûa noù ñeå töï thaønh hình phong caùch rieâng, from the West?" Chao-chou said again, "The chuùng ta khoâng theå boû qua söï thaät naøy, neáu khoâng cypress-tree in the courtyard." This is also khoâng thì toaøn boä caáu truùc cuûa Thieàn seõ rôi xuoáng considered as a koan given to a Zen beginner. thaønh töøng maûnh vuïn. Caây baùch maõi maõi laø caây Abstractly speaking, this koan cannot be said to be baùch, khoâng lieân quan gì ñeán phieám thaàn luaän hay nonsensical even from a common-sense point of baát cöù chuû nghóa naøo. Daàu theo yù nghóa ñaïi chuùng view, and if we want to reason about it, there is hay yù nghóa phoå bieán nhaát ñi nöõa thì Trieäu Chaâu perhaps room enough to do so. For instance, some khoâng phaûi laø moät nhaø trieát hoïc, maø laø moät Thieàn may regard Chao-chou's cypress-tree as a sö ñuùng nghóa, vaø ngoân ngöõ cuûa Trieäu Chaâu noùi ra concrete manifestation of the highest principle, töø ñoâi moâi cuûa oâng ta ñeàu laø kinh nghieäm noäi through which the pantheistic tendency of chöùng tröïc tieáp töø baûn thaân cuûa ngaøi. Vì vaäy, ngoaøi Buddhism may be recognized. But to understand thöù raát gioáng vôùi "chuû nghóa chuû theå" naøy, daàu the koan thus intellectually is not Zen, nor is such raèng Thieàn khoâng theo nhò nguyeân ñoái laäp chuû theå metaphysical symbolism at all present here. vaø khaùch theå, tö töôûng vaø theá giôùi, thì caây baùch According to Zen master D.T. Suzuki in "An hoaøn toaøn maát ñi yù nghóa cuûa noù. Neáu coâng aùn laø Introduction To Zen Buddhism," under no moät lôøi trình baøy tính bieát hay khaùi nieäm, coù leõ circumstances ought Zen to be confounded with chuùng ta seõ coá hieåu yù nghóa cuûa noù qua moät trình philosohy; Zen has its own reason for standing for töï suy luaän, vaø coù leõ cuoái cuøng chuùng ta seõ töôûng itself, and this fact must never be lost sight of; raèng mình ñaõ giaûi quyeát ñöôïc vaán ñeà khoù khaên; otherwise, the entire structure of Zen falls to nhöng caùc Thieàn sö khaúng quyeát vôùi caùc baïn raèng pieces. The "cypress-tree" is forever a cypress- daàu laø nhö vaäy ñi nöõa, Thieàn vaãn coøn caùch baïn tree and has nothing to do with pantheism or any nhöõng ba ngaøn daëm, vaø

tinh thaàn cuûa Trieäu Chaâu ôû other "ism". Chao-chou was not a philosopher sau böùc reøm ñang cheá gieãu baïn, maø roát roài baïn even in its broadest and most popular sense; he cuõng khoâng veùn leân ñöôïc. Coâng aùn laø thöù phaûi was a Zen master through and through, and all that ñöôïc nuoâi döôõng ôû nôi saâu thaúm nhaát cuûa taâm hoàn comes forth from his lips is an utterance directly nôi maø lyù luaän phaân tích khoâng theå ñeán ñöôïc. Khi ensuing from his spiritual experience. Therefore, taâm thaønh thuïc ñeán ñoä noù coù cuøng moät nhòp ñieäu apart from this much of "subjectivism", though vôùi caûnh giôùi cuûa Trieäu Chaâu thì yù nghóa "caây really there are no such dualities in Zen as subject baùch" seõ töï noù hieån baøy, vaø khoâng caàn phaûi gaïn and object, thought and the world, the "cypress- hoûi gì theâm nöõa baïn seõ töï thuyeát phuïc laáy mình tree" utterly loses its significance. If it is an raèng trong loøng baïn ñaõ hieåu roõ taát caû —One day, intellectual or conceptual statement, we may Zen master Chao-Chou entered the hall and said endeavor to understand its meaning through the to the monks, "The truth of this matter is difficult ratiocinative chain of ideas as contained in it, and to grasp; and even an extraordinary personality we may come to imagine that we have finally who is free from the ideas of relativity finds it solved the difficulty; but Zen masters will assure hard to transcend the entanglements. When I was you that even then Zen is yet three thousand miles with Kuei-shan, a monk asked him, 'What is our away from you, and the spirit of Chao-chou will Patriarch's idea of coming from the West?' The be heard laughing at you from behind the screen, master said, 'Pass me the chair over there.' When which after all you had failed to remove. The a real master comes, he deals with people straight koan is intended to be nourished in those recesses from his transcendental understanding." At that of the mind where no logical analysis can ever time a monk came forward and asked Chao-chou, reach. When the mind matures so that it becomes "What is our Patriarch's idea of coming from the attuned to a similar frame to that of Chao-chou, West?" Chao-chou said, "The cypress-tree in the the meaning of the "cypress-tree" will reveal

itself; and without further questioning you will be "You beast! Now where do you go?" The monk convinced that you now know it all—See Trieäu failed to answer. In this case, the monk Chaâu Toøng Thaåm Thieàn Sö. presumptuously called himself "the lion cub", but Coâng AÙn Suøng Thoï Ñaéng Töû: Chong-shou's when Te-shan gave him a test by treating him like Chair—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa hai a real lion cub when he rode on the monk's neck, Thieàn sö Vaên Ích Phaùp Nhaõn vaø Vaân Moân Vaên and then asked him a question; the monk failed to Yeån. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån X, khi answer. This proved that the monk lacked the Phaùp Nhaõn ñang truï trì chuøa Suøng Thoï, moät hoâm, genuine understanding he claimed to possess. Sö chæ caùi gheá vaø noùi: “Bieát ñöôïc caùi gheá, chung Coâng AÙn Tam Thaùnh Thaáu Cöông Kim Ngö: quanh coù thöøa.” Vaân Moân noùi: “Bieát ñöôïc caùi gheá, San Sheng's Golden Fish Who Has Passed through khaùc nhau nhö trôøi vôùi ñaát.” Lieàn xuoáng toøa—The the Net—Tam Thaùnh Caù Vaøng Phuûng Löôùi— koan about the potentiality and conditions of Trong thí duï thöù 49 cuûa Bích

Nham Luïc, Tam questions and answers between two Zen masters Thaùnh hoûi Tuyeát Phong: "Caù vaøng voït phuûng löôùi, Fa-yen-Weân-i (885-958) and Yun-men Weân-yen chöa bieát laáy gì laøm thöùc aên?" Tuyeát Phong ñaùp: (864-949). According to Wudeng Huiyuan, volume "Ñôïi oâng ra khoûi löôùi ñeán, vì oâng noùi." Tam Thaùnh X, when Fa-yen-Weân-i (885-958) was the abbot of noùi: "Laø thieän tri thöùc cuûa moät ngaøn naêm traêm Chong-shou Monastery, one day, he pointed at a ngöôøi maø thoaïi ñaàu cuõng chaúng bieát." Tuyeát chair and said: “You know this is a chair, Phong noùi: "Laõo Taêng truï trì nhieàu vieäc." Theo everything else is superfluous.” Yun Men sai, Vieân Ngoä trong Bích Nham Luïc, Tuyeát Phong, “You know this is a chair, it is different as heaven Tam Thaùnh tuy nhieân moät ra moät vaøo, moät xoâ moät and earth.” ñaåy, chöa phaân thaéng baïi. Haõy noùi hai vò toân tuùc Coâng AÙn Sö Töû Nhi: Lion cub—Thuaät ngöõ "Sö töû naøy ñuû con maét gì? Tam Thaùnh töø Laâm Teá nhaän con" ñöôïc caùc Thieàn sö duøng ñeå chæ moät ñeä töû ñuû aán kyù traûi khaép caùc nôi, ñeàu ñöôïc caùc nôi ñaõi vaøo khaû naêng laõnh hoäi Chaân lyù Thieàn; khi nhöõng Thieàn haøng cao khaùch. Xem Sö ñaët caâu hoûi bao nhieâu sö khen ngôïi hay thöû thaùch cô trí cuûa moät ñeä töû, hoï ngöôøi doø tìm chaúng ñöôïc. Vaû laïi chaúng dính lyù thöôøng duøng töø "sö töû nhi". Theo Ñöùc Sôn Ngöõ taùnh Phaät phaùp. Hoûi con caù vaøng voït phuûng löôùi, Luïc, moät hoâm, coù moät vò Taêng ñeán tham baùi Ñöùc chöa bieát laáy gì laøm thöùc aên? Thöû noùi yù Sö theá Sôn. Ñöùc Sôn ñoùng chaët cöûa. Vò Taêng goõ cöûa, Ñöùc naøo? Caù vaøng voït phuûng löôùi bình thöôøng ñaõ Sôn hoûi: "Ai ñoù?" Vò Taêng noùi: "Sö töû nhi". Ñöùc chaúng aên moài thôm cuûa ngöôøi, chaúng bieát laáy gì Sôn beøn môû cöûa vaø nhaåy leân coå vò Taêng vöøa cöôõi laøm thöùc aên? Tuyeát Phong laø haøng taùc gia döôøng vöøa heùt: "Suùc sinh! Baây giôø maày ñi ñaâu?" Vò Taêng nhö nhaøn roãi, chæ laáy moät hai phaàn ñaùp kia, laïi vì khoâng ñaùp ñöôïc. Trong coâng aùn naøy, vò Taêng töï kia noùi "Ñôïi oâng ra khoûi löôùi ñeán, vì oâng noùi". xöng laø "Sö töû nhi" moät caùch töï ñaéc, nhöng khi Phaàn Döông goïi laø hoûi "trình giaûi", toâng Taøo Ñoäng Ñöùc Sôn thöû thaùch oâng baèng caùch ñoái xöû vôùi oâng goïi laø hoûi "möôïn vieäc". Phaûi laø vöôït quaàn thoaùt nhö moät "sö töû con" thaät khi Sö cöôõi coå oâng vaø hoûi loaïi ñöôïc ñaïi thoï duïng, treân ñaûnh coù con maét, môùi oâng moät caâu hoûi, thì vò Taêng khoâng traû lôøi ñöôïc. goïi laø caù vaøng voït phuûng löôùi. Naøo ngôø Tuyeát Ñieàu naøy chöùng toû vò Taêng thieáu caùi tri thöùc chaân Phong laø haøng taùc gia chaúng ngaïi laøm giaûm uy thaät maø oâng khoe laø oâng coù —The term "lion cub" danh cuûa ngöôøi, neân noùi ñôïi oâng ra khoûi löôùi ñeán, is used by Zen Buddhists to denote a disciple well vì oâng noùi. Xem hai vò naém vöõng phong cöông, able to understand Zen Truth; when the Masters vaùch ñöùng muoân tröôïng. Neáu chaúng phaûi Tam praise or prove a disciple's understanding, this Thaùnh moät caâu naøy lieàn ñi chaúng ñöôïc. Nhöng term is often used. According to the Records of Tam Thaùnh cuõng laø haøng taùc gia môùi bieát noùi vôùi lectures of Zen Master Te-Shan-Hsuan-Chien, one kia, laø thieän tri thöùc cuûa moät ngaøn naêm traêm ngöôøi day, a monk went to Te-shan, who closed the door maø thoaïi ñaàu cuõng chaúng bieát. Tuyeát Phong noùi: in his face. The monk

knocked and Te-shan asked, "Laõo Taêng truï trì nhieàu vieäc." Caâu naøy thöïc cöùng "Who is it?" The monk said, "The lion cub." Te- raén cao ngaïo. Hai vò taùc gia gaëp nhau, moät baét moät shan then opened the door and jumped on to the thaû, gaëp maïnh lieàn yeáu, gaëp tieän lieàn quí. Neáu oâng neck of the monk as though riding, and cried, khôûi hieåu hôn thua thì chöa moäng thaáy Tuyeát

Phong. Xem hai vò luùc ñaàu nguy hieåm cao voùt, roát the golden fish who has passed through the net use sau hai ngöôøi ñeàu laø keû cheát. Haõy noùi coù ñöôïc coù for food?" Hsueh Feng said, "When you come out maát, hôn thua chaêng? Nhöõng vò taùc gia khaùc ñoái of the net I'll tell you." San Sheng said, "The ñaùp aét chaúng nhö theá. Tam Thaùnh ôû choã Laâm Teá teacher of fifteen hundred people and you con't laøm Vieän chuû, Laâm Teá saép tòch daïy: "Sau khi ta ñi, even know what to say!" Hsueh Feng said, "My chaúng ñöôïc dieät chaùnh phaùp nhaõn taïng cuûa ta." affairs as abbot are many and complicated." Tam Thaùnh ra thöa: "Ñaâu daùm dieät chaùnh phaùp According to Yuan-Wu in the Pi-Yen-Lu, with nhaõn taïng cuûa Hoøa Thöôïng." Laâm Teá hoûi: "Veà sau Hsueh Feng and San Sheng, though there is one coù ngöôøi hoûi oâng laøm sao?" Tam Thaùnh lieàn heùt. exit and one entry, one thrust and one parry, there Laâm Teá noùi: "Ai bieát chaùnh phaùp nhaõn taïng cuûa ta is no division into victory and defeat. But say, ñeán beân con löøa muø naøy dieät roài." Tam Thaùnh lieàn what is the eye that these two venerable adepts leã baùi. Sö laø chôn töû cuûa Laâm Teá môùi daùm ñoái ñaùp possesse? San Sheng received the secret from Lin nhö theá. Thieàn sö Tuyeát Ñaäu tuïng baøi keä: Chi. He travelled all over and everyone treated "Thaáu cöông kim laân him as an eminent guest. Look at him posing a Höu vaán ñôùi thuûy question. How many people look but cannot find Dieâu caøng ñaûng khoân him! He doesn't touch on inherent nature or the Chaán lieäp baõi vó. Buddha Dharma: instead he asked, "What does Thieân xích kình phuùn hoàng laõng phi the golden fish who has passed through the net use Nhaát thinh loâi chaán thanh tieân khæ for food?" But say, what was his meaning? Since Thanh tieân khæ the golden fish who has passed through the net Thieân thöôïng nhôn gian tri kyû kyû." ordinarily does not eat the tasty food of others, (Thuûng löôùi caù vaøng. Thoâi baûo dính nöôùc. Rung what does he use for food? Hsueh Feng is an caøn ñoäng khoân. Mang chaán ñuoâi quaït. Ngaøn thöôùc adept: in a casual fashion he replies to San Sheng caù kình phun soùng to. Moät tieáng saám vang gioù with only ten or twenty percent. He just said to maïnh noåi. Gioù maïnh noåi. Treân trôøi nhôn gian maáy him, "When you come out of the net, I'll tell you." ngöôøi bieát). Hai caâu "Thuûng löôùi caù vaøng, thoâi baûo Fen Yang would call this "a question that displays dính nöôùc", Nguõ Toå tieân sö noùi chæ trong moät caâu one's understanding." In the Ts'ao Tung tradition it naøy tuïng xong vaäy. Ñaõ laø caù vaøng voït thuûng löôùi would be called "a question that uses things." You haù keït trong nöôùc, aét ôû choã nöôùc noåi meânh moâng must be beyond categories and classifications, you soùng daäy ngaäp trôøi. Haõy noùi trong moät ngaøy hai must have obtained the use of the great function, möôi boán giôø laáy caùi gì laøm thöùc aên? Caùc oâng haõy you must have an eye on your forehead; only then nhaèm döôùi ba caây ñoøn tay, tröôùc caùi ñôn baûy taác, can you be called a

golden fish who has passed thöû ñònh ñuùng xem? Tuyeát Ñaäu noùi vieäc naøy tuøy through the net. Nevertheless, Hsueh Feng is an phaàn nieâm loäng, nhö loaïi caùc vaøng khi "Mang adept and can't help but diminish the other man's chaán ñuoâi quaït" thì "Rung caøn ñoäng khoân". Caâu reputation by saying "When you come out of the "Ngaøn thöôùc caù kình phun soùng to" laø tuïng Tam net I'll tell you." Observe how the two of them Thaùnh noùi "Laø thieän tri thöùc cuûa moät ngaøn naêm held fast to their territories, towering up like ten traêm ngöôøi maø thoaïi ñaàu cuõng chaúng bieát", nhö caù thousand fathom walls. With this one sentence of kình phun soùng to. Caâu "Moät tieáng saám vang gioù Hsueh Feng's anyone other than San Sheng would maïnh noåi" laø tuïng, Tuyeát Phong noùi "Laõo Taêng truï have been unable to go on. Yet San Sheng too trì nhieàu vieäc", gioáng nhö moät tieáng saám gioù maïnh was an adept: thus he knew how to say to him, noåi daäy. Ñaïi cöông tuïng hai vò ñeàu laø haøng taùc gia. "The teacher of fifteen hundred people and you Hai caâu "Gioù maïnh noåi. Treân trôøi nhôn gian maáy don't even know what to say!" But Hsueh Feng ngöôøi bieát", haønh giaû tu Thieàn haõy thöû noùi hai caâu said, "My affairs as abbot are many and tuïng naøy rôi taïi choã naøo? Chöõ tieân laø gioù, khi gioù complicated." How obstinate this statement is! maïnh thì treân trôøi nhôn gian coù maáy ngöôøi hay When these adepts met, there was one capture bieát?—In example 49 of the Pi-Yen-Lu, San and one release; each acted weak when Sheng asked Hsueh Feng, "I wonder, what does encountering strength and acted noble when

encountering meanness. If you form your does in fact shake heaven and earth. "When a understanding in terms of victory and defeat, you thousand-foot whale sprouts, vast waves fly." This haven't seen Hsueh Feng even in dreams. Look at versifies San Sheng saying, "The teacher of these two men: initially both were solitary and fifteen hundred people and you don't even know dangerous, lofty and steep; in the end both were what to say!" He was like a whale sprouting out dead and decrepit. But say, was there still gain giant waves. "At a single thunderclap, the pure and loss, victory and defeat? When these adepts wind gusts." This versifies Hsueh Feng saying, harmonized with each other, it was necessarily not "My affairs as abbot are many and complicated." this way. San Sheng was the Temple Keeper at He was like the pure wind gusting when a Lin Chi. When Lin Chi was about to pass on he thunderclap sounds. The overall meaning is to directed, "After I'm gone you mustn't destroy the praise the two of them for both being adepts. " treasure of the eye of my correct teaching." San The pure wind gusts - Among gods and humans, Sheng came forward and said, "How could we how many know? How many?" But Zen dare destroy the treasure of the eye of your practitioners let say, what do these lines come correct teaching, Master?" Lin Chi said, "In the down to? When the pure wind arises, among gods future, how will you act when people ask and humans how many can there be who will questions?" San Sheng then shouted. Lin Chi said, know? "Who would have known that the treasure of the Coâng AÙn Tam Toøa Thuyeát Phaùp: Toøa thöù ba noùi eye of my correct teaching would perish in this phaùp, thí duï thöù 25 cuûa Voâ Moân Quan—Yang- blind donkey?" San Sheng then bowed in homage. shan's Sermon from the Third Seat, example 25 of Since he was a

true son of Lin Chi's, he dared to the Wu-Men-Kuan—Hoøa Thöôïng Ngöôõng Sôn respond like this. Afterwards Hsueh Tou just naèm mô thaáy ñeán choã Phaät Di Laëc, ngoài toøa thöù versifies the golden fish who has passed through ba. Coù moät toân giaû baïch chuøy thöa: "Hoâm nay ñeán the net, revealing where these adepts saw each phieân toøa thöù ba thuyeát phaùp." Ngöôõng Sôn beøn other. The verse says: ñöùng daäy baïch chuøy noùi: "Phaùp Ma ha dieãn (ñaïi "The golden fish who has passed through the net thöøa) rôøi boán caâu lyù luaän döùt heát saïch traêm caùch Stop saying he tarries in the water. phuû nhaän (töù cuù baùch phi). Nghe cho kyõ, nghe cho He shakes the heavens and sweeps the earth, kyõ." Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, He flourishes his mane and wags his tail. thöû hoûi ñoù laø noùi phaùp hay khoâng noùi phaùp? Môû When a thousand-foot whale sprouts, mieäng laø sai, ngaäm mieäng laø maát. Khoâng môû vast waves fly, khoâng ngaäm, möôøi vaïn taùm ngaøn—Yang-shan At a single thunderclap, the pure wind gusts. dreamed he went to Maitreya's realm and was led The pure wind gusts to the third seat. A senior monk struck the stand Among gods and humans, with a gavel and announced, "Today, the one in how many know? How many?" the third seat will preach." Yang-shan arose, "The golden fish who has passed through the net - struck the stand with the gavel, and said, "The Stop saying he tarries in the water." Wu Tsu said truth of the Mahayana is beyond the Four that just this one couplet completes the verse. Propositions and transcends the Hundred Since it's the golden fish who has passed through Negations. Listen, listen." According to Wu Men the net, how could he linger tarrying in the water? Hui-Kai in the Wu-Men-Kuan, tell me, did he He must be where the vast swelling floods of preach or not? If you open your mouth, you are white foamy waves tower up to the skies. But say, lost. If you cannot speak, then it seems you are during the twenty-four hours of the day, what does stumped. If you neither open your mouth nor keep he use for food? All of you go back to your places it closed, you are one hundred and eigth thousand and try to see for sure. Hsueh Tou said, "This miles off. matter is picked up and played with according to Coâng AÙn Taïng Ñaàu Baïch Haûi Ñaàu Haéc: Ñaàu one's capacity." When something like the golden Taïng traéng, Ñaàu Haûi ñen—MaTzu: "Tsang's head fish "flourishes his mane and wags his tail," he is white, Hai's head is black"—Coâng aùn noùi veà cô

duyeân vaán ñaùp cuûa Thieàn sö Maõ Toå Ñaïo Nhaát vaø Coâng AÙn Taøo Sôn Hieáu Maõn: Taøo Sôn maõn hai vò ñeä töû noái phaùp laø Taây Ñöôøng Trí Taïng vaø tang—Ts'ao Shan: End of mourning—Coâng aùn Baùch Tröôïng Hoaøi Haûi vôùi moät vò Taêng. Theo noùi veà cô duyeân vaán ñaùp cuûa Thieàn sö Taøo Sôn Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VI, moät hoâm, Boån Tòch vôùi moät vò Taêng. Theo Caûnh Ñöùc Truyeàn coù moät vò Taêng hoûi Thieàn sö Maõ Toå Ñaïo Nhaát: Ñaêng Luïc, quyeån XVII, moät hoâm, coù moät vò Taêng "Lìa töù cuù baët baùch phi, xin Ñaïi sö chæ thaúng cho ñeán hoûi Thieàn sö Taøo Sôn Boån Tòch: "Luùc khoâng con bieát veà yù chæ cuûa Toå Sö töø Taây Truùc ñeán!" Maõ maëc linh y (tang phuïc) thì nhö theá naøo?" Taøo Sôn Toå ñaùp: "Hoâm nay ta moûi meät, khoâng noùi cho oâng ñaùp: "Hoâm nay Taøo Sôn hieáu maõn (maõn tang)." Vò bieát ñöôïc, haõy ñeán hoûi Trí

Taïng." Vò Taêng ñeán hoûi Taêng laïi hoûi: "Sau khi maõn tang thì nhö theá naøo?" Trí Taïng cuøng caâu hoûi, Trí Taïng noùi: "Sao khoâng Taøo Sôn ñaùp: "Taøo Sôn thích say röôïu." Moät hoâm hoûi Hoøa Thöôïng?" Vò Taêng thöa: "Hoøa Thöôïng khaùc, coù moät vò Taêng hoûi: "Ngöôøi khoâng laøm baïn daïy con ñeán hoûi Thaày." Trí Taïng noùi hoâm nay laõo vôùi phaùp laø ngöôøi gì?" Taøo Sôn noùi: "Noùi cho laõo Taêng bò nhöùc ñaàu khoâng noùi cho oâng bieát ñöôïc, Taêng bieát choã naøo maø nhieàu ngöôøi ôû Hoàng Chaâu oâng haõy ñeán hoûi Sö huynh Hoaøi Haûi. Vò Taêng ñeán ñeàu ñi ñeán."—The koan about the potentiality and hoûi Hoaøi Haûi, Hoaøi Haûi noùi: "Ñeán choã aáy toâi laïi conditions of questions and answers between Zen khoâng hieåu." Vò Taêng thöa vieäc naøy leân Maõ Ñaïi master Ts'ao Shan Pen-Chi and a monk. According Sö, Ñaïi Sö noùi: "Taïng ñaàu baïch, Haûi ñaàu haéc." to the Records of the Transmission of the Lamp Baïch vaø haéc chæ cho baïch maïo vaø haéc maïo, voán laø (Ch’uan-Teng-Lu), Volume XVII, one day, a ñieån tích xöa. Theo truyeàn thuyeát, coù hai teân aên monk came and asked Zen master Ts'ao Shan troäm, moät teân ñoäi muõ traéng, moät teân ñoäi muõ ñen; Pen-Chi, "What happens when the Master is not teân troäm muõ ñen baøy ra quyû keá cöôùp maát vaät maø wearing the mourning apparel (clothes)?" Ts'ao teân troäm muõ traéng ñaõ ñoaït ñöôïc—The koan about Shan said, "Today is Ts'ao Shan's end of the potentiality and conditions of questions and mourning." The monk asked, "What happens after answers of Zen master Ma-Tzu Tao-I and his two the end of mourning?" Ts'ao Shan said, "Ts'ao dharma-heirs Hsi-t'ang Chih-tsang (735-814) and Shan likes to get drunk." Another day, a monk Pai-chang-Huai-hai (720-814/or 818?) and a monk. asked, "Who is it that is not a companion to the According to the Records of the Transmission of myriad dharmas?" Ts'ao-shan said, "Tell me, the Lamp (Ch’uan-Teng-Lu), Volume VI, one day, where is it that many people in Hongzhou are a monk asked Grand Master Ma, "Please, teacher, going?" going beyond the permutations of assertion and Coâng AÙn Taøo Sôn Mi Muïc Baát Thöùc: Ts'ao- denial, directly point out to me the meaning of the shan: Can the eyebrows and the eyes distinguish coming from the West." Master Ma said, "I'm tired each other or not?—Coâng aùn noùi veà cô duyeân vaán today and can't explain for you. Go ask Chih ñaùp giöõa Thieàn sö Taøo Sôn Baûn Tòch vaø moät vò Tsang." When the monk asked Chih Tsang, Tsang Taêng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån said, "Why didn't you ask the Teacher?" The monk XVII, moät hoâm, moät vò Taêng hoûi Taøo Sôn: "Chaân said, "The Teacher had me come here to ask you." maøy vôùi maét cuøng bieát nhau chaêng?" Sö ñaùp: Tsang said, "I have a headache today and can't "Chaúng bieát nhau." Vò Taêng hoûi: "Sao laïi chaúng explain for you. Go ask Elder Brother Hai." When bieát nhau?" Sö ñaùp: "Vì ñoàng taïi moät choã." Vò the monk asked Elder Brother Hai (Pai Chang), Taêng laïi hoûi: "Theá aáy laø chaúng theå phaân bieät sao?" Hai said, "At this point, after all, I don't Sö ñaùp: "Cuoái cuøng thì chaân maøy chaúng phaûi laø understand." When the monk related this to Grand maét, maét chaúng phaûi laø chaân maøy." Vò Taêng hoûi: Master Ma, Master Ma said, "Tsang's head is "Theá naøo laø maét?" Sö ñaùp: "Maét quaû nhieân ñuùng laø white, Hai's head is black." White and Black imply maét." Vò Taêng hoûi: "Theá naøo laø

chaân maøy?" Sö the white hat and black hat in old legends. ñaùp: "Ta khoâng chaéc." Vò Taêng hoûi: "Taïi sao Hoøa According to the legends, there were two robbers, Thöôïng laïi khoâng chaéc?" Sö ñaùp: "Neáu mình one with the white hat and the other with the back khoâng nghi töùc quaû nhieân ñuùng." Vò Taêng laïi hoûi: hat; the black-hat robber plotted wicked plot to "Coù chaân lyù naøo trong hình töôùng?" Sö ñaùp: "Hình snatch whatever the white-hat has earned. töôùng laø chaân lyù." Vò Taêng noùi: "Laøm sao Hoøa

Thöôïng coù theå bieåu toû vieäc naøy?" Sö caàm laáy caùi Coâng AÙn Theá Toân Ñaêng Toøa: The World dóa ñeå taùch. Vò Taêng laïi hoûi: "Laøm theá naøo huyeãn Honored One Ascends the Throne, example 92 of (aûo töôûng) coù theå laø chôn (chaân lyù)?" Sö ñaùp: the Pi-Yen-Lu—Thí duï thöù 92 cuûa Bích Nham "Huyeãn voán nguyeân chôn (aûo töôûng treân caên baûn Luïc. Moät hoâm Theá Toân ñaêng toøa, Vaên Thuø baïch laø chaân lyù)." Vò Taêng noùi: "Khi ñoái dieän vôùi aûo chuøy raèng: "Quaùn kyõ ñaáng Phaùp Vöông, phaùp cuûa töôûng, caùi gì hieån baøy?" Sö ñaùp: "Töùc huyeãn lieàn ñaáng Phaùp Vöông nhö theá." Theá Toân lieàn xuoáng hieän (thì aûo töôûng lieàn hieän ra)." Vò Taêng thöa: toøa. Theo Vieân Ngoä trong Bích Nham Luïc, tröôùc "Trong tröôøng hôïp ñoù, töø ñaàu ñeán cuoái, tröôùc sau khi Theá Toân ñöa caønh hoa, sôùm ñaõ coù tin töùc naày. chaúng lìa huyeãn (khoâng ai coù theå thoaùt khoûi Buoåi ñaàu töø vöôøn Loäc Uyeån, sau cuøng ñeán soâng huyeãn)." Sö noùi: "Nhöng neáu oâng chaïy theo huyeãn Baït Ñeà, ñaâu töøng duøng ñeán caây baûo kieám Kim töôùng, oâng khoâng theå naøo ñaït ñöôïc chuùng."—The Cang Vöông. Trong chuùng khi ñoù, neáu coù ngöôøi coù koan about the potentiality and conditions of hôi haùm thieàn Taêng nhaän ra ñöôïc, môùi khoûi sau questions and answers between Zen master Ts'ao- naày Ngaøi ñöa caønh hoa khieán moät tröôøng boái roái. shan and a monk. According to the Records of the Theá Toân trong khoaûng im laëng bò Vaên Thuø ñaåy Transmission of the Lamp (Ch'uan-Teng-Lu), moät caùi, lieàn xuoáng toøa. Khi aáy cuõng coù tin töùc Volume XVII, one day, a monk asked Ts'ao-shan, naày. Ñöùc Thích Ca ñoùng cöûa thaát, ngaøi Tònh Danh "Can the eyebrows and the eyes distinguish each ngaäm mieäng, ñeàu gioáng caùi naày ñaõ noùi xong vaäy. other or not?" Ts'ao-shan said, "They can't Nhö caâu vua Tuùc Toâng hoûi Quoác Sö Hueä Trung veà distinguish each other." The monk said, "Why thaùp Voâ Phuøng. Nhö lôøi ngoaïi ñaïo hoûi Phaät, chaúng not?" Ts'ao-shan said, "Because they're in the hoûi moät lôøi, chaúng hoûi khoâng lôøi. Xem haønh lyù cuûa same place." The monk said, "If that's so, one ngöôøi höôùng thöôïng ñaâu töøng vaøo hang quyû laøm couldn't tell them apart." Ts'ao-shan said, keá soáng. Coù ngöôøi noùi yù ôû choã laøm thinh. Coù ngöôøi "Eyebrows, after all, are not eyes." The monk noùi yù ôû choã im laëng giaây laâu, Duøng coù lôøi ñeå roõ asked, "What are eyes?" Ts'ao-shan said, "Eyes vieäc khoâng lôøi, khoâng lôøi ñeå roõ vieäc coù lôøi. Vónh are what is upright." The monk asked, "What are Gia noùi: "Khi im laëng noùi, khi noùi im laëng." Thaûy the eyebrows?" Ts'ao-shan said, "I'm not sure." hieåu theá aáy thì ba ñôøi saùu möôi kieáp cuõng chöa The monk said, "Why is the master not sure?" moäng thaáy. Neáu oâng thaúng ñoù thöøa ñöông ñöôïc, Ts'ao-shan said, "If one lacks doubt, one is

chaúng thaáy coù phaøm coù thaùnh, phaùp aáy bình ñaúng upright." The monk asked, "What truth is there in khoâng coù cao thaáp, moãi ngaøy cuøng chö Phaät ba ñôøi form?" Ts'ao-shan said, "Form is truth." The monk naém tay ñoàng ñi—One day the World Honored asked, "How would you demonstrate this?" Ts'ao- One ascended his seat. Manjusri struck the gacel shan picked up his tea cup saucer. The monk and said, "Clearly behold the Dharma of the King asked, "How can illusion be truth?" Ts'ao-shan of Dharma; the Dharma of the King of Dharma is said, "Illusion is fundamentally truth." The monk thus." The World Honored One then got down off asked, "When illusion is faced, what is revealed?" the seat. According to Yuan-Wu in the Pi-Yen-Lu, Ts'ao-shan said, "Illusion is revealed." The monk before the World Honored One had raised the said, "In that case, then from start to finish one flower, already there was this scene. From the can't escape illusion." Ts'ao-shan said, "But if you beginning at the Deer Park to the end at the pursue illusive forms you can't attain them." Hiranyavati River, how many times did he use the Coâng AÙn Taëc Khöù Haäu Tröông Cung: To open jewel sword of the Diamond King? At that time, if fire after the enemy already left—See Taëc Khöù among the crowd there had been someone with Haäu Tröông Cung. the spirit of a pathrobed monk who could Coâng AÙn Taây Lai YÙ: The coming of Bodhidharma transcend, he would have been able to avoid the from India to China—See Taây Lai YÙ. final messy scene of raising the flower. While the Coâng AÙn Thaïch Ñaàu Loä Hoaït: The way of Shih- World Honored One paused, he was confronted by tou is very slippery!—See Thaïch Ñaàu Loä Hoaït. Majusri, and immediately got down from his seat. Coâng AÙn Thanh Nöõ Ly Hoàn: Wu-tsu: "Which Is At that time, there was still this scene; Sakyamuni the True Ch'ing?"—See Thanh Nöõ Ly Hoàn. barred his door, Vimalakirti shut his mouth, both

resemble this, and thus have already explained it. sao truyeàn? Laïi giaû nhö Ca Dieáp khoâng cöôøi thì It is like the story of Su Tsung asking National chính phaùp nhaõn taïng laøm sao truyeàn ñöôïc? Neáu Teacher Chung about making an aimless noùi nhaõn taïng chính phaùp coù truyeàn thuï, thì hoùa ra memorial tower, and also like the story of the Theá Toân ñaõ gaït chuùng hay sao? Coøn neáu baûo outsider asking Buddha, "I do not ask about the khoâng truyeàn thuï, thì sao laïi chæ truyeàn cho Ca spoken or the unspoken." Observe the behavior of Dieáp? Daàu sao ñi nöõa, keå töø ñoù caùc ñeä töû Phaät goïi those transcendent people; when did they ever oâng Ca Dieáp baèng Ñaïi Ca Dieáp, vaø oâng trôû thaønh enter a ghost cave for their subsistence? Some say vò Toå ñaàu tieân cuûa doøng Thieàn AÁn Ñoä —The story that the meaning lies in the silence; some say it begins with a sutra, the "Ta-fan T'ien-wang Wen lies in the pause, that speech illumines what Fo Ching." In it it is told that once Brahma, the cannot be said, and speechlessness illumines what highest deity in the Hinduist assembly of gods, can be said as Young Chia said, "Speaking when visited a gathering of disciples of the Buddha on silent, silent when speaking." But if you only Mount Gridhrakuta (Vulture Peak Mountain). He understand in this way, then past, present, and presented the Buddha with a garland of flowers future, for sixty aeons, you will still never have and requested him respectfully to expound the seen it even in

dreams. If you can immediately dharma. However, instead of giving a discourse, and directly attain fulfillment, then you will no the Buddha only took a flower and twirled it, longer see that there is anything ordinary or holy, while smiling silently, between the fingers of his this Dharma is equanimous, it has no high or low. raised hand. None of the gathering understood Every day you will walk hand in hand with all the except for Kashyapa, who responded with a smile. Buddhas. According to the somewhat shortened version of Coâng AÙn Theá Toân Nieâm Hoa: The World- this episode given in example 6 of the Wu-Men- Honored One Twirls a Flower—Töø ngöõ thieàn noùi Kuan, the Buddha then said, "I have the treasure leân vieäc truyeàn Phaùp cuûa ñöùc Phaät Thích Ca moät of the eye of true dharma, the wonderful mind of caùch im laëng cho ñoà ñeä cuûa Ngaøi laø Ca Dieáp, veà nirvana, the true form of no form, the mysterious sau ñöôïc goïi laø Ñaïi Ca Dieáp. Vieäc truyeàn töø taâm gate of dharma. It cannot be expressed through sang taâm laø khôûi ñaàu cuûa vieäc 'truyeàn ñaëc bieät, words and letters and is a special transmission, ngoaøi kinh ñieån', nhö Thieàn ñaõ töï goïi mình. Caâu outside of all doctrine. This I entrust to chuyeän naày baét nguoàn töø moät boä kinh mang teân Mahakashyapa." According to Wu Men Hui-Kai in 'Ñaïi Phaïm Thieân Vöông Vaán Phaät Kinh', keå laïi the Wu-Men-Kuan, as a matter of fact, suppose moät chuyeán thaêm cuûa caùc vò Baø La Moân cuûa moät that all the monks had smiled, how would the eye ngoâi ñeàn AÁn giaùo ñeán thaêm caùc moân ñoà cuûa Phaät treasury have been transmitted? Or suppose that treân nuùi Linh Thöùu, ñaõ daâng Phaät moät caønh hoa Ba Mahakasyapa had not smiled, how could he have La vaøng roài xaû thaân laøm saøng toïa thænh Phaät been entrusted with it? If you say the eye treasury thuyeát phaùp. Ñöùc Theá Toân ñaêng toïa, giô caønh hoa can be transmitted, that would be as if the World leân vaø vöøa duøng maáy ngoùn tay xoay boâng cho ñaïi Honored One were swindling people in a loud chuùng xem, vaø vöøa mæm cuôøi, nhöng khoâng noùi lôøi voice at the town gate. If you say the eye treasury naøo. Khoâng moät ai ôû ñoù hieåu Theá Toân muoán nhaén cannot be transmitted, then why did the Buddha nhuû gì, duy chæ moät mình Ca Dieáp mæm cöôøi ñaùp say that he entrusted it to Mahakasyapa? No laïi thaày mình. Theo söï trình baøy ñöôïc toùm löôïc matter what had happened, after this event, phaàn naøo veà caâu chuyeän naày trong thí duï thöù 6 cuûa Kashyapa was called Mahakashyapa, thus became Voâ Moân Quan, nhaân ñoù Ñöùc Theá Toân ñaõ noùi: “Ta the first patriarch of the Indian transmission coù chính phaùp nhaõn taïng, Nieát Baøn dieä u taâm, thöïc lineage of Ch'an. töôùng voâ töôùng, phaùp moân vi dieäu, chaúng laäp thaønh Coâng AÙn Theå Loä Kim Phong: Yun Men's the vaên töï, truyeàn rieâng ngoaøi giaùo, nay trao laïi cho body exposed in the golden wind, example 27 of Ma Ha Ca Dieáp.” Theo Voâ Moân Hueä Khai trong the Pi-Yen-Lu—Trong thí duï thöù 27 cuûa Bích Voâ Moân Quan, thaät tình maø noùi, neáu luùc baáy giôø Nham Luïc, moät hoâm coù moät vò Taêng hoûi Vaân caû ñaùm ñeàu cöôøi caû thì nhaõn taïng chính phaùp laøm Moân: "Khi laù ruïng caønh khoâ thì theá naøo?" Vaân

Moân ñaùp: "Thaân baøy gioù Thu." Thaân baøy gioù thu, 27 of the Pi-Yen-Lu, one day, a monk asked Yun duï cho söï töï taïi cuûa haønh giaû sau khi kieán taùnh Men, "How

is it when the tree withers and the (taâm khoâng bò raøng buoäc bôûi phieàn naõo). Theo leaves fall?" Yun Men said, "Body exposed in the Vieân Ngoä trong Bích Nham Luïc, neáu nhaèm trong golden wind." The term indicates the freedom that aáy tieán ñöôïc môùi thaáy choã vì ngöôøi cuûa Vaân Moân. practitioners achieve after seeing their own nature Kia neáu chaúng ñöôïc theá, vaãn nhö xöa laø keû chæ nai (the mind being free from delusion). According to cho laø ngöïa, maét môø tai ñieác, ngöôøi naøo ñeán caûnh Yuan-Wu in the Pi-Yen-Lu, if you can giôùi naày. Haõy noùi Vaân Moân ñaùp thoaïi cho ngöôøi, comprehend here, then you begin to see where hay vì ngöôøi thuø xöôùng? Neáu noùi Vaân Moân ñaùp Yun Men helped people. Otherwise, if you still thoaïi cho ngöôøi laø nhaän laàm traùi caân baøn (vôùi tieâu can't, as before you'll be pointing to a deer and chuaån coá ñònh). Neáu noùi Vaân Moân vì ngöôøi thuø calling it a horse: your eyes are blind, your ears xöôùng thì naøo coù dính daùng gì. Ñaõ chaúng theá aáy, are deaf. Who arrives at this realm? Tell me, do cöùu caùnh theá naøo? Neáu oâng thaáy ñöôïc thaáu thì loã you think Yun Men answered the monk's question, muõi Thieàn Taêng chaúng phaûi bò moät caùi veùo. Neáu or do you think he was harmonizing with him? If kia chaúng ñöôïc theá, nhö xöa ñi thaúng vaøo hang you say he answered his question, you are quæ. Phaøm laø ngöôøi döïng laäp toâng thöøa, phaûi laø wrongly sticking to the zero point of a scale. If you toaøn thaân gaùnh vaùc, chaúng tieác loâng maøy, nhaèm say he harmonized with the monk, this has nothing mieäng coïp naèm ngang, maëc cho noù loâi ngang keùo to do with it. Since it's not this way, ultimately, doïc. Neáu chaúng nhö theá thì ñaâu theå vì ngöôøi ñöôïc. how is it? If you can see all the way through, OÂng Taêng naày ñaët caâu hoûi thaät laø hieåm hoùc, neáu patchrobed monks' nostrils are not worth a pinch. laáy vieäc taàm thöôøng nhìn oâng chæ gioáng moät vò Otherwise, if you still can't, as before you'll Taêng nhaøn roãi. Neáu caên cöù vaøo döôùi cöûa Thieàn plunge into the ghost cave. In general, to uphold Taêng, trong choã maïng maïch maø xem, quaû thaät coù and establish the vehicle of our sect, you must choã huyeàn dieäu. Thöû noùi laù ruïng caønh khoâ laø caûnh take up the burden with your entire being and not giôùi cuûa ngöôøi naøo? Trong 'Thaäp Baùt Vaán' cuûa fear for your eyebrows, you must stretch out in the Phaàn Döông Thieän Chaâu, loái hoûi naày laø 'Bieän chuû', tiger's mouth and allow others to pull back and cuõng goïi laø 'Taù söï vaán'. Vaân Moân chaúng dôøi ñoåi forth and drag you down. If you're not like this, moät maûy tô, chæ nhaèm oâng noùi "Thaân baøy gioù thu." how will you be able to help people? This monk Ñaùp raát hay, cuõng chaúng coâ phuï caâu hoûi cuûa ngöôøi. posed a question that was indeed dangerous and Bôûi vì choã hoûi kia coù maét saùng, choã ñaùp cuõng ñuùng lofty. If you look at him in ordinary terms, he just ñaén. Ngöôøi xöa noùi: "Muoán ñöôïc thaân thieát chôù seems to be a monk involved in idle concerns. If ñem hoûi ñeán hoûi." Neáu laø tri aâm, noùi ra lieàn bieát you go by the traditions of patchrobed monks, choã rôi. Chæ trong caâu cuûa Vaân Moân, phaàn nhieàu when you go into his life line and look, then he thích gôïi tình giaûi cuûa ngöôøi. Neáu duøng tình giaûi undeniably has something marvellous about him. hieåu, chöa khoûi tan heát con chaùu cuûa ta. Vaân Moân But say, when the tree withers and the leaves fall thích côõi ngöïa cuûa keû

troäm ñeå ñuoåi troäm. Ñaâu off, whose realm is this? In Fen Yang's scheme of chaúng thaáy vò Taêng hoûi: "Theá naøo laø choã phi tö eighteen kinds of questions, this is called "a töôûng?" Vaân Moân ñaùp: "Thöùc tình khoù löôøng." Vò question to test the host." It is also called "a Taêng naày hoûi: "Khi laù ruïng caønh khoâ thì theá naøo?" question that uses things." Yun Men did not stir a Vaân Moân ñaùp: "Thaân baøy gioù thu." Trong caâu quaû hairbreadth, but just said to him, "Body exposed in thaät chaët ñöùt yeáu taân, chaúng thoâng phaøm thaùnh, the golden wind." He answered most wondrously, phaûi hieåu Vaân Moân cöû moät roõ ba, cöû ba roõ moät. and without presuming to turn his back on the Neáu oâng hai caâu ñoù maø tìm thì cuõng nhö oâng nhoå monk's question either. Since his question had muõi teân sau oùt vaäy. Trong moät caâu cuûa Vaân Moân eyes, Yun Men's answer too was straight to the phaûi ñuû ba caâu: phuù caùi caøn khoâng; tuøy ba truïc point. An ancient said, "If you want to attain laõng; caùt tieät chuùng löu, thì töï nhieân thích hôïp. Intimacy, don't ask with a question." If you really Haønh giaû tu thieàn haõy thöû noùi trong ba caâu naày, know someone, you know what he's getting at as Vaân Moân duøng caâu naøo tieáp ngöôøi?—In example soon as he mentions. If you go to the vein of Yun

Men's words to look, you've immediately gone pointed at a piece of land and said, "This land can wrong. It's just that in his phrases Yun Men was be used to build a rest house." Wen-yen then often want to provoke people's emotional stepped aside and said, "First of all, let's give it to interpretations. If I made up emotional an official for testing!" Chao-chou gave him a slap interpretations to understand him, I wouldn't avoid in the face. Wen-yen said, "The official has being bereft of my successors. Yun Men like to already tested." ride the thief's horse to pursue the thief in this Coâng AÙn Thieân Bình Haønh Cöôùc: T'ien way. Haven't you heard: a monk asked him, "What P'ing's Travel on Foot—Coâng aùn noùi veà cô duyeân is that which is not within reach of thought?" Yun vaán ñaùp giöõa Thieàn sö Taây Vieän vaø Thieân Bình Men said, "Impossible for cognition to fathom." Tuøng YÛ trong khi Thieân Bình ñang treân ñöôøng This monk asked, "How is it when the tree withers haønh cöôùc. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån and the leaves fall?" Yun Men said, "Body XI, Hoøa Thöôïng Thieân Bình khi ñi haønh cöôùc, ñeán exposed in the golden wind." In his words he tham vaán Taây Vieän, Sö thöôøng töï noùi: "Chôù noùi unstoppably seizes and cuts off the essential hoäi Phaät phaùp, tìm ngöôøi noùi thoaïi cuõng khoâng coù." bridge and doesn't let ordinary or saintly through. Moät hoâm, Taây Vieän töø xa thaáy goïi: "Tuøng YÛ!" You must understand how Yun Men raises one Thieân Bình ngöôõng ñaàu. Taây Vieän noùi: "Laàm!" and illuminates three, raises three and illuminates Thieân Bình ñi hai ba böôùc, Taây Vieän laïi baûo: one. If you go to his three phrases to seek, then "Laàm!" Thieân Bình laïi gaàn, Taây Vieän laïi baûo: you're pulling an arrow out of the back of your "Vöøa roài hai caùi laàm, laø Taây Vieän laàm hay Thöôïng head. In a single phrase of Yun Men's, three toïa laàm?" Thieân Bình thöa: "Tuøng YÛ laàm!" Taây phrases are inevitably present: the phrase that Vieän noùi: "Haõy ôû laïi ñaây qua haï, seõ cuøng Thöôïng contains heaven and earth, the phrase that follows Toïa thöông löôïng hai caùi laàm naày." Khi aáy Thieân the waves and pursues the currents, and

the phrase Bình lieàn ñi. Sau Thieân Bình truï vieän baûo chuùng: that cuts off the myriad streams. What he says is "Luùc ñaàu khi ta ñi haønh cöôùc bò gioù nghieäp thoåi naturally exactly appropriate. But tell me, Zen ñeán choã Tröôûng Laõo Tö Minh, lieân tieáp hai caùi practitioners, of the three phrases, which one does laàm, laïi caàm ta ôû laïi qua haï seõ cuøng ta thöông Yun Men use to receive people? löôïng, ta chaúng noùi khi aáy laø laàm, caát böôùc ñi Coâng AÙn Thò Giaû Tuaàn Phoá: Thò giaû: Ngoâi nhaø phöông Nam, ta sôùm bieát noùi laàm roài." Theo thieàn nghæ—The attendant's rest house—Coâng aùn noùi veà sö Vieân Ngoä trong Bích Nham Luïc, taéc 98, laõo giaø cô duyeân vaán ñaùp giöõa Thieàn sö Trieäu Chaâu Toøng naày khi chöa ñi haønh cöôùc khoâng coù nhieàu Phaät Thaåm vaø thò giaû Vaên Vieãn. Theo Caûnh Ñöùc phaùp thieàn ñaïo, ñeán khi ñi haønh cöôùc bò caù c nôi Truyeàn Ñaêng Luïc, quyeån X, vaø Nguõ Ñaêng Hoäi quôû. Chaúng baèng khi chöa ñi haønh cöôùc, goïi ñaát laø Nguyeân, quyeån IV, moät hoâm Thieàn sö Trieäu Chaâu trôøi, goïi nuùi laø nöôùc, may thay khoâng moät vieäc cuøng ñang ñi vôùi thò giaû Vaên Vieãn doïc theo ñöôøng ñaùng quan ngaïi. Neáu khôûi tieán giaûi löu tuïc theá aáy, nuùi, Trieäu Chaâu chæ maûnh ñaát vaø noùi: "Maûnh ñaát sao chaúng mua moät chieác muõ ñoäi cho taát caû ñeå qua naøy coù theå xaây ñöôïc moät ngoâi tuaàn phoá (nhaø thôøi, coù duøng ñöôïc choã naøo? Phaät phaùp chaúng phaûi nghæ)." Vaên Vieãn beøn ñöùng sang moät beân ñöôøng ñaïo lyù naày. Neáu luaän vieäc naày haù coù nhieàu thöù noùi: "Tröôùc nhaát, haõy ñem cho quan nghieäm xeùt phöùc taïp. Neáu oâng noùi toâi hoäi, kia chaúng hoäi, laø caùi ñaõ!" Trieäu Chaâu beøn ñaùnh cho Vaên Vieãn moät gaùnh moät gaùnh thieàn chaïy quanh khaép thieân haï, bò baït tai, Vaên Vieãn noùi: "Quan ñaõ nghieäm xeùt roõ ngöôøi maét saùng khaùm phaù, moät ñieåm söû duïng cuõng raøng."—The koan about the potentiality and khoâng xong—The koan about the potentiality and conditions of questions and answers between Zen conditions of questions and answers between Zen master Chao Chou and his attendant Wen Yuan. master Hsi Yuan and T'ien P'ing who was a According to the Records of the Transmission of wandering monk at the time. According to the Lamp (Ch’uan-Teng-Lu), Volume X, and Wudeng Huiyuan, volume XI, when the Master of Wudeng Huiyuan, volume IV, one day, when T'ien P'ing was travelling on foot, he called on Hsi Chao-chou and his attendant Wen-yen were Yuan. He always would say, "Do not say you walking along the mountain road, Chao-chou understand the Buddhist Teaching; I cannot find a

single man who can quote a saying." One day Hsi traøng cöôøi vôùi nhöõng thöù aáy. Thieàn laø moät chuyeän Yuan saw him from a distance and called him by boâng ñuøa loàng trong moät chuyeän boâng ñuøa, vaø name: "Ts'ung Yi!" P'ing raised his head. Hsi cuõng gioáng nhö moïi chuyeän boâng ñuøa, Thieàn Yuan said, "Wrong!" P'ing went two or three khoâng "giaûi thích" ñöôïc. Ñoù laø cuoäc soáng giöõa steps; Hsi Yuan again said, "Wrong!" P'ing loøng hình töôùng, cuoäc soáng maø lyù luaän coá gaéng approached; Hsi Yuan said, "These two wrongs laøm cho trôû neân thieâng lieâng vaø cuõng thöôøng laøm just now: were they my wrongs or your worngs?" cho ngoät ngaït. Thieàn laø doøng soâng cuûa cuoäc soáng P'ing said, "My wrongs." Hsi

Yuan said, "Wrong!" khoâng quan taâm gì ñeán nhöõng laâu ñaøi cuûa tö töôûng, P'ing gave up. Hsi Yuan said, "Stay here for the töø ñieån vaø ñònh nghóa, hay chuyeän thaáu hieåu cuûa summer and wait for me to discuss these two nhöõng quyeát ñònh cuûa nhöõng ai coøn ôû beân bôø soâng. wrongs with you." But P'ing immediately went Kyõ thuaät Thieàn cuõng gioáng nhö thuoác noå duøng away. Later, when he was dwelling in a temple, trong vieäc vaän chuyeån goã suùc ñeå phaù caùc chöôùng he said to his community, "When I was first ngaïi treân soâng, ñeå cho nöôùc vaø taát caû nhöõng gì travelling on foot, I was blown by the wind of boàng beành treân nöôùc töï do xuoâi ñi—According to events to Elder Ssu Ming's place: twice in a row Christmas Humphrey in Buddhism, all these koans he said 'Wrong!' and tried to keep me there over are nonsense, that is, non-sense, and so is Zen. For the summer to wait for him to deal with me. I did sense is the product of reasoning and logic, of the not say it was wrong then; when I set out for the laws of thought; Zen roars with laughter at all of South, I already knew that it was wrong." them. Zen is the joke in a joke, and cannot, like a According to Zen master Yuan Wu in example 98 joke, be "explained." It is the life within the form; of the Pi-Yen-Lu, this old fellow has said quite a it is that which reasoning strives to enshrine and bit; it's just that he's fallen into seventh and eighth frequently strangles. It is the river of life which place, shaking his head thinking, out of touch. cares not for the palaces of thought, the When people these days hear him saying, "When I dictionaries and definitions, the understanding of set out for the South, I already knew that it was decisions of those upon its banks. Zen technique, wrong," they immediately go figuring it out and therefore, like the explosives used in logging, is say, "Before even going on foot travels, there is designed to break the jam in the river, and let the naturally not so much Buddhism or Ch'an; and waters and all which float thereon ride free. when you go foot travelling, you are completely Coâng AÙn Thieát Taät Leâ: An iron thorny thrash or fooled by people everywhere, Even before foot club—Chieác chuøy gai baèng saét, yù noùi söï chæ daïy travels, you can't call earth sky or call mountain nghieâm minh trong caùc truyeàn thoáng thieàn. Theo rivers; fortunately there is nothing to be concerned thí duï thöù 12 cuûa Bích Nham Luïc, ngaøy noï, coù moät about it at all." If you all entertain such common oâng Taêng ñeán hoûi Ñoäng Sôn: "Phaät laø gì?" Ñoäng vulgar views, why not busy a bandanna to wear Sôn ñaùp: "Thieát taät leâ (chieác chuøy gai baèng saét), and pass your time in the boss's house? What is naïp Taêng trong thieân haï khoâng nhaûy qua khoûi." the use? Buddha's teaching is not this principle. If Haønh giaû tu thieàn neân luoân nhôù raèng neáu döôùi caâu you discuss this matter, how could there be so noùi cuûa Ñoäng Sôn hieåu nhö theá, tham vaán ñeán many complications? If you say, "I understand, Phaät Di Laëc ra ñôøi cuõng chöa moäng thaáy, vì ngoân others do not understand," carrying a bundle of ngöõ chæ laø moùn ñoà chôû ñaïo. Neáu chaúng bieát yù cuûa Ch'an around the country, when you are tried out coå nhaân, chæ chaêm vaøo trong caâu tìm caàu coù gì by clear-eyed people, you won't be able to use it chaân thaät. Coå nhaân noùi: "Ñaïo voán khoân g lôøi, nhôn at all. lôøi hieåu ñaïo, thaáy ñaïo phaûi queân lôøi."—An iron Coâng AÙn Vaø Thieàn: Koans and Zen—Theo thorny thrash or

club, the term indicates a strict Christmas Humphrey trong quyeån Phaät Giaùo, taát guidance in Zen traditions. According to example caû moïi coâng aùn ñeàu laø nhöõng chuyeän phi lyù, nghóa 12 of Pi-Yen-Lu, one day, a monk asked Tung- laø nhöõng ñieàu "voâ yù nghóa" vaø Thieàn laïi cuõng nhö shan, "What is Buddha?" Tung-shan said, "An iron vaäy. Vì yù nghóa laø keát quaû cuûa bieän luaän, lyù luaän, thorny club that monks with patched robes cannot vaø caùc qui luaät cuûa tö töôûng. Thieàn roáng leân nhöõng jump over." Zen practitioners should always

remember that if you seek from Tung-shan's "head phrase" is very specific. "Head phrase" words this way, you can search until Maitreya denotes only the question, not the whole story; Buddha is born down here and still never see it and in most cases only the "gist", "highlight", or even in a dream. For words and speech are just "essence", so to speak, of the question is implied. vessels to convey the Path. Far from realizing the Coâng AÙn Thôøi Nhaân Kieán Hoa Thuï Nhö Moäng: intent of the Ancients, people just search in their Man of our times sees this blossoming bush like words, what grasp can they get on it? Haven't you someone who is dreaming—Ngöôøi thôøi nay thaáy seen how an Ancient said, "Originally the Path is goác hoa naày gioáng nhö côn moäng—Moät trong wordless; with words we illustrate the Path. Once nhöõng coâng aùn gaây aán töôïng maïnh nhaát veà Nam you see the Path, the words are immediately Tuyeàn ñöôïc ghi trong thí duï 40 Bích Nham Luïc. forgotten."—See Ñoäng Sôn Ma Tam Caân. Ñaïi sö Luïc Hoaøn noùi vôùi Nam Tuyeàn trong cuoäc Coâng AÙn Vaø Thoaïi Ñaàu: Koans and Head troø chuyeän. Luïc Hoaøn hoûi, “Trieäu Phaùp sö noùi phrases—Coâng aùn ñöôïc hình thaønh töø caùc cuoäc ‘Trôøi ñaát cuøng ta ñoàng goác, vaïn vaät cuøng ta moät vaán ñaùp giöõa thaày troø ngaøy xöa, töø nhöõng ñoaïn theå,’ thaät laø kyø quaùi! Nam Tuyeàn chæ moät boâng vaên trong caùc baøi thuyeát phaùp hay caùc baøi giaûng hoa trong vöôøn roài noùi vôùi Ñaïi Sö, “Thôøi nhaân cuûa caùc vò thaày, hoaëc töø nhöõng caâu kinh vaø caùc lôøi thaáy goác hoa naày gioáng nhö côn moäng.”—One of daïy khaùc. Coâng aùn cuõng coù nghóa laø "chuyeän" hay the most impressive koans with Nan-Ch’uan is "bieán coá". Trong khi thoaïi ñaàu coù nghóa laø caùc ñaàu example 40 of the Pi-Yen-Lu. Lu-Huan Tai-Fu cuûa moät caâu vaên. Thí duï, "Ai laø ngöôøi nieäm Phaät?" said to Nan-Ch’uan in the course of their Thoaïi ñaàu naøy trôû neân, vaø vaãn coøn laø thoaïi ñaàu conversation, “Chao the Dharma teacher said, phoå caäp nhaát. Maëc daàu caû coâng aùn laãn thoaïi ñaàu ‘Heaven and Earth and I have the same root; the ñeàu coù theå ñöôïc duøng ñeå chæ "tham hay xuyeân qua ten thousand things and I are one body.’ vaán ñeà cuûa Thieàn," chöõ "thoaïi ñaàu" coù tính caùch Absolutely wonderful! Nan-Ch’uan, pointing to a uyeân nguyeân vaø chính xaùc hôn. Coâng aùn bao haøm blossom in the garden said, “The man of our times toaøn theå caâu truyeän Thieàn, goàm taát caû bieán coá, sees this blossoming bush like someone who is coäng vôùi vaán ñeà chính ñang ñöôïc thaûo luaän, vì theá dreaming.” noù laø moät thuaät ngöõ toång quaùt; trong khi "thoaïi Coâng AÙn Thuû Sôn Sieâu Töù Cuù: Shou-shan: ñaàu" coù tính caùch raát ñaëc bieät. "Thoaïi ñaàu" bieåu Transcending four extremes—Ngaøy noï, Thuû Sôn thò caùi vaán ñeà, chöù khoâng phaûi laø caû caâu

truyeän, vaø ñöa cao caây truùc beà leân baûo ñoà chuùng: "Naøy maáy trong haàu heát moïi tröôøng hôïp coù theå noùi laø noù chæ oâng, neáu baûo caùi naøy laø caây gaäy töùc khaúng ñònh, haøm yù caùi "coát yeáu" hay caùi "tinh yeáu" cuûa vaán neáu baûo chaúng phaûi laø caây gaäy töùc phuû ñònh; ngoaøi ñeà—Koans are constructed from the questions of khaúng ñònh vaø phuû ñònh, noùi ñi, noùi ñi! Goïi noù laø disciples together with responses from their caùi gì?" YÙ töôûng cuûa Thuû Sôn coát giöõ cho ñaàu oùc masters, from portions of the masters' sermons or chuùng ta thoaùt ngoaøi nhöõng raøng buoäc nhò nguyeân discourses, from lines of the sutras, and from other vaø trieát lyù hö töôûng. Luùc ñoù neáu coù moät vò Taêng teachings. Koan also means "story" or "event". böôùc ñeán, naém caây gaäy trong tay Thuû Sôn vaø neùm While head phrase means the "ends", applicable xuoáng ñaát. Ñoù coù phaûi laø caâu traû lôøi chaêng? Ñoù coù either in the sense of the beginning or the ending phaûi laø thuû ñoaïn ñaùp laïi lôøi thuùc giuïc "noùi ñi, noùi of a complete or incomplete sentence in talking. ñi" cuûa Thuû Sôn chaêng? Ñoù coù phaûi laø con ñöôøng For example, "Who is the one who recites the thoaùt ngoaøi boán meänh ñeà cuûa "töù cuù", sieâu leân neáp name of Buddha?" This "head phrase" (hua-tou) tö töôûng luaän lyù chaêng? (see Töù Cuù Chaáp). Toùm then became, and still remains, the most popular laïi, con ñöôøng töï do giaûi thoaùt laø nhö vaäy chaêng? of all. Although both "koan" and "head phrase" Trong Thieàn khoâng coù caùi gì laø khuoân pheùp heát, (hua-tou) may be used to denote the "inquiry moãi ngöôøi tuøy tieän giaûi quyeát noãi khoù khaên rieâng exercise of Zen", the latter is original and more theo moãi caùch khaùc nhau. Ñoù laø choã baét nguoàn ñoäc accurate. "Koan" implies the entire Zen story, ñaùo cuûa Thieàn, ñaày sinh khí vaø saùng taïo—One including all the events, plus the main question at day, Shou-shan held out his stick and said to a issue, and therefore it is a general term; while group of his disciples: "Call it not a shippeù, if you

do, you assert. Nor do you deny" ; if you do, you forward and asked, "Master, what phrase do you negate its being a shippeù. Apart from affirmation enter?" Shou-shan said, "The falling moon in the and negation, speak, speak! What do you call it?" third watch shines through the market." Zen Shou-shan's idea is to get our heads free from master Shou-shan specifically taught his disciples dualistic tangles and philosophic subtleties. At that these three phrases when he knew that they still moment, if a monk came out of the assembly, took clinged to the Buddha and Patriarchs, He also the shippeù away from Shou-shan's hand, and threw used these three phrases to help his disciples to it down on the floor. Is this the answer? Is this the get rid of the duality. That is to say when they way to respond to Shou-shan's request "speak, conceive the truth as something external which is speak"? Is this the way to transcend the four perceived by a perceiving subject is dualistic and propositions, the logical conditions of thinking? In appeals to the intellect for its understanding. He short, is this the way to be free? Nothing is emphasized that according to Zen, practitioners stereotyped in Zen, and somebody else may solve are living right in truth, by the truth, from which the difficulty in quite a different manner. This is practitioners cannot be separated. where

Zen is original, lively and creative. Coâng AÙn Thuû Sôn Taân Phuï: Thuû Sôn: Naøng daâu Coâng AÙn Thuû Sôn Tam Cuù : Thuû Sôn: Ba caâu— môùi—Shou-shan's new bride—Coâng aùn noùi veà cô Shou-shan's three phrases—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Thuû Sôn Tænh Nieäm duyeân tieáp hoùa ngöôøi hoïc cuûa Thieàn sö Thuû Sôn vaø moät vò Taêng. Theo Nguõ Ñaêng Hoäi Nguyeân, Tænh Nieäm. Theo Thieàn Sö Thuû Sôn Tænh Nieäm quyeån XI, moät hoâm, coù moät vò Taêng hoûi Thieàn sö Ngöõ Luïc vaø Nguõ Ñaêng Hoäi Nguyeân, quyeån XI, Thuû Sôn: "Phaät laø sao?" Thieàn sö Thuû Sôn ñaùp: moät hoâm Thieàn sö Thuû Sôn thöôïng ñöôøng daïy "Taân phuï kî lö, a gia khieân (naøng daâu môùi côõi löøa, chuùng: "Caâu thöù nhaát nhaäp ñöôïc thì laøm Thaày Phaät baø meï choàng keùo ñi)." Vò Taêng laïi hoûi: "Chöa bieát Toå; caâu thöù hai nhaäp ñöôïc thì laøm thaày trôøi ngöôøi; töø ngöõ naøy xeáp vaøo caâu gì?" Thieàn sö Thuû Sôn caâu thöù ba nhaäp ñöôïc thì töï cöùu khoâng noåi." Moät vò ñaùp: "Tam huyeàn xeáp khoâng ñöôïc, töù cuù haù ñöôïc Taêng böôùc ra hoûi: "Hoøa Thöôïng nhaäp caâu thöù sao?" Vò Taêng laïi hoûi: "YÙ naøy nhö theá naøo?" Thieàn maáy?" Thuû Sôn ñaùp: "Traêng ruïng canh ba xuyeân sö Thuû Sôn ñaùp: "Trôøi cao ñaát roäng, maët trôøi maët qua chôï." Thieàn sö Thuû Sôn daïy ñeä töû ñaëc bieät traêng ñeàu saùng."—The koan about the potentiality baèng ba caâu naøy khi thaáy hoï chaáp tröôùc Phaät Toå, and conditions of questions and answers between laïi coøn giuùp ngöôøi hoïc phaù boû thöù lôùp ñoái ñaõi nhò Zen master Shou-shan Hsing-nien (926-993) and a nguyeân. Coù nghóa laø khi hoï quan nieäm chaân lyù nhö monk. According to Wudeng Huiyuan, volume XI, moät thöù sôû tri ngoaïi thuoäc maø chuû theå naêng tri phaûi one day, a monk asked Zen master Shou-shan, nhaän ra, phaûi vaän duïng tri thöùc ñeå laõnh hoäi, ñaây laø "What is Buddha?" Shou-shan said, "The new loaïi kieán giaûi löôõng nguyeân ñoái ñaõi. Sö nhaán maïnh bride is riding the donkey while the mother-in-law raèng theo Thieàn, haønh giaû hoaøn toaøn soáng ngay is pulling it." The monk asked, "I don't know what trong chaân lyù, soáng baèng chaân lyù; khi soáng vôùi phrase is this?" Shou-shan said, "Three wonderful Thieàn haønh giaû khoâng theå naøo taùch rôøi vôùi chaân lyù instructions of the Lin-Chi cannot be arranged, ñöôïc—The koan about the potentiality and much less the four phrases?" The monk asked, conditions of receiving and instructing disciples of "Master, what do you mean by this?" Shou-shan Zen master Shou-shan Hsing-nien (926-993). said, "The sky is lofty, the earth is broad, the sun According to Records of Lectures of Zen master and the moon are shining brightly." Shou-shan Hsing-nien, and Wudeng Huiyuan, Coâng AÙn Thuû Sôn Truùc Beà: Shou-shan's Short volume XI, one day, Zen master Shou-shan Hsing- Bamboo Staff—Chuùng ta gaëp teân cuûa Thuø Sôn nien entered the hall and addressed the monks, Tænh Nieäm trong thí duï thöù 43 cuûa Voâ Moân Quan. saying, "Enter the first phrase is to be a Master of Vaên baûn coâng aùn nhö sau: "Thaày Thuû Sôn ñöa caây Sakyamuni Buddha; enter the second phrase is to gaäy leân vaø noùi vôùi caùc moân ñoà raèng, 'Chö Taêng, be a Teacher of devas and men (Sasta Deva- neáu caùc oâng noùi raèng ñaây laø moät caây gaäy, thì caùc manusyanam (skt); enter the third phrase one oâng laàm. Neáu caùc oâng noùi ñaây khoâng phaûi laø

moät cannot save even oneself." A monk stepped caây gaäy, thì caùc oâng voâ lyù. Vaäy caùc oâng seõ goïi noù

laø caùi gì?'" Theo Voâ Moân Hueä Khai trong Voâ Moân phaûi thaáy coå nhaân tuy noùi theá, yù quyeát khoâng ôû Quan, goïi laø gaäy truùc thì xuùc phaïm, khoâng goïi laø trong aáy. Caàn phaûi chính chaén töï tham cöùu môùi gaäy truùc laø traùi nghòch. Khoâng ñöôïc noùi! Khoâng ñöôïc. Qua thí duï naày Thuùy Nham muoán nhaéc laïi ñöôïc khoâng noùi! Ñaùp mau! Ñaùp mau!—We truyeàn thuyeát cho raèng ngöôøi naøo giaûng sai giaùo encounter Master Shou-shan in example 43 of the phaùp cuûa Phaät seõ ruïng heát loâng maøy. Trong suoát Wu-Men-Kuan. The koan is as follows: "Master muøa an cö kieát haï, tuy Thuùy Nham giaûng noùi Shou-shan held up his staff during instruction and nhieàu cho chö huynh ñeä nhöng khoâng moät lôøi noùi said while showing it to the monks, 'Monks, if you naêng naøo giaûi thích ñöôïc ñaïo phaùp laø gì, vaäy coù leõ call this a staff, that's an offense. If you call it not- loâng mi cuûa sö ñaõ ruïng heát roài. Ñaây laø moät loái a-staff, that makes no sense. Tell me, monks, what nhaán maïnh Thieàn khoâng aên nhaäp gì vôùi kinh ñieån will you call it?'" According to Wu Men Hui-Kai vaäy—At the end of the summer retreat Ts'ui Yen in the Wu-Men-Kuan, call it a short staff and said to his assembly, "All summer long I've been you're entangled. Don't call it a short staff and you talking to you, brothers; look and see if my ignore the fact. You cannot use words. You cannot eyebrows are still there." Pao-fu said, "The thief's use words. Speak quickly! Speak quickly! heart is cowardly." Ch'ang Ch'ing said, "Grown." Coâng AÙn Thuùy Nham Mi Mao: Ts'ui Yen's Yun-men said, "A barrier." Example 8 of the Pi- Eyebrows—Thuùy Nham cuoái haï daïy chuùng: "Töø Yen-Lu which allows us to learn more about the ñaàu haï ñeán nay vì huynh ñeä thuyeát thoaïi, xem mind of Ts'ui Yen's than from all historical data Thuùy Nham loâng maøy coøn chaêng?" Baûo Phöôùc noùi: concerning his life and significance. According to "Laøm cöôùp loøng ngöôøi roãng." Tröôøng Khaùnh noùi: Yuan-Wu in the Pi-Yen-Lu, in just one word, if "Sanh vaäy." Vaân Moân noùi: "Quan." Thí duï thöù 8 you understand, you can make use of it on the cuûa Bích Nham Luïc cho chuùng ta hieåu veà taâm cuûa path of cultivation, like a dragon reaching the ngaøi Thuùy Nham nhieàu hôn laø qua nhöõng döõ kieän water, like a tiger in the mountain. If you don't lòch söû veà cuoäc ñôøi cuûa ngaøi. Theo Vieân Ngoä trong understand, then the worldly truth will prevail, and Bích Nham Luïc, chæ trong moät chöõ neáu hieåu thì thoï you will be like a ram caught in a fence, like a duïng ñöôïc treân ñöôøng tu nhö roàng ñöôïc nöôùc, nhö fool watching over a stump waiting for a rabbit. coïp töïa nuùi. Neáu khoâng hieåu thì tuïc ñeá seõ löôùt Sometimes a single phrase is like a lion crouching thaéng, nhö deâ ñöïc chaïm raøo, nhö keû ngu oâm caây on the ground; sometimes a phrase is like the ñôïi thoû. Coù khi chæ moät caâu nhö sö töû ngoài xoåm; coù Diamond King's jewel sword. Sometimes a phrase khi moät caâu nhö Baûo Kieám Kim Cang Vöông; coù cuts off the tongue of everyone on earth, and khi moät caâu ngoài caét ñöùt ñaàu löôõi trong thieân haï; sometimes a phrase follows the waves and coù moät caâu maø theo moøi ñuoåi soùng. Neáu laø treân pursues the currents. if you make use of it on the ñöôøng thoï duïng thì

gaëp tri aâm, cô nghi rieâng, bieát road, when you meet with a man of knowledge loãi laàm, cuøng nhau chöùng minh. Neáu laø tuïc ñeá löôùt you distinguish what's appropriate to the occasion, thaéng, ñuû moät con maét, khaû dó ngoài döùt möôøi you know what's right and what's wrong and phöông, vaùch ñaù ngaøn nhaãn. Vì theá noùi ñaïi duïng together you witness each other's illumination. hieän tieàn chaúng coøn pheùp taéc. Coù khi ñem moät Where the worldly truth prevails, one who has coïng coû laøm thaân vaøng tröôïng saùu; coù khi ñem single eye can cut off everything in the ten thaân vaøng tröôïng saùu laøm coïng coû. Haõy noùi baèng directions and stand like a mile high wall. vaøo ñaïo lyù naøo? Laïi roõ bieát chaêng? Thöû cöû ra Therefore, it is said, "When the great function xem? Coå nhaân coù sôùm tham chieàu thænh, Thuùy appears it does not keep to any fixed standards." Nham ñeán cuoái haï laïi daïy chuùng theá aáy, quaû laø Sometimes we take a blade of grass and use it as cao tuyeät, quaû laø rung trôøi ñoäng ñaát. Caû ñaïi taïng the sixteen foot golden body of Buddha; kinh naêm ngaøn boán möôi taùm quyeån chaúng khoûi sometimes we take the sixteen foot golden body noùi taâm noùi taùnh, noùi ñoán noùi tieäm, laïi coù chi tieát and use it as a blade of grass. But tell me, what naày chaêng? Taát caû chæ laø cô hoäi, maø Thuùy Nham principle does this depend upon? Do you really thaät laø xuaát chuùng. Xem ngaøi noùi theá, thöû noùi xem know? To test, I cite this; look! The Ancients had yù ngaøi rôi taïi choã naøo? Haønh giaû tu thieàn ñôøi sau morning study and evening inquiry, at the end of

summer retreat Ts'ui-yen turned around and spoke Coâng AÙn Thöôøng Thò Tròch Haï Buùt: Thöôøng Thò to his assembly like this, and he was undeniably tròch buùt: neùm buùt—Wang Ching Su threw the pen solitary and steep, nothing could stop him from down—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa startling the heaven and shaking the earth. But tell Thieàn sö Vöông Kính Sôn (ñeä töû taïi gia noái phaùp me, in the whole great treasury of teachings, in the cuûa Thieàn sö Qui Sôn Linh Höïu) vaø baïn ñoàng moân five thousand and forty-eight volumes of the laø Meã Hoà ôû phuû Kinh Trieäu. Theo Caûnh Ñöùc canon, whether they talk of mind or nature, Truyeàn Ñaêng Luïc, quyeån XI, moät hoâm, Thieàn sö whether they preach the sudden or the gradual, Vöông Thöôøng Thò laøm xong coâng vieäc, Meã Hoøa has there ever been this happening? They're all Thöôïng ñeán hoûi. Vöông Thöôøng Thò giô caây buùt this kind of occasion, but among them Ts'ui-yen is leân, Meã Hoøa Thöôïng noùi: "Coù veõ trong hö khoâng outstanding. Look at the way he talks; tell me, ñöôïc chaêng?" Vöông Thöôøng Thò neùm caây buùt roài where is his true meaning? Future Zen ñi vaøo nhaø, khoâng trôû ra nöõa. Meã Hoøa Thöôïng heát practitioners should be very careful, although söùc nghi ngôø, nhôø ngöôøi cuùng döôøng saép ñaët trai ancient virtues spoke like that, their meaning is dieân, ñeå nhôø doø xeùt thaâm yù cuûa Vöông Thöôøng definitely not here. This example refers to the Thò. Khi Thöôøng Thò vöøa ngoài xuoáng, ngöôøi cuùng tradition that when a man makes false statements döôøng lieàn hoûi: "Hoâm qua vì sao khoâng thaáy nöõa?" concerning the Dharma of Buddhism he will lose Vöông Thöôøng Thò ñaùp: "Sö töû caén ngöôøi, choù Haøn all the hair on his face. As Ts'ui-Yen gave many caén vaät." Meã Hoøa Thöôïng môùi hieåu

roõ lyù naøy. sermons during the summer retreat for the Vöông Thöôøng Thò laïi thöû, Meã Hoøa Thöôïng noùi: edification of his pupils, while no amount of talk "Ñaây laø Daõ hoà tinh!" Vöông Thöôøng Thò noùi: "Vaán can ever explain what the truth is, his eyebrows ñeà naøy thì oâng roõ."—The koan about the and beard might perhaps by this time have potentiality and conditions of questions and disappeared altogether. This is a way of emphasis answers between Zen master Wang Ching Su and of no connection between Zen and Sutras. his colleague. According to the Records of the Coâng AÙn Thuùy Vi Thieàn Baûn: Shui-Wei's Transmission of the Lamp (Ch'uan-Teng-Lu), meditation plank (zemban)—Trong thieàn, taám vaùn Volume XI, one day, Wang Ching Su finished his ñoùng vai troø quan troïng. Taám vaùn xuaát hieän trong work, Master Mei came and asked something. moät soá coâng aùn nhö thí duï soá 20 trong Bích Nham Wang Ching Su raised the pen, Master Mei said, Luïc, trong ñoù chuùng ta thaáy söï xuaát hieän cuûa caùc "Can you draw in the space?" Wang Ching Su thieàn sö Thuùy Vi, Laâm Teá vaø Long Nha. Long Nha threw the pen down and went into the house, hoûi Thuùy Vi: "Vieäc tröôûng laõo ñeán töø Taây phöông never came out again. Master Mei was extremely coù yù nghóa nhö theá naøo?" Thuùy Vi ñaùp: "Ñöa cho in doubt, so he asked someone to come to offer a ta taám vaùn." Long Nha ñöa taám vaùn cho Thuùy Vi. meal to make an inquiry about Wang Ching Su's Thuùy Vi caàm laáy taám vaùn vaø ñaùnh Long Nha. intention. When Wang Ching Su just sat down, the Long Nha noùi: "Ta bò ñaùnh laø vì ñaùng ñaùnh; noùi donator immediately asked, "Why didn't you come caùch khaùc, vieäc tröôûng laõo ñeán töø phöông Taây out again yesterday?" Wang Ching Su said, "The chaúng coù yù nghóa gì caû."—In Zen, meditation lion bites people, and Han dog bites things." Then plank plays an important role. The Zen board is Master Mei understood clearly the matter. Wang mentioned in a number of ancient koans, for Ching Su tried to test Master Mei again, Master instance, example 20 of the Blue Cliff Record, in Mei said, "This is an artful (sly) wild fox." Wang which the Zen masters Shui-Wei, Lin Chi and Ching Su said, "You understood thoroughly this Lung Ya appear. Lung Ya asked Shui-Wei, "What matter." is the meaning of the patriarch's coming from the Coâng AÙn Tòch Töû Phaùc Caûnh: Yang Shan: west?" Shui-Wei said, "Give me the Zen board." smashing the mirror in pieces—Ngöôõng Sôn ñaäp Lung Ya handed Shui-Wei the Zen board. Shui-naùt göông—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Wei took it and hit him. Lung-Ya said, "If you hit quyeån XI, luùc Ngöôõng Sôn ñang truï trì ôû nuùi Ñoâng me, I'll let you hit me. In short, the patriarch's Bình, quaän Thieàu Chaâu, thaày oâng laø Qui Sôn göûi coming from the west has no meaning." ñeán cho oâng moät taám göông keøm theo moät phong

thö. Ngöôõng Sôn ñöa göông leân tröôùc ñoà chuùng Yang-shan in this case. The Zen method of baûo: "Qui Sôn göûi ta moät taám göông. Maáy oâng noùi training its followers thus appears so altogether thöû xem göông cuûa Qui Sôn? Hay göông cuûa out of reason and unnecessarily inhuman. But the Ngöôõng Sôn? Neáu cuûa Qui Sôn sao naèm trong tay master's eyes are always upon the truth absolute Ngöôõng Sôn? Neáu cuûa Ngöôõng Sôn sao do Qui and yet attainable in this world of particulars. If

Sôn göûi ñeán? Heã maáy oâng noùi ñöôïc thì göông coøn, this can be gained, what does it matter whether a khoâng noùi ñöôïc ta seõ ñaäp naùt." Ngöôõng Sôn laëp ñi thing known as precious be broken and an animal laëp laïi ba laàn, nhöng khoâng ai noùi naêng gì vaø taám be sacrificed? Is not the recovering of the soul göông bò ñaäp naùt. Theo thieàn sö D.T. Suzuki trong more important than the loss of a kingdom? Thieàn Luaän, Taäp I, tröôøng hôïp taám kieáng cuûa Coâng AÙn Tòch Töû Tam Thaäp Tröôïng: Yang Ngöôõng Sôn bò ñaäp naùt gioáng heät nhö tröôøng hôïp Shan's thirty blows—Theo Caûnh Ñöùc Truyeàn Nam Tuyeàn gieát meøo. Trong hai tröôøng hôïp, ñoà Ñaêng Luïc, quyeån IX, moät hoâm, Thieàn sö Qui Sôn chuùng khoâng cöùu noåi maïng con meøo, khoâng baûo cuøng chuùng haùi traø, Sö baûo Ngöôõng Sôn: "Troïn veä ñöôïc taám göông quyù, chæ vì taâm hoï chöa côûi boû ngaøy haùi traø chæ nghe tieáng con maø khoâng thaáy ñöôïc neáp trí thöùc neân khoâng môû ñöôïc moät loái thoaùt hình con." Ngöôõng Sôn lieàn rung caây traø. Qui Sôn giöõa meâ ñoà do hai sö phuï Nam Tuyeàn vaø Ngöôõng baûo: "Con chæ ñöôïc caùi duïng cuûa noù, chaúng ñöôïc Sôn chuû taâm gaøi vaøo. Phöông phaùp tu taäp cuûa caùc caùi theå cuûa noù." Ngöôõng Sôn thöa: "Hoøa Thöôïng thieàn sö luyeän cho moân ñoà döôøng nhö hoaøn toaøn noùi sao?" Sö im laëng. Ngöôõng Sôn noùi: "Hoøa voâ lyù vaäy, maø coøn taøn nhaãn voâ loái nöõa laø khaùc. Thöôïng chæ ñöôïc caùi theå cuûa noù, khoâng ñöôïc caùi Nhöng nhaõn quang caùc ngaøi luoân ñaët ôû thöïc taïi, duïng cuûa noù." Qui Sôn noùi: "Cho con ba chuïc tuy tuyeät ñoái maø vaãn coù theå ñaït tôùi ñöôïc ôû theá giôùi gaäy." Ngöôõng Sôn noùi: "Neáu con laõnh ba chuïc gaäy töông ñoái dò bieät naøy. Neáu chöùng ñöôïc chaân lyù aáy cuûa Hoøa Thöôïng thì ai laõnh ba chuïc gaäy cuûa con thì saù gì moät baûo vaät hay moät con thuù phaûi hy ñaây?" Qui Sôn noùi: "Vaäy tha cho con ba chuïc sinh? Phuïc hoài laïi linh hoàn haù chaúng phaûi laø quan gaäy."—According to the Records of the troïng gaáp boäi hôn caû caùi khoå maát nöôùc sao?— Transmission of the Lamp (Ch’uan-Teng-Lu), According to the Records of the Transmission of Volume IX, one day, while Kui-shan and the the Lamp (Ch’uan-Teng-Lu), Volume XI, while monks were picking tea leaves, Kui-shan said to Yang-shan was residing at Tung-ping of Shao- Yang-shan, "All day today I've heard your voice chou, his master Kuei-shan sent him a mirror but I haven't seen your form." Yang-shan then accompanied with a letter. Yang-shan held forth shook the tea tree. Kui-shan said, "You attained the mirror before a congregation of monks and its function, but you haven't realized its essence." said, "O, monks, Kuei-shan sent here a mirror. Is Yang-shan said, "What does the master say?" Kui- this Kuei-shan's mirror or my own? If you say it is shan was silent. Yang-shan said, "The master has Kuei-shan's, how is it that the mirror is in my attained its essence but hasn't realized its hands? If you say it is mine own, has it not come function." Kui-shan said, "I give you thirty blows from Kuei-shan? If you make a proper statement, with the staff." Yang-shan said, "If I receive thirty it will be retained here. If you cannot, it will be blows of the master's staff, who then will receive smashed in pieces." He said this for three times, thirty blows from me?" Kui-shan said, "You will but nobody even made an attempt to answer. The be spared of my thirty blows. mirror was then smashed. According to Zen Coâng

AÛn Tieàn Ñình Baùch Thuï Töû: Caây baùch master D.T. Suzuki in Essays in Zen Buddhism, tröôùc saân—The cypress tree at the front of the First Series (p.277), this case is somewhat like the courtyard—Moät vò Taêng hoûi: "Theá naøo laø chæ yù case of Nan-ch'uan's kitten. In both cases the cuûa Phaät phaùp?" Trieäu Chaâu ñaùp: "Caây baù thoï monks failed to save the innocent victim or the tröôùc saân." Ñoù laø caâu noùi ñöôïc trích töø coâng aùn thöù precious treasure, simply because their minds 37 trong "Voâ Moân Quan". Theo Thieàn sö Ñaïo were not yet free from intellectualism and were Nguyeân trong quyeån "Chaùnh Phaùp Nhaõn Taïng", unable to break through the entanglements caây baùch tröôùc saân cuûa Trieäu Chaâu chính laø coäi purposely set up by Nan-ch'uan in one case and by caây khoâng reã. Ngay caùi traïng thaùi ñôøi soáng giaùc

ngoä töï noù baây giôø ñöôïc dieãn taû nhö laø coäi caây The enlightened life is not fixed but free, khoâng reã. Cuoäc ñôøi giaùc ngoä cuûa baïn taïi sao laïi laø unattached to any one thing. And yet, each of us is coäi caây khoâng reã? Cuoäc ñôøi giaùc ngoä khoâng phaûi fixed or conditioned in certain ways. For instance, laø cuoäc ñôøi coá ñònh maø laø cuoäc ñôøi töï taïi, khoâng coá we have the condition of human being, of being a chaáp vaøo baát cöù thöù gì. Theá nhöng, moãi ngöôøi man or a woman, of having a family or being chuùng ta laïi coá ñònh hay bò ñieàu kieän troùi buoäc alone. We have certain knowledge giving rise to trong nhöõng phöông dieän naøo ñoù. Thí duï nhö all sorts of ideas. All these conditions are like chuùng ta coù ñieàu kieän cuûa con ngöôøi, laøm ngöôøi roots by which we survive. Is there anything nam hay ngöôøi nöõ, coù gia ñình hay ñoäc thaân. wrong with this? Is there anything wrong with Chuùng ta coù moät soá kieán thöùc neân töø ñoù khôûi leân being attached to it? Our lives definitely have moät soá khaùi nieäm ñoái vôùi söï vaät. Taát caû nhöõng certain conditions. How is this so-called ñieàu kieän naøy chính laø nhöõng caùi reã maø chuùng ta conditioned life the life of the rootless tree, the nöông vaøo ñoù ñeå toàn taïi. Ñieàu naøy coù gì sai traùi enlightened life? Zen practitioners should always hay khoâng? Coá chaáp vaøo nhöõng thöù naøy coù gì sai remember that "Impermanence" is among the traùi hay khoâng? Ñôøi soáng cuûa chuùng ta thöïc söï coù Buddha's most fundamental teachings. How is moät soá haïn cheá. Ñôøi soáng bò giôùi haïn naøy laøm sao impermanence generally understood? Instead of coù theå laø coäi caây khoâng reã, laøm sao coù theå laø ñôøi seeing how everything is constantly changing, we soáng giaùc ngoä? Haønh giaû tu Thieàn neân luoân nhôù often think that there is something that does not raèng "Voâ thöôøng" laø giaùo phaùp quan troïng nhaát change. Of course, we recognize certain change cuûa Phaät phaùp. Thay vì nhìn xem moïi vaät bieán when it is noticeable, such as when there is a chuyeån nhö theá naøo, thì chuùng ta thöôøng nghó raèng death in our family, or when someone leaves you. coù moät caùi gì ñoù khoâng thay ñoåi. Dó nhieân laø chuùng But are we aware of constant change or true ta thöøa nhaän moät vaøi thay ñoåi naøo ñoù khi noù roõ impermanence? Surely no, and consequently we raøng nhö trong gia ñình coù moät ngöôøi quaù vaõng, live in a self-centered way. This self-centeredness hay phaûi chia ly vôùi ai trong gia ñình. Nhöng is not necessarily derogatory of others. We are chuùng

ta coù thaät söï tænh thöùc ñöôïc söï thay ñoåi hay using self-centeredness here to mean that we voâ thöôøng thaät söï hay khoâng? Chaéc chaén laø khoâng, create distinctions on certain boundaries where vaø vì khoâng thaáy ñöôïc neân haäu quaû laø chuùng ta there are none. In one way or another, we are all soáng trong söï xem troïng töï ngaõ. Vieäc töï cho mình self-centered. In one way or another, we are all laø quan troïng khoâng haún laø phaûi xem thöôøng ngöôøi self-centered. It is obvious that because of these khaùc. Chuùng ta duøng caùi xem troïng töï ngaõ ñeå taïo conditions, we invite so many problems and ra söï phaân bieät treân nhöõng ñöôøng ranh naøo ñoù khi afflictions to our own lives. It happens because of maø treân thöïc teá chaúng heà coù phaân bieät hay ranh this self-centeredness. Zen practitioners should be giôùi naøo caû. Treân phöông dieän naøo ñoù, chuùng ta very careful! ñeàu cho mình laø quan troïng. Roõ raøng laø do bôûi Coâng AÙn Tieàn Tam Tam Haäu Tam Tam: Three nhöõng ñieàu kieän naøy maø chuùng ta môøi goïi ñeán and three before, three and three behind—The cuoäc soáng cuûa chuùng ta quaù nhieàu phieàn naõo. Noù Dialogue of Manjusri and Wu Cho, example 35 of xaûy ra vì caùi xem troïng töï ngaõ naøy. Haønh giaû tu the Pi-Yen-Lu—Thí duï thöù 35 cuûa Bích Nham Thieàn phaûi neân luoân caån troïng!—A monk asked Luïc. Vaên Thuø hoûi Voâ Tröôùc: "Vöøa rôøi choã naøo?" Chao-Chou, "What is the essential meaning of the Voâ Tröôùc ñaùp: "Phöông Nam." Vaên Thuø hoûi: Buddhadharma?" Chao-Chou said, "The cypress "Phöông Nam Phaät phaùp truï trì theá naøo?" Voâ tree at the front of the courtyard." That is a line Tröôùc ñaùp: "Thôøi maït phaùp, Tyø kheo ít giöõ giôùi from the famous Case 37 in the Gateless Gate. luaät." Vaên Thuø hoûi: "Chuùng nhieàu ít?" Voâ Tröôùc According to Zen master Dogen in the ñaùp: "Hoaëc ba traêm hoaëc naêm traêm." Voâ Tröôùc hoûi "Shobogenzo", Chao-chou's cypress tree in the Vaên Thuø: "ÔÛ ñaây truï trì theá naøo?" Vaên Thuø ñaùp: garden as the rootless tree. The very state of "Phaøm Thaùnh ñoàng ôû, raén roàng laãn loän." Voâ Tröôùc enlightened life itself is now expressed as this hoûi: "Chuùng nhieàu ít?" Vaên Thuø ñaùp: "Tieàn tam rootless tree. How is this rootless tree your life? tam, haäu tam tam." Nhöõng söï kieän thöïc, ñoái laïi vôùi

nhöõng söï kieän tröøu töôïng (caâu hoûi vaø traû lôøi giöõa regard for the rules of discipline." Manjusri said, ngaøi Voâ Tröôùc vaø ngaøi Vaên Thuø). Theo Vieân Ngoä "How numerous are the congregations?" Wu Cho trong Bích Nham Luïc, Voâ Tröôùc daïo Nguõ Ñaøi Sôn, said, "Some three hundred, some five hundred." ñeán giöõa ñöôøng choã hoang vaéng, Vaên Thuø hoùa moät Wu Cho asked Manjusri, "How is it being carried caùi chuøa tieáp Sö nghæ ngôi. Cuoäc ñoái ñaùp treân ñaõ on hereabouts?" Manjusri said, "Ordinary people dieãn ra. Khi uoáng traø, Vaên Thuø ñöa caùi chung pha and sages dwell together; dragons and snakes leâ hoûi: "Phöông Nam coù caùi naày chaêng?" Voâ Tröôùc intermingle." Wu Cho said, "How numerous are ñaùp: "Khoâng." Vaên Thuø hoûi: "Bình thöôøng laáy caùi the congregations?" Manjusri said, "In front, three gì uoáng traø?" Voâ Tröôùc im laëng khoâng traû lôøi ñöôïc, by three; in back, three by three." Concrete facts beøn töø giaõ ra ñi. Vaên Thuø sai ñoàng töû Quaân Ñeà as opposed to general abstractions. According to tieãn ra

coảng. Voâ Tröôùc hoûi Quaân Ñeà: "Vöøa roài noùi Yuan-Wu in the Pi-Yen-Lu, when Wu Cho was 'tieàn tam tam, haäu tam tam' laø nhieàu hay ít?" Quaân visiting Mount T'ai, when he came to a place on Ñeà goïi: "Ñaïi Ñöùc!" Voâ Tröôùc ñaùp: "Daï!" Quaân Ñeà the way where it was wild and rough, Manjusri hoûi: "Nhieàu hay ít?" Voâ Tröôùc laïi hoûi: "Ñaây laø produced a temple to take him in for the night. chuøa gì?" Quaân Ñeà chæ maët sau chuøa Kim Cang. After finishing the above conversation, they drank Voâ Tröôùc xoay ñaàu nhìn thì chuøa hoùa vaø ñoàng töû tea, Manjusri held up a crystal bowl and asked, ñeàu aån chaúng thaáy, chæ choã kia laø hang troáng. Sau "Do they have this in the South?" Wu Cho said, naày goïi laø hang Kim Cang. Coù vò Taêng hoûi Phong "No." Manjusri said, "What do they usually use to Huyeät: "Theá naøo laø chuû trong nuùi Thanh Löông?" drink tea?" Wu Cho was speechless. After all he Phong Huyeät ñaùp: "Moät caâu chaúng gaáp Voâ Tröôùc took his leave and departed. Manjusri ordered hoûi, ñeán nay vaãn laøm Taêng ñoàng queâ." Neáu caàn Ch'un T'i the servant boy to see him to the gate. tham ñöôïc thaáu ñeán choã bình bình thaät thaät, chaân When they got to the portals of the gate, Wu Cho ñaïp ñeán choã ñaát thaät, nhaèm döôùi lôøi noùi cuûa Sö asked the boy, "Before he said, 'In front three by tieán ñöôïc, töï nhieân ôû trong chaûo daàu loø löûa cuõng three; in back, three by three'; how many is this?" chaúng nghe noùng, ôû treân baêng giaù cuõng chaúng The boy said, "O Worthy!" Wu Cho responded nghe laïnh. Neáu caàn tham ñöôïc thaáu, cao voùt hieåm "Yes?" The boy said, "How many is this?" Wu nguy nhö baûo kieám Kim Cang Vöông, neân nhaèm Cho also asked, "What temple is this?" The boy döôùi lôøi Vaên Thuø tieán ñöôïc, töï nhieân nöôùc röôùi pointed beyond the Vajrasattva; when Wu Cho chaúng dính, gioù thoåi chaúng vaøo. Ñòa Taïng Queá turned his head, the illusory templeand the boy Saâm ôû Chöông Chaâu hoûi moät vò Taêng: "Vöøa rôøi had vanished completely out of sight: it was just choã naøo?" Vò Taêng thöa: "Phöông Nam." Ñòa Taïng an empty valley. Later that place was called the hoûi: "Trong kia Phaät phaùp theá naøo?" Vò Taêng thöa: Vajra or Adamantine Cave. Later on a monk "Tranh caõi oàn naùo." Ñòa Taïng noùi: "Ñaâu nhö ta ôû asked Feng Hsueh, "What id the Master of Ch'ing ñaây, caáy luùa thoåi côm maø aên." Haõy noùi lôøi ñaùp naày Liang Mountain?" Hsueh said, "One phrase did cuøng choã ñaùp cuûa Vaên Thuø laø ñoàng hay laø khaùc? not settle Wu Cho's question; to this very day he is Coù ngöôøi noùi: "Choã ñaùp cuûa Sö chaúng phaûi laø choã still a monk who sleeps in the fields." If you want ñaùp cuûa Vaên Thuø, vì coøn coù roàng coù raén, coù phaøm to penetrate the peaceful equanimity of actual coù thaùnh." Hieåu nhö vaäy thì coù gì giao thieäp. Laïi truth, so that your feet tread upon the real earth, bieän roõ "Tieàn tam tam, haäu tam tam" chaêng? Muõi go to Wu Cho's words to get attainment; then teân tröôùc coøn nheï, muõi teân sau raát saâu. Haõy noùi laø naturally though you stay in a cauldron of hot nhieàu hay ít? Neáu nhaèm trong aáy thaáu ñöôïc thì water or the embers of a stove, still you would not ngaøn caâu muoân caâu chæ laø moät caâu. Neáu ngay döôùi feel hot, and though you stay on cold ice, neither moät caâu chaët ñöôïc nuùi, naém ñöôïc ñöùng, chính luùc would you feel cold. If you want to go through to aáy ñeán ñöôïc caûnh giôùi naày—Manjusri asked Wu use the solitary peril, the steep and sharp,

like the Cho, "Where have you just come from?" Wu Cho Jewel Sword of Diamond King, go to Majusri's said, "The South." Manjusri said, "How is the words to get attainment; then naturally water Buddhist Teaching being carried on in the South?" poured will not wet, and wind blowing cannot Wu Cho said, "Monks of the Last Age have little enter. Have you not seen how Ti Tsang of Cheng

Chou asked a monk, "Where have you just come toâng sö ñem röøng gai goùc nhieäm ngöôøi. Vì sao? from?" The monk said, "The Souht." Ti Tsang Bôûi vì neáu ôû döôùi caâu thöôøng tình nghieäm ngöôøi said, "How is Buddhism there?" The monk said, chaúng ñöôïc. Haøng Thieàn khaùch caàn phaûi trong caâu "There is much deliberation." Ti Tsang said, "How trình cô, trong lôøi bieän muïc ñích. Neáu laø keû gaùnh can that compare with us here plowing fields and baûn, phaàn ñoâng nhaèm trong caâu maø cheát, nghe noùi having a lot of rice to eat?" Now tell me, is this the deïp heát coå hoïng moâi löôõi thì khoâng coù choã môû same as Manjusri's answer, or is it different? mieäng. Neáu laø ngöôøi bieán thoâng, coù loái soáng ngöôïc Some say that Wu Cho's answers were wrong, nöôùc, chæ nhaèm treân caâu hoûi coù loái ñi, tay chaúng bò while in Manjusri's answers there is both snake thöông tích. Qui Sôn thöa: "Trong tröôøng hôïp ñoù, and dragon, there is both the ordinary and the thænh Hoøa Thöôïng noùi." Haõy noùi yù nghóa theá naøo? sage. What bearing does this have on it? Can you Trong ñaây nhö choïi ñaù nhaùng löûa, tôï laøn ñieän clearly discern three by three in front, three by chôùp, nhaân choã hoûi kia lieàn ñaùp, töï coù con ñöôøng three in back? The first arrow will still light; the xuaát thaân, chaúng toán maûy may khí löïc. Vì theá môùi second arrow went deep. Now tell me, how many noùi, kia tham caâu soáng chaúng tham caâu cheát. Baùch is this? If you can pass through here, then a Tröôïng chaúng bieän kia, chæ noùi khoâng ngaïi noùi vôùi thousand phrases, ten thousand phrases, are only oâng, chæ e veà sau naøy maát heát con chaùu cuûa ta. Khi one phrase. If at this one phrase you can cut off caùc baäc toâng sö vì ngöôøi phaûi nhoå ñinh thaùo choát. and hold still, in the next moment you will reach Nhö ngöôøi nay noùi: "Ñaùp naøy chaúng thöøa nhaän, kia this realm. khoâng laõnh thoaïi. Ñaâu chaúng bieát trong ñaây, moät Coâng AÙn Tính Khöôùc Yeát Haàu Thaàn Vaãn, Taùc ñöôøng sanh cô, vaùch ñöùng ngaøn nhaãn, khaùch chuû Ma Sinh Ñaïo?: How can you speak without your laãn keùo, soáng linh ñoäng."—One day Kuei-Shan, throat, lips and tongue?—Laøm theá naøo noùi ñöôïc Wu-feng, and Yun-yen were all attending Pai-maø khoâng caàn ñeán coå hoïng, moâi vaø löôõi—Moät chang. Pai-chang asked Kuei-Shan, "How can you hoâm Qui Sôn, Nguõ Phong, Vaân Nham cuøng ñöùng speak without your throat, lips, and tongue?" haàu Baùch Tröôïng. Baùch Tröôïng hoûi Qui Sôn: Kuei-Shan said, "Well, Master, in that case, you "Laøm theá naøo noùi ñöôïc maø khoâng caàn ñeán coå say it, please." Pai-chang replied, "I don't mind hoïng, moâi vaø löôõi?" Qui Sôn noùi: "Trong tröôøng saying it to you, but I don't want to murder my hôïp ñoù, môøi thaày noùi cho." Baùch Tröôïng ñaùp: "Ta posterity." This is an "implicit-negative" koan, a khoâng ngaïi noùi cho caùc oâng, nhöng ta khoâng muoán kind of koan that illustrates Zen-Truth through gieát boïn haäu sinh." Ñaây laø loaïi coâng aùn "maëc "nullifying" or abrogating expression. With this nhieân phuû nhaän",

nghóa laø, loaïi coâng aùn giaûi minh type of koan, we usually accuse the Zen masters chaân lyù Thieàn baèng loái phaùt bieåu hö hoùa hoaëc pheá of being negatory. But in fact, they did not negate boû. Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng caùo anything. What they have done is to point out our buoäc caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät hoï delusions in thinking of the non-existent as chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ existent, and the existent as non-existent, and so nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa chuùng ta cho on. According to Yuan-Wu in the Pi-Yen-Lu, in voâ höõu laø höõu, höõu laø voâ höõu, vaân vaân. Theo Vieân example 70 of the Pi-Yen-Lu, although Pai-chang Ngoä trong Bích Nham Luïc, trong thí duï thöù 70 cuûa acted like this, his pot had already been carried off Bích Nham Luïc, Baùch Tröôïng tuy laø haønh söû nhö by someone else. He also asked Wu-feng this theá, caùi noài cuûa oâng ñaõ bò ngöôøi khaùc cöôùp maát roài, same question. Wu-feng said, "Teacher, you too oâng xoay qua hoûi Nguõ Phong. Nguõ Phong thöa: should shut up." Pai-chang said, "Where there's no "Hoøa Thöôïng cuõng phaûi nín luoân." Baùch Tröôïng one, I shade my eyes with my hand and gaze out noùi: "Choã khoâng ngöôøi vaïch traùn nhìn oâng." Baùch towards you." Pai-chang also asked Yun-yen the Tröôïng laïi hoûi Vaân Nham. Vaân Nham thöa: "Hoøa same question. Yun-yen said, "Teacher, do you Thöôïng coù hay chöa?" Baùch Tröôïng noùi: "Maát heát have any way to speak or not?" Pai-chang said, "I con chaùu cuûa ta. Ba ngöôøi moãi vò moät nhaø." Coå have lost my descendants." Each of these three nhaân noùi: "Treân ñaát baèng ngöôøi cheát voâ soá, qua men was a teacher. An ancient said, "On the level ñöôïc röøng gai goùc laø ngöôøi tay kheùo." Vì theá haøng ground there are dead people without number.

Those who can pass through the forest of brambles Sö noùi: "Phaùp sö queø, noùi ñöôïc ñi chaúng ñöôïc." are the skillful ones." Therefore teachers of our Sau ñoù Sö ñi ñeán phaùp ñöôøng keâu thò giaû ñaùnh school use the forest of brambles to test people. chuoâng hoïp chuùng. Chuùng Taêng tuï hoïp, Sö noùi: Why? Because they couldn't test people if they "Laïi bieát laõo Taêng chaêng?" Chuùng khoâng bieát ñaùp stuck to phrases based on ordinary feelings. theá naøo. Sö neùm naïng caây, ngoài ngay thaúng an Patchrobed monks must be able to display their nhieân thò tòch—The koan about the potentiality ability in phrases and discern the point within and conditions of questions and answers Zen words. As for board-carrying fellows, they often master Hsing-hua Ts'un-chiang and his assembly die within the words and say, "If throat, mouth, at the time he was going to pass away. According and lips are shut, there's no longer a way to say to the Records of the Transmission of the Lamp anything." As for those who can adapt (Ch’uan-Teng-Lu), Volume XII, the emperor successfully, they have waves which go against T'ang Zhuang-Ts'ung honored master Hsing-hua the current, they have a single road right in the with the gift of a riding horse. While the master question. They don't cut their hands blundering was riding the horse it was startled and the master against its sharp point. Kuei-shan said, "Please, fell off, injuring his foot. Hsing-hua gave teacher, you speak instead." What did Kuei-shan instruction to the monastery director, saying, mean? Here he was like sparks struck

from stone, "Make me a walking stick." The monastery like a flash of lightning, pressing back against Pai- director made the stick and brought it to Hsing- chang's question, he answered immediately. He hua. The master took the stick and proceeded to had his own way to get himself out, without circle the Dharma hall, and as he did so he asked wasting the slightest effort. Thus it is said, "He the monks, "Do you recognize me?" The monks studies the living phrase; he doesn't study the dead answered, "How could we not recognize you?" phrase." Nevertheless, Pai-chang did not take him The master said, "Dharma Master Foot! He can up on it, but just said, "I don't refuse to speak to speak but he can't walk." Hsing-hua then went to you, but I fear that if I did, in the future I would be the hall and instructed his attendant to ring the bell bereft of descendants." Whenever teachers of our and assemble the monks. Hsing-hua then school help people, they pull out nails and extract addressed the monks, saying, "Do you recognize pegs. As for people these days who say that this me?" The monks didn't know what to say. Hsing- answer doesn't approve of Kuei-shan and doesn't hua then threw down the staff and peacefully comprehend his words, how far they are from passed away in an upright position. knowing that right here is the one path of his Coâng AÙn Trang Toâng Ñaéc Baûo: Emperor T'ang living potential, towering up like a thousand Zhuang-Ts'ung obtained a precious pearl—Theo fathom wall, interchanging guest and host, leaping Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XII, moät hoâm, with life. Vua Ñöôøng Trang Toâng noùi vôùi Thieàn sö Höng Coâng AÙn Toøng Thaåm Taåy Cöôùc: Ts'ung-Sheân: I Hoùa Toàn Töông: "Traãm thu phuïc nhaân taâm xöù Ñaïi am washing my feet—See Toøng Thaåm Taåy Cöôùc. Löông, ñöôïc moät vieân minh chaâu voâ giaù, tôùi giôø Coâng AÙn Toàn Töông Phi Maõ: Ts'un-chiang's chöa coù ngöôøi traû giaù." Sö Höng Hoùa noùi: "Xin Beä galloping a horse—Coâng aùn noùi veà cô duyeân vaán haï cho laõo Taêng xem haït chaâu naøy!" Vua Trang ñaùp giöõa Thieàn sö Höng Hoùa Toàn Töông vaø Taêng Toâng im laëng môû khaên bòt ñaàu. Sö Höng Hoù a lieàn chuùng vaøo phuùt Sö saép thò tòch. Theo Caûnh Ñöùc noùi: "Vaät baùu cuûa Beä haï ai daùm traû giaù!"— Truyeàn Ñaêng Luïc, quyeån XII, Vua Ñöôøng Trang According to the Records of the Transmission of Toâng ban cho Sö moät con ngöïa. Trong luùc côõi the Lamp (Ch'uan-Teng-Lu), Volume XII, one ngöïa, Sö chôït bò ngöïa quaêng teù gaõy chaân. Sö goïi: day, the emperor T'ang Zhuang-Ts'ung told Zen "Vieän Chuû! Chuoát cho ta moät caây naïng." Vieän chuû master Hsing-hua: "I won over the people of Ta chuoát naïng xong, ñem ñeán cho Sö. Sö caëp naïng ñi Liang and got an invaluable precious pearl, but so voøng quanh phaùp ñöôøng, Sö hoûi Taêng chuùng: "Caùc far nobody has yet bargains." Hsing-hua said, oâng coù nhaän ra laõo Taêng khoâng?" Chuùng Taêng "Your Majesty, would you please let this old ñaùp: "Laøm sao maø khoâng nhaän ra Hoøa Thöôïng?" monk see it!" Emperor T'ang Zhuang-Ts'ung

silently opened his kerchief. Hsing-hua vì kia ñaõ tham kieán Muïc Chaâu roài. Moät hoâm, oân g immediately said, "Your Majesty, nobody dare to ñeán tham kieán Töø Phöôùc. Töø Phöôùc thaáy oâng laïi, bargain your invaluable precious pearl!" lieàn veõ moät voøng troøn. Töø Phöôùc laø toân tuùc döôùi Coâng AÙn Traàn Thaùo Ñoäc

Nhaõn: Ch'en Ts'ao's doøng Qui Ngöôõng, bình thöôøng thích laáy caûnh tieáp just one eye, example 33 of the Pi-Yen-Lu—Thí ngöôøi, thaáy Traàn Thaùo lieàn veõ moät voøng troøn. Ñaâu duï thöù 33 cuûa Bích Nham Luïc. Thöôïng thö Traàn ngôø Traàn Thaùo laø haøng taùc gia chaúng bò ngöôøi löøa, Thaùo ñeán tham vaán Töø Phöôùc. Töø Phöôùc thaáy laïi, kheùo töï kieåm ñieåm noùi, ñeä töû ñeán theá aáy, sôùm ñaõ lieàn veõ moät voøng troøn. Traàn Thaùo noùi: "Ñeä töû laïi chaúng tieän, ñaâu kham laïi veõ moät voøng troøn. Tö theá aáy, sôùm ñaõ chaúng ñöôïc tieän, huoáng laø laïi veõ Phöôùc ñoùng cöûa phöông tröôïng. Loaïi coâng aùn naøy moät voøng troøn." Töø Phöôùc lieàn ñoùng cöûa phöông goïi laø "Trong lôøi bieän ñích, trong caâu taøng cô." tröôïng. Tuyeát Ñaäu noùi Traàn Thaùo chæ ñuû moät con Tuyeát Ñaäu noùi: "Traàn Thaùo ñuû moät con maét." maét. Theo Vieân Ngoä trong Bích Nham Luïc, Tuyeát Ñaäu ñaùng goïi laø coù con maét treân ñænh. Haõy Thöôïng thö Traàn Thaùo cuøng Buøi Höu, Lyù Cao laø noùi yù taïi choã naøo? Cuõng kheùo cho moät voøng troøn. ñoàng thôøi. Thaáy Taêng ñeán, oâng tröôùc thænh thoï trai, Neáu thaûy theá aáy thì nhaø Thieàn laøm sao vì ngöôøi? keá cuùng ba traêm tieàn, sau khaùm bieän. Moät hoâm Toâi thöû hoûi oâng, khi aáy neá u caùc oâng laø Traàn Thaùo Vaân Moân ñeán tham kieán nhau, oâng hoûi: "Saùch Nho neân thoát ra nhöõng lôøi gì ñeå khoûi bò Tuyeát Ñaäu noùi thì chaúng hoûi, tam thöøa möôøi hai phaàn giaùo töï coù chæ ñuû moät con maét?—Ch'en Ts'ao, ministry toïa chuû, theá naøo laø vieäc haønh cöôùc trong nhaø president, went to see Tzu Fu. When Tzu Fu saw Thieàn?" Vaân Moân hoûi: "Thöôïng thö töøng hoûi bao him coming, he immediately drew a circle. Ts'ao nhieâu ngöôøi roài?" Traàn Thaùo noùi: "Chính nay hoûi said, "My coming here like this has already Thöôïng Toïa." Vaân Moân baûo: "Chính nay haõy gaùc missed the point; how much more so, to go on and laïi, theá naøo laø giaùo yù?" Traàn Thaùo noùi: "Quyeån draw a circle!" Tzu Fu thereupon closed the door vaøng truïc ñoû." Vaân Moân baûo: "Caùi naày laø vaên töï of his room. Hsueh Tou said, "Ch'en Ts'ao has just ngõõ ngoân, theá naøo laø giaùo yù?" Traàn Thaùo noùi: one eye." According to Yuan-Wu in the Pi-Yen- "Mieäng muoán baøn maø lôøi maát, taâm muoán duyeân Lu, ministry president Ch'en Ts'ao was a maø löï queân." Vaân Moân baûo: "Mieäng muoán baøn maø contemporary of P'ei Hsiu and Li ao. Whenever lôøi maát laø ñoái höõu ngoân, taâm muoán duyeân maø löï he saw a monk come, he would give him three queân laø ñoái voïng töôûng, theá naøo laø giaùo yù?" Traàn hundred cash, wishing thereby to test the monk. Thaùo khoâng noùi ñöôïc lôøi naøo nöõa. Vaân Moân hoûi: One day Yun Men came; seeing him, Ch'en Ts'ao "Nghe noùi Thöôïng thö xem kinh Phaùp Hoa phaæ immediately asked, "I do not ask about what is in chaêng?" Traàn Thaùo Noùi: "Phaûi." Vaân Moân baûo: the Confucian books, and the twelve part "Trong kinh noùi 'Taát caû trò sanh saûn nghieäp ñeàu teachings of the three vehicles have their own cuøng thaät töôùng chaúng traùi nhau,' haõy noùi phi phi professors: what is the purpose of a patchrobed töôûng Thieân hieän nay coù bao nhieâu ngöôøi thoái vò?" monk's journey on foot?" Yun Men said, "How Traàn Thaùo laïi khoâng noùi ñöôïc lôøi naøo nöõa. Vaân many people have you asked?" Ch'en Ts'ao said, Moân baûo: "Thöôïng thö chôù coù thoâ xuaát, thieàn Taêng "I am asking you right now." Yun Men said, neùm heát

tam kinh nguõ luaän vaøo tuøng laâm möôøi "Leaving aside right now for the moment, what is naêm hai möôi naêm coøn chöa ñöôïc gì, Thöôïng thö the meaning of the teachings?" Ch'en Ts'ao said, laïi laøm sao ñöôïc hoäi?" Traàn Thaùo leã baùi roài noùi: "Yellow scrolls on red rollers." Yun Men said, "Toâi toäi loãi." Laïi moät hoâm, Traàn Thaùo cuø ng quan "These are written words and letters: what is the lieâu leân laàu, troâng thaáy moät soá Taêng ñi ñeán. Moät vò meaning of the teachings?" Ch'en Ts'ao said, quan noùi: "Ñeán ñoù ñeàu laø thieàn Taêng." Traàn Thaùo "When the mouth wishes to speak of it, words baûo: "Chaúng phaûi." Vò quan hoûi: "Sao bieát chaúng flee; when the mind seeks affinity with it, thought phaûi?" Traàn Thaùo baûo: "Ñôïi ñeán gaàn vì oâng khaùm vanishes." Yun Men said, "'When the mouth phaù." Chuùng Taêng ñeán tröôùc laàu, Traàn Thaùo goïi to: wishes to speak of it, words flee the mind seeks "Thöôïng Toïa!" Chuùng Taêng ngöôùc ñaàu nhìn. Traàn affinity with it, thought vanishes' is to refer to Thaùo baûo quan lieâu: "Toâi noùi maø chaúng tin." Chæ maintaining verbalization; 'when the the mind coù moät mình Vaân Moân, oâng khaùm phaù chaúng ñöôïc, seeks affinity with it, thought vanishes' is to refer

to false conceptualization. What is the meaning of meaning lie? Tzu Fu should have produced the teachings?" Ch'en Ts'ao was speechless. Yun another circular figure; but if he always acted like Men said, "I have heard it said that you read the this, how could a patch-robed monk benefit Lotus of Truth scripture; is this true or not?" Ch'en others? Now let me ask you, if you were Ch'en Ts'ao said, "True." Yun Men said, "In that Ts'ao at that moment, what could you have said in scripture it says that all livelihood and productive order to avoid Hsueh Tou's saying that he has just labor are not contrary to the characteristics of one eye? reality. But tell me, in the heaven that is beyond Coâng AÙn Trí Moân Baùt Nhaõ Theå: Chih Men's thought and thoughtlessness, right now how many Body of Wisdom—Thí duï thöù 90 cuûa Bích Nham people fall back from that position?" Ch'en Ts'ao Luïc cho chuùng ta thaáy Trí Moân vaø loái vaán ñaùp cuûa again was speechless. Yun Men said, "Do not be oâng vôùi ñeä töû. Moät nhaø sö hoûi Trí Moân: “Vaät theå so careless. A real monk abandons the three cuûa söï khoân ngoan laø gì?” (theá naøo laø Baùt Nhaõ scriptures and five discourses to enter a theå?). Trí Moân ñaùp: “Con ngao coù sao Kim mang monastery; after ten or twenty years, he still can trong mình noù traêng saùng.” (con ngao ngaäm traêng do nothing himself. So how could you, ministry saùng). Nhaø sö hoûi: “Hieäu quaû cuûa söï khoân ngoan president, be able to understand?" Ch'en Ts'ao laø gì?” (theá naøo laø Baùt Nhaõ duïng?). Trí Moân ñaùp: bowed and said, "I am at fault." Also one day as “Con thoû caùi chôø luõ thoû con.” (Con thoû mang thai). Ch'en Ts'ao had climbed up in a tower with a Theo Vieân Ngoä trong Bích Nham Luïc, khi thieàn sö group of officials, they looked out and saw several Trí Moân ñaùp: "Con ngao ngaäm traêng saù ng, con thoû monks coming. One of the officials said, "Those mang thai," troïn duøng yù Trung thu. Tuy nhieân nhö people approaching are all Ch'an monks." Ch'en theá, coå nhaân yù chaúng ôû treân con ngao, con thoû. Trí Ts'ao said, "No, they're not." The official said, Moân laø haøng toân tuùc cuûa toâng Vaân Moân, moät caâu "How do you know they're not?" Ch'en Ts'ao said, noùi phaûi ñuû ba caâu: haøm caùi caøn khoân, tieät ñoaïn "Wait till

they come near, and I will put them to a chuùng löu, vaø tuøy ba truïc laõng, cuõng chaúng an baøi, test for you." When the monks reached the foot of töi nhieân vöøa vaën, lieàn ñeán choã hieåm. Lôøi Trí Moân the tower, Ch'en Ts'ao suddenly called out, "O ñaùp cho vò Taêng naày löôïc baøy ñoâi chuùt phaàn muõi Elders!" The monks raised their heads. Ch'en nhoïn, haún laø phi thöôøng. Choã ñaùp cuûa coå nhaân Ts'ao said to the group of officials, "Didn't you khoâng coù nhieàu vieäc, trung thu traêng moïc, thoû haù believe what I said?" There was only one man, mieäng nuoát aùnh saùng maët traêng lieàn thoï thai, trong Yun Men, whom Ch'en Ts'ao could not expose. mieäng sanh ra con, traêng saùng thì sanh nhieàu, traêng Ch'en Ts'ao had see Mu Chou. One day he went to toái thì sanh ít. Coå nhaân chæ möôïn yù kia ñeå ñaùp aùnh call upon Tzu Fu. When Tzu Fu saw him coming, saùng Baùt Nhaõ. Tuy nhieân, coå nhaân chaúng phaûi ôû he immediately drew a circle. Tzu Fu was an treân ngoân cuù, töi laø ngöôøi sau chaïy treân ngoân cuù ñeå honorable adept in the Kuei-Yang lineage; he kieám soáng maø thoâi. Baøn Sôn noùi: "Taâm nguyeät always liked to use the meeting of perspectives to rieâng troøn, saùng truøm muoân töôïng, saùng khoâng deal with people. When he saw the ministry chieáu caûnh, caûnh cuõng chaúng coøn, saùng caûnh ñeàu president Ch'en Ts'ao coming, he thereupon drew queân, laïi laø vaät gì?" Ngöôøi ñôøi nay chæ tröøng maét a circular figure. But what could he do? Ch'en goïi laø saùng, ñi treân tình giaûi, trong khoâng trung maø Ts'ao was after all an adept, and didn't submit to ñoùng ñinh. Coå nhaân noùi: "Taát caû caùc oâng ôû cöûa saùu the deceit of others; he knew himself how to make caên ngaøy ñeâm phoùng ñaïi quang minh, chieáu phaù a test; he said, "My coming here like this has nuùi soâng ñaïi ñòa, khoâng nhöõng chæ nhaõn caên phoùng already missed the point; how is it worth going on quang, tyû thieät thaân yù ñeàu phoùng quang." Ñeán to draw a circle?" Tzu Fu closed the door. This trong ñaây phaûi nhoài ñaäp saùu caên khoâng coøn moät kind of public case is called "discerning the target vieäc, loät traàn baøy loà loä, môùi thaáy ñöôïc choã rôi cuûa within the words, concealing ability within a caâu naày vaäy!—Example 90 of the Pi-Yen-Lu phrase." Hsueh Tou says, "Ch'en Ts'ao has just shows us Master Chih-Men in a conversation with one eye." Hsueh Tou may be said to have an eye his disciples as followed: A monk asked Chih- on his forehead. But tell me, where does his Men, “What is the wisdom body?” Chi-Men said,

“The Venus mussel bears the bright moon in it.” ra khoûi nöôùc thì theá naøo?" Trí Moân ñaùp: "Hoa The monk asked, “And what is the effect of sen." Vò Taêng laïi hoûi: "Sau khi ra khoûi nöôùc thì theá wisdom?” Chih-Men said, “The female hare gets naøo?" Trí Moân ñaùp: "Laù coïng." Trí Moân laø moät pregnant.” According to Yuan-Wu in the Pi-Yen- trong nhöõng thieàn sö ñaàu tieân duøng thô ca ngôïi Lu, when Chih Men said, "An oyster swallowing nhöõng caâu chaâm ngoân hay lôøi daïy cuûa caùc thaày the bright moon, and a rabbit getting pregnant," he thôøi xöa, ñaây laø moät ngheä thuaät maø sau naày hoïc used a mid-autumn sense; even so, the Ancient's troø cuûa oâng laø Tuyeát Ñaäu coøn vöôït troäi hôn oâng meaning was not in the oyster or the rabbit. As nöõa. Theo Vieân Ngoä trong Bích Nham Luïc, Trí Chih Men was a venerable adept in the Moân neáu laø öùng cô tieáp vaät, coøn xa ñoâi phaàn.

Neáu congregation of Yun Men, each of his phrase had laø caét ñöùt caùc doøng thì ngaøn daëm muoân daëm. Haõy to contain three phrases; that is, the phrase that noùi, hoa sen ra khoûi nöôùc cuøng chöa ra khoûi nöôùc, contain heaven and earth, that phrase that cuts off laø moät laø hai? Neáu theá aáy thaáy ñöôïc, höùa oâng coù the myriad stream, and the phrase that follows the choã vaøo. Tuy nhieân nhö theá, neáu noùi laø moät thì laãn waves. Moreover, without using any prearranged loän Phaät taùnh, loän xoän chaân nhö. Neáu noùi laø hai thì maneuvers, each of his phrase is spontaneously taâm caûnh chöa queân, rôi treân ñöôøng giaûi, chaïy bieát appropriate. Thus he went to the danger point to bao giôø döøng. Thöû noùi yù coå nhaân theá naøo? Kyø thaät answer this monk's questions, showing a bit of his khoâng coù nhieàu vieäc. Vì theá Ñaàu Töû noùi: "OÂng chæ sharp point, he was undeniably extraordinary. chôù keït danh ngoân soá cuù, neáu roõ caùc vieäc töï nhieân That Ancient's, in mid-autumn when the moon chaúng keït, töùc khoâng coù nhieàu vò thöù chaúng ñoàng, comes out, the rabbits open their mouths and oâng nhieáp taát caû phaùp, taát caû phaùp nhieáp oâng swallow its light, thus becoming pregnant. Here chaúng ñöôïc, voán khoâng ñöôïc maát, moäng huyeãn too, if there's moonlight the offspring are many; danh muïc nhieàu nhö theá, khoâng neân gaéng göôïng vì without a moon, they're few. The Ancient jus noù an laäp danh töø, doái gaït caùc oâng ñöôïc chaêng? Vì made temporary use of these meanings to answer caùc oâng hoûi neân coù noùi, neáu caùc oâng chaúng hoûi, about the light of wisdom. Although his answer baûo toâi nhaèm caùc oâng noùi caùi gì? Chính ñöôïc taát caû was this way, his meaning wasn't in the words and vieäc ñeàu do caùc oâng ñem ñöôïc ñeán, troïn chaúng can phrases. It's just that later people go to his words gì vieäc cuûa ta." Coå nhaân noùi: "Muoán bieát nghóa to make a living. P'an Shan said, "The mind-moon Phaät taùnh, phaæ xem thôøi tieát nhaân duyeân." Vaân is solitary and full: its light engulfs the myriad Moân nhaéc vieäc Taêng hoûi Linh Vaân: "Khi Phaät forms. The light is not shining on objects. Nor do chöa ra ñôøi thì theá naøo?" Linh Vaân döïng ñöùng caây the objects exist. Light and objects both forgotten. phaát töû. Vò Taêng hoûi: "Sau khi ra ñôøi thì theá naøo?" Then what is this?" People these days just stare Linh Vaân cuõng döïng ñöùng caây phaát töû. Vaân Moân and call this the light: from their feelings they noùi: "Ñaàu tröôùc ñaùnh ñöôïc, ñaàu sau ñaùnh chaúng produce interpretations, driving spikes into empty ñöôïc." Laïi noùi: "Chaúng noùi ra ñôøi cuøng chaúng ra space. An Ancient said, "Day and night all of you ñôøi." Choã naøo coù thôøi tieát y hoûi: "Coå nhaân moät hoûi people release a great light from the gates of your moät ñaùp, hôïp thôøi hôïp tieát, khoâng coù nhieàu vieäc. six senses; it shines through mountains, rivers, and Neáu oâng tìm lôøi theo caâu, troïn khoâng giao thieäp. the great earth. It's not only your eyes that release Neáu oâng trong lôøi noùi thaáu ñöôïc lôøi noùi, trong yù light, nose, tongue, body and mind also all release thaáu ñöôïc yù, trong cô thaáu ñöôïc cô, buoâng ñi khieán light." To get here you simply must clean up your ñöôïc thaûnh thôi, môùi thaáy choã ñaùp thoaïi cuûa Trí six sense faculties so that you're without the Moân." Nhöõng caâu hoûi: Khi Phaät chöa ra ñôøi thì theá slightest concern, purified and naked, free and naøo? Khi Ngöu Ñaàu chöa thaáy Toå

thì theá naøo? Khi unbound, only then will you see where this story is laãn loän trong ñaù hoãn ñoän chöa phaân thì theá naøo? at! Khi cha meï chöa sanh thì theá naøo? Vaân Moân noùi: Coâng AÙn Trí Moân Lieân Hoa Haø Dieäp: Chih- "Töø xöa ñeán nay chæ laø moät ñoaïn söï, khoâng phaûi Men's Lotus Flower, Lotus Leaves, example 21 of khoâng quaáy, khoâng ñöôïc khoâng maát, khoâng sanh the Pi-Yen-Lu—Thí duï thöù 21 cuûa Bích Nham cuøng chöa sanh." Coå nhaân ñeán trong aáy tung moät Luïc. Moät vò Taêng hoûi Trí Moân: "Khi hoa sen chöa caùi, noùi: "Coù ra coù vaøo. Neáu laø ngöôøi chöa lieãu thì

sôø reøm moø vaùch, nöông coû gaù caây. Hoaëc daïy y you descend to travel the road of interpretation. buoâng saïch ñi, hoaëc ñaùnh cho y chaïy vaøo röøng When will you ever cease? Tell me, what is the hoang raäm raïp meânh moâng. Neáu laø ngöôøi ñöôïc ancient's meaning? In reality there aren't so many suoát 12 giôø chaúng gaù nöông moät vaät, tuy chaúng gaù concerns. That is why T'ou Tzu said, "Just don't nöông moät vaät, maø baøy moät cô moät caûnh laøm sao attach names and words, classification and moø tìm?" OÂng Taêng naày hoûi: "Khi hoa sen chöa ra phrasing. If you have understood all things, khoûi nöôùc thì theá naøo?" Trí Moân ñaùp: "Hoa sen." naturally you won't be attached to them. Then Ñoù chæ laø ngaên hoûi. Moät caâu ñaùp naày quaû laø phi there is no multiplicity of gradations of thöôøng. Caùc nôi ñeàu goïi laø lôøi ñieân ñaûo, trong aáy differences; you take in all things; but all things nhö theá. Nham Ñaàu noùi: "Thöôøng quí tröôùc khi won't be able to take you in. Fundamentally there chöa môû mieäng, vaãn coøn so saùnh ñoâi phaàn. Coå is no gain or loss, no illusions or dreams, no nhaân baøy cô ñaõ laø loù ñuoâi roài." Hieän nay, hoïc giaû multiplicity of names. You should not insist on chaúng hieåu yù coå nhaân, chæ caàn lyù luaän, ñaõ ra khoûi setting up names for them. Can I fool all of you nöôùc cuøng chöa ra khoûi nöôùc, coù dính daùng chuùt people? Since all of you ask questions, therefore naøo? Coù vò Taêng hoûi Trí Moân: "Theá naøo laø Baùt there are words. If you don't ask, what could you Nhaõ theå?" Trí Moân ñaùp: "Con trai ngaäm traêng have me say that would be right? Al concerns are saùng." Vò Taêng hoûi: "Theá naøo laø Baùt Nhaõ duïng?" what you "take up: none of it is any business." Trí Moân ñaùp: "Con thoû mang thai." Xem Trí Moân Haven't you seen Yun Men cite this story: A monk ñoái ñaùp nhö theá, ngöôøi khaép thieân haï thaûo luaän veà asked Ling Yun, "How was it before the Buddha ngöõ maïch cuûa Sö chaúng ñöôïc. Hoaëc coù ngöôøi hoûi appeared in the world?" Ling Yun raised his Giaùp Sôn: "Khi hoa sen chöa ra khoûi nöôùc thì theá whisk. The monk asked, "What about after the naøo?" Giaùp Sôn ñaùp: "Coät caùi, loàng ñeøn." Haõy noùi Buddha appeared in the world?" Again Ling Yun cuøng hoa sen laø ñoàng laø dò? Taêng hoûi: "Sau khi ra raised his whisk. Yun Men said, "The first time he khoûi nöôùc thì theá naøo?" Sö ñaùp: "Ñaàu gaäy kheâu hit, the second time he missed." He also said, nhaät nguyeät, döôùi chaân sình raát saâu." OÂng thöû noù i "Without speaking of appearing and not phaûi hay chaúng phaûi? Qua thí duï naày coå nhaân appearing, where would be the time of his muoán nhaén nhuû haønh giaø chôù laàm nhaän traùi caân asking?" With one answer for one question the baøn (moät tieâu chuaån coá ñònh), maø phaûi ñaäp phaù ancients

accorded with the time and season tình traàn—A monk asked Chih Men, "How is it without a multitude of concerns. If you pursue when the lotus flower has not yet emerged from words and follow after phrases, there will never the water?" Chih Men said, "A Lotus flower." The be any connection. If in the midst of words you monk said, "What about after it has emerged from can penetrate through words, if in the midst of the water?" Chih Men said, "Lotus Leaves." Zen meanings you can pass through meanings, if master Kuang-Zuo Zhi-Men was one of the first within a device you can penetrate through the masters of Ch’an tradition to celebrate the words device, and if you let go and let yourself be at of the old masters in poetic form, and art at which ease, only then will you see Chih Men's his disciple Hsueh-T’ou was even better than his answer.Yun Men said, "From ancient times till teacher. According to Yuan-Wu in the Pi-Yen-Lu, today, it's just been one thing. There is no right or as for dealing with people in accordance with their wrong, no gain or loss, no born or not born." When potentials, Chih Men has attained a little. When it they got here the ancients laid down one single comes to cutting off the myriad streams, he's a path where there's an entrance and an exit. If it's a million miles away. But say, is this flower before man who hasn't yet understood, then he's pressing and after it emerges from the water the same or against a fence, running his hands over a wall, like different? If you can see this way, I'll grant that a ghost haunting the weeds and trees. If you make you've had an entry. Nevertheless, if you say it's him let go, he still goes into the wild vast the same, you confuse your Buddha-nature and desolation. If it is a man who has attained, then becloud true thusness. If you say it's different, twenty-four hours a day he won't depend on a mind and environment are not yet forgotten, and single thing. While he doesn't depend on a single

thing, when he reveals one device, one object, nhaãn, choã ñaùp cuõng chaúng nheï hôn. Neáu nhö theá how will you search him out? This monk asked, aáy hoäi, chính laø ñöông ñaàu; neáu chaúng theá aáy hoäi, "How is it when the lotus flowers have not yet chôù khôûi so tính ñaïo lyù. Ñaâu chaúng thaáy Toâng Ñaïo emerged from the water?" Chih Men said, "A giaû truï Ñaàu Töû, luùc coøn ôû trong hoäi Tuyeát Ñaäu laøm Lotus flower." This then is just an answer that thô kyù, Tuyeát Ñaäu daïy tham "Chí ñaïo khoâng khoù, blocks the question, nevertheless it's exceptional. duy hieàm giaûn traïch", nôi ñaây coù tænh. Moät hoâm, All over it's called "upside-down words." How so? Tuyeát Ñaäu hoûi: "Chí ñaïo khoâng khoù, duy hieàm Haven't you heard: Yen T'ou said, "I always hope giaûn traïch, yù nghóa theá naøo?" Toâng Ñaïo noùi: "Suùc you would attain a little before you open your sanh, suùc sanh." Veà sau, Toâng Ñaïo ôû aån taïi Ñaàu mouths." Where the ancient one Chih Men Töû, phaøm ñi ôû ñeàu laáy caø sa goùi giaày coû chung vôùi revealed his mind, he was already leaking and kinh saùch. Coù vò Taêng hoûi: "Theá naøo laø toâng phong tarrying. Students these days don't wake up to the cuûa Ñaïo giaû?" Toâng Ñaïo ñaùp: "Caø sa goùi giaày coû." ancient's meaning: they just go on talking Vò Taêng laïi hoûi: "Chöa bieát yù chæ theá naøo?" Toâng theoretically of "emerged from the water" and Ñaïo noùi: "Döôùi chaân traàn toaøn gai goùc." Vì theá, "not yet emerged from the water." What noùi cuùng

Phaät chaúng ôû nhieàu höông, neáu vöôït qua connection is there? Haven't you heard: A monk khoûi thì baét tha taïi ta. Ñaõ laø moät hoûi moät ñaùp roõ asked Chih Men, "What is the body of Wisdom?" raøng hieän thaønh, taïi sao Trieäu Chaâu laïi noùi boái roái? Chih Men said, "An oyster enclosing the bright Haõy noùi phaûi laø saøo huyeät cuûa thôøi nhôn chaêng? moon." The monk asked, "What is the functioning Trieäu Chaâu ôû trong saøo huyeät ñaùp y, hay ôû ngoaøi of Wisdom?" Chih Men said, "A rabbit becomes saøo huyeät ñaùp y? Phaûi bieát vieäc naøy khoâng ôû treân pregnant." Look at him responding like this: no ngoân cuù. Coù ngöôøi tin ñöôïc ñeán thaáu xöông thaáu one on earth can search out the stream of his tuûy, nhö roàng gaëp nöôùc, nhö coïp töïa nuùi —A monk words. If someone asked me, "How is it when the asked Chao-Chou, "The Ultimate Path has no lotus flowers have not yet emerged from the difficulties; just avoid picking and choosing; isn't water?" I would just answer him by saying, "The this a clicheù for people of these times?" Chao- pillar and the lamp." Tell me, is this the same as Chou said, "Once someone asked me, and I really the lotus flowers or different? If I were asked, couldn't explain for five years." According to "What about after they've emerged from the Yuan-Wu in the Pi-Yen-Lu, Chao-Chou usually water?" I would answer, "The staff upholds the didn't use blows or shouts his action went beyond sun and moon, underfoot how muddy and deep!" blows and shouts. This monk's question was also You tell me, is this right or wrong? Through this very special; it would have been hard for anyone example, the ancient virtues want to advise Zen but Chao-Chou to answer him. Since Chao-Chou practitioners that they should never mistakenly was an adept, he just said to him, "Once someone stick by the zero point of a scale, but break up asked me, and I really couldn't explain for five people's emotional interpretations. years." The question towered up like a mile-high Coâng AÙn Trieäu Chaâu Boái Roái: Chao-Chou Can't wall, and the answer didn't make light of it. Just Explain, example 58 of the Pi-Yen-Lu—Thí duï understand it this way and it's right here. If you thöù 58 cuûa Bích Nham Luïc. Moät vò Taêng hoûi Trieäu understand, then don't make rational calculations. Chaâu: "Chí ñaïo voâ nan, duy hieàm giaûn traïch, phaûi Haven't you heard now when the man of the Path laø saøo huyeät cuûa thôøi nhôn chaêng?" Trieäu Chaâu Tsung of T'ou Tzu was the scribe in Hsueh Tou's ñaùp: "Ñaõ coù ngöôøi hoûi toâi, maø maõi ñeán naêm naêm community, Hsueh Tou had him immerse himself vaãn coøn boái roái." Theo Vieân Ngoä trong Bích Nham in "The Ultimate Path has no difficulties; just Luïc, Trieäu Chaâu bình sanh chaúng haønh gaäy heùt, avoid picking and choosing." Thereby Tsung had maø duøng ñöôïc coøn hôn gaäy heùt. Vò Taêng naøy hoûi an awakening. One day Hsueh Tou asked him, raát kyø quaùi, neáu khoâng phaûi laø Trieäu Chaâu thì khoù "What is the meaning of 'The Ultimate Path has no ñaùp ñöôïc cho y. Bôûi Trieäu Chaâu laø haøng taùc gia, difficulties; just avoid picking and choosing'?" chæ noùi vôùi y "Ñaõ coù ngöôøi hoûi toâi, maø maõi ñeán Tsung said, "Animal, animal." Later he dwelt in naêm naêm vaãn coøn boái roái." Choã hoûi vaùch cao ngaøn seclusion on Mount T'ou Tzu. Whenever he went

to serve as an abbot, he wrapped his straw sandals coù theå laøm chaùy böøng leân ngoïn ñuoác Phaùp. Thaät and his scriptural texts in his robe. A monk asked vaäy, töø khi nhöõng lôøi cuûa caùc thaày thieàn ñöôïc coi him "What is your family style, Wayfarer?" Tsung nhö nhöõng phöông tieän ñaøo taïo thì coâng aùn 'Voâ' ñaõ said, "Straw sandals wrapped in a robe." The giuùp cho haøng ngaøn thieàn sinh thöïc hieän ñöôïc theå monk said, "What does this mean?" Tsung said, nghieäm ñaàu tieân cuûa ñaïi giaùc. Maõi ñeán ngaøy nay "T'ung Ch'eng (the neighboring city) is under my ngöôøi ta vaãn daïy noù cho moân ñoà treû tuoåi nhö coâng bare feet." Thus it is said, "Making offerings to the aùn ñaàu tieân—Chao-Chou's Dog, example 1 of the Buddha is not a matter of a lot of license." If you Wu-Men-Kuan. One day a monk asked Chao- can penetrate through and escape, then letting go chou: 'Does a dog really have Buddha-nature, or or holding on rest with oneself. Since this case is not?' Chao-chou said: 'Wu'. According to Wu Men one question and one answer, clear and perfectly Hui-Kai in the Wu-Men-Kuan, for the practice of obvious, why then did Chao-Chou say that he Zen, it is imperative that you pass through the couldn't explain? But tell me, is this a clicheù for barrier set up by the Ancestral Teachers. For people of these times or not? Did Chao-Chou subtle realization, it is of the utmost importance answered him inside or outside the nest of clicheù. that you cut off the mind road. If you do not pass You must realize that this matter isn't in words and the barrier of the ancestors, if you do not cut off phrases. If there's a fellow who penetrates the the mind road, then you are a ghost clinging to marrow, whose faith is thoroughgoing, then he's bushes and grasses. What is the barrier of the like a dragon reaching the water, like a tiger Ancestral Teachers? It is just this one word "Mu" taking to the mountains. (Wu), the one barrier of our faith. We call it the Coâng AÙn Trieäu Chaâu Caåu Töû: Chao-Chou's Gateless Barrier of the Zen Tradition. When you Dog—Con Choù cuûa Trieäu Chaâu, thí duï thöù 1 cuûa pass through this barrier, you will not only Voâ Moân Quan. Moät hoâm coù moät vò Taêng hoûi Trieäu interview Chao-Chou intimately. You will walk Chaâu: "Moät con choù coù Phaät taùnh hay khoâng?" hand in hand with all the Ancestral Teachers in Trieäu Chaâu ñaùp: "Voâ." (Mu). Theo Voâ Moân Hueä the successive generations of our lineage, the hair Khai trong Voâ Moân Quan, tham thieàn phaûi loït qua of your eyebrows entangled with theirs, seeing cöûa Toå, dieäu ngoä phaûi döùt tuyeät ñöôøng taâm. Cöûa with the same eyes, hearing with the same ears. Toå khoâng loït, ñöôøng taâm khoâng döùt thì cuõng nhö Won't that be fulfilling? Is there anyone who boùng ma nöông nhôø caây coû. Thöû hoûi cöûa Toå laø gì? would not want to pass this barrier? To do this, Chæ moät chöõ "Khoâng" chính laø cöûa aáy, beøn goïi laø make your whole body a mass of doubt to Voâ Moân Quan cuûa Thieàn toâng vaäy. Haønh giaû neân concentrate on this one word "Mu". Day and night, nhôù raèng qua ñöôïc cöûa aáy chaúng nhöõng thaáy ñöôïc keep digging into it. Don't consider it to be Trieäu Chaâu maø coøn cuøng chö Toå xöa naém tay nothingness. Don't think in terms of 'has' and 'has chung böôùc, thaâm saâu giao keát, cuøng moät maét maø not.' Try to eliminate mistaken knowledge and thaáy, moät tai maø nghe. Haù chaúng vui thuù laém sao? atttitudes you have held from the past. Inside and Haù

chaúng ai muoán qua cöûa aáy laém sao? Muoán outside become just one. Exhaust all your life ñöôïc nhö vaäy haõy vaän duïng caû thaân taâm khôûi energy on this one word "Mu." Some day the thaønh moät moái nghi, ngaøy ñeâm nghieàn ngaãm tham "Mu" will suddenly break open, at the very cliff thaúng chöõ "Khoâng". Chôù neân cho Khoâng laø Khoâng edge of birth-and-death, you find the Great theo nghóa troáng roãng, chôù neân cho Khoâng laø Freedom. In the Six Worlds and the Four Modes Khoâng theo nghóa coù, khoâng. Haõy coá gaéng loaïi boû of Birth, you enjoy a samadhi without any nhöõng thaùi ñoä vaø söï hieåu bieát laàm laãn trong quaù obstruction. At that time, just a single spark can khöù. Trong ngoaøi ñeàu trôû thaønh moät khoái. Haõy light up your Dharma candle. As a matter of fact, duøng heát söùc löïc maø nghieàn ngaãm chöõ "Khoâng" since the time when words of the old masters aáy. Moät ngaøy naøo ñoù, chöõ "Khoâng" aáy seõ thình began being used as a means of training, this so- lình boäc phaùt. Khi aáy, baïn seõ döûng döng vôùi bôø called koan 'Mu' has helped thousands of Zen sinh töû, daïo chôi trong choán luïc ñaïo töù sanh moät students to a first enlightenment experience. Still caùch voâ ngaïi. Ngay luùc ñoù, chæ caàn moät tia löûa nhoû today it is given to many Zen students as their first

koan. not found in understanding, what is to be upheld Coâng AÙn Trieäu Chaâu Chí Ñaïo Voâ Nan: Chao and sustained?" Chao-Chou said: "I don't know." Chou's Stupid Oaf, example 57 of the Pi-Yen- The monk said: "Since the master doesn't know Lu—Thí duï thöù 57 cuûa Bích Nham Luïc. Trieäu what it is, how can you say it isn't within Chaâu thöôïng ñöôøng thuyeát phaùp: "Ñaïo chaúng khoù, understanding?" Chao-Chou said: "Ask and you chæ hieàm löïa choïn, vöøa coù noù i naêng laø löïa choïn, laø have an answer, then bow and withdraw." minh baïch. Laõo Taêng chaúng ôû trong minh baïch, According to Yuan-Wu in the Pi-Yen-Lu, the caùc ngöôi laïi tieác giöõ chaêng?" Coù vò Taêng ñöùng ra monk questioned Chao-Chou about the saying hoûi: "Ñaõ chaúng ôû trong minh baïch thì tieác giöõ caùi "The Ultimate Path has no difficulties; just avoid gì?" Trieäu Chaâu baûo: "Ta cuõng chaúng bieát." Vò picking and choosing." The Third Patriarch's Taêng noùi: "Hoøa Thöôïng ñaõ chaúng bieát, vì sao Inscription of the Believing Heart starts off chaúng ôû trong minh baïch?" Trieäu Chaâu noùi: "Hoûi directly with these two lines. There are quite a thì ñöôïc. Leã baùi xong lui ra." Theo Vieân Ngoä trong few people who misunderstand. How so? Bích Nham Luïc, vò Taêng hoûi Trieäu Chaâu chí ñaïo According to them, the Ultimate Path is khoâng khoù chæ hieàm giaûn traïch, trong baøi Tín Taâm fundamentally without difficulties, but also Minh cuûa Tam Toå Taêng Xaùn, môû ñaàu laø hai caâu without anything that's not difficult; it's just that it's naøy. Coù nhieàu ngöôøi hieåu laàm. Vì sao chí ñaïo voán only adverse to picking and choosing. If you khoâng khoù cuõng khoâng chaúng khoù, chæ laø hieàm nôi understand in this fashion, in ten thousand years giaûn traïch? Neáu hieåu theá aáy thì moät muoân naêm you won't even see it in dreams. Chao-Chou often cuõng chöa moäng thaáy. Trieäu Chaâu thöôøng laáy caâu used this saying to question people. This monk naøy hoûi ngöôøi. Vò Taêng ñem caâu naøy hoûi laïi Trieäu reversed this by taking this saying to question him. Chaâu. Neáu nhaèm treân ngoân cuù tìm thì vò Taêng naøy If you look to the words, then this monk

does after laø kinh thieân ñoäng ñòa. Neáu chaúng ôû treân ngoân cuù all startle heaven and shake the earth. If it is not in laïi laøm sao? Laïi tham ba möôi naêm. Caây choát cöûa the words, then what? You must be able to turn naøy phaûi xoay ñöôïc môùi mong nhoå raâu coïp. Phaûi this little key before it will open. To grab the laø coù boån phaän thuû ñoaïn môùi ñöôïc. Vò Taêng naøy tiger's whiskers, you must be able to do it on your chaúng ngaïi nguy vong, daùm nhoå raâu coïp, noùi raèng: own abilities. Heedless of the mortal danger, this "Vaãn coøn giaûn traïch." Trieäu Chaâu nhaèm mieäng monk dared to grab the tiger's whiskers, so he lieán bít, noùi: "Keû tôù nhaø ruoäng, choã naøo laø giaûn said, "This is still picking and choosing." Chao- traïch?" Neáu hoûi ñeán keû khaùc lieàn thaáy tay chaân roái Chou immediately blocked off his mouth by loaïn, ñaâu ngôø laõo naøy laø baäc taùc gia, nhaèm choã saying, "Stupid oaf! Where is the picking and ñoäng khoâng ñöôïc lieàn ñoäng, choã xoay khoâng ñöôïc choosing?" If the monk had asked someone else, lieàn xoay. Neáu oâng thaáu ñöôïc, taát caû ngoân cuù aùc he would have seen him flustered and confused. ñoäc, nhaãn ñeán ngaøn sai muoân traïng hyù luaän ôû theá But what could he do about this old fellow who gian, ñeàu laø thöôïng vò ñeà hoà. Neáu ñeán ñöôïc choã was an adept? Chao-Chou moved where it was thaät, môùi thaáy Trieäu Chaâu loøng son töøng maûnh. Keû impossible to move, turned around where it was tôù nhaø ruoäng laø tieáng ngöôøi laøng Phöôùc Ñöôøng impossible to turn around. If you can penetrate all maéng ngöôøi gioáng nhö khoâng yù trí. Vò Taêng naøy evil and poisonous words and phrases, even down noùi: "Vaãn coøn giaûn traïch." Trieäu Chaâu baûo: "Keû tôù to a thousand differences and ten thousand forms, nhaø ruoäng, choã naøo laø giaûn traïch?" Caëp maét Toâng then all conventional fabrications will be the sö phaûi ñeán theá aáy, nhö chim caùnh vaøng vaïch bieån excellent flavor of purified ghee. If you can get to baét roàng nuoát—Zen master Chao-Chou entered where you touch reality, then you will see Chao- the hall to address the monks: “Attaining the Way Chou's naked heart in its entirety. "Stupid oaf" is a is not difficult, just disdain choosing. As soon as country expression of the people of Fu Chou, to words are present there is choosing, there is revile people for being without intelligence. When understanding. It’s not to be found in the monk said, "This is still picking and choosing," understanding. Is understanding the thing you Chao-Chou said, "Stupid oaf! Where is the picking uphold and sustain?” A monk asked: “Since it is and choosing?" The eye of teachers of our school

must be thus, like the golden winged Garuda bird who first tied it." The monks then say: "You have parting the ocean waters to seize a dragon directly answered your own silly question. Now open the and swallow it. door!" Coâng AÙn Trieäu Chaâu Cöùu Hoûa: Chao-chou's Coâng AÙn Trieäu Chaâu Ñaïi Thaùi: Chao Chou's Big Fire! Fire!—Ngaøy noï, Hoøa Thöôïng Nam Tuyeàn Turnips, example 30 of the Pi-Yen-Lu—Thí duï cuøng Taêng chuùng ñang laøm vieäc beân ngoaøi, Trieäu thöù 30 cuûa Bích Nham Luïc. Moät vò Taêng hoûi Trieäu Chaâu ôû laïi chuøa canh löûa. Trieäu Chaâu boãng hoâ to: Chaâu: "Ñöôïc nghe Hoøa Thöôïng thaân kieán Nam "Cöùu löûa! Cöùu löûa!" Moïi ngöôøi ñoå doàn veà, chaïy Tuyeàn phaûi chaêng?" Trieäu

Chaâu ñaùp: "ÔÛ Traán vaøo phoøng nguû. Trieäu Chaâu thaáy theá beøn ñoùng aäp Chaâu phaùt xuaát cuû caûi to." Theo Vieân Ngoä trong cöûa laïi, baûo: "Noùi ñöôïc, toâi môû cöûa cho vaøo." Bích Nham Luïc, vò Taêng naày cuõng thuoäc haïng Khoâng ai bieát noùi gì. Nam Tuyeàn neùm chieác chìa tham cöùu laâu, trong caâu hoûi quaû laø coù maét. Tuy khoùa qua song cöûa vaøo phoøng cho Trieäu Chaâu. nhieân, Trieäu Chaâu laø haøng taùc gia, lieàn ñaùp: "ÔÛ Trieäu Chaâu beøn môû cöûa. Trong Thieàn, söï "Taùc thí" Traán Chaâu phaùt xuaát cuû caûi to." Ñaùng goïi laø lôøi noùi luoân luoân ñöôïc caùc Thieàn sö thi haønh baèng nhöõng voâ vò, bít laáp mieäng ngöôøi. Trieäu Chaâu cuõng gioáng thuû ñoaïn trieät ñeå vaø kinh dò. Trong tröôøng hôïp naøy, nhö keû cöôùp ban ngaøy, oâng Taêng vöøa môû mieäng bôûi vì khoâng coù vò Taêng naøo trong töï vieän coù theå lieàn moùc troøng maét cuûa oâng. Neáu laø ngöôøi xuaát ñöa ra moät caâu traû lôøi thích ñaùng vôùi haønh ñoäng chuùng thì ngay ñoù nhaèm khoaûng ñaù nhaùng ñieän kinh ngaïc cuûa Trieäu Chaâu, söï khieám khuyeát tri xeït, vöøa nghe noùi ñeán xeù tan lieàn ñi. Neáu laø laëng thöùc noäi taïi cuûa hoï vì theá ñaõ bò phôi baøy hoaøn toaøn. nghó döøng suy chaúng khoûi tan thaân maát maïng. ÔÛ Nhöng vaán ñeà lyù thuù ôû ñaây laø caùc vò Taêng neân yeâu Giang Taây, Tröøng Taùn Thaùnh Phaùn noùi ñoù laø hoûi caàu Trieäu Chaâu tröôùc tieân traû lôøi caâu hoûi sau ñaây Ñoâng ñaùp Taây, baûo laø chaúng ñaùp thoaïi, chaúng vaøo cuûa hoï caùi ñaõ, roài hoï seõ traû lôøi cho caâu hoûi cuûa loàng vaøo loïp cuûa ngöôøi. Neáu hieåu theá aáy ñaâu theå oâng: "Ai coù theå côûi sôïi daây chuoâng treân coå cuûa con ñöôïc. Vieãn Luïc Coâng noùi: "Ñaây laø lôøi nhìn beân, coïp?" Coù leõ Trieäu Chaâu seõ phaûi traû lôøi: "Ai coät naèm trong cöûu ñôùi. Neáu hieåu theá aáy, khi moäng ñaàu tieân thì phaûi môû." Roài caùc vò Taêng noùi: "OÂng cuõng chöa moät thaáy, laïi coøn ñôùi luïy Trieäu Chaâu." ñaõ töï traû lôøi cho caâu hoûi ngu xuaãn cuûa oâng roài ñoù. Coù ngöôøi noùi ôû Traán Chaâu töø xöa ñeán giôø saûn xuaát Baây giôø môû cöûa mau leân!"—One day, when Nan- cuû caûi to, moïi ngöôøi ñeàu bieát, Trieäu Chaâu töø khi ch'uan was working outdoors with his monks, ñeán tham kieán Nam Tuyeàn moïi ngöôøi ñeàu bieát. Vò Chao-chou, who was told to watch over a fire, Taêng naày ñeán hoûi, "Ñöôïc nghe Hoøa Thöôïng thaân suddenly cried out: "Fire! Fire!" The alarm made kieán Nam Tuyeàn phaûi chaêng?" Vì theá Trieäu Chaâu all the monks rush back to the dormitory hall. duøng Traán Chaâu xuaát phaùt cuû caûi to ñeå ñaùp. Hieåu Seeing this, Chao-chou closed the gate and nhö vaäy thaät laø khoâng dính daùng gì. Troïn chaúng declared, "If you could say a word the doors ñöôïc hieåu theá aáy, cöùu caùnh laøm sao hieåu? Nhaø moãi would be opened." The monks did not know what ngöôøi töï coù ñöôøng thaáu trôøi. Ñaâu chaúng thaáy coù vò to say. Nan-ch'uan, the master, however, threw the Taêng hoûi Cöûu Phong: "Ñöôïc nghe Hoøa Thöôïng key into the hall through a window. Thereupon thaân kieán Dieân Thoï phaûi chaêng?" Cöûu Phong ñaùp: Chao-chou flung open the gate. In Zen, the "Tröôùc nuùi maïch chín chöa?" Ñaây hôïp vôùi lôøi cuûa "Behaviour test" is often conducted by Zen Trieäu Chaâu ñaùp cho vò Taêng, gioáng nhö hai caùi masters through radical and astonishing chuøy saét khoâng coù loã. Trieäu Chaâu laø ngöôøi voâ söï, manoeuvres. In this case, not one of the monks in vò

Taêng nheø nheï hoûi ñeán, lieàn moùc troøng maét oâng. the monastery could give a proper answer to Neáu laø "tri höõu" nhai kyõ thì thaáy thuù vò. Neáu laø Chao-chou's astonishing act, their lack of inner ngöôøi "chaúng tri höõu" gioáng nhö nuoát troäng traùi understanding was thus fully exposed. But the chaø laø vaäy—A monk asked Chao Chou, "Teacher, interesting question here is that the monks should I have heard that you have personally seen Nan request Chao-chou to to answer the following Ch'uan. Is this true or not?" Chao Chou said, question first, then they shall answer his: "Who "Chen Chou produces big turnips." According to can untie the bell-string on the neck of a tiger?" Yuan-Wu in the Pi-Yen-Lu, this monk too is one Then Chao-chou might have replied: "The person who has studied for a long time: inevitably, there's

an eye in his question. Nevertheless, Chao Chou Luïc. Trieäu Chaâu hoûi Ñaàu Töû: "Ngöôøi ñaïi töû khi is an adept: he immediately says to him, "Chen soáng laïi thì theá naøo?" Ñaàu Töû ñaùp: "Chaúng cho ñi Chou produces big turnips." This can be called ñeâm, ñôïi saùng seõ ñeán." Theo Vieân Ngoä trong Bích flavorless talk that blocks off people's mouths. Nham Luïc, cuoäc vaán ñaùp giöõa Trieäu Chaâu vaø Ñaàu This old fellow Chao Chou greatly resembles a Töû laø thôøi tieát gì? OÁng saùo khoâng loã naém ñeán lieàn thief who steals in broad daylight. As soon as you voã nhòp haùt. Ñaây goïi laø hoûi nghieäm chuû, cuõng goïi open your mouth he immediately plucks your eyes laø hoûi taâm haïnh. Ñaàu Töû, Trieäu Chaâu caùc nôi ñeàu out. If you are an exceptional brave-spirited ngôïi khen, ñöôïc caùi bieän luaän sieâu quaàn. Hai vò fellow, then amidst sparks struck from stone and tuy keá thöøa khaùc nhau, xem cô phong gioáng nhau the brilliance of a lightning flash, as soon as you moät loaïi. Moät hoâm, Ñaàu Töû vì Trieäu Chaâu thieát hear it raised, you immediately get up and go. tieäc traø ñaõi nhau, töï tay ñöa baùnh cho Trieäu Chaâu, Otherwise, if you linger in thought and hold back Trieäu Chaâu ngoù lô. Ñaàu Töû sai cö só ñöa baùnh cho your potential, you won't avoid losing your body Trieäu Chaâu, Trieäu Chaâu leã cö só ba laïy. Haõy noùi yù and your life. In judging this case the wild sage Trieäu Chaâu theá naøo? Quaû laø Trieäu Chaâu nhaèm treân Ch'eng of Kiangsi called it "asking about the east, caên baûn neâu vieäc boån phaän vì ngöôøi. Coù vò Taêng answering about the west." He said that Chao hoûi: "Theá naøo laø ñaïo?" Ñaàu Töû ñaùp: "Ñaïo." Laïi Chou didn't answer and didn't climb into his trap. If hoûi: "Theá naøo laø Phaät?" Ñaàu Töû ñaùp: "Phaät." Vò you understand this way, how will you get it? Taêng laïi hoûi: "Khi khoùa vaøng chöa môû thì theá Jurist Yuan said, "These are words affording a naøo?" Ñaàu Töû ñaùp: "Môû." Laïi hoûi: "Khi gaø vaøng glimpse from the side." This is contained in the chöa gaùy thì theá naøo?" Ñaàu Töû ñaùp: "Moãi töï bieát Nine Belts. If you understand this way, you thôøi." Bình sanh Ñaàu Töû ñaùp nhö theá. Xem Trieäu haven't even seen it in dreams, and, moreover, Chaâu hoûi: "Ngöôøi ñaïi töû khi soáng laïi thì theá naøo?" you're dragging Chao Chou down. Some say, Ñaàu Töû lieàn ñaùp: "Chaúng cho ñi ñeâm, ñôïi saùng seõ "Chen Chou has always produced big turnips, as ñeán." Haún nhö choïi ñaù nhaùng löûa, tôï laøn ñieän everyone in the country knows. Chao Chou had chôùp, traû laïi cho ngöôøi höôùng thöôïng môùi ñöôïc. called on Nan Ch'uan: everyone in the country Ngöôøi ñaïi töû troïn khoâng coù Phaät

phaùp ñaïo lyù knows this. That's why, when this monk huyeàn dieäu ñöôïc maát, phaûi quaáy, daøi ngaén. Ñeán nevertheless still asked whether or not Chao Chou trong naøy chæ theá aáy thoâi. Coå nhaân goïi ñoù laø treân had personally seen Nan Ch'uan, Chao Chou said ñaát baèng ngöôøi cheát voâ soá, qua ñöôïc röøng gai goác to him, 'Chen Chou produces big turnips.'" But this laø ngöôøi tay kheùo, phaûi qua loït beân kia môùi ñöôïc. has nothing to do with it. If you don't understand Tuy vaäy, hieän nay ngöôøi ñeán loaïi ñieàn ñòa naøy, these ways, in the end, how will you understand? sôùm ñaõ khoù ñöôïc. Hoaëc coù nöông töïa, coù giaûi hoäi Chao Chou has his own road through the skies. thì khoâng giao thieäp. Hoøa Thöôïng Trieát goïi ñoù laø Haven't you heard: A monk asked Chiu Feng, thaáy chaúng tònh khieát. Nguõ Toå tieân sö baûo ñoù laø "Teacher, I have heard that you personally saw maïng caên chaúng ñoaïn, phaûi moät phen ñaïi töû soáng Yen Shou. Is this true or not?" Chiu Feng said, "Is laïi môùi ñöôïc. Hoøa Thöôïng Vónh Quang ôû Chieát the wheat in front of the mountain ripe yet or Trung noùi: "Ngoân phong neáu sai thì coảng laøng queâ not?" This matches exactly what Chao Chou said caùch xa muoân daëm, phaûi laø bôø cao voùt buoâng tay, to the monk: both are iron hammer heads with no töï nhaän thöøa ñöông, sau khi cheát soáng laïi chaúng handle holes. Old man Chao Chou is an daùm khi anh, yù chæ phi thöôøng, ngöôøi naøo thöôøng unconcerned man. If you question him carelessly ö?" YÙ Trieäu Chaâu hoûi nhö theá, Ñaàu Töû laø haøng taùc he immediately snatches your eyes out. If you're a gia cuõng khoâng coâ phuï caâu hoûi kia. Chæ laø tuyeät man who knows what is, you'll chew carefully and tình baët daáu, quaû thaät khoù hieåu, chæ hieän baøy tröôùc swallow it. If you're a man who doesn't know what maét ñoâi chuùt. Vì theá coå nhaân noùi: "Muoán ñöôïc is, it will be like swallowing a date whole. thaân thieát chôù ñem hoûi ñeán hoûi, hoûi taïi choã ñaùp, Coâng AÙn Trieäu Chaâu Ñaïi Töû Nhaân: Chao Chou's ñaùp taïi choã hoûi." Neáu chaúng phaûi Ñaàu Töû, bò Trieäu Man Who Has Died the Great Death, example 41 Chaâu moät caâu hoûi cuõng khoù ñaùp ñöôïc. Chæ vì kia laø of the Pi-Yen-Lu—Thí duï thöù 41 cuûa Bích Nham keû taùc gia, nhaéc ñeán lieàn bieát choã rôi—Chao Chou

asked T'ou Tzu, "How is it when a man who has hand." Yet one must pass beyond that Other Side died the great death returns to life?" T'ou Tzu too to begin to attain. Even so, for present day said, "He must not go by night: he must get there people even to get to this realm is already difficult in daylight." According to Yuan-Wu in the Pi-Yen- to achieve. If you have any learning or Lu, Chao Chou asked T'ou Tzu, "How is it when a dependence, any interpretative understanding, man who has died the great death returns to life?" then there is no connection. Master Che called this T'ou Tzu answered him, saying, "He must not go "vision that is not purified." My late teacher Wu by night: he must get there in daylight." But say, Tsu called it "The root of life not cut off." One what time and season is this? A flute with no holes must die the great death once, then return to life. strikes against a felt-pounding board. This is Master Yung Kuang of central Chekiang said, "If called "a question to test the host"; it is also called you miss at the point of their words, then you're a "an intentional question." All over they praised thousand miles from home. In fact you must let go T'ou Tzu and Chao Chou for having

outstanding your hands while hanging from a cliff, trust eloquence. Though the two old men succeeded to yourself and accept the experience. Afterwards different masters, observe how their active edges you return to life again. I can't deceive you; how accord as one. One day T'ou Tzu spread the tea could anyone hide this extraordinary truth?" The setting to entertain Chao Chou. T'ou Tzu himself meaning of Chao Chou's question is like this. T'ou passed some steamed cakes to Chao Chou, but Tzu is an adept, and he didn't turn his back on Chou paid no attention. T'ou Tzu ordered his what Chao Chou asked: it's just that he cut off his attendant to give the seasame cakes to Chao feelings and left no traces, so unavoidably he's Chou. Chou bowed to the attendant three times. hard to understand. He just showed the little bit But say, what was his meaning? Observe how he before the eyes. Thus an Ancient said, "If you always went right to the root to uphold this want to attain Intimacy, don't ask with questions. fundamental thing for the benefit of others. There The question is in the answer, and the answer is in was a monk who asked T'ou Tzu, "What is the the question." It would have been very difficult for Way?" T'ou Tzu answered, "The Way." The monk someone other than T'ou Tzu to reply when asked, "What is the Buddha?" T'ou Tzu answered, questioned by Chao Chou. But since T'ou Tzu is "Buddha." Again he asked, "How is it before the an expert, as soon as it's raised he knows where it golden lock open?" T'ou Tzu answered, "Open." comes down. He asked, "How is it before the golden rooster has Coâng AÙn Trieäu Chaâu Khaùm Am Chuû: Chao- crowed?" T'ou Tzu answered, "This sound does Chou and the Hermits—Thí duï thöù 11 cuûa Voâ Moân not exist."The monk asked, "How is it after he Quan. Ngaøy noï Trieäu Chaâu gheù thaêm moät am chuû, crows?" T'ou Tzu answered, "Each knows the time hoûi: "Coù chaêng? Coù chaêng?" Chuû am giô naém tay for himself." His whole life T'ou Tzu's questions leân. Sö noùi: "Nöôùc caïn khoâng phaûi choã ñaäu and answers were all like this. Look: when Chao thuyeàn." Noùi xong Sö beøn boû ñi. Laïi gheù moät am Chou asked, "How is it when a man who has died khaùc, hoûi: "Coù chaêng? Coù chaêng?" Chuû am cuõng the great death returns to life?" T'ou Tzu giô naém tay leân. Sö noùi: "Buoâng ñöôïc, baét ñöôïc, immediately said, "He must not go by night: he gieát ñöôïc, cöùu ñöôïc." Noùi xong sö beøn leã baùi. must get there in daylight." Direct as sparks struck Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, from stone, like the brilliance of a lightning flash. haønh giaû tu thieàn neân ñeå yù ôû choã caû hai am chuû Only a transcendental man like him could do this. ñeàu ñöa naém tay leân, sao Trieäu Chaâu laïi chòu moät A man who has died the great death has no cheâ moät? Thöû hoûi ngoa ngaïnh ôû ñaâu? Neá u haï ñöôïc Buddhist doctrines and theories, no mysteries and choã naày moät caâu chuyeån ngöõ thì thaáy ngay Trieäu marvels, no gain and loss, no right and wrong, no Chaâu, löôõi khoâng xöông, khen cheâ maëc tình. Tuy long and short. When he gets here, he just lets it nhieân, ngaët noãi Trieäu Chaâu laïi bò hai oâng chuû am rest this way. An Ancient said of this, "On the khaùm phaù. Neáu baûo hai oâng chuû am coù hôn coù keùm level ground the dead are countless; only one who thì toû ra khoâng coù maét tham hoïc; coøn neáu baûo can pass through the forest of thorns is a good khoâng hôn khoâng keùm thì cuõng khoâng coù maét

tham

hoïc—Example 11 of the Wu-Men-Kuan. One day, heard about this, he said, "Hold on! I'll go and Chao-Chou went to a hermit's cottage and asked, investigate that old woman thoroughly for you." "Anybody in? Anybody in?" The hermit lifted up Next day, Chao-chou went and asked her the his fist. Chao-Chou said, "The water is too shallow same question, and she replied in the same way. for a ship to anchor." And he left. Again, Chao- Chao-chou returned and announced to his Chou went to another hermit's cottage and asked, assembly, "I have investigated and seen through "Anybody in? Anybody in?" This hermit too lifted that old woman of Mount T'ai for you." According up his fist. Chao-Chou said, "Freely you give, to Wu Men Hui-Kai in the Wu-Men-Kuan, the old freely you take away, freely you kill, freely you woman knew how to sit in her tent and plans give life." Then Chao-Chou made a full bow and strategy, but she didn't recognize the notorious left. According to Wu Men Hui-Kai in the Wu- bandit. Old Chao-chou could steal skillfully into Men-Kuan, Zen practitioners should notice that camp and threaten the fortress and the frontier. both hermits held up their fists in the same way. Still, he didn't have the aspect of a great person. Why did Chao-Chou approve one and not the When you examine them closely, you find they other? Who can tell what is the core of the are both at fault. Now tell me, what did Chao-chou complication? If you can give a turning word on determine when he investigated the old woman? this matter, you will realize that Chao-Chou's Coâng AÙn Trieäu Chaâu Sao Chaúng Daãn Heát: Why tongue has no bone in it. He is free, now to raise Don't You Quote This Saying in Full, example 59 up, now to thrust down. Be that as it may, can you of the Pi-Yen-Lu—Thí duï thöù 59 cuûa Bích Nham realize also that Chao-Chou was seen through by Luïc. Moät vò Taêng hoûi Trieäu Chaâu: "'Chí ñaïo khoâng the two hermits? Furthermore, if you say that one khoù, duy hieàm giaûn traïch, vöøa coù noùi naêng laø giaûn hermit was superior to the other, you do not yet traïch', Hoøa Thöôïng vì ngöôøi theá naøo?" Trieäu Chaâu have the eye of reflective study. And if you say baûo: "Sao chaúng daãn heát lôøi naøy?" Vò Taêng thöa: there is no difference between them, you do not "Con chæ nhôù ñeán ñoù." Trieäu Chaâu baûo: "Chæ laø chí yet have the eye of reflective study. ñaïo khoâng khoù, duy hieàm giaûn traïch." Theo Vieân Coâng AÙn Trieäu Chaâu Khaùm Baø: Chao-Chou Ngoä trong Bích Nham Luïc, Trieäu Chaâu noùi chæ laø Investigates the Old Woman, example 31 of the chí ñaïo khoâng khoù, duy hieàm giaûn traïch, nhö choïi Wu-Men-Kuan—Thí duï thöù 31 cuûa Voâ Moân Quan. ñaù nhaùng löûa, tôi laøn ñieån chôùp, baét tha soáng cheát, Coù moät oâng Taêng hoûi moät baø laõo: "Ñöôøng naøo ñi ñöôïc töï taïi nhö theá. Caùc nôi ñeàu noùi: "Trieäu Chaâu nuùi Ñaøi Sôn?" Baø laõo ñaùp: "Cöù ñi thaúng." OÂng coù loái bieän luaän sieâu quaàn" Trieäu Chaâu bình Taêng môùi böôùc ñi naêm baûy böôùc, baø laõo laïi noùi: thöôøng daïy chuùng coù moät thieân naøy: "Chí ñaïo "Ñöôøng ñöôøng laø moät oâng thaày tu, cöù theá maø ñi khoâng khoù, duy hieàm giaûn traïch," vöøa coù noùi naêng kìa!" Sau coù ngöôøi keå laïi cuøng ngaøi trieäu Chaâu. laø giaûn traïch laø minh baïch. Laõo Taêng chaúng ôû Trieäu Chaâu beøn noùi: "Ñeå ta tôùi xem baø laõo naày ra trong minh baïch, caùc oâng laïi tieác giöõ hay khoâng?

sao." Hoâm sau Trieäu Chaâu beøn ñeán, cuõng hoû i nhö Coù vò Taêng hoûi: "Ñaõ chaúng ôû trong minh baïch laïi vaäy, baø laõo cuõng ñaùp nhö vaäy. Sö trôû veà noùi laïi vôùi tieác giöõ caùi gì?" Trieäu Chaâu noùi: "Ta cuõng khoâng Taêng chuùng: "Baø laõo ôû Ñaøi Sôn, ta ñaõ khaùm phaù bieát." Vò Taêng thöa: "Hoøa Thöôïng ñaõ khoâng bieát, cho caùc oâng roài ñoù." Theo Voâ Moân Hueä Khai vì sao noùi chaúng ôû trong minh baïch?" Trieäu Chaâu trong Voâ Moân Quan, laõo baø chæ bieát ngoài trong baûo: "Hoûi vieäc thì ñöôïc, leã baùi roài ra." Veà sau vò tröôùng lo vieäc binh, bò giaëc ñeán maø khoâng bieát. Taêng naøy chæ baùm choã sô hôû kia ñi hoûi Trieäu Chaâu, Coøn laõo Trieäu Chaâu gioûi vieäc cöôùp traïi, laïi khoâng hoûi haún laø kyø ñaëc, song chæ laø taâm haønh. Neáu laø ra ngöôøi lôùn ñaøng hoaøng. Xeùt kyõ laïi, caû hai ñeàu coù ngöôøi khaùc khoâng laøm gì ñöôïc y, nhöng vôùi Trieäu loãi. Thöû hoûi ñaâu laø choã Trieäu Chaâu khaùm baø Chaâu laø haøng taùc gia, lieàn noùi: "Sao chaúng daãn heát laõo?—A monk asked an old woman, "What is the lôøi naøy?" Vò Taêng cuõng bieát chuyeån thaân nhaû hôi, way to Mount T'ai?" The old woman said, "Go lieàn noùi: "Con chæ nhôù ñeán ñoù," döôøng nhö ñaõ ñöôïc straight ahead." When the monk had proceeded a an baøi. Trieäu Chaâu tuøy thinh nieâm khôûi lieàn ñaùp few steps, she said, "A good respectable monk, chaúng caàn suy tính. Coå nhaân goïi ñoù laø töông tuïc, but he too goes off like that." When Chao-chou cuõng raát khoù. Sö bieän roàng raén, phaân toát xaáu, quaû

laø haøng boån phaän taùc gia. Trieäu Chaâu moùc ñi troøng Chou immediately answered him; he didn't need maét cuûa vò Taêng naøy, maø chaúng phaïm beùn nhoïn, any calculations. An Ancient said of this, chaúng maéc suy tính, töï nhieân hay kheùo. OÂng goïi laø "Continuity is indeed very difficult." Chao Chou coù caâu cuõng chaúng ñöôïc, goïi laø khoâng caâu cuõng distinguished dragons from snakes and chaúng ñöôïc, ly töù cuù tuyeät baùch phi. Vì sao? Neáu differentiated right from wrong; this goes back to luaän vieäc naøy nhö choïi ñaù nhaùng löûa, tôi laøn ñieån his being an adept in his own right. Chao Chou chôùp, phaûi nhìn nhanh môùi thaáy. Neáu laø truø tröø snatched this monk's eyes away without running nghó ngôïi chaúng khoûi tan thaân maát maïng—A monk afoul of his sharp point. Without relying on asked Chao-Chou, "'The Ultimate Path has no calculations, he was spontaneously exactly difficulties; just avoid picking and choosing. As appropriate. It's wrong to say either that he had soon as there are words and speech, this is picking words or didn't have words; nor will it do to say and choosing.' So how do you help people, that his answer neither had nor didn't have words. Teacher?" Chao-Chou said, "Why don't you quote Chao Chou left behind the permutations of logic. this saying in full?" The monk said, "I only Why? If one discusses this matter, it is like sparks remember up to here." Chao-Chou said, "It's just struck from stone, like flashing lightning. Only if this: 'The Ultimate Path has no difficulties; just you set your eyes on it quickly can you see it. If avoid picking and choosing.'" According to Yuan- you hesitate and vascillate you won't avoid losing Wu in the Pi-Yen-Lu, Chao-Chou saying, "It's just your body and life. this: 'The Ultimate Path has no difficulties; just Coâng AÙn Trieäu Chaâu Tam Chuyeån Ngöõ: Chao avoid picking and choosing,'" is like a stone-struck Chou's Three Turning

Words, example 96 of the spark, like a flash of lightning. Capturing and Pi-Yen-Lu—Thí duï thöù 96 cuûa Bích Nham Luïc. releasing, killing and giving life; he has such Trieäu Chaâu daïy chuùng ba chuyeån ngöõ: Phaät vaøng independent mastery. All over they said that Chao khoâng qua ñöôïc loø ñuùc; Phaät caây khoâng qua ñöôïc Chou had an eloquence beyond the common löûa; vaø Phaät ñaát khoâng qua ñöôïc nöôùc, Sau khi daïy crowd. Chao Chou often taught his community chuùng ba chuyeån nöõ naày Trieäu Chaâu laïi noùi: with this speech, saying, "'The Ultimate Path has "Chôn Phaät ngoài trong thaát." Moät caâu naày roõ quaù no difficulties; just avoid picking and choosing. As möùc. Coå nhaân ñaõ môû moät con maét ñöa tay tieáp soon as there are words and speech, this is picking ngöôøi, taïm möôïn lôøi naày ñeå thoâng tin töùc, coát yeáu and choosing,' 'this is clarity.' This old monk does vì ngöôøi. Neáu oâng moät beà toaøn neâu chaùnh leänh thì not abide within clarity; do you still preserve tröôùc phaùp ñöôøng coû cao moät tröôïng. Tuyeát Ñaäu anything or not?" Once there was a monk who khoâng haøi loøng caâu noùi roát sau loù ñuoâi cuûa Sö, vì asked, "Since you do not abide in the clarity, what theá boû bôùt chæ tuïng ba caâu. Phaät ñaát neáu ñoä ñöôïc is to be preserved?" Chao Chou said, "I don't know nöôùc thì tan hoaïi. Phaät vaøng neáu ñoä ñöôïc loø ñuùc either." The monk said, "Since you don't know, thì chaûy. Phaät goã neáu ñoä löûa thì bò ñoát chaùy. Coù caùi Teacher, why do you say you don't abide in gì khoù hieåu ñaâu? Tuyeát Ñaäu tuïng coå ñöùc moät traêm clarity?" Chao Chou said, "It's enough just to ask taéc, so saùnh saén bìm, chæ coù ba baøi tuïng naày quaû coù about this matter. Now bow and withdraw." Later gì hôn haùm thieàn Taêng. Chæ baøi tuïng naày cuõng thöïc a monk picked on his gap and went to question khoù hieåu. Neáu oâng thaáu ñöôïc ba baøi tuïng naày, cho him; this monk's questioning was undeniably oâng khoûi tham—Chao Chou expressed three extraordinary, but nevertheless it was just mental turning words to his community. A gold Buddha activity. Someone other than Chao Chou would does not pass through a furnace; a wood Buddha have been unable to handle this monk. But what does not pass through fire; a mud Buddha does not could he do? Chao Chou was an adept and pass through water. According to Yuan-Wu in the immediately said, "Why don't you quote this Pi-Yen-Lu, after Chao Chou had spoken these saying in full?" This monk too understood how to three turning words, in the end he said, "The real turn himself around and show his mettle; he said, Buddha sits within." This phrase is exceedingly "I only remember up to here." It seems just like an indulgent. That man of old set forth a single eye, arrangement. Directly after the monk spoke, Chao extended his hand to guide people; briefly making

use of these words to convey the message, he Lu—Thí duï thöù 52 cuûa Bích Nham Luïc. Moät vò wanted to help others. If you one-sidedly bring up Taêng hoûi Trieäu Chaâu: "Nghe tieáng caàu ñaù Trieäu the true imperative in its entirety, there would be Chaâu ñaõ laâu, ñeán nôi chæ thaáy caàu khæ." Trieäu weeds ten feet deep in front of the teaching hall. Chaâu baûo: "OÂng chæ thaáy caàu khæ, neân chaúng thaáy Hsueh Tou dislikes the indulgence of that final caàu ñaù." Vò Taêng hoûi: "Theá naøo laø caàu ñaù?" Trieäu phrase, so he omits it and just versifies three Chaâu ñaùp: "Ñoä

löøa ñoä ngöïa." Theo Vieân Ngoä phrases. If a mud Buddha passes through water it trong Bích Nham Luïc, thaønh Trieäu Chaâu coù caây will dissolve; if a gold Buddha passes through a caàu ñaù do Lyù Öng taïo, ñeán nay noåi tieáng trong furnace it will melt; if a wood Buddha passes thieân haï. Caàu khæ töùc laø loaïi caàu baét moät caây. Vò through fire it will burn up. What is difficult to Taêng naøy coá yù laøm giaûm uy quang Trieäu Chaâu, understand about this? Hsueh Tou's hundred neân hoûi: "Nghe tieáng caàu ñaù Trieäu Chaâu ñaõ laâu, examples of eulogizing the Ancients are ñeán nôi chæ thaáy caàu khæ." Trieäu Chaâu lieàn baûo: complicated with judgments and comparisions; "OÂng chæ thaáy caàu khæ, neân chaúng thaáy caàu ñaù." Cöù only these three verses directly contain the breath choã hoûi cuûa vò Taêng gioáng nhö loái noùi chuyeän bình of a patchrobed monk. However, these verses are thöôøng, nhöng Trieäu Chaâu duøng noù ñeå caâu oâng nevertheless difficult to understand. If you can Taêng naøy, quaû nhieân oâng Taêng bò maéc caâu. Theo pass through these three verses, I'll allow as you sau ñoù vò Taêng hoûi: "Theá naøo laø caàu ñaù?" Trieäu have finished studying. Chaâu ñaùp: "Ñoä löøa ñoä ngöïa." Quaû thöïc, trong lôøi Coâng AÙn Trieäu Chaâu Taåy Baùt: Chao-Chou: töï coù choã xuaát thaân. Trieäu Chaâu khoâng gioáng Laâm "Wash Your Bowl"—Trieäu Chaâu Röûa Baùt, thí duï Teá hay Ñöùc Sôn duøng gaäy duøng heùt, chæ duøng ngoân thöù 7 cuûa Voâ Moân Quan. Moät ngaøy noï, moät vò cuù soáng cheát. Coâng aùn naøy kheùo xem chæ gioáng Taêng môùi ñeán töï vieän, noùi: “Con môùi ñeán xin thaày nhö bình thöôøng daáu cô phong. Tuy vaäy, cuõng thaät chæ giaùo.” Trieäu Chaâu hoûi: “Ngöôi aên chöa?” Vò khoù nöông gaù. Thaät ra, neáu xeùt theo taâm ñaïo, caâu Taêng ñaùp: “Daï roài!” Trieäu Chaâu noùi: “Ñi röûa cheùn chuyeän haøm aån nhieàu caùi thaät lieân heä ñeán trung baùt ñi.” Nghe xong nhöõng lôøi naày Taêng lieàn giaùc taâm cuûa sinh hoaït taâm linh con ngöôøi. Haõy xem ngoä. Theá ra caùi ngoä thöôøng tuïc bieát chöøng naøo! xeùt coi ñaây laø thöù caàu gì? Phaûi chaêng Trieäu Chaâu Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, chæ noùi ñeán caây caàu ñaù trong khu ñaát chuøa, khaù Trieäu Chaâu môû mieäng ra laø baøy caû ruoät gan. OÂng chaéc chaén ñeå cho ñuû haïng khaùch boä haønh ñi qua Taêng nghe khoâng hieåu, hy voïng laø oâng Taêng naày ñöôïc? Haønh giaû haõy thöû hoûi ôû trong chuùng ta coù khoâng laàm goïi caùi chuoâng laø caùi lu—Chao-Chou: chöa moät caùi caàu coù theå chaúng nhöõng cho ngöïa "Wash Your Bowl", example 7 of the Wu-Men- qua, löøa qua, ñaøn oâng qua, ñaøn baø qua, xe naëng xe Kuan. One day, a new monk came to the nheï qua, maø caû theá giôùi ñeàu qua ñöôïc vôùi ñaày ñuû monastery. He said to Zhao-Chou: “I’ve just nhöõng thöù dô daùy, ñieân roà, beänh taät, moät caùi caàu arrived here. I asked the master to provide me khoâng phaûi chæ ñeå qua thoâi, maø coøn chaø ñaïp leân, instruction.” Zhao-Chou said: “Have you eaten?” coøn xæ vaû xaøi xeå nöõa, moät caùi caàu nhaän chòu taát caû The monk said: “Yes, I’ve eaten.” Zhao-Chou söï ñaõi ngoä, xaáu cuõng nhö toát, maø vaãn nhaãn nhuïc, said: “Go wash your bowl.” Upon hearing these khoâng heà oaùn traùch. Coù phaûi thieàn sö Trieäu Chaâu words the monk was enlightened. This is enough muoán aùm chæ ñeán caùi caàu aáy? Daàu muoán hay to show what a commonplace thing enlightenment khoâng muoán, thieàn sinh haäu boái

chuùng ta neân is! According to Wu Men Hui-Kai in the Wu-Men- ngaàm hieåu yù cuûa ngaøi nhö vaäy. Moät hoâm, Trieäu Kuan, Chao-chou opened his mouth and showed Chaâu cuøng Thuû Toïa xem caàu ñaù. Trieäu Chaâu hoûi: his gallbladder, his heart, and his liver. I wonder if "Laø ngöôøi naøo taïo?" Thuû Toïa ñaùp: "Lyù Öng taïo." the monk really heard the truth. I hope he did not Trieäu Chaâu laïi hoûi: "Khi taïo nhaèm choã naøo haï mistake the bell for a jar. thuû?" Thuû Toïa khoâng ñaùp ñöôïc. Trieäu Chaâu baûo: Coâng AÙn Trieäu Chaâu Taåy Cöôùc: Ts'ung-Sheân: I "Bình thöôøng noùi caàu ñaù, hoûi ñeán choã haï thuû cuõn g am washing my feet—See Toøng Thaåm Taåy Cöôùc. khoâng bieát." Moät hoâm khaùc, Trieäu Chaâu queùt ñaát, Coâng AÙn Trieäu Chaâu Thaïch Kieàu: The stone coù vò Taêng ñeán hoûi: "Hoøa Thöôïng laø thieän tri thöùc bridge of Chao Chou, example 52 of the Pi-Yen- vì sao laïi coù buïi?" Trieäu Chaâu ñaùp: "Beân ngoaøi

ñeán." Vò Taêng laïi hoûi: "Giaø lam thanh tònh vì sao horses and asses, men and women, carts heavy laïi coù buïi?" Trieäu Chaâu ñaùp: "Laïi coù moät ñieåm." and light, but the whole world with its insanities Coù vò Taêng hoûi: "Theá naøo laø ñaïo?" Trieäu Chaâu and morbidities, and which is not only thus passed ñaùp: "Ngoaøi töôøng aáy." Vò Taêng thöa: "Chaúng phaûi over but quite frequently trampled down and even hoûi ñaïo naøy, hoûi ñaïi ñaïo." Trieäu Chaâu ñaùp: "Ñaïi cursed; a bridge which suffers all these ñaïo thaáu Tröôøng An." Trieäu Chaâu rieâng duøng cô treatments, good as well as despised, patiently and naøy, Sö ñeán choã bình thaät an oån, vì ngöôøi cuõng uncomplainingly. Was Chao-chou referring to this khoâng chaïm beùn ñöùt tay, töï nhieân cao voùt, duøng kind of bridge? In any event, Zen practitioners ñöôïc cô naøy quaù kheùo—A monk asked Chao should understand this story as above cited. One Chou, "For a long time I've heard of the stone day Chao Chou was with the head monk looking bridge of Chao Chou, but now that I've come here at the stone bridge when he asked the head monk, I just see a simple log bridge." Chao Chou said, "Who built this?" The head monk said, "Li Ying "You just see the log bridge; you don't see the built it." Chao Chou said, "When he built it, where stone bridge." The monk said, "What is the stone did he start?" The head monk had no reply. Chao bridge?" Chao Chou said, "It lets asses cross, it Chou said, "You're always talking about the stone lets horses cross." According to Yuan-Wu in the bridge, but when you're asked about where it was Pi-Yen-Lu, in the place of Chao Chou there's a started, you don't even know." Also one day when stone bridge; ever since it was built in the Latter Chao Chou was sweeping the floor, a monk asked, Han dynasty by Li Ying, it has been famous "Teacher, you are a man of knowledge; why is throughout the country. A simple log bridge is a there dust?" Chao Chou said, "It's something that bridge made of a single log. Intentionally comes from outside." Again the monk asked, "In a downgrading Chao Chou's grandeur, this monk pure and clean monastery, why is there dust?" questioned him saying, "For a long time I've heard Chao Chou said, "There's another little bit." Also a of the stone bridge of Chao Chou, but now that monk asked, "What is the Path?" Chao Chou said, I've come here I just see a simple log bridge." "It's outside the wall." The monk said, "I'm not Chao Chou immediately said, "You just see the asking about that path, I'm asking

about the Great log bridge, but you don't see the stone bridge," Way." Chao Chou said, "The Great Way runs based on the other man's question. This seems just through the capital." Chao Chou was partial to like ordinary conversation, but Chao Chou used it using such devices; he would go to the safe secure to hook him. This monk after all climbed onto the place of ordinary reality to help people. He never hook; he followed up behind and asked, "What is cut his hand on the sharp point; naturally he was a stone bridge?" Chao Chou said, "It lets asses solitary and lofty, using these devices most cross, it lets horses cross." Inevitably Chao Chou wondrously. naturally has a place to show himself in his words. Coâng AÙn Trieäu Chaâu Töù Moân: Chao-chou's Four Chao Chou is not like Lin Chi or Te Shan, carrying Gates, example 9 of the Pi-Yen-Lu—Boán cöûa cuûa on with blows and shouts; he just uses words and Trieäu Chaâu, thí duï thöù 9 cuûa Bích Nham Luïc. Moät speech to kill and bring to life. Take a good look oâng Taêng hoûi Trieäu Chaâu: "Theá naøo laø Trieäu at this case. It seems to be an ordinary battle of Chaâu?" Trieäu Chaâu ñaùp: "Cöûa Ñoâng, cöûa Taây, cöûa wits; it is nevertheless hard to approach. In fact, if Nam, cöûa Baéc." Theo Vieân Ngoä trong Bích Nham considered from the inner way of looking at this Luïc, phaøm keû tham thieàn hoûi ñaïo xeùt roõ chính case, there is a great deal of truth touching the mình, toái kî giaûn traïch ngoân cuù. Ñaâu chaúng thaáy centre of one's spiritual life. Let see what kind of Trieäu Chaâu ñaõ noùi: "Chí ñaïo voâ nan, chæ hieàm giaûn bridge is presented here. Was Chao-chou speaking traïch." Laïi chaúng thaáy Vaân Moân noùi: "Hieän nay only a stone bridge in his monastery premises, thieàn khaùch tuïm ba tuïm naêm noùi chuyeän oàn aøo, which was strong enough for all kinds of noùi caùi naày laø cuù ngöõ 'thöôïng taøi', caùi kia laø cuù ngöõ passengers over it? Zen practitioners! Let each 'töï thaân xöù.'" Hoï khoâng nhaän ra raèng ñaây chæ laø cöûa one of us reflect within himself and see if he is in phöông tieän cuûa coå nhaân, vì keû sô cô haäu hoïc chöa possession of one bridge over which pass not only roõ choã taâm ñòa, chöa thaáy baûn taùnh, neân baát ñaéc dó

maø laäp ra ngöõ cuù phöông tieän. Nhö Toå töø Thieân of expedient means the Ancients couldn't help but truùc sang ñaây rieâng truyeàn taâm aán, chæ thaúng taâm establish expedient verbal formulae for ngöôøi, kieán taùnh thaønh Phaät. Trong ñaây saén bìm latecoming students of elementary capacities who nhö theá caàn phaûi chaët ñöùt ngöõ ngoân, caùch ngoaïi had not yet clarified their mind ground nor seen thaáy Phaät, thaáu thoaùt ñöôïc roài, ñaùng goïi nhö roàng their fundamental nature. For the Patriarch's gaëp nöôùc, nhö coïp töïa nuùi. Chính vì theá maø ngaøi coming from the West for the sole transmission of Vaân Moân ñaõ noùi: "Vieäc naày neáu ôû treân ngoân cuù thì the mind seal, directly pointing to the human ba thöøa möôøi hai phaàn giaùo haù khoâng ngoân cuù, caàn mind for the perception of nature and fulfillment gì Toå Ñaït Ma töø AÁn Ñoä sang ñaây?" Thaät vaäy, haønh of Buddhahood, where were there any such giaû tu thieàn phaûi thaáy cho thaät roõ raèng söï nhaán complications? It is necessary to cut off words, to maïnh chính trong nhaø Thieàn laø khoâng döïa vaøo vaên see the truth outside of any pattern. When you töï. Theo lôøi Phaät daïy trong Kinh Laêng Giaø, nhaø penetrate through liberation, this can be

compared Thieàn döïa vaøo thöïc taäp hôn laø vaên töï saùch vôû. to a dragon reaching the water or a tiger at home Ngöôøi thöïc taäp thieàn thöôøng khuyeân “baát laäp vaên in the mountains. That is why Yun-men said, "if töï.” Ñaây khoâng nhaát thieát laø ñeå phuû nhaän khaû naêng this matter were in words, are there no words in dieãn ñaït cuûa vaên töï maø chæ ñeå traùnh söï nguy hieåm the twelve part canon of the three vehicles? What cuûa söï maéc keït vaøo ngoân ngöõ maø thoâi. Ngöôøi ta need would there have been for Bodhidharma's khuyeân chuùng ta neân duøng vaên töï moät caùch kheùo coming from the West?" As a matter of fact, Zen leùo vì lôïi ích cuûa ngöôøi nghe. Vaøo theá kyû thöù 2, practitioners should see clearly that the main ngaøi Long Thoï ñaõ vieát boä Trung Quaùn Luaän, bieåu emphasis in Zen is "no establishment of words and tröng cho yù thöùc muoán söû duïng yù nieäm ñeå ñaäp vôõ yù letters." According to the Buddha’s teachings in nieäm. Trung Quaùn Luaän khoâng nhaém tôùi söï thaønh the Lankavatara Sutra, the Zen or intuitive school laäp moät yù nieäm hay moät luaän thuyeát naøo heát maø does “not set up scriptures.” It lays stress on chæ nhaém tôùi vieäc phaù boû taát caû moïi yù nieäm, ñaäp meditation and intuition rather than on books and vôõ heát taát caû moïi chai loï, oáng vaø bình ñeå cho ta other external aids. People who practice Zen often thaáy nöôùc laø caùi gì khoâng caàn hình töôùng maø vaãn advise not using words. This is not to discredit hieän thöïc. Ngaøi ñaõ phaùc hoïa ra moät ñieäu muùa cho words, but to avoid the danger of becoming stuck chuùng ta nhaèm giuùp chuùng ta loaïi boû caùc khuoân in them. It is to encourage us to use words as khoå yù nieäm tröôùc khi ñi vaøo söï theå nghieäm thöïc skillfully as possible for the sake of those who taïi, ñeå khoâng töï maõn vôùi chính chuùng ta baèng hear them. In the second century, Nagarjuna wrote nhöõng hình aûnh cuûa thöïc taïi. Ñaây laø moät trong taùm “The Madhyamika Sastra,” in which he used nguyeân taéc caên baûn, cuûa tröïc giaùc hay lieân heä tröïc concepts to destroy concepts. He was not trying to tieáp vôùi taâm linh cuûa tröôøng phaùi Thieàn Toâng—A create a new doctrine, but to break all the bottles, monk asked Chao-chou, "What is Chao-chou?" all the flasks, all the vases, all the containers, to Chao-chou replied, "East gate, west gate, south prove that water needs no form to exist. He gate, north gate." According to Yuan-Wu in the Pi- outlined a dance for us, a dance for us to drop our Yen-Lu, when you immerse yourself in meditation categories and barriers so that we can directly and inquire about the Path, it is in order to clearly encounter reality and not content ourselves with understand yourself; just avoid picking and its mere reflection. This is one of the eight choosing among verbal formulations. Why? fundamental principles, intuitional or relating to Haven't you read what Chao-chou said "The direct mental vision of the Zen School. ultimate path has no difficulties; just avoid picking Coâng AÙn Tuyeát Phong Ñaïi Xaø: Hsueh Feng's and choosing." An haven't you read what Yun- Turtle-Nosed Snake, example 22 of the Pi-Yen- men said "These days whenever followers of Lu—Thí duï thöù 22 cuûa Bích Nham Luïc. Tuyeát Ch'an gather in threes and fives their mouths Phong daî chuùng: "Nuùi Nam coù con raén to, caû thaûy chatter on and on; they say 'these are words of caùc oâng caàn phaûi kheùo xem." Tröôøng Khaùnh noùi: high ability, those are words

uttered in reference "Ngaøy nay trong nhaø coù ngöôøi tan thaân maát maïng." to the self.'" They don't realize that within the gate Coù vò Taêng keå laïi cho Huyeàn Sa nghe, Huyeàn Sa

noùi: "Phaûi laø Laêng huynh môùi ñöôïc, tuy nhieân nhö I am not this way." The monk asked, "What about theá, toâi thì chaúng vaäy." Vò Taêng hoûi: "Hoøa Thöôïng you, Teacher?" Hsuan Sha said, "Why make use theá naøo?" Huyeàn Sa ñaùp: "Duøng nuùi Nam laøm gì?" of 'South Mountain'?" Yun Men took his staff and Vaân Moân laáy caây gaäy neùm tröôùc Tuyeát Phong laøm threw it down in front of Hsueh Feng, making a theá sôï. Theo Vieân Ngoä trong Bích Nham Luïc, neáu gesture of fright. According to Yuan-Wu in the Pi- oâng an oån maëc tình an oån, neáu oâng ñaäp phaù maëc Yen-Lu, if you speak it out evenly, I let you tình ñaäp phaù. Tuyeát Phong cuøng Nham Ñaàu, Khaâm spread it out evenly; if you break it up, I let you Sôn laø baïn ñoàng haønh, ba phen ñeán Ñaàu Töû, chín break it up. Hsueh Feng travelled with Yen T'ou laàn leân Ñoäng Sôn, sau tham vôùi Ñöùc Sôn môùi ñaäp and Ch'in Shan. In all, he went to Mount T'ou Tzu beå thuøng sôn. Moät hoâm sö hoái thuùc Nham Ñaàu ñi three times, and climbed Mount Tung nine times. tìm Khaâm Sôn, ñeán quaùn troï taïi Ngao Sôn gaëp luùc Later he called on Te Shan, and only then did he trôû tuyeát. Nham Ñaàu moãi ngaøy chæ nguû khoø, Tuyeát smash the lacquer bucket. One day he went along Phong moät beà toïa thieàn. Nham Ñaàu naït: "Nguû ñi! with Yen T'ou to visit Ch'in Shan. They got as far Moãi ngaøy ngoài treân giöôøng gioáng nhö thoå ñòa troâng as an inn on Tortoise Mountain in Hunan when baûy thoân, ngaøy sau ma mò nam nöõ nhaø ngöôøi." they were snowed in. Day after day Yen T'ou just Tuyeát Phong töï chæ trong ngöïc noùi: "Toâi trong aáy slept, while Hsueh Feng constantly sat in chöa oån, chaúng daùm töï doái." Nham Ñaàu baûo: "Toâi meditation. Yen T'ou yelled at him and said, "Get baûo oâng veà sau leân ñænh coâ phong caát chieác am coû some sleep! Every day you're on the meditation truyeàn baø ñaïi giaùo, vaãn coøn noùi lôøi naày." Tuyeát seat, exactly like a clay image. Another time, Phong noùi: "Toâi thaät chöa oån." Nham Ñaàu baûo: another day, you'll fool the sons and dughters of "Neáu oâng thaät nhö theá, cöù choã thaáy cuûa oâng moãi other people's families." Hsueh Feng pointed to moãi thoâng qua, choã phaûi toâi chöùng minh cho oâng, his breast and said, "I am not yet at peace here; I choã chaúng phaûi toâi deïp boû." Tuyeát Phong beøn thuaät don't dare deceive myself." Yen T'ou said, "I had laïi: "Khi thaáy Dieâm Quan thöôïng ñöôøng noùi veà thought that later on you would go to the summit nghóa saéc khoâng lieàn ñöôïc choã vaøo." Nham Ñaàu of a solitary peak, build a hut of straw, and baûo: "Caùi naày ba möôi naêm toái kî nhaéc laïi." Tuyeát propagate the great teaching: but you're still Phong keå tieáp: "Thaáy baøi tuïng qua caàu cuûa Ñoäng making such a statement as this." Hsueh Feng Sôn lieàn ñöôïc choã vaøo." Nham Ñaàu baûo: "Neáu theá said, "I am really not yet at peace." Yen T'ou said, aáy töï cöùu chaúng xong." Tuyeát Phong keå: "Sau ñeán "If you're really like this, bring forth your views Ñöùc Sôn hoûi 'Vieäc trong Toâng thöøa veà tröôùc, con one by one; where they're correct I'll approve coù phaàn chaêng?' Bò Ñöùc Sôn ñaùnh cho moät gaäy, them for you, and where they're wrong I'll prune 'hoûi caùi gì?' Khi aáy toâi nhö

thuøng luûng ñaùy." Nham them away for you." Then Hsueh Feng related, Ñaàu naït baûo: "OÂng chaúng nghe noùi 'Töø cöûa vaøo "When I saw Yen Kuan up in the hall bringing up chaúng phaûi cuûa baùu trong nhaø?'" Tuyeát Phong hoûi: the meaning of form and void, I gain an entry." "Sau naày theá naøo môùi phaûi?" Nham Ñaàu baûo: Yen T'ou said, "Henceforth for thirty years avoid "Ngaøy sau neáu muoán truyeàn baù ñaïi giaùo thì moãi mentioning this." Again Hsueh Feng said, "When I moãi phaûi töø hoâng ngöïc löu xuaát, mai kia seõ cuøng ta saw Tung Shan's verse on crossing the river, I had che trôøi che ñaát ñi." Tuyeát Phong ngay lôøi naày ñaïi an insight." Yen T'ou said, "This way, you won't ngoä, leã baùi, ñöùng daäy keâu lieân hoài: "Ngaøy nay môùi be able to save yourself." Hsueh Feng went on, thaønh ñaïo ôû Ngao Sôn! Ngaøy nay môùi thaønh ñaïo ôû "Later when I got to Te Shan I asked, 'Do I have a Ngao Sôn!"—Hsueh Feng taught the assembly part in the affair of the vehicle of the most ancient saying, "On South Mountain there's a turtle-nosed sect, or not?' Te Shan struck me a blow of his staff snake. All of you people must take a good look." and said, 'What are you saying?' At that time it Ch'ang Ch'ing said, "In the hall today there was like the bottom of the bucket dropping out for certainly are people who are losing their bodies me." Thereupon Yen T'ou shouted and said, and their lives." A monk related this to Hsuan Sha. "Haven't you heard it said that what comes in Hsuan She said, "It takes Elder Brother Leng (Hui through the gate is not the family jewels?" Hsueh Leng Ch'ang Ch'ing) to be like this. Nevertheless, Feng said, "Then what should I do?" Yen T'ou

said, "In the future, if you want to propagate the sau, neáu noùi vôùi y thì ngöôøi trong thieân haï laøm gì great teaching, let each point flow out from your ñöôïc laõo Tuyeát." Taêng ñeán cuoái haï nhaéc laïi vieäc own breast, to come out and cover heaven and tröôùc thöa hoûi. Nham Ñaàu hoûi: "Sao khoâng hoûi earth for me." At these words Hsueh Feng was sôùm?" Taêng thöa: "Chöa daùm khinh thöôøng." greatly enlightened. Then he bowed, crying out Nham Ñaàu noùi: " Tuyeát Phong tuy cuøng ta ñoàng again and again, "Today on Tortoise Mountain ñieàu sanh, chaúng cuøng ta ñoàng ñieàu töû, caàn bieát I've finally achieved the Way! Today on Tortoise caâu roát sau chæ laø nhö theá." Theo Vieân Ngoä trong Mountain I've finally achieved the Way!" Bích Nham Luïc, phaøm laø ngöôøi phuø trì toâng giaùo Coâng AÙn Tuyeát Phong Ñaøo Meã Thoaïi: Hsueh- phaûi bieän roõ ñöông cô, bieát tieán thoái phaûi quaáy, feng's straining the rice—Coâng aùn noùi veà cô duyeân raønh gieát soáng giöõ tha. Neáu nhö con maét môø môø vaán ñaùp giöõa Thieàn sö Khaâm Sôn vaø Tuyeát Phong mòt mòt ñeán nôi gaëp hoûi thì hoûi, gaëp ñaùp thì ñaùp, taïi Ñoäng Sôn. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, khoâng bieát loã muõi ôû trong tay ngöôøi khaùc. Tuyeát quyeån XVI, taïi Ñoäng Sôn, Tuyeát Phong laøm Phong, Nham Ñaàu ñoàng tham kieán Ñöùc Sôn. Vò tröôûng ban trai phaïn (Phaïn Ñaàu) ñang ñaõi gaïo. Taêng naøy tham vaán Tuyeát Phong kieán giaûi chæ ñeán Khaâm Sôn hoûi: “Ñaõi caùt boû gaïo hay ñaõi gaïo boû theá aáy, cho ñeán yeát kieán Nham Ñaàu cuõng chaúng caùt?” Sö ñaùp: “Gaïo caùt ñoàng thôøi boû.” Khaâm Sôn töøng thaønh ñöôïc moät vieäc, luoáng phieàn hai vò laõo hoûi: “Nhö vaäy ñaïi chuùng laáy gì aên?” Tuyeát Phong Toân tuùc, moät hoûi moät ñaùp, moät giöõ moät tha, thaúng beøn laät uùp thau ñaõi gaïo.

Khaâm Sôn noùi: “Cöù theo ñeán ngaøy nay ngöôøi trong thieân haï thaønh aâm thanh nhôn duyeân naày, huynh hôïp ôû Ñöùc Sôn.”—The kyø quaùi roái loaïn. Haõy noùi aâm thanh kyø quaùi ôû taïi koan about the potentiality and conditions of choã naøo? Tuyeát Phong tuy traûi khaép nôi, roát sau ôû questions and answers between Zen master Ch'in- quaùn troï Ngao Sôn nhôø Nham Ñaàu kích phaùt môùi Shan and Hsueh-feng at T’ung-Shan's place. ñöôïc döùt baët ñaïi trieät. Nham Ñaàu sau bò sa thaûi, ôû According to The Records of the Transmission of beân hoà laøm ngöôøi ñöa ñoø, hai beâ n bôø treo moãi beân the Lamp (Ch’uan-Teng-Lu), Volume XVI, moät caùi baûn, coù ngöôøi caàn qua goõ moät tieáng baûn. Hsueh-Feng served as a rice cook at T'ung-Shan. Nham Ñaàu noùi: "OÂng qua bôø kia, lieàn trong luøm One day as he was straining the rice, Ch'in-Shan lau muùa cheøo chui ra." Tuyeát Phong veà Laõnh Nam asked him: “Do you strain the rice out from the ôû am, vò Taêng naøy cuõng laø ngöôøi cöûu tham, Tuyeát sand, or do you strain the sand out from the rice?” Phong thaáy ñeán laáy tay ñoùng cöûa am phoùng thaân ra Hsueh-Feng said: “Sand and rice are both strained ngoaøi noùi laø caùi gì? Nhö hieän nay coù hoûi theá aáy, out at once.” Ch’in-Shan said: “In that case, what lieàn chuïp laáy nghieàn ngaãm. Vò Taêng naøy cuõng laï, will the monks eat?” Hsueh-Feng then tipped over chæ ñaùp laïi laø caùi gì? Tuyeát Phong cuùi ñaàu veà am. the rice pot. Ch’in-Shan said: “Go! Your affinity Thöôøng thöôøng baûo ñaây laø voâ ngöõ hoäi vaäy. Vò accords with Te-Shan!” Taêng naøy doø tìm chaúng ñöôïc. Coù ngöôøi noùi Tuyeát Coâng AÙn Tuyeát Phong: Thaäm Ma?: Hsueh Phong bò moät caâu hoûi cuûa vò Taêng naøy khieán phaûi Feng's What Is It?, example 51 of the Pi-Yen- laëng caâm veà am. Ñaâu chaúng bieát yù Tuyeát Phong coù Lu—Tuyeát Phong Laø Caùi Gì? Thí duï thöù 51 cuûa choã ñoäc haïi. Tuyeát Phong tuy ñöôïc tieän nghi sao Bích Nham Luïc. Khi Tuyeát Phong ôû am coù hai vò laïi giaáu thaân baøy boùng? Sau vò Taêng mang coâng aùn Taêng ñeán leã baùi. Tuyeát Phong thaáy ñeán, laáy tay naøy töø Tuyeát Phong ñeán Nham Ñaàu nhôø phaùn xeùt. ñoùng cöûa am, phoùng thaân ra ngoaøi, noùi: "Laø caùi Ñeán nôi, Nham Ñaàu hoûi: "ÔÛ ñaâu ñeán?" Taêng thöa: gì?" Taêng cuõng noùi: "Laø caùi gì?" Tuyeát Phong cuùi "Laõnh Nam ñeán." Nham Ñaàu laïi hoûi: "Töøng ñeán ñaàu veà am. Hai vò Taêng sau ñeán Nham Ñaàu, Nham choã Tuyeát Phong chaêng?" Neáu caàn thaáy Tuyeát Ñaàu hoûi: "ÔÛ ñaâu ñeán?" Taêng thöa: "Laõnh Nam Phong chæ moät caâu hoûi naøy kheùo ñeå maét xem thaáy. ñeán." Nham Ñaàu hoûi: "Töøng ñeán Tuyeát Phong Vò Taêng ñaùp: "Töøng ñeán." Nham Ñaàu laïi hoûi: "Coù chaêng?" Taêng thöa: "Töøng ñeán." Nham Ñaàu hoûi: ngoân cuù gì?" Lôøi naøy cuõng chaúng phaûi qua suoâng. "Coù nhöõng ngoân cuù gì?" Taêng thuaät laïi vieäc tröôùc. Vò Taêng chaúng hieåu, chæ thieát chaî theo ngöõ maïch Nham Ñaàu hoûi: "OÂng aáy noùi gì?" Taêng thöa: kia chuyeån. Nham Ñaàu hoûi: "Tuyeát Phong noùi gì?" "Khoâng noùi, chæ cuùi ñaàu veà am." Nham Ñaàu noùi: Vò Taêng ñaùp: "Sö chæ cuùi ñaàu khoâng noùi maø ñi veà "OÂi! Ta hoái haän buoåi ñaàu chaúng noùi vôùi y caâu roát am." Vò Taêng naøy ñaâu phaûi khoâng bieát Nham Ñaàu

mang giaøy coû ñi trong buïng oâng maáy löôït roài. Phaät ba ñôøi ñöùng ôû döôùi gioù. Neáu oâng thaáu chaúng Nham Ñaàu noùi: "OÂi! Ta hoái haän buoåi ñaàu

chaúng ñöôïc thì tham: Nham Ñaàu noùi "Tuyeát Phong tuy noùi vôùi y caâu roát sau, neáu noùi vôùi y thì ngöôøi trong cuøng ta ñoàng ñieàu sanh, chaúng cuøng ta ñoàng ñieàu thieân haï laøm gì ñöôïc laõo Tuyeát." Nham Ñaàu cuõng töû," chæ moät caâu naøy töï nhieân coù choã xuaát thaân— laø giuùp maïnh chaúng giuùp yeáu. Vò Taêng nhö tröôùc When Hsueh Feng was living in a hut, there were vaãn toái mòt chaúng phaân traéng ñen, oâm moät buïng two monks who came to pay their respects. Seeing nghi, cho thöïc laø Tuyeát Phong chaúng hoäi, ñeán cuoái them coming, he pushed open the door of the hut haï laïi nhaéc ñeán vieäc aáy ñeå thöa thænh. Nham Ñaàu with his hand, popped out, and said, "What is it?" baûo: "Sao chaúng hoûi sôùm?" OÂng giaø naøy möu moâ A monk also said, "What is it?" Hsueh Feng laøm sao? Vò Taêng thöa: "Chaúng daùm khinh lowered his head and went back inside the hut. thöôøng." Nham Ñaàu noùi: "Tuyeát Phong tuy cuøng ta Later the monk came to Yen T'ou. Yen T'ou ñoàng ñieàu sanh, chaúng cuøng ta ñoàng ñieàu töû, caàn asked, "Where are you coming from?" The monk bieát caâu roát sau chæ laø nhö theá." Nham Ñaàu quaù said, "I've come from Ling Nan." Yen T'ou said, möïc chaúng tieác loâng maøy, caùc oâng cöùu caùnh laøm "Did you ever go to Hsueh Feng?" The monk said, sao hoäi? Tuyeát Phong ôû trong hoäi Ñöùc Sôn laøm "I went there." Yen T'ou said, "What did he have tröôûng trai phaïn, moät hoâm trai treã, Ñöùc Sôn oâm baùt to say?" The monk recounted the preceding story. ñeán phaùp ñöôøng, Tuyeát Phong noùi: "Chuoâng chöa Yen T'ou said, "What did he say?" The monk said, keâu, troáng chöa ñaùnh, oâng giaø oâm baùt ñi ñaâu?" "He said nothing; he lowered his head and went Ñöùc Sôn khoâng noùi, cuùi ñaàu ñi veà phöông tröôïng. back inside the hut." Yen T'ou said, "Alas! It's too Tuyeát Phong thuaät laïi vôùi Nham Ñaàu. Nham Ñaàu bad I didn't tell him the last word before; if I had noùi: "Caû nhaø Ñöùc Sôn chaúng hoäi caâu roát sau." Ñöùc told him, no one on earth could cope with old Sôn nghe, baûo thò giaû goïi ñeán phöông tröôïng hoûi: Hsueh." At the end of the summer the monk again "OÂng chaúng nhaän laõo Taêng sao?" Nham Ñaàu thöa brought up the preceding story to ask for thaàm yù naøy. Ñeán hoâm sau, Ñöùc Sôn thöôïng ñöôøng instruction. Yen Tou said, "Why didn't you ask chaúng gioáng bình thöôøng. Nham Ñaàu ôû tröôùc Taêng earlier?" The monk said, "I didn't dare to be ñöôøng voã tay cöôøi to, noùi: "Ñaùng möøng oâng giaø casual." Yen T'ou said, "Though Hsueh Feng is hieåu caâu roát sau, sau naøy trong thieân haï khoâng laøm born of the same lineage as me, he doesn't die in gì ñöôïc oâng; tuy vaäy, chæ ñöôïc ba naêm." Coâng aùn the same lineage as me. If you want to know the naøy nhö Tuyeát Phong thaáy Ñöùc Sôn ñeàu khoâng last word, just this is it." According to Yuan-Wu in noùi. Seõ baûo laø ñöôïc tieän nghi, ñaâu bieát laøm giaëc roài the Pi-Yen-Lu, whoever would uphold the vaäy. Bôûi Sö töøng laøm giaëc, sau naøy cuõng kheùo laøm teaching of our school must discern how to take giaëc. Vì theá coå nhaân noùi: "Moät caâu roát sau môùi ñeán charge of the situation; he must know advance and cöûa lao quan." Coù ngöôøi noùi Nham Ñaàu hôn Tuyeát retreat, right and wrong; he must understand Phong. Haún laø hieåu laàm roài vaäy. Nham Ñaàu killing and giving life, capturing and releasing. If thöôøng duøng cô naøy daïy chuùng: "Keû maét saùng one's eyes suddenly blur and go sightless, khoâng hang

oå, boû vaät laø thöôïng, theo vaät laø haï, caâu everywhere he goes, when he encounters a roát sau giaû söû thaân thaáy Toå sö ñeán cuõng lyù hoäi question, he questions, and when he encounters an chaúng ñöôïc." Trai treã, Ñöùc Sôn oâm baùt ñeán phaùp answer, he answers, scarcely realizing that his ñöôøng. Nham Ñaàu noùi caû nhaø Ñöùc Sôn chöa hoäi nostrils are in the hands of others. As for Hsueh ñöôïc caâu roát sau. Tuyeát Ñaäu nieäm: "Töøng nghe Feng and Yen T'ou, they were fellow students noùi ñoäc nhaõn long nguyeân lai chæ moät con maét." under Te Shan. When these monks called on Ñaâu bieát Ñöùc Sôn laø con coïp khoâng raêng, neáu Hsueh Feng their views only reached to such a chaúng phaûi Nham Ñaàu bieát ñöôïc, sao bieát hoâm qua place as seen in this case; when the monk saw cuøng ngaøy nay chaúng ñoàng. Caùc oâng caàn hoäi caâu Yen T'ou, he still didn't complete his business. He roát sau chaêng? Chæ cho laõo Hoà bieát, chaúng cho laõo troubled these two worthies to no purpose. One Hoà hieåu. Töø xöa ñeán nay, coâng aùn muoân sai ngaøn question, one answer, one capture, one release; khaùc nhö röøng gai goùc, neáu oâng thaáu ñöôïc thì right up till today this case has been impenetrably ngöôøi trong thieân haï khoâng laøm gì ñöôïc oâng, chö obscure and inexplicable for everyone in the

world. But tell me, where is it impenetrable and cope with old Hsueh." Yen T'ou too supports the obscure? Though Hsueh Feng had travelled all strong but doesn't help the weak. As before the over the various localities, at last it was at monk was flooded with darkness and didn't Tortoise Mountain because Yen T'ou spurred him distinguish initiate from naive. Harboring a on that he finally attained annihilation of doubt bellyful of doubt, he really thought that Hsueh and great penetration. Later, due to a purge, Yen Feng did not understand. At the end of the summer T'ou became a ferryman by the shores of Lake O he again brought up this story and asked Yen T'ou Chu (in Hu-Peh). On each shore hung a board: for more instruction. Yen T'ou said, "Why didn't Yen T'ou would call out, "Which side are you you ask earlier?" This old fellow was crafty. The crossing to?" Then he would wave his oar and monk said, "I didn't dare to be casual." Yen T'ou come out from among the reeds. After his said, "Though Hsueh Feng is born of the same enlightenment with Yen T'ou, Hsueh Feng lineage as me, he doesn't die in the same lineage returned to Ling Nan and lived in a hut. These as me. If you want to knowthe last word, just this monks were people who had studied for a long is it." Yen T'ou indeed did not spare his eyebrows! time. When he saw them coming, Hsueh Feng In the end, how will all of you people understand? pushed open the door of the hut, popped out and Hsueh Feng was the cook in Te Shan's said, "What is it?" Some people these days when community. One day the noon meal was late; Te questioned in this way immediately go and gnaw Shan took his bowl and went down to the teaching on his words. But these monks were unusual too; hall. Hsueh Feng said, "The bell hasn't rung yet, they just said to him "What is it?" Hsueh Feng the drum hasn't been sounded; where is this old lowered his head and went back into the hut. This fellow going with his bowl?" Without saying is frequently called "wordless understanding;" anything, Te Shan lowered his head and returned hence, these monks couldn't find him. Some say to his abbot's quarters. When Hsueh Feng

took this that, having been questioned by these monks, up to Yen T'ou, T'ou said, "Even the great Te Hsueh Feng was in fact speechless, and so he Shan doesn't understand the last word." Te Shan returned to the hut. How far they are from heard of this and ordered his attendant to summon knowing that there is something deadly poisonous Yen T'ou to the abbot's quarters. Shan said, "So in Hsueh Feng's intention. Though Hsueh Feng you don't approve of me?" Yen T'ou tacitly gained the advantage, nevertheless while he hid indicated what he meant. The next day Te Shan his body, he revealed his shadow. Later one monk went up to the hall and taught in a way which was left Hsueh Feng and took this case to have Yen different from usual; in front of the monks' hall T'ou decide it. Once he got there, Yen T'ou asked Yen T'ou clapped his hands and laughed loudly him, "Where are you coming from?" The monk saying, "Happily the old fellow doesn't understand said, "I've come from Ling Nan." Yen T'ou said, the last word! After this no one on earth will be "Did you get to Hsueh Feng?" If you want to see able to do anything about him. Nevertheless, he's Hsueh Feng, you better hurry up and look at this only got three years." When Hsueh Feng saw Te question. The monk said, "I went there." Yen T'ou Shan speechless, he thought that he had gained said, "What did he have to say?" This question the advantage. He certainly didn't know that he was not posed to no purpose. But the monk did not had run into a thief. Since he had met a thief, later understand: he just turned around following the Hsueh Feng too knew how to be a thief. Thus an trend of his words. Yen T'ou said, "What did he Ancient said, "At the final word, one first reaches say?" The monk said, "He lowered his head and the impenetrable barrier." Some say that Yen T'ou went back into the hut without saying anything." excelled Hsueh Feng; they have misunderstood. This monk was far from knowing that Yen T'ou Yen T'ou always used this ability; he taught his had put on straw sandals and had already walked community saying, "Clear-eyed folks have no around inside his belly several times. Yen T'ou clicheùs to nest in. Spurning things is considered said, "Too bad I didn't tell him the last word superior, pursuing things is considered inferior. As before; if I had told him, no one on earth could for this last word, even if you've personally seen

the Patriarchs, you still wouldn't be able to He was indefatigably rigorous; three times he understand it rationally." When Te Shan's noon climbed Mount T'ou-Tzu, nine times he went to meal was late, the old fellow picked up his bowl Tung Shan. Wherever he went, he would set up himself and went down to the teaching hall. Yen his lacquer tub and wooden spoon and serve as the T'ou said, "Even great Te Shan doesn't understand rice steward, just for the sake of penetrating this the last word." Hsueh Tou picked this out and said, matter. Zen practitioners should always remember "I've heard that from the beginning a lone-eyed that ancient virtues' verse is this way, their dragon has only one eye. You certainly didn't intention is not like this. They have never made up know that Te Shan was a toothless tiger. If it principles to bind people. That's why Hsueh-tou hadn't been for Yen T'ou seeing through him, how said, "In the mirror of Ts'ao Ch'i, absolutely no could we know that yesterday and today are not dust." Someone says this has nothing to do with the same?" Do all of you want to understand the the above head

phrase, but the truth is always the last word? An Ancient said, "I only allow that the truth: a still mind is the bright mirror itself. old barbarian knows; I don't allow that he Coâng AÙn Tuyeát Phong Voâ Dieän Nhaân: Hsueh- understands." From ancient times up till now, the Feng's no-faced man—T'ung-Shan's questioning a public cases have been extremely diverse, like a monk "Have you reached the peak?"—Coâng aùn forest of brambles. If you can penetrate through, noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Tuyeát no one on earth can do anything about you, and all Phong vaø Ñoäng Sôn Löông Giôùi. Theo Caûnh Ñöùc the Buddhas of past, present, and future defer to Truyeàn Ñaêng Luïc, quyeån XVI, khi Tuyeát Phong you. If you are unable to penetrate, study Yen ñeán taïm bieät Ñoäng Sôn, Ñoäng Sôn hoûi: "Ngöôi ñi T'ou's saying, "Though Hsueh Feng is born in the ñaâu?" Tuyeát Phong thöa: "Ñi veà trong ñaûnh nuùi." same lineage as me, he doesn't die in the same Ñoäng Sôn hoûi: "Ñöông thôøi töø ñöôøng naøo ra?" Sö lineage as me." Spontaneously, in just this one thöa: "Töø ñöôøng vöôïn bay ñaûnh nuùi ra." Ñoäng Sôn sentence, he had a way to express himself. hoûi: "Nay quay laïi ñöôøng naøo ñi?" Sö thöa: "Töø Coâng AÙn Tuyeát Phong Tuùc Laïp: Hsueh-feng's ñöôøng vöôïn bay ñaûnh nuùi ñi." Ñoäng Sôn baûo: "Coù Grain of Rice, example 5 of the Pi-Yen-Lu—Thí ngöôøi chaúng töø ñöôøng vöôïn bay ñaûnh nuùi ñi, ngöôi duï thöù 5 cuûa Bích Nham Luïc. Tuyeát Phong daïy bieát chaêng?" Sö thöa: "Chaúng bieát." Ñoäng Sôn hoûi: chuùng: "Caû quaû ñaát naém laïi lôùn baèng haït luùa haït "Taïi sao chaúng bieát?" Sö thöa: "Y khoâng maët gaïo, neùm ñeán tröôùc maët, chaúng hieåu, thuøng sôn, maøy." Ñoäng Sôn baûo: "Ngöôi ñaõ chaúng bieát, sao ñaùnh troáng phoå thænh xem." Thaät tình maø noùi, coå bieát khoâng maët maøy?" Sö khoâng ñaùp ñöôïc—The nhaân tieáp vaät lôïi sanh coù choã kyø ñaëc. Tuyeát Phong koan about the potentiality and conditions of chaúng quaûn gian lao, ba phen leân Ñaàu Töû, chín laàn questions and answers between Zen master ñeán Ñoäng Sôn, mang thuøng thoâng muoãng goã, ñeán Hsueh-feng and T'ung-Shan. According to The nôi laøm tröôûng trai phaïn, cuõng chæ vì thaáu thoaùt Records of the Transmission of the Lamp (Ch'uan- vieäc naày. Haønh giaû Tu thieàn neân luoân nhôù raèng Teng-Lu), Volume XVI, when Hsueh-Feng left ngöôøi xöa caâu tuy nhö theá, yù chaúng nhö theá, troïn T'ung-Shan, T'ung-Shan asked him: "Where are khoâng taïo ñaïo lyù ñeå troùi buoäc ngöôøi. Chính vì vaäy you going?" Hsueh-Feng said: "I'm returning to maø Thieàn sö Tuyeát Ñaäu ñaõ nhaéc nhôû: "Trong vaét Ling-Zhong. T'ung-Shan said: "When you left Taøo Kheâ göông chaúng nhô." Coù ngöôøi noùi khoâng Ling-Zhong to come here, what road did you dính daùng ñeán caâu thoaïi treân, nhöng söï thaät vaãn laø take?" Hsueh-Feng said: "I took the road through söï thaät: taâm laëng lieàn laø göông saùng—Hsueh-feng, the Flying Ape Mountain." T'ung-Shan asked: teaching his assembly, said, "Pick up the whole "And what road are you taking to go back there?" great earth in your fingers, and it's as big as a Hsueh-Feng said: "I'm returning through the grain of rice. Throw it down before you: if, like a Flying Ape Mountains as well." T'ung-Shan said: lacquer bucket, you don't understand, I'll beat the "There's someone who doesn't take the road drum to call everyone to look." As a matter of through Flying Ape Mountains. Do you know fact,

there was something extraordinary in the way him?” Hsueh-Feng said: “I don’t know him.” this Ancient guided people and benefited beings. T’ung-Shan said: “Why don’t you know him?”

Hsueh-Feng said: “Because he doesn’t have a zazen endlessly. What is nonthinking? Think face.” T’ung-Shan said: “If you don’t know him, without thinking! Sit without sitting. What kind of how do you know he doesn’t have a face?” thinking is this? What kind of zazen is this? Or, Hsueh-Feng was silent. what is the thinking of zazen? What does zazen Coâng AÙn Töôûng Voâ Töôûng: Think of not think when zazen is doing zazen? When doing thinking—Theá naøo laø suy nghó caùi khoâng suy nghó? zazen, you really drop body and mind. This is the Chaúng suy nghó gì caû. Ñoù chính laø ngheä thuaät cô most important way to do zazen. What is he baûn cuûa Toïa thieàn. Ñaây laø chæ cho coâng aùn cuûa talking about? And what is the difference between Döôïc Sôn Hoaèng Ñaïo (751-834). Coù moät vò Taêng koan and zazen in dropping body and mind? hoûi Thieàn sö Döôïc Sôn: "Khi toïa thieàn, chuùng ta Maintain this one Buddha-mind seal. What is this suy nghó ñieàu gì?" Döôïc Sôn ñaùp: "Caùi laõo Taêng Buddha-mind seal? It's koan. It's shikantaza. It's suy nghó laø khoâng suy nghó." Noùi caùch khaùc, ñieàu Shobogenzo, the treasury of the true dharma eye Döôïc Sôn suy nghó laø khoâng suy nghó hay chaúng and subtle mind of nirvana. And how to maintain suy nghó gì caû. Vò Taêng laïi hoûi moät caùch töï nhieân: this one Buddha-mind seal is our practice, our life! "Khoâng suy nghó laø suy nghó theá naøo? Khoâng ñöôïc Our vows, our aspirations, are to truly maintain suy nghó, chaúng suy nghó laø suy nghó ra sao?" Döôïc this Buddha-mind seal. Do not let this torch die Sôn ñaùp: "Khoâng suy nghó gì caû." Theo Thieàn sö out! Ñaïo Nguyeân trong quyeån Chaùnh Phaùp Nhaõn Taïng, Coâng AÙn Vaïn Phaùp Qui Nhaát; Nhaát Qui Haø chuùng ta coù theå ñi thaúng vaøo baûn chaát cuûa Toïa Xöù?: Muoân phaùp ñeàu quy veà moät moái: bình ñaúng Thieàn. Theá naøo laø khoâng suy nghó? Ñoù laø suy nghó vaø baát nhò—Everything reverts to one: equal and caùi khoâng suy nghó (töôûng caùi voâ töôûng). Ngoài maø non-dual—Chao Chou's Seven Pound Cloth Shirt, khoâng ngoài! Suy nghó naøy laø suy nghó nhö theá naøo? example 45 of the Pi-Yen-Lu—Thí duï thöù 45 cuûa Khi Toïa Thieàn thì caû thaân laãn taâm ñeàu giaûi thoaùt. Bích Nham Luïc. Moät vò Taêng hoûi Trieäu Chaâu: Ñaây laø phöông phaùp quan troïng nhaát cuûa Toïa "Muoân phaùp veà moät, moät veà choã naøo?" Trieäu Chaâu Thieàn. Vaäy thì Thieàn sö Ñaïo Nguyeân muoán noùi veà ñaùp: "Ta ôû Thanh Chaâu deät ñöôïc moät taám vaûi boá caùi gì? Vaø khi thaân taâm giaûi thoaùt thì coâng aùn vaø naëng baûy caân." Theo Vieân Ngoä trong Bích Nham Toïa Thieàn coù gì khaùc nhau? Phaûi duy trì cho ñöôïc Luïc, neáu nhaèm choã moät kích ñoäng lieàn ñi hoäi caùi Phaät Taâm AÁn naøy. Phaät Taâm AÁn naøy laø caùi gì? ñöôïc, loã muõi caùc vò Hoøa Thöôïng giaø ôû moïi nôi, Noù chính laø coâng aùn, laø Chæ quaùn ñaû toïa, laø Chaùnh moät luùc xoû xong, khoâng laøm gì ñöôïc oâng, töï nhieân phaùp nhaõn taïng, laø Nieát baøn dieäu taâm. Vaø laøm nöôùc doàn thaønh ñaàm. Neáu laø nhaûy nhoùt thì laõo caùch naøo ñeå duy trì caùi Phaät Taâm AÁn naøy chính laø Taêng ôû döôùi goùt chaân oâng. Choã tinh yeáu cuûa Phaät söï tu haønh cuûa mình, laø ñôøi soáng cuûa chính mình!

phaùp chaúng phaûi ôû nhieàu lôøi, chaúng phaûi ôû noùi laém. Theä nguyeän cuûa chuùng ta, nguyeän voïng cuûa chuùng Chæ nhö vò Taêng naøy hoûi Trieäu Chaâu "Muoân phaùp ta ñeàu laø giöõ laáy caùi Phaät Taâm AÁn naøy moät caùch veà moät, moät veà choã naøo?" Trieäu Chaâu laïi ñaùp: "Ta chaân thaät. Ñöøng ñeå cho aùnh ñuoác naøy bò daäp taét!— ôû Thanh Chaâu deät ñöôïc moät taám vaûi boá naëng baûy How do you think of not-thinking? Nonthinking. caân." Neáu nhaèm treân ngöõ cuù maø bieän thì laàm nhaän This is in itself the essential art of sitting ñònh baøn tính (moät tieâu chuaån coá ñònh). Neáu chaúng meditation (zazen). This refers to a famous koan nhaèm treân ngöõ cuù maø bieän, taïi sao laïi noùi theá aáy? by Matser Yakusan Igen. A monk asked Zen Coâng aùn naøy tuy khoù thaáy maø deã hoäi, tuy deã hoäi master Yakusan Igen, "When we do zazen, what laïi khoù thaáy. Khoù thì nuùi baïc vaùch saét, deã thì lieàn do we think about?" Matser Yakusan replied, ñoù tænh tænh, khoâng coù choã cho oâng suy nghó phaûi "Think of the unthinkable." In other words, think quaáy. Qua caâu traû lôøi cuûa Trieäu Chaâu, roõ raøng of nothing, or no-thinking. The monk's question Thieàn muoán coù moät taâm hoàn töï do vaø khoâng bò trôû naturally follows: "How can we think of not- ngaïi daàu laø khaùi nieäm veà "moät" hay "toaøn theå" thinking?" Or of the unthinkable, or no-thinking? cuõng ñeàu laø chöôùng ngaïi vaät vaø moät caùi baãy ñe Matser Yakusan replied, "Nonthinking." doïa ñeán söï töï do ban ñaàu cuûa tinh thaàn. Giaû söû, coù According to Zen master Dogen in the ngöôøi khoâng traû lôøi ñöôïc caâu hoûi ngay luùc ñoù, maø "Shobogenzo", we could penetrate this essence of trôû veà Thieàn thaát nghieàn ngaãm roài hoâm sau trôû laïi

traû lôøi Trieäu Chaâu: "Baây giôø thì toâi ñaõ coù caâu traû troïng!—A monk asked Chao Chou, "The myriad lôøi ñuùng cho caâu hoûi cuûa Thaày ñaây: 'Vaïn phaùp qui things return to one. Where does the one return nhaát, nhaát qui vaïn phaùp.'" Nhöng coù leõ Trieäu Chaâu to?" Chao Chou said, "When I was in Ch'ing Chou seõ noùi: "Theo tinh thaàn nhaø Thieà n thì caâu traû lôøi I made a cloth shirt. It weighed seven pounds." cuûa oâng ñeán quaù treã. OÂng ñaùng laõnh ba chuïc heøo According to Yuan-Wu in the Pi-Yen-Lu, if you laâu roài." Thieàn hoaøn toaøn khoâng thích hôïp vôùi understand "going immediately at one stroke," nhöõng danh xöng nhö vaäy. Trong Thieàn, hoaøn toaøn then you've pierced the nostrils of the world's old khoâng coù ñoái töôïng naøo ñeå naém baét, daàu ñoù laø teachers all at once, and they can't do a thing "Phaät" hay "Boà Taùt". Thieàn laø ñaùm maây phieâu about you. Naturally where water goes, a channel laõng treân baàu trôøi. Khoâng coù con oác naøo coù theå sieát forms. But if you vacillate and hesitate, the old chaët ñöôïc noù, khoâng coù sôïi daây naøo coù theå troùi noù monk Chao Chou is under your feet. The essential ñöôïc caû, noù maëc tình töï taïi. Thoaïi naøy cuøng caâu point of the Buddhist Teaching is not a matter of Phoå Hoùa noùi "Ngaøy mai ôû trong vieän Ñaïi Bi coù many words or verbose speech. A monk asked trai," laïi khoâng coù hai thöù. Moät hoâm, coù vò Taêng Chao Chou, "The myriad things return to one. hoûi Trieäu Chaâu: "Theá naøo laø yù Toå Sö töø Taây Where does the one return to?" Yet Chao Chou sang?" Trieäu Chaâu ñaùp: "Caây baùch tröôùc saân." Vò answered him saying, "When I was in Ch'ing Chou

Taêng thöa: "Hoøa Thöôïng chôù ñem caûnh chæ I made a cloth shirt; it weighed seven pounds." If ngöôøi." Trieäu Chaâu baûo: "Laõo Taêng chaúng töøng you go to the words to discriminate you are ñem caûnh chæ ngöôøi." Xem kia theá aáy, nhaèm choã mistakenly abiding by the zero point of a scale. If cöïc taéc chuyeån chaúng ñöôïc, neáu chuyeån ñöôïc töï you don't go to the words to discriminate, what can nhieân che trôøi che ñaát. Neáu chuyeån chaúng ñöôïc thì you do about it that he did nevertheless speak this chaïm ñeán lieàn thaønh keït. Haõy noùi Trieäu Chaâu coù way? This case, though hard to see, is Phaät phaùp thöông löôïng hay khoâng? Neáu noùi coù nevertheless easy to understand; though easy to Phaät phaùp, Trieäu Chaâu ñaâu töøng noùi taâm noùi taùnh, understand, it's still hard to see. Insofar as it's hard, noùi huyeàn noùi dieäu. Neáu noùi khoâng coù chæ thuù Phaät it's a silver mountain, an iron wall. Insofar as it's phaùp, Trieäu Chaâu chaúng töøng coâ phuï lôøi hoûi cuûa easy, you are directly aware. There is no place for oâng. Ñaâu chaúng thaáy Taêng hoûi Hoø a Thöôïng Moäc your calculations of right and wrong. Through Bình: "Theá naøo laø ñaïi yù Phaät phaùp?" Moäc Bình Chao-chou's reply, it is clear that Zen wants to ñaùp: "Traùi ñoâng qua naøy lôùn nhö theá." Laïi coù moät have one's mind free and unobstructed; even the vò Taêng hoûi coå ñöùc: "Choã nuùi saâu vöïc thaúm vaéng idea of "oneness" or "allness" is a stumbling-block baët khoâng ngöôøi, laïi coù Phaät phaùp hay khoâng?" Coå and a strangling snare which threatens the original ñöùc ñaùp: "Coù." Vò Taêng laïi hoûi: "Theá naøo laø Phaät freedom of the spirit. Supposed, someone could phaùp trong nuùi saâu?" Coå ñöùc ñaùp: "Cuïc ñaù lôùn laø not answer the question right at that moment, but lôùn, nhoû laø nhoû." Xem loaïi coâng aùn naøy lôøi kyø quaùi went back to the meditation hall to reflect on the taïi choã naøo? Haønh giaû tu Thieàn phaûi neân luoân nhôù question, and came back the next day to answer raèng Thieàn khoâng caàn chuùng ta suy nghó "taám vaûi Chao-chou: "Now I have the right answer to your boá naëng baûy caân" coù thaàn tính hay khoâng. Vì neáu question: 'All things are to be returned to the One, nhö theá thì Thieàn seõ rôi vaøo heä thoáng trieát hoïc, vaø and this One is to be returned to all things.'" Chao- seõ khoâng coøn laø Thieàn nöõa. Kyø thaät, Thieàn chæ caûm chou might have said to him: "According to the giaùc söï aám aùp cuûa löûa, caùi laïnh giaù cuûa baêng, vì spirit of Zen, your answer came much too late. khi trôøi laïnh thì chuùng ta seõ bò laïnh vaø tìm caùch ñi You should have received thirty blows a long time söôûi aám. Trong Thieàn, caûm giaùc laø taát caû vaø caûm ago." Zen defies all such designations, even giaùc phaûi ñöôïc hieåu theo yù nghóa saâu saéc nhaát hay though these are "Buddhas" or "Bodhisattvas". In hình thöùc thuaàn tuùy nhaát. Vaø ñieàu quan troïng nhaát Zen, there is no object upon which to fix the maø chuùng ta phaûi luoân nhôù laø Thieàn laø tri giaùc thought. Zen is a wafting cloud in the sky. No hoaëc caûm giaùc chöù khoâng phaûi tröøu töôïng hay traàm screw fastens it, no string holds it; it moves as it tö, nhöng Thieàn laïi maïnh meõ baát chaáp khaùi nieäm. pleases. This story is the same kind as the story of Chính vì vaäy maø Thieàn raát khoù naém baét ñöôïc. Caån P'u Hua saying, "Tomorrow there's a feast at the

Temple of Great Compassion." One day a monk giao laø cô thöù maáy?" Noùi xong Vaân Moân töï ñaùp: asked Chao Chou, "What is the meaning of the "Nuùi Nam khôûi maây, nuùi Baéc rôi möa." Theo Vieân Patriarch coming from the West?" Chao Chou Ngoä trong Bích Nham Luïc, Ñaïi sö Vaân Moân xuaát saod, "The cypress tree in the garden." The monk phaùt hôn taùm möôi vò thieän tri thöùc. Baûy möôi naêm said, "Don't use objects to teach people with, sau khi Sö thò tòch, ngöôøi ta khai thaùp thaáy thaân Teacher." Chao Chou said, "I've never use objects nghieãm nhieân nhö xöa. Choã thaáy cuûa Sö minh to teach people." Observe how, at the ultimate baïch cô caûnh chôùp nhoaùng, Ñaïi phaøm buoâng lôøi, point, where it is impossible to turn, he does turn, noùi rieâng, thay noùi, haún laø cao voùt. Coâng aùn naøy and spontaneously covers heaven and earth. If you nhö choïi ñaù nhaùng löûa, tôï laøn ñieån chôùp, quaû laø can't turn, wherever you set foot on the road you thaàn ra quæ vaøo. Taïng Chuû Khaùnh noùi: "Moät ñaïi get stuck. But say, did Chao Chou ever have taïng giaùo laïi coù ba loaïi thuyeát thoaïi chaêng?" Hieän discussions of Buddhist doctrine or not? If you say nay ña phaàn ngöôøi ta nhaèm treân tình giaûi laøm keá he did, when has he ever spoken of mind or of soáng, noùi: "Phaät laø baäc Ñaïo Sö cuûa tam giôùi, laø Töø nature, of mysteries or of marvels? If you say he Phuï cuûa boán loaøi, ñaõ laø coå Phaät vì sao laïi cuøng coät didn't have the source meaning of the Buddhist caùi töông giao?" Neáu hieåu theá aáy, chôït doø tìm Teaching, when has he ever turned his back on chaúng ñöôïc. Coù ngöôøi baûo trong caùi khoâng noùi ra. anyone's question? Haven't you heard: a monk Ñaâu chaúng bieát baäc toâng sö thuyeát thoaïi tuyeät yù asked Mu P'ing, "What is the great meaning of the thöùc, tuyeät tình löôïng, tuyeät sanh töû, tuyeät phaùp Buddhist Teaching?" Mu P'ing said, "This winter traàn, vaøo chaùnh vò laïi chaúng coøn moät phaùp. OÂng melon is so big." Again: a monk asked an ancient vöøa khôûi ñaïo lyù so tính, lieàn bò troùi tay troùi chaân. worthy, "Deep in the mountains on an Haõy noùi coå nhaân kia yù theá naøo? Chæ khieán taâm overhanging cliff, in a remote, inaccessible, caûnh nhaát nhö, toát xaáu phaûi quaáy lay ñoäng kia uninhabited place, is there any Buddhist Teaching chaúng ñöôïc, noùi coù cuõng ñöôïc, noùi khoâng coù cuõng or not?" The ancient worthy said, "There is." The ñöôïc, coù cô cuõng ñöôïc, khoâng cô cuõng ñöôïc, ñeán monk said, "What is Buddhist Teaching deep trong ñaây nhòp nhòp ñeàu laø leänh. Nguõ Toå tieân sö within the mountains?" The ancient worthy said, noùi: "Caû thaûy Vaân Moân xöa nay maät nhoû, neáu laø "The large rocks are large, the small ones small." sôn Taêng chæ noùi vôùi Sö cô thöù taùm." Vaân Moân When you look at such a case, where are the noùi: "Coå Phaät cuøng coät caùi töông giao laø cô thöù obscurities? Zen practitioners should always maáy?" Khoaûng moät choác, haõy nhaèm bao truøm remember that Zen does not ask us to concentrate tröôùc maët. Vò Taêng hoûi: "Chöa bieát yù chæ theá naøo?" our thought on the idea that a piece of "seven- Vaân Moân ñaùp: "Moät sôïi daây baùn ba möôi xu." Sö pound cloth shirt" is divine. For when Zen does coù con maét ñònh caøn khoân. Ñaõ khoâng coù ngöôøi hoäi, this, it commits itself to a definite system of sau laïi töï thay noùi: "Nuùi Nam khôûi maây, nuùi Baéc philosophy, and there is no more Zen. In fact, Zen rôi möa." Vì keû haäu hoïc môû moät loái vaøo. Do

ñoù just feels fire warm and ice cold, because when it Tuyeát Ñaäu chæ nieâm Sö ôû choã ñònh caøn khoân khieán freezes we shiver and welcome fire. In Zen, the ngöôøi thaáy. Neáu phaïm suy tính, baøy muõi nhoïn aáy feeling is all and all, and the feeling must be ñoái maët laàm qua. Chæ coát nguyeân veïn toâng chæ Vaân understood in its deepest sense or in its purest Moân vaø roõ caùi cô cao voùt—Yun Men, teaching the form. And the most important thing that Zen community said, "The ancient Buddhas and the practitioners should always remember is that Zen pillar merge' what level of mental activity is this?" perceives or feels, and does not abstract nor He himself said on their behalf, "On South meditate, but Zen strongly defies concept-making. Mountain clouds gather, on North Mountain rain That is why Zen is difficult to grasp. Be careful! falls." According to Yuan-Wu in the Pi-Yen-Lu, Coâng AÙn Vaân Moân Coå Phaät Döõ Chaùnh Truï: Great Master Yun Men produced more than Vaân Moân: Caây truï giöõa ñaát troáng—Yun Men's eighty men of knowledge. Seventeen years after Ancient Buddhas and the Pillar, example 83 of the he passed on, when they opened his tomb and Pi-Yen-Lu—Thí duï thöù 83 cuûa Bích Nham Luïc. beheld him, his body was not decomposed, but Vaân Moân daïy chuùng: "Coå Phaät cuøng coät caùi töông upright and sound formerly. The field of his vision

had been bright and clear, his mentality and source of Yun Men's fundamental meaning to perspective swift. All his instructions, alternative clearly understand his lofty mind. remarks, and words spoken on behalf of others Coâng AÙn Vaân Moân Cöôùc Baû: Vaân Moân bò daäp were direct, solitary, and steep. This present case chaân—Yun Men: The leg broke—Coâng aùn veà cô is like sparks struck from stone, like flashing duyeân giaùc ngoä cuûa Thieàn sö Vaân Moân. Theo lightning; in fact, it's "a spirit appearing and a Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIX, cô demon disappearing." Librarian Ch'ing said, "Is duyeân giaùc ngoä cuûa Vaân Moân giôùi hoïc thieàn ñeàu there such talk in the whole great treasury of the ñöôïc bieát ñeán. Khi tìm ñeán “tham ñoäc” vôùi Muïc Teachings?" People these days make their living Chaâu, ngöôøi sau naày trôû thaønh Thaày cuûa oâng, Vaân on emotional interpretations and say "Buddha is Moân goõ caùnh cöûa nhoû beân caïnh coảng lôùn ñi vaøo the guide for the three realms, the compassionate chuøa Muïc Chaâu. Muïc Chaâu goïi ra: “Ai theá?” Vaân father of the four others of living beings. Why then Moân ñaùp: “Vaên Yeån.” Muïc Chaâu thöôøng khoâng do the ancient Buddhas merge with the pillar?" If cho ai “ñoäc tham” tröø phi ngöôøi aáy coù nhieät tình. you understand this way, you'll never be able to Tuy nhieân, oâng caûm thaáy haøi loøng vôùi caùch goõ cöûa find it. Some call Yun Men's saying "Calling out cuûa Vaân Moân, chöùng toû Vaân Moân raát haêng say noã from within nothingness." They are far from löïc vì ñaïo vaø chaáp nhaän cho Vaân Moân “ñoäc tham.” knowing that the talk of the teaching masters of Vaân Moân vöøa böôùc vaøo thì Muïc Chaâu nhaän ra our schoolcuts off conceptual consciousness, cuts ngay phong thaùi cuûa Vaân Moân, beøn naém vai baûo off emotional evaluation, cuts off birth and death, Vaân Moân: “Nhanh leân, noùi ñi, noùi ñi!” Nhöng Vaân and cuts off the defilement of doctrine, enters the Moân vaãn chöa ngoä neân khoâng theå ñaùp öùng ñöôïc. correct state without retaining anything at

all. As Ñeå ñaåy taâm Vaân Moân ñeán choã giaùc ngoä, ñoät nhieân soon as you rationalize and calculate, you tie your Muïc Chaâu ñaåy Vaân Moân qua caùnh cöûa ñang heù hands and feet. But tell me, what was old Yun môû vaø ñoùng saàm caùnh cöûa vaøo chaân cuûa Vaân Moân, Men's meaning? Just make mind and objects a heùt: “Ñoà voâ tích söï,” cuøng vôùi tieáng keâu: “UÙi chaø!” single thusness; then good and bad, right and Muïc Chaâu lieàn ñaåy Vaân Moân ra khoûi cöûa, caùnh wrong, won;t be able to shake you. Then it it will cöûa ñoùp saäp laïi laøm cho moät baøn chaân cuûa Vaân be all right whether you say "there is" or "there Moân bò keït laïi trong ñoù vaø gaõy ñi. Trong côn ñau isn't"; then it will be all right whether you have ngaát, taâm cuûa Vaân Moân luùc aáy ñaõ troáng roãng moïi mental activity or you don't. When you get here, tö nieäm, boãng nhieân giaùc ngoä. Tröôøng hôïp cuûa sö each and every clap of the hands is the true khoâng phaûi laø moät bieät leä, vì tröôùc ñoù nhò Toå Hueä imperative. My late teacher Wu Tsu said, "Yun Khaû cuõng ñaõ töøng chaët moät caùnh tay khi ñöùng Men, supposedly so great, really didn't have much trong tuyeát laïnh, vaø Ñöùc Khoảng Phu Töû cuõng töøng guts." If it were me, I just would have told him, noùi “Sôùm nghe ñöôïc ñaïo, chieàu daãu coù cheát cuõng "The eighth level of mental activity." He said, cam.” Treân ñôøi naày quaû coù nhieàu ngöôøi coi troïng "The ancient Buddhas and the pillar merge; what chaân lyù hôn thaân maïng—The koan about the level of mental activity is this?" In that moment he potentiality and conditions of enlightenment of wrapped it all up in front of you. When a monk Zen master Yun-meân. According to the Records of asked him what this meant, Yun Men said, "one the Transmission of the Lamp (Ch’uan-Teng-Lu), belt worth thirty cents." He has the eye to judge Volume XIX, the circumstances of Yun-Men’s heaven and earth. Since no one understood, enlightenment are known to all Zen practitioners. afterwards he himself spoke on their behalf: "On Seeking “private consultation” with Mu-Chou, South Mountain clouds gather, on North Mountain who became his master later on, Yun-Meân rapped rain falls." Thus he opened up a route of entry for on the little door on the side of the large gateway future students. That's why Hsueh Tou picks out leading to Mu-Chou’s temple. Mu-Chou called the place where he settles heaven and earth to out: “Who is it?” Yun Meân answered, “Wen-Yen” make people see. But as soon as you blunder into Mu-Chou, whose habit it was to refuse “private calculation, you stumble past and miss it, though consultation” to all but the most ardent truth- it's right in front of you. You simply must go to the seekers, felt satisfied from Yun-Meân’s knock and

the tone of his voice that he was earnestly striving cuûa oâng. Thuoác beänh trò nhau, cuõng chæ laø lôøi noùi for truth, and admitted him. Scarcely had he taàm thöôøng. Neáu oâng chaáp coù, vì oâng noùi khoâng, entered when Mu-Chou, perceiving the state of neáu oâng chaáp khoâng, vì oâng noùi coù, neáu oâng chaáp his mind, seized him by the shoulders and chaúng coù chaúng khoâng vì oâng queùt buïi deïp phaân. demanded: “Quick, say it, say it!” But Yun-Men Hieän kim thaân tröôïng saùu, vöøa hieän vöøa maát. Hieän not yet undrstanding, could not respond. To jolt his nay caû ñaïi ñòa sum la vaïn töôïng cho ñeán chính mind into understanding, Mu-Chou

suddenly mình ñoàng thôøi laø thuoác, ngay khi ñoù goïi caùi gì laø shoved him out through the partly opened door chính mình? OÂng moät beà goïi laø thuoác, ñeá n ñöùc and slammed it on his leg, shouting: “You good- Phaät Di Laëc ra ñôøi cuõng chöa moäng thaáy Vaân for-nothing!” With a cry of “Ouch!” While the Moân. Cöùu caùnh theá naøo? Bieát laáy yù ñaàu löôõi caâu, door was hastily shut, one of Yun-Men’s legs was chôù nhaän traùi caân baøn. Boà Taùt Vaên Thuø moät hoâm caught and broken. Yun-Meân , whose mind at that sai Thieän Taøi ñi haùi thuoác, daën: "Chaúng phaûi thuoác moment was emptied of every thought. The haùi ñem veà." Thieän Taøi xem khaép ñeàu laø thuoác, trôû intense pain resulting from this apparently laïi baïch: "Caû thaûy ñeàu laø thuoác." Vaên Thuø baûo: awakened the poor fellow to the greatest fact of "Laø thuoác haùi ñem veà." Thieän Taøi beøn caàm moät life. He suddenly became enlightened. The coïng coû ñöa Vaên Thuø. Vaên Thuø ñöa leân baûo realization now gained paid more than enough for chuùng: "Thuoác naøy hay gieát ngöôøi cuõng hay cöùu the loss of his leg. He was not, however, a sole ngöôøi." Caâu thuoác trò beänh nhau naøy raát khoù khaùn, instance in this respect, there were many such in Vaân Moân ôû trong thaát, bình thöôøng duøng ñeå tieáp the history of Zen who were willing to sacrifice a ngöôøi. Tröôûng laõo Kim Nga moät hoâm ñeán phoûng part of the body for the truth, i.e., Hui-K’o, the vaán Tuyeát Ñaäu. Sö laø haøng taùc gia, chính laø baäc second patriarch, who cut his hand while standing toân tuùc trong toâng Laâm Teá. Hai vò luaän caâu "Thuoác in the snow. Confucius also said: “If a man trò beänh nhau" suoát ñeâm, ñeán maët trôøi leân môùi toät understands the Tao in the morning, it is well with lyù. Ñeán trong ñaây hoïc hieåu so saùnh suy nghó thaûy him even when he dies in the evening.” In this söû duïng khoâng ñeán—According to example 87 of life, some would feel indeed that truth is of more the Pi-Yen-Lu, Yun Men, teaching his community, value than their own lives. said, "Medicine and disease subdue each other: Coâng AÙn Vaân Moân Döôïc Beänh Töông Öng Ñieàu the whole earth is medicine; what is your self?" Phuïc: Yun Men's Medicine and Disease Subdue According to Yuan-Wu in the Pi-Yen-Lu, do all of Each Other—Theo thí duï thöù 87 cuûa Bích Nham you have a way to get out? Twenty-four hours a Luïc. Vaân Moân daïy chuùng: "Thuoác beänh trò nhau, day, concentrate on "towering like a mile-high caû ñaïi ñòa ñeàu laø thuoác, caùi gì laø chính mình." wall." Te Shan's blows fall like rain, Lin Chi's Theo Vieân Ngoä trong Bích Nham Luïc, Vaân Moân shouts roll like thunder; putting this aside for the noùi thuoác beänh trò nhau, caû ñaïi ñòa ñeàu laø thuoác, moment, Sakyamuni is himself Sakyamuni and caùi gì laø chính mình, caùc ngöôi laïi coù choã xuaát thaân Maitreya is himself Maitreya. Those who don't chaêng? Trong möôøi hai giôø xem xeùt laáy, vaùch know what it comes down to frequently ñöùng ngaøn nhaãn. Ñöùc Sôn gaäy ñaùnh nhö möa rôi. understand by calling it "medicine and disease Laâm Teá heùt tôï saám vang; taïm gaùc laïi. Thích Ca töï merging with each other." For forty-nine years, in Thích Ca, Di Laëc töï Di Laëc. Ngöôøi chöa bieát choã more than three hundred assemblies, the World rôi, thöôøng baûo thuoác beänh hôïp nhau hieåu laáy. Theá Honored One adapted to potential to set up the Toân 49 naêm hôn ba traêm hoäi, öùng cô noùi giaùo

ñeàu teachings; all of this was giving medicine in laø hôïp beänh cho thuoác, gioáng nhö ñem vieân maät accordance with the disease, like exchanging ngoït nheùt trong traùi ñaéng, gaïn loïc nghieäp caên cuûa sweet fruit for bitter gourds. Having purified your caùc oâng, khieán saïch trôn thong dong. Caû quaû ñaát laø active faculties, he made you clean and free. "The thuoác, oâng nhaèm choã naøo caém moû? Neáu caém ñöôïc whole earth is medicine." Where will you sink moû, cho oâng coù choã chuyeån thaân nhaû hôi, lieàn dieän your teeth into this? If you can sink your teeth in, kieán Vaân Moân. Neáu oâng ngoù ngoaùi laïi truø tröø, haún I'll grant that you have a place to turn around and laø caêm moû chaúng ñöôïc, Vaân Moân ôû döôùi goùt chaân show some life; then you see Yun Men in person.

If you look around and hesitate, you won't be able ngoân ngöõ vaø chieán thuaät maïnh baïo ñeå taùc ñoäng to get your teeth into it; Yun Men is the one under moân sinh ñaït töï ngoä. Nhöõng caâu traû lôøi vaø chaâm your feet. "Medicine and disease subdue each ngoân cuûa Vaân Moân raát ñöôïc coi troïng trong truyeàn other." This is just an ordinary proposition. If you thoáng nhaø Thieàn. Khoâng moät thaày naøo ñöôïc daãn ra cling to existence, he speaks of nonexistence for nhieàu nhö oâng trong caùc söu taäp coâng aùn. Nhöõng you; if you are attched to nonexistence, he speaks lôøi cuûa oâng bao giôø cuõng coù ñuû ba ñieàu kieän cuûa of existence for you. If you are attached to neither moät chaâm ngoân Thieàn coù hieäu quaû. Thöôøng thì existence nor nonexistence, he manifests the nhöõng caâu traû lôøi cuûa oâng ñaùp öùng ñuùng nhöõng caâu sixteen-foot golden body for you in a pile of crap hoûi ñaët ra nhö “caùi naép vöøa khít caùi hoäp.” Nhöõng and rubbish, appearing and disappearing. Right caâu traû lôøi cuûa oâng coù söùc maïnh nhö moät löôõi kieám now this whole great is a profuse array of myriad saéc beùn choïc thuûng söï muø quaùng, nhöõng yù nghó vaø forms, up to and including one's own self. At once tình caûm nhò nguyeân cuûa hoïc troø. Nhöõng caâu traû lôøi it's medicine; at such time, what will you call your cuûa oâng thích hôïp vôùi trình ñoä hieåu vaø vôùi traïng self? If you only call it medicine, even by the time thaùi yù thöùc choác laùt cuûa ngöôøi nghe moät caùch töï Maitreya Buddha is born down here, you still nhieân, gioáng nhö “heát ñôït soùng naày ñeán ñôït soùng won't have seen Yun Men even in dreams. khaùc.” Theo Vieân Ngoä trong Bích Nham Luïc, Ultimately, how is it? "Perceive the meaning on trong thí duï thöù 15 cuûa Bích Nham Luïc, vò Taêng the hook; don't stick by the zero point of the ñeán hoûi Vaân Moân quaû laø haøng taùc gia kheùo noùi theá scale." One day Manjusri ordered Sudhana to pick aáy. ÔÛ ñaây goïi laø trình giaûi, cuõng goïi laø taøng phong. medicinal herbs. He said, "If there is something Neáu khoâng phaûi Vaân Moân thì chaúng kham ñaùp that is not medicine, bring it to me." Sudhana ñöôïc. Vaân moân coù thuû ñoaïn naày, kia ñaõ ñem hoûi searched all over, but there was nothing that was ñeán thì ñaây baát ñaéc dó phaûi ñaùp. Vì sao? Vì haøng not medicine. So he went back and told Manjusri, taùc gia Toâng sö nhö göông saùng treân ñaøi. Hoà ñeán "There is nothing that is not medicine." Manjusri hieän hoà, Haùn ñeán hieän Haùn. Coå nhaân noùi: "Muoán said, "Gather something that is medicine." ñöôïc thaân thieát, chôù ñem hoûi ñeán hoûi." Taïi sao? Vì Sudhana then

picked up a blade of grass and hoûi ôû choã ñaùp, ñaùp taïi choã hoûi. Töø tröôùc chö Thaùnh handed it to Manjusri. Manjusri held it up and ñaâu töøng coù moät phaùp cho ngöôøi. Trong kia coù showed it to the assembly, saying, "This medicine thieàn coù ñaïo cho oâng chaêng? Neáu oâng chaúng taïo can kill people and it can also bring people to nghieäp ñòa nguïc töï nhieân chaúng chieâu quaû ñòa life." This talk of medicine and disease subduing nguïc. Neáu oâng chaúng taïo nhôn thieân ñöôøng thì each other is extremely difficult to see. Yun chaúng thoï quaû thieân ñöôøng. Taát caû nghieäp duyeân Menoften used it in his room to guide people. One ñeàu töï laøm töï chòu. Ngöôøi xöa ñaõ vì oâng phaân bieät day Elder Chin O called on Hsueh Tou. Chin O giaûi noùi roõ raøng. Neáu luaän vieäc naày chaúng ôû trong was an adept, an honorable worthy of the Yun ngoân cuù, laïi ñaâu caàn Toå sö töø Thieân Truùc qua Men succession. They discussed this statement ñaây?—A monk asked Yun-men, "When it's not the "medicine and disease subdue each other" all present intelect and it's not the present night until dawn before they were finally able to phenomenon, what is it?" Yun-men said, "An exhaust its excellence. At this point no learned upside-down statement." Yun-men was a noted interpretations, thought or judgment can be monk during the end of the T’ang dynasty, who, employed. like Lin-Ji, used vigorous language and jarring Coâng AÙn Vaân Moân Ñaûo Nhaát Thuyeát : Yun- tactics to bring his disciples to self-awakening. men's Upside-Down Statement, example 15 of the Master Yun-Men’s sayings and answers are highly Pi-Yen-Lu—Thí duï thöù 15 cuûa Bích Nham Luïc. prized in Ch’an tradition. No other master’s words Moät oâng Taêng hoûi Vaân Moân: "Khi chaúng phaûi cô are so frequently cited in the great koan colections tröôùc maét, cuõng chaúng phaûi söï tröôùc maét thì theá as his. It is said that his words always fulfill three naøo?" Vaân Moân ñaùp: "Ñaûo Nhaát Thuyeát." Vaân important qualificationsof a “Zen word.” Usually Moân laø moät thieàn sö noåi tieáng vaøo cuoái ñôøi nhaø his answers correspond to the question posed “the Ñöôøng, moät ngöôøi gioáng nhö Laâm Teá, söû duïng way a lid fits a jar.” These answers have the

power to cut through the delusion of his students’ nhöõng lôøi oâng daïy treân moät chieác aùo daøi baèng giaáy dualistic way of thinking and feeling like a sharp khi döï caùc buoåi giaûng, maø nhieàu chaâm ngoân vaø lôøi sword. His answers follow the capacity foe giaûi thích baát huû cuûa ñaïi sö môùi coøn laïi ñeán ngaøy understanding and momentary state of mind of the nay. Theo Vieân Ngoä trong Bích Nham Luïc, qua thí questioner “as one wave follows the previous duï 14, Vaân Moân muoán nhaén nhuû trong doøng thieàn one.” According to Yuan-Wu in the Pi-Yen-Lu, in gia muoán bieát nghóa Phaät taùnh phaûi quaùn thôøi tieát example 15 of the Pi-Yen-Lu, the monk (who nhaân duyeân, goïi ñoù laø "truyeàn rieâng ngoaøi giaùo lyù, asked Yun-men) is unquestionably an adept, to rieâng truyeàn taâm aán, chæ thaúng taâm ngöôøi, thaáy know how to pose questions like this. The taùnh thaønh Phaät." OÂng giaø Thích Ca boán möôi chín question by the monk in this case is a question to naêm ôû ñôøi, ba traêm saùu möôi hoäi baøn ñoán tieäm demonstrate understanding, and it can also be quyeàn thaät, goïi ñoù laø giaùo lyù moät ñôøi. Vò

Taêng naày called a question with a concealed barb. For ñöa ra caâu hoûi Vaân Moân theá naøo laø giaùo lyù moät anyone but Yun-men, there would have been no ñôøi. Taïi sao Vaân Moân khoâng vì oâng Taêng aáy maø way to cope with this monk. Yun-men posseses giaûi thích raønh reõ, laïi chæ noùi "Ñoái Nhaát Thuyeát"? such ability that he cannot but reply once the Bình thöôøng Vaân Moân trong moät caâu phaûi ñuû ba question is raised. Why? An expert teaching caâu, nghóa laø caâu phuù caùi caøn khoân, caâu tuøy ba truïc master is like a bright mirror on its stand; if a laõng, caâu tieät ñoaïn chuùng löu. Buoâng ñi giöõ laïi töï foreigner comes a foreigner is reflected, and if a nhieân moät caùch phi thöôøng nhö chaët ñinh caét saét. native comes a native is reflected. An ancient Vaân Moân laøm cho ngöôøi khaùc khoâng theå hieåu hay said, "If you want to attain intimate understanding, möôøng töôïng ra ñöôïc oâng. Moät ñaïi taïng giaùo chæ don't use a question to ask a question. Why? tieâu coù ba chöõ. Boán phöông taùm höôùng khoâng coù Because the answer is where the question is." choã naøo cho oâng ñaøo xôùi. Nhieàu ngöôøi hieåu laàm Since when have the sages from past times ever noùi: "Vieäc ñoái cô nghi moät thôøi neân noùi theá." Laïi had anything to give to people? Where is there coù ngöôøi khaùc noùi: "Sum la vaïn töôïng ñeàu laø sôû aán Ch'an or Tao that can be given to you? If you don't cuûa moät phaùp, neân noùi 'ñoái nhaát thuyeát'." Laïi coù do hellish deeds, naturally you will not bring on ngöôøi khaùc nöõa noùi: "Chæ laø noùi moät phaùp kia." hellish results. If you don't create heavenly Quaû thöïc khoâng coù gì dính daùng. Chaúng nhöõng conditions, naturally you won't receive heavenly khoâng hieåu laïi vaøo ñòa nguïc nhanh nhö teân baén. rewards. All circumstances of activity are self- Ñaâu chaúng bieát coå nhaân yù khoâng nhö theá. Vì theá made and self-received. The ancient Yun-men noùi: "Tan xöông naùt thòt chöa ñuû ñeàn, moät caâu roõ clearly tells you, "When we discuss this affair, it's thaáu vöôït traêm öùc," thaät laø phi thöôøng. Theá naøo laø not in the words and phrases. If it were in words giaùo lyù moät ñôøi? Chæ tieâu ñöôïc moät caâu "Ñoái Nhaát and phrases, doesn't the twelve part canon of the Thuyeát." Neáu ngay ñoù tieán ñöôïc lieàn veà nhaø ngoài three vehicles have words and phrases? Then an oån. Neáu chöa tieán ñöôïc, haõy tieáp tuïc duïng coâng what further use would there be for the Patriarch's tu haønh hoaëc möôøi naêm, hoaëc hai möôi naêm, hoaëc coming from the West." caû ñôøi nhö caùc baäc coå ñöùc ñaõ töøng laøm trong quaù Coâng AÙn Vaân Moân Ñoái Nhaát Thuyeát: Yun-men's khöù—A monk asked Yun-men, "What are the Appropriate Statement—Vaân Moân giaùo lyù moät teachings of a whole lifetime?" Yun-men said, ñôøi, thí duï thöù 14 cuûa Bích Nham Luïc. Moät oâng "An appropriate statement." Yun-Men, who made Taêng ñeán hoûi Vaân Moân: "Theá naøo laø giaùo lyù moät such skillful use himself of the words of the ñôøi?" Vaân Moân ñaùp: "Ñoái nhaát thuyeát." Tuy Vaân ancient masters, was at the same time very Moân laø ngöôøi bieát xöû duïng nhöõng lôøi daïy sinh mistrustful of the written word, which could all too ñoäng cuûa caùc thaày xöa, nhöng oâng toû ra raát ngôø easily be understood literally but not really vöïc nhöõng töø ngöõ ñöôïc vieát ra, nhöõng töø naày deã grasped. Thus he forbade his students to write his ñoïc nhöng khoâng phaûi luùc naøo ngöôøi ta cuõng

hieåu sayings down. Owing to one of his followers, who ñöôïc yù nghóa saâu saéc cuûa chuùng. Vì theá oâng caám attended his discourses wearing a paper robe on khoâng cho ñeä töû vieát laïi nhöõng lôøi cuûa mình. Chính which he took notes in spite of the ban, that many nhôø moät moân ñoà ñaõ baát chaáp söï caám ñoaùn, ghi laïi of the imperishable sayings and explanations of

the great Ch'an master have been preserved. immediately, then you can return home and sit in According to Yuan-Wu in the Pi-Yen-Lu, through peace. If you can't get it, continue to strive to example 14 of the Pi-Yen-Lu, Yun-men wanted to cultivate ten years, twenty years or your whole advise members of the Ch'an family, if you want life as our ancient virtues did in the past—See Voâ to know the meaning of Buddha-nature, you must Khoảng Thieát Chuøy. observe times and seasons, causes and conditions. Coâng AÙn Vaân Moân Hoaøn Phaïn Tieàn Lai: Vaân This is called the special transmission outside the Moân: traû laïi tieàn aên ôû—Yun Men: Return to me written teachings, the sole transmission of the the money for 90 days of your room and board— mind seal, directly pointing to the human mind for Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIX, the perception of nature and realization of moät hoâm, coù moät vò Taêng hoûi: "Ñaàu thu cuoái haï coù Buddhahood. For forty-nine years old Sakyamuni ngöôøi hoûi caùi gì laø Thieàn, phaûi traû lôøi laøm sao?" stayed in the world; at three hundred and sixty Vaân Moân ñaùp: "Ñaïi chuùng lui roài!" Vò Taêng laïi assemblies he expounded the sudden and the hoûi: "Chaúng hay loãi ôû choã naøo?" Vaân Moân ñaùp: gradual, the temporary and the true. These are "Traû tieàn côm 90 ngaøy tieàn aên ôû cho laõo Taêng what is called the teachings of a whole lifetime. In (Hoaøn ngaõ cöûu thaäp nhaät phaïn tieàn lai)." Hoâm this case, the monk picked this out to ask, "What khaùc, coù moät vò Taêng hoûi: "Neáu cha meï khoâng cho are the teachings of a whole lifetime?" Why didn't xuaát gia thì laøm caùch naøo ñeå xuaát gia?" Vaân Moân Yun-men explain for him in full detail, but instead ñaùp: "Caïn." Vò Taêng noùi: "Con khoâng laõnh hoäi." said to him, "An appropriate statement"? As usual, Vaân Moân noùi: "Saâu."—According to the Records within one sentence of Yun-men three sentences of the Transmission of the Lamp (Ch'uan-Teng- are bound to be present. These are called the Lu), Volume XIX, one day, a monk asked, "From sentence that encloses heaven and earth, the the end of summer and beginning of autumn, if sentence that follows the waves, and the sentence someone asks what is Zen, what should I that cuts off the myriad streams. He let go and respond?" Yun-Men said, "The assembly already gathers up; he is naturally extraordinary, like retreated!" The monk asked, "Where is the cutting nails or shearing through iron. He makes problem?" Yun-Men said, "Return to me the people unable to comprehend him or figure him money for 90 days of your room and board." out. The whole great treasure-house of the Another day, a monk asked, "If one's parents won't teachings just comes down to three words (an allow it then one can't leave home. How can one appropriate statement); there is no facer or aspect leave home?" Yun-Men said, "Shallow." The in which you can rationalize this. People often monk said, "I don't understand." Yun-Men said, misunderstand and say, "Buddha's preaching was "Deep."

appropriate to the conditions of one time." Or they Coâng AÙn Vaân Moân Hoà Bænh: Yun Men's Cake— say, "The multitude of appearances and myriad Theo thí duï thöù 77 cuûa Bích Nham Luïc, coù moät vò forms are all the impressions of a single truth," Taêng hoûi Vaân Moân: "Theá naøo laø noùi sieâu Phaät vieät and call this "an appropriate statement." Then Toå?" Vaân Moân ñaùp: "Baùnh hoà." Theo Vieân Ngoä there are those who say, "It's just talking about trong Bích Nham Luïc, khi vò Taêng hoûi Vaân Moân: that one truth." What connection is there? Not only "Theá naøo laø noùi sieâu Phaät vieät Toå?" Vaân Moân ñaùp: do they not understand, they also enter hell as fast "Baùnh hoà." Nghe coù caûm giaùc rôïn ngöôøi, toùc gaùy as an arrow flies. They are far from knowing that döïng ñöùng chaêng? Haøng thieàn khaùch hoûi Phaät hoûi the meaning of that man of old is not like this. Toå, hoûi thieàn hoûi ñaïo, hoûi höôùng thöôïng höôùng haï Therefore it is said, "Shattering one's bones and xong, laïi choã khoâng theå ñaët thaønh caâu hoûi, maø hoûi crushing one's body is still not sufficient sieâu Phaät vieät Toå. Vaân Moân laø taùc gia, nöôùc daøi thì recompense; when a single phrase is understood, thuyeàn cao, ñaát nhieàu thì Phaät lôùn, ñaùp raèng: you transcend ten billion." Undeniably "Baùnh hoà." Ñaùng goïi laø noùi khoâng luoáng roãng, extraordinary: " What are the teachings of a whole coâng chaúng uoång baøy. Vaân Moân daïy chuùng: "OÂng lifetime?" just boils down to his saying, "An chôù khôûi lieãu, nghe ngöôøi noùi ñeán yù Toå sö lieàn hoûi appropriate statement." If you can grasp this ñaïo lyù sieâu Phaät vieät Toå." OÂng haõy noùi theá naøo laø

Phaät? Theá naøo laø Toå? Roài seõ hoûi sieâu Phaät vieät Toå. Way is not carried out in vain, that his effort is not Nhö hoûi ra khoûi tam giôùi, oâng ñem tam giôùi laïi wasted. Yun Men also taught the assembly saying, xem? Coù caùi thaáy nghe hieåu bieát gì caùch ngaïi ñöôïc "Without any understanding, when you see people oâng? Coù thinh saéc Phaät phaùp gì cho oâng neân lieãu? talking about the intent of the Patriarchal Teachers Lieãu caùi baùt gì? Do kieán giaæ gì laøm sai thuø? Coå you immediately ask for theories of talk that goes Thaùnh kia coù laøm gì ñöôïc oâng? Thaân ñi ngang laø beyond Buddhas and Patriarchs. But what do you vaät, noùi caû thaân toaøn chôn, moïi vaät thaáy theå khoâng call 'Buddhas,' what do you call 'Patriarchs,' that theå ñöôïc. Toâi noùi vôùi oâng thaúng ñoù laø vieäc gì? Sôùm you immediately speak of talk that transcends ñaõ choân vuøi roài vaäy. Hieåu ñöôïc lôøi naøy lieàn bieát Buddhas and Patriarchs? Then you ask about ñöôïc baùnh hoà. Nguõ Toå noùi: "Phaân löøa saùnh haï escape from the triple world, but you take hold of höông." Neân noùi: "Caét thaúng coäi nguoàn Phaät ñaõ aán, the triple world to see. What seeing, hearing, vaïch laù tìm caønh toâi chaúng hay." Ñeán trong ñaây feeling and knowing are there to hinder you? muoán ñöôïc thaân thieát chôù ñem hoûi ñeán hoûi. Xem What phenomena of sound and form are there that vò Taêng naøy hoûi theá naøo laø sieâu Phaät vieät Toå. Vaân you can be made to understand? What 'bowl' do Moân noùi: "Baùnh hoà." Laïi bieát hoå theïn chaêng? Laïi you know how to use? On what basis do you hieåu loù ñuoâi chaêng? Coù moät nhoùm ngöôøi Ñoå Soaïn entertain views of differentiations? Those ancient noùi Vaân Moân thaáy thoû thaû

chim öng, neân noùi baùnh sages can't do anything for you, though they hoà. Neáu theá aáy ñem baùnh hoà cho laø sieâu Phaät vieät extend themselves to help living beings. Even if Toå laøm choã thaáy, laøm sao coù con ñöôøng soáng? Chôù they say that the whole Body is entirely real, that khôûi baùnh hoà hoäi, laïi chaúng khôûi sieâu Phaät vieät Toå in everything we see the Essence; this is hoäi, môùi laø con ñöôøng soáng. Saùnh vôùi "Ba caân ungraspable. When I say to you, 'In fact, what gai," "Bieát ñaùnh troáng" cuøng moät loaïi. Tuy nhieân, concerns are there?' This has already buried it." If chæ noùi baùnh hoà quaû laø thaät khoù thaáy. Ngöôøi ñôø i you can understand this statement, then you can sau phaàn nhieàu khôûi ñaïo lyù noùi: "Noùi thoâ vaø lôøi teá recognize the "Cake." Wu Tsu said, "Donkey shit ñeàu veà ñeä nhaát nghóa." Neáu hieåu theá aáy, haõy ñi is like horse shit." This is what Yung Chia called laøm Toïa chuû, moät ñôøi gaày döïng ñöôïc nhieàu tri "Going direct to the root source, as the Buddhas nhieàu giaûi. Hieän nay thieàn khaùch noùi: "Khi sieâu have sealed; picking through leaves and searching Phaät vieät Toå thì chö Phaät ñaïp taïi goùt chaân, Toå sö through twigs I cannot do." When you get to this cuõng ñaïp taïi goùt chaân." Vì theá Vaân Moân chæ nhaèm point, if you want to attain Intimacy, don't ask with kia noùi baùnh hoà. Ñaõ laø baùnh hoà haø hieåu sieâu Phaät questions. Observe how this monk asked, "What is vieät Toå, thöû tham kyõ xem?—According to talk that goes beyond Buddhas and Patriarchs?" example 77 of the Pi-Yen-Lu, a monk asked Yun and Yun Men said, "Cake." Does Yun Men know Men, "What is talk that goes beyond Buddhas and shame? Is he aware of indulging? There's a type Patriarchs?" Yun Men said, "Cake." According to of phoney person who says, "Yun Men saw the Yuan-Wu in the Pi-Yen-Lu, this monk asked Yun rabbit and released the hawk; thus he said, Men "What is talk that goes beyond Buddhas and 'Cake.'" If you take such a view, that "Cake" is Patriarchs?" Yun Men said, "Cake." Do you feel talk that goes beyond Buddhas and Patriarchs, your hairs standing on end with the chill? how can there be a living road? Don't understand Patchrobed monks have asked about Buddhas and it as cake and don't understand it as going beyond asked about Patriarchs, asked about Ch'an and Buddhas and Patriarchs; this, then, is the living asked about Tao, asked about facing upwards and road, Yun Men's "Cake" is the same as Tung facing downwards; there's nothing more that can Shan's "Three pounds of hemp" and Ho Shan's be aksed, yet this one posed a question and asked "Knowing how to beat the drum": though he just about talk that goes beyond Buddhas and said "Cake," its reality is hard to see. Later people Patriarchs. Yun Men was an adept: thus, when the often made up rationalizations and said, "Coarse water rises, the boats ride high, and when there is words and subtle talk all come back to the primary much mud the Buddha-image is big. So he truth." If you understand in this fashion, just go be answered saying "Cake." It can be said that the a lecturer and spend your life collecting much

knowledge and many interpretations. Followers of Caàn thaáy lieàn thaáy, khoâng coù choã cho oân g ñuïc ñeõo. Ch'an these days say, "When you go beyond the Trong kinh noùi: "Phaùp aáy chaúng phaûi choã suy nghó Buddhas and Patriarchs you are trampling both phaân bieät hay hieåu." Vaân Moân ñaùp caâu hoûi phaàn Buddhas

and Patriarchs underfoot; that's why Yun nhieàu gôïi leân tình giaûi cuûa ngöôøi. Vì theá, trong moät Men just said to him, 'Cake.'" Since it's "Cake," caâu phaæ ñuû ba caâu, laïi chaúng coâ phuï lôøi hoûi cuûa how does this explain going beyond the Buddhas oâng, hôïp thôøi hôïp tieát, moät lôøi moät caâu, veõ moät and Patriarchs? Try to investigate thoroughly and chaám cuõng coù choã xuaát thaân. Cho neân noùi: "Moät see. caâu thaáu, ngaøn caâu muoân caâu ñoàng thôøi thaáu." Haõy Coâng AÙn Vaân Moân Luïc Caên Baát Thaâu Luïc noùi laø Phaùp thaân, laø Toå Sö? Tha ngöôi ba möôi Traàn Luïc Thöùc: Yun Men's Six Do Not Take It gaäy—A monk asked Yun Men, "What is th Body In, example 47 of the Pi-Yen-Lu—Thí duï thöù 47 of Reality?" Yun Men said, "Six do not not take it cuûa Bích Nham Luïc. Moät vò Taêng hoûi Vaân Moân: in." According to Yuan-Wu in the Pi-Yen-Lu, this "Theá naøo laø Phaùp thaân?" Vaân Moân ñaùp: "Saùu is indeed hard to understand: even if you reach it chaúng thaâu." Theo Vieân Ngoä trong Bích Nham before the first indications are distinct, this is Luïc, Vaân Moân noùi saùu chaúng thaâu haún laø khoù naém. already the secondary. If you understand after the Neáu nhaèm khi ñieàm öùng chöa phaân naém ñöôïc, ñaõ first indications arise, then you've fallen into the laø ñaàu thöù hai. Neáu nhaèm khi ñieàm öùng ñaõ sanh tertiary. If you go to the words and phrases to tieán ñöôïc, laïi rôi vaøo ñaàu thöù ba. Neáu nhaèm treân discern his meaning, you will search without ever ngoân cuù bieän minh, chôït doø tìm chaúng ñöôïc. Cöùu being able to find it. But ultimately, what do you caùnh caùi gì laø Phaùp thaân? Neáu laø haøng taùc gia vöøa take as the Body of Reality? Those who are nghe cöû leân lieàn ñöùng daäy ñi ra. Neáu chôø suy ñôïi adepts immediately get up and go as soon as they cô, haõy laéng nghe xöû phaân. Thöôïng Toïa Phuø ôû hear it raised. If on the other hand you linger in Thaùi Nguyeân tröôùc laø giaûng sö, moät hoâm leân toøa thought and hold back your potential, you should giaûng veà Phaùp thaân, noùi: "Doïc cuøng tam teá, ngang listen humbly to this treatment. The senior monk khaép möôøi phöông." Coù moät thieàn khaùch ôû döôùi Fu of T'ai Yuan was originally a lecturer. One day toøa nghe lieàn baät cöôøi. Phuø xuoáng toøa, hoûi: "Vöø a when he had gone up to his seat to lecture, he roài toâi coù choã naøo dôû, mong thieàn giaû vì toâi maø chæ spoke of the Body of Reality saying, "Vertically it cho." Thieàn khaùch noùi: "Toïa Chuû chæ giaûng ñöôïc reaches through the three times, and horizontally beân löôïng cuûa Phaùp thaân, maø chaúng thaáy Phaùp it extends through the ten directions." There was a thaân." Thöôïng Toïa Phuø hoûi: "Cöùu caùnh theá naøo Ch'an traveller in the audience who let out a laugh môùi phaûi?" Thieàn khaùch baûo: "Haõy taïm baõi giaûng, as he heard this. Fu came down from his seat and ngoài trong thaát, aét ñöôïc töï thaáy." Thöôïng Toïa Phuø said, "What was my shortcoming just now? Please, laøm nhö lôøi thieán khaùch. Moät ñeâm ngoài yeân laëng Ch'an man, explain so I can see." The Ch'an man boãng nghe ñaùnh chuoâng canh naêm, hoát nhieân ñaïi said, "Lecturer, you only lecture on that which ngoä, lieàn chaïy goõ cöûa thieàn khaùch, noùi: "Toâi ngoä pertains to the extent of the Body of Reality; you roài." Thieàn khaùch hoûi: "OÂng thöû noùi xem?" Thöôïng don't see the Body of Reality." Fu said, "After all, Toïa Phuø noùi: "Keå töø ngaøy nay toâi chaúng naém caùi what would be right?" The Ch'an man

said, "You loã muõi cuûa cha meï sanh ra." Trong kinh noùi: "Chôn should temporarily stop lecturing and sit in a quiet Phaùp thaân Phaät ví nhö hö khoâng, öùng vaät hieän hình room, You have to see it for yourself." Fu did as nhö traêng trong nöôùc." Laïi vò Taêng hoûi Giaùp Sôn: he said and sat quietly all night. Suddenly he "Theá naøo laø Phaùp thaân?" Giaùp Sôn ñaùp: "Phaùp heard them hitting the bell for the fifth watch: thaân khoâng töôùng." Vò Taêng laò hoûi: "Theá naøo laø suddenly he was greatly enlightened. So he went Phaùp Nhaõn?" Giaùp Sôn ñaùp: "Phaùp Nhaõn khoâng and knocked on the Ch'an man's door saying, "I tyø." Vaân Moân noùi: "Saùu chaúng thaâu." Coâng aùn naøy have understood." The Ch'an man said, "Try to say coù ngöôøi noùi: "Chæ laø saùu caên saùu traàn saùu thöùc, something so I can see." Fu said, "From today saùu caùi naøy töø Phaùp thaân sanh, neân saùu caên thaâu onwards I'll no longer twist these nostrils born of noù khoâng ñöôïc." Neáu tình giaûi nhö theá aáy, quaû my parents." Again: in the scriptures it says, "The thöïc chaúng dính daùng, laïi laøm ñôùi luïy Vaân Moân. Buddha's true Body of Reality is like empty space.

It manifests shapes in response to things like the deepest and indescribable place like Yun Men's moon reflected in the water." Again: a monk loud screaming: "Kwan". According to the asked Chia Shan, "What is the Body of Reality?" Records of the Transmission of the Lamp (Ch'uan- Chia Shan said, "The Body of Reality has no Teng-Lu), Volume XIX, Zen master Yun-men, form." The monk asked, "What is the Eye of one of the great Zen masters towards the end of Reality?" Chai Shan said, "The Eye of Reality has the T'ang dynasty, often exclaimed, "Kwan!" no flaws." Yun Men said, "Six do not take it in." Kwan literally means the gate on a frontier pass Some say of this case, "This is just the six sense- where travellers and their baggage are inspected. organs, the six sense-objects, the six In this case, however, the term does not mean consciousnesses. These sixes all arise from the anything of the sort; it is simply "Kwan!", an Body of Reality, so the six faculties cannot take it exclamatory utterance which does not allow any in." Intellectual interpretations such as this, analytical or intellectual interpretation. Sincere though, are irrelevant. Moreover, they drag down Zen practitioners should always remember when Yun Men. If you want to see, then see: there's no we try anything approaching a conceptual place for your attempts to rationalize. Haven't you interpretation on the subject we shall be 'ten seen how it says in the scripture: "This Truth is not thousand miles away beyond the clouds'. something that calculating thought and Coâng AÙn Vaân Moân Nhaät Nhaät Thò Haûo Nhaät : discrimination can understand." Yun Men's Ngaøy naøo cuõng laø ngaøy toát—Any day is a good answers have often provoked people's intellectual day (everyday is a good day)—Coâng aùn noùi veà cô interpretations. Thus in every phrase of Yun duyeân vaán ñaùp giöõa Thieàn sö Muïc Chaâu vaø Vaân Men's there are inevitably three phrases present. Moân Vaên Yeån trong Bích Nham Luïc, taéc 6. Theo Nor does he turn his back on your questions: Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIX, Vaân responding to the time, adapting to the season, Moân daïy: "Ngaøy möôøi laêm veà tröôùc chaúng hoûi with one word, one phrase, one dot, one line, he oâng; ngaøy möôøi laêm veà sau noùi cho moät caâu xem?" indeed has a place to show himself.

Thus it is said, Roài Vaân Moân cuõng töï traû lôøi cho moïi ngöôøi: "Moãi "When a single phrase is penetrated, a thousand ngaøy ñeàu laø ngaøy toát." Caâu naày thoâng suoát coå kim, phrases, ten thousand phrases, are penetrated all töø tröôùc ñeán sau ñoàng thôøi ngoài döùt. Sôn Taêng at once." But say, is "Six do not take it in" the (Tuyeát Ñaäu) noùi thoaïi nhö theá cuõng laø theo lôøi Body of Reality? Is it the Patriarchs? I give you sanh hieåu, ngöôøi gieát khoâng baèng töï gieát, vöøa khôûi thirty blows. ñaïo lyù laø rôi haàm rôùt hoá. Vaân Moân trong moät caâu Coâng AÙn Vaân Moân Nhaát Khuùc: Yun Men's A ñeàu ñaày ñuû ba caâu trong toâng chæ nhaø ngöôøi. Nhö Chinese Classical Music—Teân moät khuùc nhaïc xöa theá noùi moät caâu caàn thieát phaûi qui toâng, neáu khoâng cuûa Trung Hoa. Thieàn toâng duøng töø naøy ñeå dieãn taû nhö theá töùc laø Ñoå Soaïn. Vieäc naày khoâng cho nhieàu choã thaâm saâu khoâng theå dieãn taû ñöôïc nhö tieáng luaän thuyeát. Song ngöôøi chöa thaáu caàn phaûi nhö quaùt lôùn cuûa Vaân Moân: "Quan". Theo Caûnh Ñöùc theá, neáu ngöôøi ñaõ thaáu lieàn thaáy yù chæ coå nhaân — Truyeàn Ñaêng Luïc, quyeån XIX, Thieàn sö Vaân Moân The koan about the potentiality and conditions of thöôøng quaùt lôùn: "Quan!" Quan theo nghóa ñen laø questions and answers between Zen master Mu- cöûa aûi vuøng bieân giôùi giöõa hai nöôùc ñeå kieåm soaùt Chou and Yun-meân in Pi-Yen-Lu, example 6. khaùch löõ haønh vaø haønh lyù cuûa hoï. Tuy nhieân, trong According to the Records of the Transmission of tröôøng hôïp naøy, chöõ "Quan" cuûa Vaân Moân chæ laø the Lamp (Ch'uan-Teng-Lu), Volume XIX, Yun- moät thaùn töø, noù khoâng cho pheùp baát cöù söï phaân men said, "I don't ask you about before the taùch hay giaûi thích baèng tri thöùc naøo caû. Haønh giaû fifteenth day; try to say something about after the tu Thieàn chaân chaùnh phaûi neân nhôù raèng khoâng theå fifteenth day." Yun-men himself answered for naøo bình giaûng gì khaùc hôn ñöôïc tieáng quaùt aáy cuûa everyone, "Every day is a good day." These words Vaân Moân. Neáu chuùng ta coá gaéng gaùn cho chöõ pervade past and present, from before until after, "Quan" aáy moät khaùi nieäm tri thöùc aét laïc maát ngaøn and settle everything at once. This mountain monk truøng treân maây xanh—Name of a Chinese (Hsueh-tou) is following Yun-men's words to classical music. Zen uses this term to express the produce interpretations when talking like this.

Killing others is not as good as killing yourself. As Sö vaãn môû loøng töø bi, vì oâng chuù cöôùc noùi: "Caàm soon as you make a principle, you fall into a pit. loàng ñeøn ñeán trong ñieän Phaät, ñem ba cöûa ñeán treân Three phrases are inherent in every one phrase of loàng ñeøn." Thöû hoûi Vaân Moân noùi theá aáy, yù taïi choã Yun-men; since the source inspiration of his naøo? Coå nhaân noùi: "Thaät taùnh voâ minh töùc Phaät family is like this, when Yun-men utters a phrase, taùnh, thaân khoâng huyeãn hoùa töùc Phaùp thaân." Laïi it must be returned to the source. Anything but this noùi: "Chính phaøm taâm maø thaáy Phaät taâm." Hình will always be phony. The affair has no multitude sôn töùc laø töù ñaïi nguõ aám. Trong coù hoøn ngoïc baùu of arguments and propositions, though those who aån taïi hình sôn, nhö noùi: "Chö Phaät taïi ñaàu taâm, have not yet penetrated want to go on like this. If ngöôøi meâ chaïy ngoaøi taàm, trong oâm baùu voâ giaù, you do penetrate, then you will immediately see chaúng

bieát moät ñôøi thoâi." Laïi noùi: "Phaät taùnh roõ the essential meaning of the Ancient. raøng hieån hieän, truï töôùng höõu tình khoù thaáy, neáu Coâng AÙn Vaân Moân Noäi Chaâu: Yun Men's Within ngoä chuùng sanh voâ ngaõ, maët ta naøo khaùc maët Phaät. There Is a Jewel, example 62 of the Pi-Yen-Lu— Taâm laø taâm xöa nay, maët laø maët thuôû beù, kieáp Theo thí duï thöù 62 cuûa Bích Nham Luïc. Vaân Moân thaïch khaù ñoåi dôøi, caùi kia khoâng caûi bieán." Coù daïy chuùng: "Trong caøn khoân giöõa vuõ truï, ôû trong ngöôøi chæ nhaän caùi saùng toû linh minh laø baûo, theá laø coù hoøn ngoïc baùu aån taïi hình sôn, caàm loàng ñeøn ñeán chaúng ñöôïc caùi dieäu cuûa noù. Vì theá, ñoäng chuyeån trong ñieän Phaät, ñem ba cöûa ñeán treân loàng ñeøn." chaúng ñöôïc, xoâ laên chaúng ñi. Coå nhaân noùi: "Cuøng Theo Vieân Ngoä trong Bích Nham Luïc, Vaân Moân thì bieán, bieán thì thoâng." Caâu "Caàm loàng ñeøn ñeán noùi trong caøn khoân giöõa vuõ truï, ôû trong coù hoøn trong ñieän Phaät," neáu laø thöôøng tình coøn coù theå ngoïc baùu aån taïi hình sôn, haõy noùi Vaân Moân yù taïi löôøng xeùt ñöôïc. Caâu "Ñem ba cöûa ñeán treân loàng caàn caâu, hay yù taïi loàng ñeøn? Ñaây laø maáy caâu trong ñeøn" laïi löôøng xeùt ñöôïc chaêng? Vaân Moân vì oâng Luaän Baûo Taïng cuûa Taêng Trieäu Phaùp Sö, Vaân ñaû phaù tình thöùc yù töôûng, ñöôïc maát phaûi quaáy roài. Moân trích ra daïy chuùng. Khi Trieäu Coâng ôû vöôøn Tuyeát Ñaäu noùi: "Toâi meán Thieàu Döông môùi ñònh Tieâu Dao thôøi Haäu Taàn laøm luaän, vieát kinh Duy cô, moät ñôøi vì ngöôøi thaùo ñinh nhoå choát." Laïi noùi: Ma Caät, môùi bieát Laõo Trang chöa phaûi hay toät. "Ngoài treân giöôøng goã bieát bao nhieâu, ñao beùn caét Trieäu Coâng leã Cöu Ma La Thaäp laøm thaày, laïi ñeán ñi khieán ngöôøi meán." Vaân Moân noùi caàm loàng ñeøn tham vaán Boà Taùt Baït Ñaø Ba La ôû chuøa Ngoõa vaøo trong ñieän Phaät, moät caâu naøy ñaõ caét ñöùt roài Quan, voán laø ñeä töû ñöôïc truyeàn taâm aán cuûa vò Toå vaäy. Laïi ñem ba cöûa ñeán treân loàng ñeøn, neáu luaän thöù 27 ôû AÁn Ñoä. Trieäu Coâng thaâm nhaäp ñöôïc choã vieäc naøy nhö choïi ñaù nhaùng löûa, tôï laøn ñieån chôùp. saâu kín. Moät hoâm, Trieäu Coâng bò naïn saép bò haønh Vaân Moân noùi: "Neáu oâng töông ñöông haõy tìm hình, xin heïn laïi baûy ngaøy vieát xong boä luaän Baûo ñöôøng vaøo. Chö Phaät nhö vi traàn ôû döôùi goùt chaân Taïng. Vaân Moân trích boán caâu trong boä luaän daïy oâng, ba taïng thaùnh giaùo ôû treân ñaàu löôõi oâng, chaúng chuùng. Ñaïi yù noùi laøm sao laáy ñöôïc hoøn ngoïc baùu baèng ngoä ñi thì toát. Hoøa Thöôïng con, chôù voïng aån trong aám giôùi. Lôøi noùi trong luaän cuøng loái töôûng, trôøi laø trôøi, ñaát laø ñaát, nuùi laø nuùi, nöôùc laø thuyeát thoaïi trong toâng moân phuø hôïp nhau. Caûnh nöôùc, Taêng laø Taêng, tuïc laø tuïc." Sö im laëng giaây Thanh hoûi Taøo Sôn: "Lyù thanh hö khi cöùu caùnh laâu, noùi tieáp: "Ñem aùn sôn tröôùc maët laïi cho ta khoâng thaân, thì theá naøo?" Taøo Sôn ñaùp: "Lyù töùc xem?" Coù vò Taêng böôùc ra hoûi: "Hoïc nhôn khi thaáy nhö theá, söï laïi laøm sao?" Caûnh Thanh thöa: "Nhö nuùi laø nuùi, nöôùc laø nöôùc thì theá naøo?" Vaân Moân lyù nhö söï." Taøo Sôn baûo: "Löøa moät mình Taøo Sôn baûo: "Ba cöûa vì sao töø trong naøy qua, e oâng cheát thì ñöôïc, ñoái vôùi con maét chö Thaùnh thì theá naøo?" ñi." Sö beøn laáy tay veõ moät neùt noùi: "Khi bieát ñöôïc Caûnh Thanh thöa: "Neáu khoâng coù con maét chö laø thöôïng vò ñeà hoà, neáu bieát

chaúng ñöôïc trôû thaø nh Thaùnh, ñaâu bieát chaúng theá aáy." Taøo Sôn baûo: ñoäc döôïc." Vì theá noùi: "Lieãu lieãu, khi lieãu khoâng "Quan chaúng cho loït muõi kim, huoáng laø xe ngöïa sôû lieãu huyeàn huyeàn, choã huyeàn caàn phaûi cheâ." leùn qua." Vì theá noùi: "Trong caøn khoân giöõa vuõ truï, Tuyeát Ñaäu nieâm raèng: "Trong caøn khoân giöõa vuõ trong coù hoøn ngoïc baùu aån taïi hình sôn." Ñaïi yù noùi truï trong coù hoøn ngoïc baùu aån taïi hình sôn, treo ôû ngöôøi ngöôøi ñaày ñuû, moãi moãi vieân thaønh. Vaân Moân treân vaùch, Ñaït Ma chín naê m chaúng daùm ñeå maét trích ra daïy chuùng ñaõ laø thaäp phaàn hieän thaønh, nhìn thaúng, nay thieàn Taêng caàn thaáy, nhaèm ngay khoâng theå gioáng nhö Toïa Chuû laïi vì oâng chuù giaûi. xöông soáng lieàn ñaùnh." Xem Sö laø boån phaän Toâng

sö troïn chaúng ñem thaät phaùp troùi buoäc ngöôøi. why it was said, "Within heaven and earth, in Huyeàn Sa noùi: "Buûa vaây chaúng chòu ñöùng, keâu goïi space and time, there is a jewel, hidden in the chaúng quay ñaàu; tuy vaäy, theá aáy cuõng laø ruøa linh mountain of form." The great meaning of this is to keùo leâ caùi ñuoâi."—According to example 62 of the show that everyone is fully endowed, each Pi-Yen-Lu, Yun Men said to the community, individual is perfectly complete. Yun Men thus "Within heaven and earth, through space and time, brought it up to show his community; it is totally there is a jewel, hidden inside the mountain of obvious; he couldn't go on and add interpretations form. Pick up a lamp and go into the Buddha-hall; for you like a lecturer. But he is compassionate take the triple gate and bring it on the lamp." and adds a footnote for you, saying, "Pick up a According to Yuan-Wu in the Pi-Yen-Lu, Yun lamp and go into the Buddha-hall; bring the triple Men says, "Within heaven and earth, through gate on the lamp." Now tell me, when Yun Men space and time, there is a jewel, hidden inside the speaks this way, what is his meaning? Have you mountain of form." Now tell me, is Yun Men's not seen how an Ancient said, "The true nature of meaning in the "fishing pole," or is the meaning in ignorance is identical to Buddhahood; the empty the lamp? These lines are paraphrased from a body of illusion is identical to the body of reality." treatise of Seng Chao, Master of the Teachings, It is also said, "See the Buddha mind right in the called "Jewel Treasury;" Yun Men brought them ordinary mind." The "mountain of form" is the up to teach his community. In the time of the four gross elements and five heaps which Latter Ch'in, Seng Chao was in the Garden of constitute human life. "Within there is a jewel, Freedom composing his treatise. When he was hidden in the mountain of form." That is why it is copying the old Vimalakirtinirdesa scripture he said, "All Buddhas are in the mind; deluded realized that Chuang-tzu and Lao-tzu had still not people go seeking outside. Though within they exhausted the marvel; Chao then paid obeisance embosom a priceless jewel, they do not know it, to Kumarajiva as his teacher. He also called on and let it rest there all their lives." It is also said, the Bodhisattva Buddhabhadra at the Tile Coffin "The Buddha-nature clearly manifests, but the Temple, who had transmitted the Mind Seal from sentient beings dwelling in form hardly see it. If the Twenty-seventh Patriarch (Prajnatara) in one realizes that sentient beings have no self, how India. Chao entered deeply into the inner sanctum.

does his own face differ from a Buddha's face?" One day Chao ran into trouble; when he was about "The mind is the original mind; the face is the face to be executed, he asked for seven days' reprieve, born of woman; the Rock of Age may be moved, during which time he composed the treatise but here there is no change." Some people "Jewel Treasury." So Yun Men cited four phrases acknowledge this radiant shining spirituality as from that treatise to teach his community. The the jewel; but they cannot make use of it, and they main idea is "how can you take a priceless jewel do not realize its wondrousness. Therefore they and conceal it in the heaps and elements?" The cannot set it in motion and cannot bring it out in words spoken in the treatise are all in accord with action. An Ancient said, "Reaching an impasse, the talk of our school. Have you not seen how then change; having changed, then you can pass Ching Ch'ing asked Ts'ao Shan, "How is it when in through." "Pick up a lamp and head into the the principle of pure emptiness ultimately there is Buddha-hall"; if it is a matter of ordinary sense, no body?" Ts'ao Shan said, "The principle being this can be fathomed, but can you fathom "bring like this, what about phenomena?" Ching Ch'ing the triple gate on the lamp"? Yun Men has broken said, "As is principle, so are phenomena." Ts'ao up emotional discrimination, intellectual ideas, Shan said, "You can fool me, one person, but what gain, loss, affirmation, and negation, all at once can you do about the eyes of all the sages?" Ching for you. Hsueh Tou has said, "I like the freshly Ch'ing said, "Without the eyes of all the sages, established devices of Shao Yang (Yun Men); all how could you know it is not so?" Ts'ao Shan said, his life he pulled out nails and drew out pegs for "Officially, not even a needle is admitted; others." He also said, "I do not know how many sit privately, even a cart and horse can pass." That is on the chair of rank; but the sharp sword cutting

away causes others' admirationha." When he said, ngöôøi coù moät ñoaïn aùnh saùng soi thaáu coå kim, vöôït "Pick up a lamp and go into the Buddha-hall," this haún thaáy bieát. Tuy nhieân aùnh saùng vöøa ñeán hoûi ra one phrase has already cut off completely; yet, laïi chaúng hoäi, haù chaúng phaûi toái muø muø." Lôøi noùi "bring the triple gate on the lamp." If you discuss naøy ñeán hai möôi naêm troïn khoâng coù ngöôøi hieåu this matter, it is like sparks struck from stone, like ñöôïc yù Sö. Sau Höông Laâm caàu xin thay ñaùp. Vaân the flash of a lightning bolt. Yun Men said, "If you Moân ñaùp: "Kho truø ba cöûa." Laïi ñaùp: "Vieäc toát would attain, just seek a way of entry; Buddha chaúng baèng khoâng." Bình thöôøng lôøi ñaùp thay chæ numerous as atoms are under your feet, the three laø moät caâu, taïi sao trong ñaây laïi hai caâu? Caâu treasuries of the holy teachings are on your tröôùc vì oâng môû moät con ñöôøng cho oâng thaáy. Neáu tongues; but this is not as good as being laø keû kia, vöøa nghe noùi ñeán lieàn ñöùng daäy ra ñi. Sö enlightened. Monks, do not think falsely; sky is sôï ngöôøi keït ôû ñaây, laïi noùi: "Vieäc toát chaúng baèng sky, earth is earth, mountains are mountains, khoâng." Nhö tröôùc vì oâng queùt saïch. Ngöôøi ngaøy rivers are rivers, monks are monks, lay people are nay vöøa nghe noùi aùnh saùng lieàn trôïn tröøng ñoâi maét lay people." After a long pause he said, "Bring me noùi: "Trong kia laø kho truø, trong kia laø ba cöûa." the immovable mountain before

you." Then a Vaãn khoâng dính daùng. Vì theá noùi: "Hieåu laáy yù ñaàu monk came forth and asked, "How is it when a löôõi caâu, chôù nhaän quaû caân baøn." Vieäc naøy khoâng student sees that mountains are mountains and ôû treân maét, cuõng chaúng ôû treân caûnh, caàn phaûi baët rivers are rivers?" Yun Men drew a line with his tri kieán, queân ñöôïc maát, saïch heát moïi thöù baøy loà hand and said, "Why is the triple gate going from loä. Moãi moãi treân phaàn cuûa ngöôøi, hieän taïi nghieân here?" He feared you would die, so he said, cöùu laáy môùi ñöôïc. Vaân Moân noùi: "Trong ngaøy qua "When you know, it is the superb flavor of ghee; if laïi, trong ngaøy bieän ngöôøi, boãng nhieân giöõa ñeâm you do not know, instead it becomes poison." This khoâng maët trôøi, maët traêng, ñeøn, choã töøng ñeán thì is why it is said, "When completely thoroughly vaãn ñeán ñöôïc, choã chöa töøng ñeán laáy laïi moät vaät , understood, there is nothing to understand; the laïi laáy ñöôïc chaêng?" Trong Tham Ñoàng Kheá noùi: most abstruse profundity of mystery is still to be "Chính trong saùng coù toái, chôù laáy toái xem nhau, scorned." Hsueh Tou again brought it up and said, chính trong toái coù saùng, chôù laáy saùng gaëp nhau." "Within heaven and earth through space and time, Neáu ngoài döùt saùng toái, haõy noùi laø caùi gì? Do ñoù therein is a jewel; it lies hidden in the mountain of noùi: "Taâm hoa phaùt minh soi saùng coõi nöôùc ôû möôøi form. It is hung on a wall; for nine years phöông." Baøn Sôn noùi: "Saùch chaúng soi caûnh, caûnh Bodhidharma did not dare to look at it straight on. cuõng chaúng coøn, saùng caûnh ñeàu queân, laïi laø vaät If any patchrobed monk wants to see it now, I will gì?" Laïi noùi: "Chính nôi thaáy nghe chaúng thaáy hit him right on the spine with my staff." See how nghe, khoâng coøn thinh saéc ñaùng trình anh, trong these self-possessed teachers of our school never ñaây neáu lieãu toaøn voâ söï, theå duïng ngaïi gì phaân use any actual doctrine to tie people up. Hsuan chaúng phaân". Chæ hieåu caâu sau roài, ñeán caâu tröôùc Sha said, "Though you try to enmesh him in a trap, daïo chôi, cöùu caùnh chaúng ôû trong aáy laøm keá soáng. he doesn't consent to stay; though you call after Coå nhaân noùi: "Laáy goác khoâng truï laäp taát caû phaùp." him, he doesn't turn his head. Even though he is Chaúng ñöôïc ñeán trong naøy ñuøa quang aûnh ñuøa tinh like this, still he is a sacred tortoise dragging his hoàn, laïi chaúng ñöôïc hieåu laø voâ söï. Coå nhaân noùi: tail." "Thaø khôûi chaáp COÙ baèng nuùi Tu Di, chaúng neân Coâng AÙn Vaân Moân Quang Minh: Yun Men's chaáp KHOÂNG baèng haït caûi." Haøng nhò thöøa phaàn Everybody Has a Light—Theo thí duï thöù 86 cuûa nhieàu hay rôi vaøo caùi chaáp naøy—According to Bích Nham Luïc. Vaân Moân daïy: "Moãi ngöôøi troïn example 86 of the Pi-Yen-Lu, Yun Men imparted coù aùnh saùng hieän taïi, khi xem thì chaúng thaáy toái some words saying, "Everyone has a light; when muø. Theá naøo laø aùnh saùng cuûa quí vò?" Noùi xong you look at it, you don't see it and it's dark and Vaân Moân laïi töï ñaùp: "Kho truø ba cöûa." Laïi ñaùp: dim. What is everybody's light?" He himself "Vieäc toát chaúng baèng khoâng." Theo Vieân Ngoä answered on their behalf, "The kitchen pantry and trong Bích Nham Luïc, Vaân Moân ôû trong thaát ñeå lôøi the main gate." He also said, "A good thing isn't as tieáp ngöôøi: "Caû thaûy caùc oâng döôùi goùt chaân moãi good as nothing." According to Yuan-Wu in the

Pi-Yen-Lu, in his room Yun Men imparted some can be offered to you. Here, if you can understand words to teach people: "All of you, right where that there's nothing at all, you are free to separate, you stand, each and every one of you has a beam or not, essence and action." Just understand Yun of light shining continuously, now as of old, far Men's final statement thoroughly, then you can go removed from seeing or knowing. Though it's a back to the former one to roam at play. But light, when you're asked about it you don't ultimately, you do not make a living there. The understand; isn't it dark and dim?" For twenty ancient Vimalakirti said, "All things are years he handed down this lesson, but there was established on a non-abiding basis." You mustn't never anyone who understood his meaning. Later go here to play with lights and shadows and give Hsiang Lin asked Yun Men to speak on their play to your spirit. Nor will it do to make up an behalf. Yun Men said, "The kitchen pantry and the understanding in terms of nothingness. An Ancient main gate." He also said, "A good thing isn't as said, "Better you should give rise to a view of good as nothing." Usually what he said in place of existence as big as Mount Sumeru, than that you others was just a single sentence; why then are produce a view of nothingness as small as a there two here? The first sentence barely opens a mustard seed." People of the lesser two vehicles road for you to let you see. If you're for real, as often fall onesidedly into this view. soon as you hear it mentioned, you get right up Coâng AÙn Vaân Moân Sa Moân Haïnh: Yun Men: and go. Yun Men feared people would get stuck Sramana's manner of action—Theo Caûnh Ñöùc here, so he also said, "A good thing isn't as good Truyeàn Ñaêng Luïc, quyeån XVII, moät hoâm Vaân as nothing." As before, he's swept it away for you. Moân hoûi Thieàn sö Taøo Sôn Boản Tòch: "Theo con, As soon as they hear you mention "light," people Sa moân laø moät nhaø tu Phaät giaùo, töø boû gia ñình, töø these days immediately put a glare in their eyes boû duïc voïng, coá coâng tu haønh vaø thanh baàn tònh and say, "Where is the kitchen pantry? Where is chí. Theo Hoøa Thöôïng, theá naøo laø Sa Moân haïnh?" the main gate?" But this has nothing to do with it. Taøo Sôn ñaùp: "AÊn côm gaïo cuûa thöôøng truï." Vaân Thus it is said, "Perceive the meaning on the hook; Moân hoûi: "Khi ñi nhö vaäy thì theá naøo?" Taøo Sôn don't abide by the zero point of the scale." This ñaùp: "OÂng giöõ laïi ñöôïc khoâng?" Vaân Moân noùi giöõ matter is not in the eye or in the environment. To ñöôïc. Taøo Sôn hoûi: "OÂng giöõ theá naøo?" Vaân Moân begin to understand you must cut off knowing and thöa: "Chæ aên côm vaø maëc aùo, thì choã naøo laø khoù?" seeing, forget gain and loss, and become purified, Taøo Sôn noùi: "Sao oâng khoâng noùi 'mang loâng ñoäi naked, and perfectly at ease; each and every one söøng'?" Vaân Moân leã baùi roài lui ra. Hoâm khaùc, Vaân must investigate on his own. Yun Men said, "You Moân hoûi: "Ngöôøi khoâng thay ñoåi ñeán, Sö coù tieáp come and go by daylight; you distinguish people khoâng?" Taøo Sôn noùi: "Taøo Sôn ta khoâng raûnh cho by daylight. Suddenly it's midnight, and there's no loaïi ñoù." Coù moät vò Taêng hoûi: "Ngöôøi xöa coù noùi: sun, moon, or lamplight. If it's some place you've 'Ngöôøi ngöôøi ñeàu coù huynh ñeä taïi traàn.' Thaày coù been to, then of course it's possible; in a place you theå trình baøy cho con bieát roõ hay khoâng?" Taøo Sôn have never

been, can you even manage to get noùi: "Ñöa baøn tay oâng cho laõo Taêng xem." Ñoaïn hold of something?" Shih T'ou's Merging of Taøo Sôn chæ vaøo nhöõng ngoùn tay vaø ñeám: "Moät, Difference and Sameness says, "Right within light hai, ba, boán, naêm. Ñuû caû maø."—According to the there's darkness, but don't see it as darkness: right Records of the Transmission of the Lamp (Ch'uan- within darkness there's light, but don't meet it as Teng-Lu), Volume XVII, one day, Yun Men asked light." If you cut off light and darkness, tell me, Zen master Ts'ao-shan Pen-chi, "To me, a what is it? Thus it is said, "The mind flower emits Sramana is a Buddhist monk who have left home, light, shining on all the lands in the ten directions." quitted the passions and have the toilful P'an Shan said, "Light isn't shining on objects, nor achievement, diligent quieting of the mind and the do the objects exist. Light and objects both passions, purifying of mind and living in poverty. forgotten, then what is this?" Also it was said, What about you, Master?" Ts'ao-shan replied, "To "This very seeing and hearing is not seeing and eat rice meal from offerings." Yun men asked, hearing, but there's no other sound and form that "What happens if going like that?" Ts'ao-shan

replied, "Can you keep that?" Yun men said, the sound; knowing the mind when seeing form "Yes, I can." Ts'ao-shan asked, "How can you objects. Just the same way as Bodhisattva keep it?" Yun Men said, "Just eat meal and wear Avalokitesvara takes the money to buy a rice robes, where is the difficulty?" Ts'ao-shan said, cake, but when opening the hand it's a mien-pao." "Why don't you say 'wearing hair and horn'?" Yun Coâng AÙn Vaân Moân Thæ Quyeát: Yun-men's Dried Men bowed Ts'ao-shan and retreated. Another Shitstick—Que cöùt cuûa Vaân Moân, thí duï thöù 21 day, Yunmen asked, "The unchanging person has cuûa Voâ Moân Quan. Moät oâng Taêng hoûi ngaøi Vaân come, Will the master receive him or not?" Ts'ao- Moân: "Phaät laø gì?" Vaân Moân ñaùp: "Que cöùt khoâ." shan said, "On Mt. Ts'ao there's no spare time for Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, Vaân that." A monk asked, "An ancient said, 'Everyone Moân coù theå noùi laø ngheøo ñeán khoâng doïn noãi böõa has brothers in the dust.' Can you demonstrate this côm chay, baän vieäc ñeán khoâng coù thì giôø thaûo thö. to me?" Ts'ao-shan said, "Give me your hand." Tieän tay vô laáy que cöùt, choáng cöûa ñôõ nhaø. Xem Ts'ao-shan then pointed at the monk's fingers and ñoù thì thaáy ngay leõ thaïnh suy cuûa Phaät phaùp. Ñaây counted, "One, two, three, four, five. That's laø loaïi coâng aùn "maëc nhieân phuû nhaän", nghóa laø, enough." loaïi coâng aùn giaûi minh chaân lyù Thieàn baèng loái phaùt Coâng AÙn Vaân Moân Tam Nhaät: Vaân Moân: Ba bieåu hö hoùa hoaëc pheá boû. Vôùi loaïi coâng aùn naøy, ngaøy—Yun Men: Three days—Coâng aùn noùi veà cô chuùng ta thöôøng caùo buoäc caùc Thieàn sö laø phuû duyeân tieáp hoùa ngöôøi hoïc cuû a Thieàn sö Vaân Moân nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän gì caû, Vaên Yeån. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo quyeån XIX, moät hoâm Thieàn sö Vaân Moân thöôïng töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu laø voâ ñöôøng daïy chuùng: "Ba ngaøy khoâng thaáy nhau, höõu, vaân vaân—Yun-men's Dried Shitstick, khoâng ñöôïc thaáy nhau nhö khi xöa, phaûi laøm sao?" example 21 of the Wu-Men-Kuan. A monk asked Noùi xong Sö töï ñaùp:

"Thieân."—The koan about Yun-men, "What is Buddha?" Yun-men said, the potentiality and conditions of receiving and "Dired shitstick." According to Wu Men Hui-Kai instructing disciples of Zen master Wen Men. in the Wu-Men-Kuan, it must be said of Wen-men According to the Records of the Transmission of he was too poor to prepare even a plainest food the Lamp (Ch'uan-Teng-Lu), Volume XIX, one and too busy to make a careful draft. Probably day, Zen master Yun Men entered the hall and people will bring forth this dried shitstick to shore addressed the assembly, saying, "Not seeing for up the gate and prop up the door. The Buddha three days, not seeing as we used to do, what can Dharma is thus sure to decay. This is an "implicit- we do?" After speaking, the Master gave an negative" koan, a kind of koan that illustrates Zen- answer: "Heaven." Truth through "nullifying" or abrogating Coâng AÙn Vaân Moân Thanh Saéc: Vaân Moân: Vaên expression. With this type of koan, we usually thanh ngoä ñaïo—Yun Men: Attaining accuse the Zen masters of being negatory. But in enlightenment when hearing the sound—Coâng aùn fact, they did not negate anything. What they have noùi veà cô duyeân tieáp hoùa ngöôøi hoïc cuûa Thieàn sö done is to point out our delusions in thinking of the Vaân Moân Vaên Yeån. Theo Caûnh Ñöùc Truyeàn Ñaêng non-existent as existent, and the existent as non- Luïc, quyeån XIX, moät hoâm Thieàn sö Vaân Moân existent, and so on. thöôïng ñöôøng daïy chuùng: "Nghe tieáng ngoä ñaïo, Coâng AÙn Vaân Moân Thoaïi Ñoïa: Misspoken thaáy saéc roõ taâm. Boà Taùt Quaùn Theá AÂm ñem tieàn Words—Vaân Moân Saåy Lôøi, thí duï thöù 39 cuûa Voâ mua baùnh ñuùc, buoâng tay ra laïi laø baùnh bao."— Moân Quan. Moät oâng Taêng hoûi ngaøi Vaân Moân: The koan about the potentiality and conditions of "Quang minh tòch chieáu bieán haø sa." Lôøi noùi chöa receiving and instructing disciples of Zen master döùt, Vaân Moân voäi hoûi: "Chaúng phaûi thô cuûa Tuù Taøi Wen Men. According to the Records of the Tröông Chuyeát ñoù sao?" OÂng Taêng ñaùp: "Phaûi." Transmission of the Lamp (Ch'uan-Teng-Lu), Vaân Moân noùi: "Saåy lôøi roài vaäy!" Veà sau Töû Taâm Volume XIX, one day, Zen master Yun Men nhaéc chuyeän laïi, baøn raèng: "Thöû hoûi ñaâu laø choã entered the hall and addressed the assembly, oâng Taêng saåy lôøi?" Theo Voâ Moân Hueä Khai trong saying, "Attaining enlightenment when hearing Voâ Moân Quan, neáu ôû ñaây maø thaáy ñöôïc choã duïng

bí hieåm cuûa Vaân Moân cuøng choã saåy lôøi cuûa oâng "Khi theá aáy ñi thì sao?" Vaân Moân baûo: "Sö töû loâng Taêng, thì coù theå laøm thaày ôû hai coõi trôøi ngöôøi. Coøn vaøng." Haõy noùi laø chaáp nhaän y hay chaúng chaáp neáu chöa roõ thì töï cöùu mình cuõng khoâng xong— nhaän y, laø bao y hay bieám y? Nham Ñaàu noùi: "Neáu Yun-men: "You Have Misspoken" Misspoken luaän chieán thì moãi ngöôøi ôû choã chuyeån." Laïi noùi: Words, example 39 of the Wu-Men-Kuan. A "Kia tham caâu soáng chaúng tham caâu cheát. Caâu monk said to Yun-men, "The radiance serenely soáng tieán ñöôïc thì vónh kieáp chaúng queân, caâu cheát illumines the whole universe..." Before the monk tieán ñöôïc thì töï cöùu chöa xong." Laïi coù vò Taêng hoûi had finished the line, Yun-men interrupted him Vaân Moân: "Phaät phaùp nhö traêng trong nöôùc phaûi and asked, "Aren't those the words of Chang-cho?" chaêng?"

Vaân Moân ñaùp: "Soùng trong khoâng ñöôøng The monk said, "Yes, they are." Yun-men said, thoâng." Vò Taêng thöa: "Hoøa Thöôïng töø ñaâu maø "You have misspoken." Later, the master Ssu-hsin ñöôïc?" Vaân Moân ñaùp: "Hoûi laïi thì ñaâu ñeán." Vò took up this matter and asked, "Tell me, where did Taêng thöa: "Chính khi ñi theá aáy laø sao?" Vaân Moân the monk misspeak?" According to Wu Men Hui- ñaùp: "Ñöôøng nuùi coång truøng ñieäp. Phaûi bieát vieäc Kai in the Wu-Men-Kuan, if you can see the naøy chaúng ôû treân ngoân cuù, nhö choïi ñaù nhaùng löûa, uncompromising and rigorous operation of Yun- tôï laøn ñieån chôùp, naém ñöôïc naém chaúng ñöôïc chöa men's method and how the monk misspoke, then khoûi tan thaân maát maïng."—A monk asked Yun you qualify as a teacher of people and devas. If it Men, "What is the Pure Body of Reality?" Yun is not yet clear, then you cannot save even Men said, "A flowering hedge." The monk asked, yourself. "What is it like when one goes on in just such a Coâng AÙn Vaân Moân Thöôïc Lan Hoa: Yun Men's way?" Yun Men said, "A golden-haired lion." Flowering Hedge, example 39 of the Pi-Yen-Lu—According to Yuan-Wu in the Pi-Yen-Lu, people, Thí duï thöù 39 cuûa Bích Nham Luïc. Moät vò Taêng do you know the point of this monk's questions and hoûi Vaân Moân: "Theá naøo laø Phaùp thaân thanh tònh?" the point of Yun Men's answers? If you do know, Vaân Moân ñaùp: "Thöôïc Lan Hoa." Vò Taêng laò hoûi: their two mouths are alike without a single tongue. "Khi theá aáy thì sao?" Vaân Moân ñaùp: "Sö töû loâng If you do not know, you will not avoid being vaøng." Theo Vieân Ngoä trong Bích Nham Luïc, caùc fatheaded. A monk asked Hsuan Sha, "What is the oâng bieát choã hoûi cuûa vò Taêng vaø choã ñaùp cuûa Vaân Pure Body of Reality?" Hsuan Sha said, "Dripping Moân chaêng? Neáu hieåu ñöôïc thì hai mieäng ñoàng with pus." He had the adamantine eye: as a test, I khoâng coù moät caùi löôõi. Neáu chaúng bieát chöa khoûi ask you to try to discern it. Yun Men was not the laàm laãn. Coù vò Taêng hoûi Huyeàn Sa: "Theá naøo laø same as others. Sometimes he held still and stood Phaùp thaân thanh tònh?" Huyeàn Sa ñaùp: "Muû gioït like a wall ten miles high, with no place for you to gioït." Ngöôøi ñuû con maét Kim Cang môøi thöû bieän draw near. Sometimes he would open out a path xem? Vaân Moân khoâng ñoàng ngöôøi khaùc, coù khi for you, die along with you and live along with naém ñöùng vaùch cao ngaøn tröôïng, khoâng coù choã cho you. Yun Men's tongue was very subtle; some oâng nghó suy, coù khi vì oâng môû moät con ñöôøng people say he was answering him figuratively; but ñoàng cheát ñoàng soáng. Ba taác löôõi cuûa Vaân Moân raát if you understand it this way, then tell me where saâu kín. Coù ngöôøi noùi ñoù laø loái ñaùp tín theå (tin maøu Yun Men is at. This was a household affair; do not saéc). Neáu hieåu theá aáy, thöû noùi Vaân Moân rôi taïi choã try to figure it out from outside. This was the naøo? Caùi naøy laø vieäc ôû trong thaát, chôù nhaèm ra reason Pai Chang said, "Manifold appearances ngoaøi suy tính. Vì theá, Baùch Tröôïng noùi: "Sum la and myriad forms, and all spoken words, each vaïn töôïng, taát caû ngöõ ngoân, ñeàu xoay veà nôi mình, should be turned and returned to oneself and made khieán laên truøng truïc, nhaèm choã soáng linh ñoäng." to turn freely." Going to where life springs forth, Laïi noùi: "Neáu nghó nghò suy tìm, lieàn rôi vaøo caâu he immediately speaks; if you try to

discuss it and thöù hai." Vónh Gia noùi: "Phaùp thaân ngoä roài khoâng seek it in thought, immediately you have fallen moät vaät, baûn nguyeân töi taùnh thieân chôn Phaät." Vaân into the secondary phase. Yung Chia said, "When Moân nghieäm vò Taêng naøy, vò Taêng naøy cuõng laø the Body of Reality awakens fully, there is not a ngöôøi ôû trong thaát cuûa Sö, laø ngöôøi tham cöùu ñaõ single thing; the inherent nature of the original laâu, bieát ñöôïc vieäc trong thaát cuûa Sö, neân tieán ngöõ: source is the natural real Buddha." Yun Men

tested this monk; the monk was also a member of has phrases that cut nails and shear through iron. his household and was himself a longtime student. In this one phrase three phrases are present. When He knew the business of the household, so he questioned about this case, some say, "Each grain went on to say, "What is it like to go on like this?" of the food in the bowl is round; each drop of the Yun Men said, "A golden-haired lion." But tell water in the bucket is wet." If you understand in me, is this agreeing with him or not agreeing with this fashion, then you didn't see how Yun Men him? Is this praising him or censuring him? Yen really helped the man. T'ou said, "If you engage in a battle, each Coâng AÙn Vaân Moân Truï Tröôïng Hoùa Long: Yun individual stands in a pivotal position." It is also Men's Staff Changes into a Dragon, example 60 of said, "He studies the living phrase; he does not the Pi-Yen-Lu—Thí duï thöù 60 cuûa Bích Nham study the dead phrase. If you get understanding at Luïc. Vaân Moân caàm caây gaäy chæ chuùng noùi: "Caây the living phrase, you will never ever forget; if gaäy hoùa laøm roàng, nuoát heát caøn khoân roài vaäy, nuùi you get understanding at the dead phrase, you will soâng ñaát lieàn choã naøo ñöôïc?" Theo Vieân Ngoä be unable to save yourself." Another monk asked trong Bích Nham Luïc, nhö Vaân Moân noùi caây gaäy Yun Men, "Is it true or not that 'the Buddha hoùa laøm roàng, nuoát heát caøn khoân roài vaäy, nuùi soâng Dharma is like the moon in the water'?" Yun Men ñaát lieàn choã naøo ñöôïc? Neáu noùi coù aét muø, neáu noùi said, "There is no way through the clear waves." khoâng aét cheát, laïi thaáy Vaân Moân choã vì ngöôøi The monk went on to say, "How did you chaêng? Traû caây gaäy laïi cho ta. Ngöôøi thôøi nay manage?" Yun Men said, "Where does this second chaúng hoäi choã rieâng baøy cuûa Vaân Moân, laïi noùi töùc question come from?" The monk said, "How is it saéc minh taâm, gaù vaät baøy lyù. Nhö ñöùc Phaät Thích when going on in just this way?" Yun Men said, Ca 49 naêm thuyeát phaùp, khoâng theå khoâng bieát caùi "Further complications block the mountain path." nghò luaän naøy, côù sao laïi ñöa caønh hoa, Ca Dieáp You must realize that this matter does not rest in cöôøi chuùm chím? OÂng giaø naøy laïi hoà ñoà noùi: "Ta words and phrases: like sparks from struck flint, coù chaùnh phaùp nhaõn taïng nieát baøn dieäu taâm, phaân like the brilliance of flashing lightning, whether phoù cho Ma Ha Ca Dieáp." Laïi ñaâu caàn rieâng you reach it or not, you still will not avoid losing truyeàn taâm aán. Quí vò ñaõ laø khaùch döôùi cuûa Toå Sö, your body and life. laïi roõ ñöôïc rieâng truyeàn taâm aán chaêng? Trong ngöïc Coâng AÙn Vaân Moân Traàn Traàn Tam Muoäi : Yun neáu coù moät vaät thì nuùi soâng ñaát lieàn quaû nhieân Men's Every Atom Samadhi, example 50 of the hieän tieàn; trong ngöïc neáu khoâng moät vaät thì beân

Pi-Yen-Lu—Thí duï thöù 50 cuûa Bích Nham Luïc. ngoaøi toaøn khoâng maûy tô, noùi gì lyù cuøng trí hieäp, Moät vò Taêng hoûi Vaân Moân: "Theá naøo laø traàn traàn caûnh cuøng thaân hoäi. Côù sao? Bôûi moät hoäi thì taát caû tam muoäi?" Vaân Moân ñaùp: "Côm trong baùt, nöôùc hoäi, moät saùng thì taát caû saùng. Tröôøng Sa noùi: trong thuøng." Theo Vieân Ngoä trong Bích Nham "Ngöôøi hoïc ñaïo maø chaúng bieát chôn, chæ vì töø xöa Luïc, caùc oâng laïi ñònh ñuùng ñöôïc chaêng? Neáu caùc nhaän thöùc thaàn, voâ löôïng kieáp nay goác sanh töû, keû oâng ñònh ñuùng ñöôïc thì loã muõi Vaân Moân ôû trong só lieàn goïi ngöôøi xöa nay." Neáu chôït ñaäp tan aám tay caùc oâng. Neáu ñònh ñuùng chaúng ñöôïc thì loã muõi giôùi, thaân taâm nhaát nhö, ngoaøi thaân khoâng thöøa, caùc oâng ôû trong tay Vaân Moân. Vaân Moân coù caâu vaãn chöa ñöôïc moät nöûa, noùi gì laø töùc saéc minh chaët ñinh caét saét, trong moät caâu ñuû ba caâu. Coù taâm, gaù vaät baøy lyù. Coå nhaân noùi: "Moät haït buïi vöøa ngöôøi hoûi ñeán lieàn noùi, côm trong baùt, moãi haït ñeàu daáy, ñaïi ñòa toaøn thaâu." Haõy noùi caí naøo laø moät haït troøn; nöôùc trong thuøng, moãi gioït ñeàu öôùt. Neáu hieåu buïi? Neáu bieát ñöôïc haït buïi naøy thì bieát ñöôïc caây theá aáy, chaúng thaáy choã Vaân Moân ñoan ñích vì gaäy. Vöøa naém caây gaäy ñöa leân lieán thaáy tung ngöôøi—A monk asked Yun Men, "What is every hoaønh dieäu duïng. Noùi thoaïi theá aáy, sôùm thaønh saén atom samadhi?" Yun Men said, "Food in the bowl, bìm roài, huoáng laïi laø hoùa laøm roàng. Taïng Chuû water in the bucket." According to Yuan-Wu in Khaùnh noùi: "5048 quyeån laïi coù noùi thoaïi theá aáy the Pi-Yen-Lu, can you settle this case properly? chaêng?" Vaân Moân coù khi nhaèm choã caây gaäy naém If you can, then Yun Men's nostrils are in your laáy thì toaøn cô ñaïi duïng, vì ngöôøi moät caùch linh hands. If you are unable to settle in properly, then ñoäng. Ba Tieâu daïy chuùng: "Loã muõi cuûa thieàn Taêng your nostrils are in Yun Men's hands. Yun Men troïn ôû treân ñaàu caây gaäy." Vónh Gia cuõng noùi:

"Chaúng phaûi tieâu hình vieäc truyeàn roãng, gaäy baùu of births and deaths, fools call the original Nhö Lai coøn daáu veát." Thuôû xöa Nhö Lai ôû choã person." If you suddenly smash the shadowy world Phaät Nhieân Ñaêng noùi: "Choã naøy neân caát chuøa." of the heaps and elements of life so that body and Khi aáy coù moät vò thieân töû beøn caëm moät coïng coû, mind are one likeness and there is nothing else noùi: "Caát chuøa xong." Quí vò haõy noùi tin töùc naøy töø outside your body, you still haven't attained the choã naøo ñöôïc? Toå Sö noùi: "Ñaàu gaäy thuû chöùng, other half. How can you talk about going to form döôùi heùt thöøa ñöông." Haõy noùi thöøa ñöông caùi gì? to reveal the mind, using things to demonstrate Chôït coù ngöôøi hoûi theá naøo laø caây gaäy? Phaûi chaêng principle? An Ancient said, "As soon as one atom lieàn nhaøo loän? Phaûi chaêng lieàn voã tay? Thaûy ñeàu of dust arises, the whole world is contained laø ñuøa tinh hoàn, töùc cöôøi khoâng dính daùng—Yun therein." But say, which atom of dust is this? If Men showed his staff to the assembly and said, you can know this atom of dust, then you can "The staff has changed into a dragon and know the staff. As soon as Yun Men picks up his swallowed the universe. Mountains, rivers, the staff, we immediately see his unconfined great earth; where are they to be found?" marvelous activity. Such talk is already a mass of According to

Yuan-Wu in the Pi-Yen-Lu, as for entangling views, complications; how much the Yun Men's saying, "The staff has changed into a more so is transforming the staff into a dragon! dragon and swallowed the universe. Mountains, Librabrian Ch'ing said, "Has there ever been such rivers, the great earth; where are they to be talk in the five thousand and forty-eight volumes found?" If you say it exists, then you are blind; if of the canon?" Every time he turned to his staff, you say it doesn't exist, then you are dead. Do you Yun Men brought out the great function of his see where Yun Men helped people? Bring the wholecapacity and helped people in a way that staff back to me! People these days do not was leaping with life. Pa Chiao said, "If you have understand where Yun Men stood alone and a staff, I'll give you a staff; if you have no staff, I'll revealed. Instead they say that he went to form to take your satff away." Yung Chia said, "This is not explain mind, that he relied on things to reveal an empty exhibition displaying form; it is the principle. But old Sakyamuni couldn't have not actual traces of the Tathagata's precious staff." known this theory as he taught the Dharma for Long ago in the time of Dipamkara Buddha, the forty-nine years; why then did he also need to future Tathagata (Sakyamuni) spread his hair to hold up the flower for Kasyapa's smile? This old cover some mud for that Buddha. Dipamkara said, fellow caused confusion saying, "I have the "A temple should be built here." Also present then treasury of the eye of the correct teaching, the was an elder who thereupon set up a blade of wondrous mind of nirvana; these I pass on to grass right there and said, "The temple has been Maha-Kasyapa." Why was there still a need for built." All of you tell me, where is this scene to be the specially transmitted mind seal? Given that all found? The ancestral teacher Hsueh Tou said, "At of you are guests in the house of the ancestral a blow, experience it; at a shout, receive it teachers, do you understand this specially rightly." But tell me, receive what rightly? transmitted mind? If there is a single thing in your Supposing there's someone who asks, "What is the breast, then mountains, rivers, and the great earth staff?" Shouldn't you turn a backflip? Shouldn't appear in profusion before you; if there isn't a you clap your hands? All of this would be giving single thing in your breast, then outside there is play to your spirits, and has nothing to do with it. not much as a fine hair. How can you talk about Coâng AÙn Vaân Moân Tu Di: Yun Men: Mount principle and knowledge fusing, about objective Sumeru—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, world and mind merging? What's the reason? quyeån XVII, moät hoâm, thieàn sö Vaân Moân thöôïng When one understood, all are understood; when ñöôøng noùi: "Maáy oâng khaù tìm ra con ñöôøng vaøo. one is clear, all are clear. Ch'ang Sha said, Chö Phaät nhieàu nhö vi traàn naèm döôùi goùt chaân "People studying the Path don;t know the real, maáy oâng. Ba taïng thaùnh giaùo naèm treân ñaàu löôõi because they've always given recognition to their maáy oâng. Tuy nhieân, khi ngoä laø xong heát. Maáy oâng cognizing mind; this, the basis of countless aeons chôù nghó nhaûm. Trôøi laø trôøi, ñaát laø ñaát, nuùi laø nuùi,

nöôùc laø nöôùc, taêng laø taêng, tuïc laø tuïc." Giaây laâu Sö noùi con maét ôû choã naøo?" Vaân Nham lieàn noùi: "Toâi noùi tieáp: "Mang ngoïn Tu Di vaøo ñaây ta xem hieåu." Ñaïo Ngoä hoûi: "OÂng hieåu theá naøo?" Vaân thöû!"—According to the

Records of the Nham noùi: "Toaøn thaân laø tay maét." Ñaïo Ngoä baûo: Transmission of the Lamp (Ch'uan-Teng-Lu), "Noùi ñeán toät cuøng chæ noùi ñöôïc taùm phaàn." Vaân Volume XVII, one day, Zen master Yun-men Nham hoûi: "Sö huynh theá naøo?" Ñaïo Ngoä noùi: entered the hall and said, "O you, venrable "Khaép thaân laø tay maét." Haõy noùi khaép thaân laø phaûi monks! You'd rather find out the Way for hay toaøn thaân laø phaûi? Tuy gioáng nhö buøn maø laïi yourselves. All the Buddhas as numberless as thong thaû. Ngöôøi ñôøi nay phaàn nhieàu khôûi tình giaûi sands are here under your heels. Three baskets of noùi: "Khaép thaân laø chaúng phaûi, toaøn thaân laø phaûi." Sacred Teachings are also right here on your lips. Chæ thieát nhai ngoân cuù cuûa coå nhaân, cheát döôùi lôøi However, every thing is done just with your noùi cuûa coå nhaân. Ñaâu chaúng bieát yù cuûa coå nhaân, yù enlightenment. Don't get confused in thought. chaúng ôû treân ngoân cuù, ñaây ñeàu laø vieäc baát ñaéc dó heaven is heaven, earth is earth, mountains are maø thoâi. Nhö nay chuù thích laäp phöông thöùc, noùi: mountains, water is water, monks are monks, "Neáu thaáu ñöôïc coâng aùn naày lieàn hieåu baõi tham, laymen are laymen." He paused for a while, and roài laáy tay moø khaép thaân, moø ngoïn ñeøn caây coät, continued, "Bring me out here that mountain of troïn cho laø hieåu ñöôïc caâu toaøn thaân. Neáu hieåu theá Sumeru and let me see!" aáy, phaù hoaïi coå nhaân chaúng ít." Vì theá noùi : "Kia Coâng AÙn Vaân Nham Ñaïi Bi Thieân Nhaõn: Yun tham caâu soáng khoâng tham caâu cheát." Caàn phaûi baët Yen's the Hands and Eyes of the Bodhisattva of tình traàn yù töôûng, loät traàn baøy loà loä, môùi coù theå Great Compassion, example 89 of the Pi-Yen- thaáy ñöôïc caâu Ñaïi Bi. Ñaâu chaúng thaáy Taøo Sôn Lu—Thí duï thöù 89 cuûa Bích Nham Luïc. Vaân hoûi Taêng: "Khi öùng vaät hieän hình nhö traêng trong Nham hoûi Ñaïo Ngoä: "Boà Taùt Ñaïi Bi duøng tay maét nöôùc thì theá naøo?" Vò Taêng ñaùp: "Nhö löøa nhìn nhieàu laém ñeå laøm gì?" Ñaïo Ngoä noùi: "Nhö ngöôøi gieáng." Taøo Sôn noùi: "Noùi ñeán toät cuøng chæ noùi giöõa ñeâm voùi tay laïi phía sau moø chieác goái." Vaân ñöôïc taùm phaàn." Vò Taêng hoûi: "Hoøa Thöôïng laïi theá Nham noùi: "Toâi hieåu." Ñaïo Ngoä hoûi: "OÂng hieåu naøo?" Taøo Sôn ñaùp: "Nhö gieáng nhìn löøa." Theá laø theá naøo?" Vaân Nham noùi: "Toaøn thaân laø tay maét." Taøo Sôn ñaõ ñoàng yù vôùi Ñaïo Ngoä vaäy. Neáu caùc oâng Ñaïo Ngoä noùi: "Noùi ñeán toät cuøng chæ noùi ñöôïc taùm chaïy treân lôøi noùi maø thaáy, hoaøn toaøn khoâng thoaùt phaàn." Vaân Nham hoûi: "Sö huynh theá naøo?" Ñaïo khoûi caùi loàng baãy cuûa Ñaïo Ngoä vaø Vaân Nham. Ngoä noùi: "Khaép thaân laø tay maét." Theo Vieân Ngoä Haønh giaû tu thieàn khoâng neân nhaèm döôùi caâu cheát, trong Bích Nham Luïc, Vaân Nham vaø Ñaïo Ngoä maø neân nhaèm treân ñaàu ñi—Yun Yen asked Tao cuøng tham vôùi Döôïc Sôn boán möôi naêm hoâng Wu, "What does the Bodhisattva of Great khoâng dính chieáu. Döôïc Sôn xuaát phaùt moät toâng Compassion use so many hands and eyes for?" Taøo Ñoäng coù ba ngöôøi khieán ñaïo phaùp thònh haønh. Tao Wu said, "It's like someone reaching back Döôùi Vaân Nham coù Ñoäng Sôn; döôùi Ñaïo Ngoä coù groping for a pillow in the middle of the night." Thaïch Söông; döôùi Thuyeàn Töû coù Giaùp Sôn. Boà Yun Yen said, "I understand." Tao Wu said, "How Taùt Ñaïi Bi coù taùm muoân boán ngaøn caùnh tay Maãu do you

understand it?" Yun Yen said, "All over Ñaø La. Ñaïi Bi coù laém tay maét, caùc oâng laïi coù hay the body are hands and eyes." Tao Wu said, "You khoâng? Baùch Tröôïng noùi: "Taát caû ngöõ ngoân vaên töï have said quite a bit there, but you're only said thaûy ñeàu xoay veà chính mình." Vaân Nham thöôøng eighty percent of it." Yun Yen said, "What do you theo Ñaïo Ngoä thöa hoûi giaûi nghi, moät hoâm hoûi say, Elder Brother?" Tao Wu said, "Throughout Ñaoï Ngoä: "Boà Taùt Ñaïi Bi duøng nhieàu tay maét ñeå the body are hands and eyes." According to Yuan- laøm gì?" Ngay ban ñaàu neân vì Vaân Nham maø Wu in the Pi-Yen-Lu, Yun Yen and Tao Wu were nhaèm xöông soáng ñaùnh, veà sau khoûi thaáy nhieàu fellow students under Yao Shan. For forty years saén bìm. Ñaïo Ngoä laïi töø bi khoâng theå laøm nhö theá, Yun Yen's side did not touch his mat. Yao Shan laïi vì Vaân Nham noùi ñaoï lyù, coát yù khieán cho Vaân produced the whole Ts'ao-Tung school. There Nham lieàn hieåu. Noùi: "Nhö ngöôøi giöõa ñeâm voùi tay were three men with whom the Path of Dharma laïi phía sau moø chieác goái. Chính khi ñeâm khuya flourished: descended from Yun Yen was Tung khoâng coù aùnh saùng ñeøn, laáy tay moø chieác goái. Haõy Shan; descended from Tao Wu was Shih Shuang;

and descended from Ch'uan Tzu was Chia Shan. phrase." You must cut off emotional defilements The Bodhisattva of Great Compassion has eighty- and conceptual thinking, become clean and naked, four thousand symbolic arms. Great Compassion free and unbound; only then will you be able to has this many hands and eyes, do all of you? Pai see this saying about Great Compassion. Haven't Chang said, "All sayings and writings return to you heard how Ts'ao Shan asked a monk, "How is one's self." Yun Yen often followed Tao Wu, to it when the Dharmakaya (the body of reality) is study and ask questions to settle his discernment manifesting from in accordance with beings, like with certainty. One day he asked him, "What does the moon (reflected) in the water?" The monk Bodhisattva of Great Compassion use so many said, "Like an ass looking at a well." Ts'ao Shan hands and eyes for?" Right at the start Tao Wu said, "You have said quite a lot, but you've only should have given him a blow of the staff across said eighty percent of it." The monk said, "What his back, to avoid so many complications do you say, Teacher?" Ts'ao Shan said, "It's like appearing later. But Tao Wu was compassionate, the well looking at the ass." This is the same he couldn't be like this. Instead, he gave Yun Yen meaning as the main case. If you go to their words and explanation of the reason, meaning to make to see, you'll never be able to get out of Tao Wu's him understand immediately. Instead of hitting and Yun Yen's trap. Zen practitioners should Yun Yen, Tao Wu said, "It's like someone never die in the words; but walk right on Tao Wu's reaching back groping for a pillow in the middle of and Yun Yen's heads to versify. the night." Groping for a pillow in the depths of Coâng AÙn Vaân Nham Thuï Khôûi Taûo Tueä: Yun- the night without any lamplight, tell me, where are Yen held up the broom—Theo Caûnh Ñöùc Truyeàn the eyes? Yun Yen immediately said, "I Ñaêng Luïc, quyeån XIV, coù moät laàn khi Vaân Nham understand." Tao Wu said, "How do you ñang queùt doïn saân chuøa, Ñaïo Ngoä baûo oâng: "OÂng understand it?" Yun Yen said, "All over the body queùt voäi quaù!" Vaân

Nham noùi: "OÂng neân bieát raèng are hands and eyes." Tao Wu said, "You have said coù moät thöù khoâng voäi." Ñaïo Ngoä noùi: "Trong quite a bit there, but you've only said eighty tröôøng hôïp ñoù, coù phaûi laø vaàng traêng thöù nhì hay percent of it." Yun Yen said, "What do you say, khoâng?" Vaân Nham ñöa caây choåi leân vaø noùi: Elder Brother?" Tao Wu said, "Throughout the "Vaàng traêng naøo ñaây?" Ñaïo Ngoä boû ñi. Veà sau, body are hands and eyes." But say, is "all over the Huyeàn Sa Sö Bò nghe chuyeän naøy noùi: "Chính xaùc body" right, or is "throughout the body" right? laø vaàng traêng thöù nhì."—According to the Records Although they seem covered with mud, of the Transmission of the Lamp (Ch'uan-Teng- nevertheless they are bright and clean. People Lu), Volume XIV, once, when Yun-Yan was these days often make up emotional sweeping the temple yard, Daowu said to him, interpretations and say that "all over the body" is "Too hurried!" Yun-Yan said, "You should know wrong, while "throughout the body" is right; that there is a something that is not hurried." they're marely chewing over the Ancients' words Daowu said, "In that case, is there a second and phrases. They have died in the Ancients' moon?" Yun-Yan held up the broom and said, words, far from realizing that the Ancients' "What moon is this?" Daowu then went off. Later, meaning isn't in the words, and that all talk is used Hsuan-sha heard about this and said, "Exactly the as something that can't be avoided. People these second moon." days add footnotes and set up patterns, saying that Coâng AÙn Vaán Vöông Laõo Sö Taùc Thaäp Ma: To if one can penetrate this case, then this can be ask master Old Vuong on what he is doing—See considered understanding enough to put an end to Vaán Vöông Laõo Sö Taùc Thaäp Ma. study. Groping with their hands over their bodies Coâng AÙn "Voâ": Mu (jap)—Muji (jap)—Mu koan and over the lamp and pillar, they all make a (jap)—Khoâng—Voâ—See Coâng AÙn veà "Khoâng." literal understanding of "throughout the body." If Coâng AÙn Voâ Khoảng Ñòch: A flute with no you understand this way, you degrade those holes—Theo thí duï thöù 82 cuûa Bích Nham Luïc. Coù Ancients quite a bit. Thus it is said, "He studies moät vò Taêng hoûi Ñaïi Long: "Saéc thaân baïi hoaïi, theá the living phrase; he doesn't study the dead naøo laø Phaùp thaân kieân coá?" Ñaïi Long ñaùp: "Hoa

nuùi nôû döôøng gaám, nöôùc khe trong tôï chaøm." Ñaïi ñaùp." Ñaây laø baøi tuïng cuûa Höông Nghieâm Trí Long ñaùp: "Hoa nuùi nôû döôøng gaám, nöôùc khe trong Nhaøn, Tuyeát Ñaäu daãn duøng. Moät vò Taêng hoûi Trieäu tôï chaøm." Moät vò Taêng khaùc hoûi Vaân Moân: "Khi laù Chaâu: "Chaúng ñem noùi nín ñaùp, chöa bieát ñem caùi ruïng caønh khoâ thì theá naøo?" Vaân Moân ñaùp: "Thaân gì ñaùp?" Trieäu Chaâu ñaùp: "Trình ñoà ñöïng sôn." Caùi baøy gioù thu." Ñaây goïi laø hai muõi teân choáng nhau. naøy ñoàng vôùi caâu vöøa roài noùi, chaúng rôi vaøo tình Döôøng theå anh ñeán Taây Taàn, toâi ôû Ñoâng Loã. Kia traàn yù töôûng cuûa oâng. Gioáng nhö caùi gì? Gioáng ñaõ ñi theá aáy, toâi chaúng ñi theá aáy, cuøng vôùi Vaân "Tay caàm roi baïch ngoïc, ñaäp tan naùt ly chaâu." Theá Moân moät khoái traùi nhau. Gaõ kia ñi theá aáy laø deã neân Toå leänh ñöông haønh möôøi phöông ngoài ñoaïn. thaáy, gaõ naøy chaúng ñi theá aáy laïi khoù thaáy. Quaû Ñaây laø vieäc treân kieám beùn, phaûi coù taùc löôïc theá aáy. thöïc ba taác löôõi cuûa Ñaïi Long raát vi teá. Neáu chaúng

theá aáy, ñeàu coâ phuï chö Thaùnh töø tröôùc. "Vaán taèng baát tri Ñeán trong ñaây caàn khoâng coù chuùt xíu vieäc, töï coù Ñaùp hoaøn baát hoäi choã toát, töùc laø choã haønh lyù cuûa ngöôøi höôùng Nguyeät laõnh phong cao thöôïng. Ñaõ chaúng ñaäp naùt aét sanh tyø veát, lieàn thaáy Coå nham haøn coái loù ñuoâi. Cöùu caùnh phaûi laøm sao ñöôïc? "Nöôùc coù Kham tieáu loä phuøng ñaït ñaïo nhaân hieán chöông, ba ngaøn ñieàu toäi" moät luùc phaïm heát Baát töông ngöõ maëc ñoái vaäy. Côù sao nhö theá? Chæ vì chaúng laáy vieäc boån Thuû baû baïch ngoïc tieân phaän tieáp ngöôøi. Neáu laø Ñaïi Long haún khoâng theá Ly chaâu taän kích toaùi aáy—According to example 82 of the Pi-Yen-Lu, a Baát kích toaùi monk asked Ta Lung, "The physical body rots Taèng haø hoaïi away: what is the hard and fast body of reality?" Quoác höõu hieán chöông Ta Lung said, "The mountain flowers bloom like Tam thieân ñieàu toäi." brocade, the valley streams are brimming blue as (Hoûi töøng chaúng bieát. Ñaùp laïi chaúng thoâng. Gioù indigo." Another monk asked Yun Men, "How is it cao traêng laïnh. Caây haøn nuùi xöa. Cöôøi ngaát ñöôøng when the tree withers and the leaves fall?" Yun gaëp ñaït ñaïo nhaân. Chaúng ñem noùi nín ñaùp. Tay Men said, "The body exposed in the golden wind." caàm roi baïch ngoïc. Ñaäp tan naùt ly chaâu. Chaúng This is called "Arrowpoints meeting." This is just ñaäp naùt, theâm tyø veát. Nöôùc coù hieán chöông. Ba like "you go west to Ch'in, I go east to Lu": since ngaøn ñieàu toäi). Thieàn sö Tuyeát Ñaäu tuïng raát coù he acts this way, I don't act this way. Matching Ta coâng phu, ôû tröôùc lôøi tuïng Vaân Moân noùi: "Hoûi ñaõ Lung's answer with Yun Men's, they're opposites. coù toâng, ñaùp cuõng vaãn ñoàng." ÔÛ ñaây laïi chaúng theá, It's easy to see Yun Men acting thus, but it's hard noùi: "Hoûi töøng chaúng bieát. ñaùp laïi chaúng thoâng." to see Ta Lung acting otherwise. Nevertheless, Ta Choã ñaùp cuûa Ñaïi Long ñöùng beân nhìn haún laø kyø Lung's tongue is very subtle. ñaëc. Phaân minh ai hoûi theá aáy, tröôùc khi chöa hoûi "Asking without knowing. sôùm ñaõ hö hoûng roài. Choã ñaùp cuûa sö raát möïc vöøa Answering, still not understanding. vaën hôïp cô ngôi, noùi: "Hoa nuùi nôû döôøng gaám, The moon is cold, the wind is high nöôùc khe trong tôï chaøm." Hoâm nay moïi ngöôøi laøm On the ancient cliff, frigid juniper. sao hieåu yù Ñaïi Long? Lôøi ñaùp baøng quan thaáy thöïc How delightful: on the road he met a man kyø ñaëc. Vì theá, Tuyeát Ñaäu tuïng ra khieán ngöôøi who had attained the Path, bieát, noùi "Gioù cao traêng laïnh, caây haøn nuùi xöa." And didn't use speech or silence to reply. Haõy noùi yù ñoù laøm sao hieåu? Sôû dó vöøa roài noùi: His hand grasps the white jade whip. "Chieác saùo khoâng loã (Voâ Khoảng Ñòch), naém ñöôïc And smashes the black dragon's pearl. nhòp vaùn." Chæ boán caâu naøy tuïng xong vaäy. Thieàn If he hadn't smashed it, sö Tuyeát Ñaäu laïi sôï ngöôøi khôûi ñaïo lyù, laïi noùi: He would have increased its flaws. "Cöôøi ngaát ñöôøng gaëp ñaït ñaïo nhaân, chaúng ñem The nation has a code of laws noùi nín ñaùp." Vieäc naøy chaúng phaûi thaáy nghe hieåu Three thousand articles of offenses." bieát, cuõng chaúng suy nghó phaân bieät. Vì theá noùi: According to Zen master Yuan Wu K'e Chin, "Rôõ rôõ khoâng goàm keït, duïng rieâng naøo nöông nhôø, Hsueh Tou versifies here with much skill. Before treân ñöôøng gaëp ñaït ñaïo nhaân, chôù ñem noùi nín when he was versifying Yun Men's words "Body

exposed in the golden wind" he said, "Since the on the sword's edge, for which one must have this question has the source, the answer too is in the kind of strategy. Otherwise you turn your back on same place." Since it is not so with this case, the sages since antiquity. When you get here you Hsueh Tou instead says, "Asking without must be without the slightest concern, then knowing; answering, still not understanding." Ta naturally you'll have the advantage. This, then, is Lung's answer was a glimpse from the side that how a transcendent man comports himself. "If he was simply amazing. His answer was so clear that hadn't smashed it," necessarily "He would have whoever questioned him this way had already increased its flaws," and thus he would have incurred defeat even before he asked. With his seemed broken down and decrepit. But in the end, answer he was able to bend down to the monk and how can you be right? " The nation has a code of match him perfectly; adapting to his capacity he laws, three thousand articles of offenses." There rightly said, "The mountain flowers bloom like are three thousand subdivisions of the five brocade, the valley streams are brimming blue as punishments, and none is greater than the indigo." How will all of you understand Ta Lung's punishment for not being respectful. This monk meaning right now? As a glimpse from the side, offended against all three thousand articles at his answer was truly extraordinary. Thus Hsueh once. How so? Because he didn't deal with people Tou comes out with his verse to make people on the basis of his own thing. As for Ta Lung, he realize that the moon is cold, the wind is high and of course was not this way—See Ñaïi Long Kieân still beats against the frigid juniper on the ancient Coá Phaùp Thaân. cliff. But say, how will you understand Hsueh Coâng AÙn Voâ Khoảng Thieát Chuøy : An iron Tou's meaning? Thus I just said that it's a flute hammerhead with no hole—Chuøy saét khoâng loã, with no holes hitting against a felt-pounding board. Thieàn toâng duøng töø naày ñeå chæ ngöôøi tham hoïc ngu The verse is completed with just these first four si ñaàn ñoän, khieán cho baäc thaày phaûi khoù khaên laém lines, but Huseh Tou was still fearful that people môùi daãn daét ñöôïc. Theo thí duï thöù 14 cuûa Bích would make up rationalizations, so he said, " How Nham Luïc, moät hoâm, coù moät vò Taêng ñeán hoûi Vaân delightful: on the road he met a man who had Moân: "Theá naøo laø giaùo lyù moät ñôøi?" Vaân Moân ñaùp: attained the Path. And didn't use speech or "Ñoái nhaát thuyeát." Theá naøo laø giaùo lyù moät ñôøi? Chæ silence to reply." This matter, then, is not seeing, tieâu ñöôïc moät caâu "Ñoái Nhaát Thuyeát." Neáu ngay hearing, discernment, or knowledge; nor is it the ñoù tieán ñöôïc lieàn veà nhaø ngoài an oån. Neáu chöa tieán discriminations of calculating thought. Therefore it ñöôïc, haõy tieáp tuïc duïng coâng tu haønh hoaëc möôøi was said: "Direct and truthful, without bringing naêm, hoaëc hai möôi naêm, hoaëc caû ñôøi nhö caùc baäc anything else along. Moving on alone, what is coå ñöùc ñaõ töøng laøm trong quaù khöù. Baây giôø chuùng there to depend on? On the road, if you meet ta haõy laéng nghe baøi keä cuûa Thieàn sö Tuyeát Ñaäu anyone who has attained the Path, don't use Truøng Hieån: speech or silence to reply." This is a verse of "Ñoái Nhaát Thuyeát Hsiang Yen's that Hsueh Tou has drawn on. Thaùi coâ tuyeät Haven't you heard? A monk asked Chao Chou, Voâ khoảng thieát Chuøy truøng haï

khieát "Without using speech or silence to answer, I Dieâm phuø thoï haï tieáu ha ha wonder with what should one answer?" Chao Taïc daï Ly Long aûo giaùc chieát Chou said, "Show your lacquer vessel." These Bieät bieät sayings of Hsiang Yen and Chao Chou are the Thieàu Döông laõo nhaân ñaéc nhaát quyeát." same as Ta Lung's statement in the case: they (Ñoái moät noùi, raát coâ tuyeät. Chuøy saét khoâng loã theâm don't fall within the scope of your feelings or haï choát. Döôùi coäi Dieâm Phuø cöôøi ha ha. Ñeâm qua conceptual thoughts. What is this like? "His hand Ly Long söøng beû gaõy. Khaùc khaùc, Laõo nhaân Thieàu grasps the white jade whip, and smashes the black Döông ñöôïc moät maûnh). Theo Thieàn sö Vieân Ngoä, dragon's pearl." Thus the command of the "Ñoái moät noùi, raát coâ tuyeät" laø lôøi khen cuûa Tuyeát patriarchs must be carried out, cutting off Ñaäu. Caâu noùi naøy cuûa Vaân Moân thaät laø töï do töï everything in the ten directions. This is the matter taïi, ñoäc thoaùt coâ nguy quang tieàn tuyeät haäu, nhö bôø

cao muoân tröôïng, nhö quaân traän traêm muoân, khoâng He wedges a stake into the iron hammerhead coù choã cho oâng vaøo, chæ laø quaù ngaët coâ nguy. with no hole. Ngöôøi xöa noùi: "Muoán ñöôïc thaân thieát chôù ñem Under the Jambu Tree I'm laughing; ha, ha! caâu hoûi ñeán ñeå hoûi, hoûi taïi choã ñaùp, ñaùp taïi ñieåm Last night the black dragon had his horn hoûi," haún laø coâ ñoäc vaø nguy hieåm voâ cuøng. Haõy wrenched off: noùi xem choã naøo laø coâ ñoäc vaø nguy hieåm? Ngöôøi Exceptional, exceptional khaép thieân haï laøm gì cuõng chaúng ñöôïc. Vò Taêng The old man of Shao Yang got one horn." naøy laø haøng taùc gia neân môùi hoûi nhö theá. Vaân Moân According to Zen master Yuan Wu, "An ñaùp laò theá aáy, gioáng nhö "Chuøy saét khoâng loã theâm appropriate statement; how utterly unique!" Hsueh haï choát." Tuyeát Ñaäu duøng vaên ngoân tuyeät kheùo. Tou cannot praise him enough. These words of Caâu "Döôùi coäi Dieâm Phuø cöôøi ha ha", trong Kinh Yun Men are independent and free, unique and Khôûi Theá noùi: "Phía Nam nuùi Tu Di coù caây pheä lofty, prior to light and after annihilation. They are löu ly aùnh saùng chieáu chaâu Dieâm Phuø ñeàu saéc like an overhanging cliff ten thousand fathoms xanh. Chaâu naøy laáy teân ñaïi thoï laøm teân chaâu, neân high. Then, too, they are like a million man battle goïi laø Dieâm Phuø Ñeà. Caây naøy beà cao beà roäng baûy line; there is no place for you to get in. It's just that ngaøn do tuaàn, phía döôùi coù ñoáng vaøng Dieâm Phuø it's too solitary and perilous. An Ancient said, "If Ñaøn cao hai möôi do tuaàn, bôûi vaøng töø döôùi ñaùy you want to attain intimacy, don't use a question to caây sinh ra, neân goïi laø caây Dieâm Phuø." Vì theá ask a question; the question is in the answer and Tuyeát Ñaäu töï noùi kia ôû döôùi coäi Dieâm Phuø cöôøi ha the answer is in the point of the question." Of ha. Thöû noùi kia cöôøi laø caùi gì? Cöôøi "Ñeâm qua Ly course it's solitary and steep, but tell me, where is Long söøng beû gaõy." Chæ coù chieâm ngöôõng taùn thaùn it that it's solitary and steep? No one on earth can Vaân Moân thoâi. Vaân Moân noùi: "Ñoái moät noùi", gioáng do anything about it. The monk in this case was caùi gì? Gioáng nhö beû gaõy moät söøng con Ly Long. also an adept, and that is why he could question Ñeán trong ñoù, neáu khoâng coù vieäc theá aáy, ñaâu theå like this. And Yun Men too answered this way, noùi lôøi theá aáy.

Tuyeát Ñaäu moät luùc tuïng xong, roát much like "wedging a stake into the iron sau laïi noùi: "Khaùc khaùc, Laõo nhaân Thieàu Döông hammerhead with no hole." Hsueh Tou employs ñöôïc moät maûnh." Sao chaúng noùi ñöôïc troïn veïn, maø literary language so artfully! " Under the Jambu chæ noùi ñöôïc moät maûnh? Thöû noùi moät maûnh kia ôû Tree I'm laughing; ha, ha!" In the scripture on the choã naøo? Haønh giaû tu Thieàn neân luoân nhôù raèng Creation of the World it says, "On the south side neáu ngay ñoù tieán ñöôïc lieàn veà nhaø ngoài an oån. Neáu of Sumeru a crystal tree shines over the continent chöa tieán ñöôïc, haõy tieáp tuïc duïng coâng tu haønh of Jambu, making all in between a clear blue hoaëc möôøi naêm, hoaëc hai möôi naêm, hoaëc caû ñôøi color. This continent takes its name from this great nhö caùc baäc coå ñöùc ñaõ töøng laøm trong quaù khöù — tree; hence it is called Jambudvipa. This tree is An ignorant and stupid student who causes so seven thousand leagues high; beneath it are the much difficulty for the master to instruct and golden mounds of the Jambu altar, which is twenty guide. According to example 14 of the Pi-Yen-Lu, leagues high. Since gold is produced from beneath one day, a monk asked Yun-men, "What are the the tree, it is called the Jambu tree." Thus Hsueh teachings of a whole lifetime?" Yun-men said, Tou says of himself that he is under the Jambu "An appropriate statement." What are the tree laughing out loud. But tell me, what is he teachings of a whole lifetime?" just boils down to laughing at? He is laughing at the black dragon his saying, "An appropriate statement." If you can who last night got his horn wrenched off. He's just grasp this immediately, then you can return home looking up respectfully; he can only praise Yun and sit in peace. If you can't get it, continue to Men. When Yun Men says, "An appropriate strive to cultivate ten years, twenty years or your statement," what's it like? It's like breaking off one whole life as our ancient virtues did in the past. of the black dragon's horns. At this point, if there Now let's listen to Hsueh Tou's verse: were no such thing, how could he have spoken as "An appropriate statement; he did? Hsueh Tou has finished his verse all at How utterly unique! once, but he still has something to say at the very

end: "Exceptional, exceptional - The old man of maét. Neáu laø ñieän xeït sao baêng thì haønh giaû coù theå Shao Yang got one horn." Why doesn't Hsueh Tou nghieâng hoà laät nuùi ñöôïc. Haønh giaû tu Thieàn, haõy say he got them both? How is it that he just got xem coi neáu mình coù theå quaùn xuyeán ñöôïc chuyeän one horn? Tell me, where is the other horn? Zen naøy hay khoâng—According to example 14 of the practitioners should always remember that if you Wu-Men-Kuan, one day, Zen master Nan-ch'uan can grasp this immediately, then you can return found monks of the eastern and western halls home and sit in peace. If you can't get it, continue arguing about a cat. He held up the cat and said, to strive to cultivate ten years, twenty years or "Everyone, if you can say something, I will spare your whole life as our ancient virtues did in the this cat. If you can't say anything, I will cut off its past—See Coâng AÙn Vaân Moân Ñoái Nhaát Thuyeát. head." No one could say a word, so Nan-ch'uan Coâng AÙn YÙ Loä Baát Ñaùo: Nôi yù thöùc khoâng theå cut the cat into two. That evening, Chao-chou ñeán ñöôïc—Where the road of ideation cannot returned from outside and

Nan-ch'uan told him reach—Theo thí duï 14 cuûa Voâ Moân Quan, ngaøy what happened. Chao-chou removed a sandal noï, Taêng chuùng hai chaùi ñoâng taây tranh nhau con from his foot, put it on his head, and walked out. meøo. Hoøa Thöôïng Nam Tuyeàn giô con meøo leân Nan-ch'uan said, "If you had been there, the cat maø noùi: "Caùc oâng noùi ñöôïc thì tha, khoâng noùi ñöôïc would have been spared." The fact is that at that thì cheùm." Chaúng ai bieát noùi sao. Nam Tuyeàn beøn time he really did not kill. This story does not lie cheùm con meøo. Ñeán toái Trieäu Chaâu veà, Nam in killing or not killing. This matter is clearly Tuyeàn keå chuyeän laïi cho nghe. Trieäu Chaâu beøn known; it is so distinctly clear. It is not to be found côûi deùp, ñeå leân ñaàu maø ñi ra. Nam Tuyeàn noùi: in emotions or opinions; if you go searching in "Neáu luùc aáy coù oâng thì cöùu ñöôïc con meøo roài." Kyø emotions and opinions, then you turn against Nan thaät ñöông thôøi voán chaúng cheùm, thoaïi naøy cuõng Ch'uan. Just see it right on the edge of the knife. If chaúng ôû choã cheùm cuøng chaúng cheùm. Vieäc naøy it exists, all right; if it does not exist, all right; if it thaät bieát roõ raøng nhö theá, chaúng ôû treân tình traàn yù neither exists nor doesn't exist, that is all right too. kieán thaûo luaän. Neáu nhaèm treân tình traàn yù kieán That is why an Ancient said, "When at an impasse, thaûo luaän thì coâ phuï Nam Tuyeàn. Chæ nhaèm treân change; when you change, then you can pass muõi nhoïn kieám beùn xem thì coù cuõng ñöôïc, khoâng through." People nowadays do not know how to cuõng ñöôïc, chaúng coù chaúng khoâng cuõng ñöôïc. Vì change and pass through; they only go running to theá coå nhaân noùi: "Cuøng taéc bieán, bieán taéc thoâng." the spoken words. When Nan Ch'uan held up the Ngöôøi ñôøi nay chaúng hieåu bieán thoâng, chæ nhaèm cat in this way, he could not have been telling treân ngoân cuù maø chaïy. Nam Tuyeàn ñeà khôûi theá aáy, people they should be able to say something; he khoâng theå baûo ngöôøi haï ñöôïc lôøi gì? Chæ caàn baûo just wanted people to attain on their own, each act ngöôøi töï tieán, moãi moãi töï duïng töï bieát. Neáu chaúng on their own, and know for themselves. If you do hieåu theá aáy, chôït doø tìm khoâng ñeán. Hôn nöõa, khi not understand it in this way, after all you will khoâng ai ñaùp ñöôïc, vaø Nam Tuyeàn lieàn gieát cheát grope without finding it. Furthermore, when no con meøo voâ phöôùc. Nam Tuyeàn döôøng nhö laø moät one made a response, and the master slew the keû quaù nhaãn taâm, nhöng quan ñieåm cuûa Sö coù theå poor kitten. Nan-ch'uan looks like a hard-hearted laø nhö vaày: "Noùi 'coù' laø keït ôû caùi theá nhò nguyeân. man, but his point may be this: "To say it is Noùi 'khoâng' cuõng keït nhö nhau. Muoán ñaït chaân lyù involves us in a dilema; to say it is not puts us in caàn phaûi traùnh thaùi ñoä nhò nguyeân ñoái ñaõi aáy. Laøm the same predicament. To attain the truth, this sao traùnh? Neáu maáy oâng (ñeä töû cuûa Nam Tuyeàn) dualism must be avoided. How do you avoid it? It khoâng traùnh khoûi ngoõ cuït aáy thì khoâng nhöõng con may not only be the loss of the life of a kitten, but meøo maát maïng, maø caû chính maïng cuûa maáy oâng, also the loss of your own life and soul, if you fail vaø caû linh hoàn nöõa cuõng maát luoân." Do ñoù, Nam to ride over this impasse." Therefore, Nan-ch'uan Tuyeàn môùi duøng ñeán moät thuû ñoaïn heát söùc cöïc utilized a drastic procedure to open the eye of his ñoan ñeå

nhaèm caûnh tænh ñeä töû cuûa mình. Khi treân disciples. When the road of ideation cannot reach, ñöôøng maø yù chaúng theå ñeán ñöôïc (yù loä baát ñaùo), noùi that is just right to bring to attention; where verbal naêng chaúng kòp, thì haønh giaû tu Thieàn phaûi mau ñeå explanation cannot reach, practitioners must set

their eyes on it quickly. If your thunder rolls and practices to improve oneself such as comets fly, then practitioners can overturn lakes decreasing greed, anger, and ignorance. Both and topple mountains. Zen practitioners, let see if merit and virtue should be cultivated side by you can manage this. side. These two terms are sometimes used Coâng Baát Laõng Thí: Khoâng uoång phí coâng phu— interchangeably. However, there is a crucial Not to waste the effort. difference. Merits are the blessings (wealth, Coâng Bieän Tö Bieän: Giaûi quyeát toaøn boä coâng intelligence, etc) of the human and celestial vieäc—To solve the whole task (problem). realms; therefore, they are temporary and Coâng Can: See Coâng Phu. subject to birth and death. Virtue, on the other Coâng Chính: Just—Fair—Equitable. hand, transcend birth and death and lead to Coâng Duïng: 1) Taùc duïng: Action, effect; 2) Thöïc Buddhahood. The same action of giving hieän chöùc naêng cuûa söï thöïc haønh vaø thaønh töïu: charity with the mind to obtain mundane Functioning in practice and achievement. rewards, you will get merit; however, if you Coâng Duïng Ñòa: Boà Taùt töø sô ñòa ñeán thaát ñòa give charity with the mind to decrease greed luoân phaûi luoân heát söùc coá gaéng duïng coâng tu and stingy, you will obtain virtue. haønh—Bodhisattvas from the first to the seventh (II) “Coâ ng Ñöùc” trong quan ñieåm Phaät giaùo Ñaïi stages must always try with their best efforts in Thöø a —“Merit and Virtue” in the point of cultivation. view of the Mahayana Buddhism: Coâng ñöùc Coâng Ñaïo: Fairness—Justice. laø tính chaát trong chuùng ta baûo ñaûm nhöõng ôn Coâng Ñöùc: Punnupaga (p)—Coâng vaø Ñöùc— phöôùc saép ñeán, caû vaät chaát laãn tinh thaàn. Virtue achieved—Power to do meritorious Khoâng caàn khoù khaên laém ngöôøi ta cuõng nhìn works—Meritorious virtue—Power to do thaáy ngay raèng öôùc ao coâng ñöùc, taïo coâng ñöùc, meritorious works—Virtue achieved—Virtue taøng chöùa coâng ñöùc, hay thu thaäp coâng ñöùc, duø (which will help transcend birth and death and xöùng ñaùng theá naøo chaêng nöõa vaãn aån taøng moät lead to Buddhahood)—Merit and virtue. möùc ñoä ích kyû ñaùng keå. Coâng ñöùc luoân luoân laø (I) Nghóa cuûa “Coâng Ñöùc”—The meanings of nhöõng nhöõng chieán thuaät maø caùc Phaät töû, “Merit and Virtue: Söùc maïnh laøm nhöõng vieäc nhöõng thaønh phaàn yeáu keùm veà phöông dieän coâng ñöùc, giuùp vöôït qua bôø sanh töû vaø ñaït ñeán taâm linh trong giaùo hoäi, duøng ñeå laøm yeáu ñi quaû vò Phaät. Phöôùc ñöùc ñöôïc thaønh laäp baèng nhöõng baûn naêng chaáp thuû, baèng caùch taùch rôøi caùch giuùp ñôû ngöôøi khaùc, trong khi coâng ñöùc mình vôùi cuûa caûi vaø gia ñình, baèng caùch ngöôïc nhôø vaøo tu taäp ñeå töï caûi thieän mình vaø laøm laïi höôùng daãn hoï veà moät muïc ñích duy nhaát, giaûm thieåu nhöõng ham muoán, giaän hôøn, si meâ. nghóa laø söï thuû ñaéc coâng ñöùc töø laâu vaãn naèm Caû phöôùc ñöùc vaø coâng ñöùc phaûi ñöôïc tu taäp trong chieán thuaät cuûa Phaät giaùo. Nhöng, dó song haønh. Hai töø naày thænh thoaûng ñöôïc duøng nhieân vieäc naøy chæ coù giaù trò ôû möùc

ñoä tinh laãn loän. Tuy nhieân, söï khaùc bieät chính yeáu laø thaàn thaáp keùm. ÔÛ nhöõng giai ñoaïn cao hôn phöôùc ñöùc mang laïi haïnh phuùc, giaøu sang, ngöôøi ta phaûi quay löng laïi vôùi caû hình thöùc thoâng thaùi, vaân vaân cuûa baäc trôøi ngöôøi, vì theá thuû ñaéc naøy, ngöôøi ta phaûi saün saøng buoâng boû chuùng coù tính caùch taïm thôøi vaø vaãn coøn bò kho taøng coâng ñöùc cuûa mình vì haïnh phuùc cuûa luaân hoài sanh töû. Coâng ñöùc, ngöôïc laïi giuùp ngöôøi khaùc. Ñaïi Thöøa ñaõ ruùt ra keát luaän naøy, vöôït thoaùt khoûi luaân hoài sanh töû vaø daãn ñeán vaø mong moûi tín ñoà caáp cho chuùng sanh khaùc quaû vò Phaät. Cuøng moät haønh ñoäng boá thí vôùi coâng ñöùc cuûa rieâng mình, nhö kinh ñieån ñaõ taâm nieäm ñaït ñöôïc quaû baùo traàn tuïc thì mình daïy: "Hoài höôùng hay trao taëng coâng ñöùc cuûa seõ ñöôïc phöôùc ñöùc; tuy nhieân, neáu mình boá thí hoï cho söï giaùc ngoä cuûa moïi chuùng sanh." vôùi quyeát taâm giaûm thieåu tham lam boûn xeûn, "Qua coâng ñöùc cuûa moïi thieän phaùp cuûa toâi, toâi mình seõ ñöôïc coâng ñöùc—Virtue (which will mong öôùc xoa dòu noãi khoå ñau cuûa heát thaûy help transcend birth and death and lead to chuùng sanh, toâi ao öôùc laø thaày thuoác vaø keû Buddhahood). Merit is what one established nuoâi beänh chöøng naøo coøn coù beänh taät. Qua by benefitting others, while virtue is what one nhöõng côn möa thöïc phaåm vaø ñoà uoáng, toâi ao

öôùc daäp taét ngoïn löûa cuûa ñoùi vaø khaùt. Toâi ao öôùc laø moät kho baùu voâ taän cho keû baàn cuøng, Phöôùc ñöùc töùc laø coâng ñöùc beân ngoaøi, coøn moät toâi tôù cung caáp taát caû nhöõng gì hoï thieáu. coâng ñöùc laø do coâng phu tu taäp beân trong maø Cuoäc soáng cuûa toâi, vaø taát caû moïi cuoäc taùi coù. Coâng ñöùc do thieàn taäp, duø trong choác laùt sanh, taát caû moïi cuûa caûi, taát caû moïi coâng ñöùc cuõng khoâng bao giôø maát. Coù ngöôøi cho raèng maø toâi thuû ñaéc hay seõ thuû ñaéc, taát caû nhöõng 'Neáu nhö vaäy toâi khoûi laøm nhöõng phöôùc ñöùc ñieàu ñoù toâi xin töø boû khoâng chuùt hy voïng lôïi beân ngoaøi, toâi chæ moät beà tích tuï coâng phu tu loäc cho rieâng toâi, haàu söï giaûi thoaùt cuûa taát caû taäp beân trong laø ñuû'. Nghó nhö vaäy laø hoaøn chuùng sanh coù theå thöïc hieän."—Merit is the toaøn sai. Ngöôøi Phaät töû chôn thuaàn phaûi tu taäp quality in us which ensures future benefits to caû hai, vöøa tu phöôùc maø cuõng vöøa tu taäp coâng us, material of spiritual. It is not difficult to ñöùc, cho tôùi khi naøo coâng ñöùc troøn ñaày vaø perceive that to desire merit, to hoard, store, phöôùc ñöùc ñaày ñuû, môùi ñöôïc goïi laø 'Löôõng and accumulate merit, does, however Tuùc Toân.' Phöôùc ñöùc laø caùi maø chuùng ta laøm meritorious it may be, imply a considerable lôïi ích cho ngöôøi, trong khi coâng ñöùc laø caùi maø degree of self-seeking. It has always been the chuùng ta tu taäp ñeå caûi thieän töï thaân nhö giaûm tactics of the Buddhists to weaken the thieåu tham saân si. Hai thöù phöôùc ñöùc vaø coâng possessive instincts of the spiritually less- ñöùc phaûi ñöôïc tu taäp cuøng moät luùc. Hai töø naày endowed members of the community by thænh thoaûng ñöôïc duøng laãn loän. Tuy nhieân, coù withdrawing them from such objects as wealth söï khaùc bieät ñaùng keå. Phöôùc ñöùc bao goàm taøi and family, and directing them instead vaät cuûa coõi nhaân thieân, neân chæ taïm bôï vaø coøn towards one aim and object, i.e. the trong

voøng luaân hoài sanh töû. Traùi laïi, coâng ñöùc acquisition of merit. But that, of course, is sieâu vieät khoûi luaân hoài sanh töû ñeå daãn ñeán good enough only on a fairly low spiritual Phaät quaû. Cuøng moät haønh ñoäng coù theå daãn ñeán level. At higher stages one will have to turn hoaëc phöôùc ñöùc, hoaëc coâng ñöùc. Neáu chuùng ta also against this form of possessiveness, one boá thí vôùi yù ñònh ñöôïc phöôùc baùu nhaân thieân will have to be willing to give up one's store thì chuùng ta gaët ñöôïc phaàn phöôùc ñöùc, neáu of merit for the sake of the happiness of chuùng ta boá thí vôùi taâm yù giaûm thieåu tham saân others. The Mahayana drew this conclusion si thì chuùng ta ñaït ñöôïc phaàn coâng ñöùc—Merit and expected its followers to endow other is obtained from doing the Buddha work, beings with their own merit, or, as the while virtue gained from one's own practice Scriptures put it, 'to turn over, or dedicate, and cultivation. If a person can sit stillness for their merit to the enlightenment of all beings.' the briefest time, he creates merit and virtue "Through the merit derived from all my good which will never disappear. Someone may deeds I wish to appease the suffering of all say, 'I will not create any more external merit creatures, to be the medicine, the physician, and virtue; I am going to have only inner and the nurse of the sick as long as there is merit and virtue.' It is totally wrong to think sickness. Through rains of food and drink I that way. A sincere Buddhist should cultivate wish to extinguish the fire of hunger and both kinds of merit and virtue. When your thirst. I wish to be an exhaustible treasure to merit and virtue are perfected and your the poor, a servant who furnishes them with blessings and wisdom are complete, you will all they lack. My life, and all my re-birth, all be known as the 'Doubly-Perfected Honored my possessions, all the merit that I have One.' Merit is what one establishes by acquired or will acquire, all that I abandon benefitting others, while virtue is what one without hope of any gain for myself in order practices to improve oneself such as that the salvation of all beings might be decreasing greed, anger and ignorance. Both promoted." merit and virtue should be cultivated side by (III) Söï khaùc bieät giöõa Phöôùc Ñöùc vaø Coâng Ñöùc — side. These two terms are sometimes used The differences between Merit and Virtue: interchangeably. However, there is a crucial

difference. Merits are the blessings (wealth, khoâng coù ñöùc, vì ngoâ ngaõ töï ñaïi thöôøng khinh intelligence, etc) of the human and celestial taát caû. Naøy thieän tri thöùc, moãi nieäm khoâng coù realms; therefore, they are temporary and giaùn ñoaïn aáy laø coâng, taâm haønh ngay thaúng aáy subject to birth and death. Virtue, on the laø ñöùc; töï tu taùnh, aáy laø coâng, töï tu thaân aáy laø other hand, transcend birth and death and lead ñöùc. Naøy thieän tri thöùc, coâng ñöùc phaûi laø nôi to Buddhahood. The same action of giving töï taùnh maø thaáy, khoâng phaûi do boá thí cuùng charity can lead to either Merit or Virtue. If döôøng maø caàu ñöôïc. AÁy laø phöôùc ñöùc cuøng vôùi you give charity with the mind to obtain coâng ñöùc khaùc nhau. Voõ Ñeá khoâng bieát chaân mundane rewards, you will get Merit; lyù, khoâng phaûi Toå Sö ta coù loãi—The Patriarch however, if you give charity with the mind to emphasized that all acts from king Liang-Wu- decrease greed, you will obtain virtue. Ti

actually had no merit and virtue. Emperor (IV) Coâng Ñöùc theo quan nieäm cuûa Toå Boà Ñeà Ñaït Wu of Liang's mind was wrong; he did not Ma—"Merit and Virtue" according to know the right Dharma. Building temples and Bodhidharma Patriarch's point of view: Vua giving sanction to the Sangha, practicing Löông Voõ Ñeá, Voõ Ñeá hoûi Boà Ñeà Ñaït Ma giving and arranging vegetarian feasts is raèng: "Traåm moät ñôøi caát chuøa ñoä Taêng, boá thí called 'seeking blessings.' Do not mistake thieát trai coù nhöõng coâng ñöùc gì?" Toå Ñaït Ma blessings for merit and virtue. Merit and baûo: "Thaät khoâng coù coâng ñöùc."—King Liang- virtue are in the Dharma body, not in the Wu-Ti asked Bodhidharma: "All my life I cultivation of blessings." The Master further have built temples, given sanction to the said, "Seeing your own nature is merit, and Sangha, practiced giving, and arranged equanimity is virtue. To be unobstructed in vegetarian feasts. What merit and virtue have every thought, constantly seeing the true, real, I gained?" Bodhidharma said, "There was wonderful function of your original nature is actually no merit and virtue." called merit and virtue. Inner humility is merit (V) Coâng Ñöùc theo söï giaûi thích cuûa Luïc Toå Hueä and the outer practice of reverence is virtue. Naêng trong Kinh Phaùp Baûo Ñaøn—The Sixth Your self-nature establishing the ten thousand Patriarch Hui-Neng interpreted about "Merit dharmas is merit and the mind-substance and Virtue" in the Dharma Jewel Platform separate from thought is virtue. Not being Sutra: Toå nhaán maïnh nhöõng vieäc laøm cuûa vua separate from the self-nature is merit, and the Löông Voõ Ñeá thaät khoâng coù coâng ñöùc chi caû. correct use of the undefiled self-nature is Voõ Ñeá taâm taø, khoâng bieát chaùnh phaùp, caát virtue. If you seek the merit and virtue of the chuøa ñoä Taêng, boá thí thieát trai, ñoù goïi laø caàu Dharma body, simply act according to these phöôùc, chôù khoâng theå ñem phöôùc ñoåi laøm principles, for this is true merit and virtue. coâng ñöùc ñöôïc. Coâng ñöùc laø ôû trong phaùp Those who cultivate merit in their thoughts, thaân, khoâng phaûi do tu phöôùc maø ñöôïc." Toå laïi do not slight others but always respect them. noùi: "Thaáy taùnh aáy laø coâng, bình ñaúng aáy laø Those who slight others and do not cut off the ñöùc. Moãi nieäm khoâng ngöng treä, thöôøng thaáy 'me and mine' are without merit. The vain baûn taùnh, chaân thaät dieäu duïng, goïi laø coâng and unreal self-nature is without virtue, ñöùc. Trong taâm khieâm haï aáy laø coâng, beân because of the 'me and mine,' because of the ngoaøi haønh leã pheùp aáy laø ñöùc. Töï taùnh döïng greatness of the 'self,' and because of the laäp muoân phaùp laø coâng, taâm theå lìa nieäm aáy laø constant slighting of others. Good Knowing ñöùc. Khoâng lìa töï taùnh aáy laø coâng, öùng duïng Advisors, continuity of thought is merit; the khoâng nhieãm laø ñöùc. Neáu tìm coâng ñöùc phaùp mind practicing equality and directness is thaân, chæ y nôi ñaây maø taïo, aáy laø chôn coâng virtue. Self-cultivation of one's nature is merit ñöùc. Neáu ngöôøi tu coâng ñöùc, taâm töùc khoâng coù and self-cultivation of the body is virtue. khinh, maø thöôøng haønh khaép kænh. Taâm Good Knowing Advisors, merit and virtue thöôøng khinh ngöôøi, ngoâ ngaõ khoâng döùt töùc laø should be seen within one's own nature, not khoâng coâng, töï taùnh hö voïng khoâng thaät töùc töï sought through giving and making offerings.

That is the difference between blessings and dieän thöïc tieãn nöõa. Tröø phi chuùng ta thöïc hieän merit and virtue. Emperor Wu did not know ñöôïc ñieàu naøy, vieäc tu taäp coâng ñöùc bí maät trong the true principle. Our Patriarch was not in Thieàn seõ chæ laø caùi gì ñoù noâng caïn vaø do ñoù chæ laø error." giaû doái maø thoâi—Not to let your left hand know Coâng Ñöùc Baûo: Gunaratna (skt)—1) Kho baûo what your right hand does, this is known in the coâng ñöùc: Treasure of merits; 2) Teân cuûa moät vò sö Zendo life as practicing "secret virtue." It is also ngöôøi AÁn: Name of an Indian monk. the spirit of service and one of the most important Coâng Ñöùc Baûo Keá Trí Sanh: Born of Wisdom methods of of cultivation in Zen. Secret virtue is and Adorned with Virtue. the deed done for its own sake, not looking for any Coâng Ñöùc Baûo Sôn Thaàn Chuù: Meritorious form of compensation anywhere, neither in Virtue Jewelled Mountain Spirit Mantra. heaven nor on earth. The trouble of our social life Coâng Ñöùc Baùt Nhaõ Ba La Maät: Virtue of the is that we are always seeking for a reward, and prajna paramita—Nhöõng vò "Nhaäp löu," "Nhaát more frequently for one enormously out of lai," "Baát lai," "ÖÙng cuùng," vaân vaân, thöôøng ñaït proportion to the merit of the deed itself. When ñöôïc Coâng ñöùc Baùt nhaõ Ba la maät baèng tu taäp this is not forcoming, we are disatisfied, and this Thaäp thieän, Töù thieàn, Töù voâ saéc ñònh, vaø nguõ thaàn dissatisfaction causes all sorts of trouble in our thoâng—Those who are "Stream-winner," "Once- daily walk of life. Human life is not always return," "Never-return," and "Arhat," and so on, governed by economic principles: there is always attain realization of the virtue of the prajna something more in it, and the peace and happiness paramita by practicing the ten cirtuous paths of we all are seeking is attained only when this actions, the four states of meditation, the four "something more" is understood. It is most immaterial states, and the five mystical powers. unfortunate that our modern life is systematically Coâng Ñöùc Bí Maät: Secret virtue—Khoâng ñeå cho moving away from this thought, in fact tay traùi bieát tay phaûi mình laøm gì, ñieàu naøy ñöôïc deliberately trying to stifle the inner voice. bieát nhö laø "coâng ñöùc bí maät" trong ñôøi soáng thieàn Buddhist masters, therefore, earnestly urge to ñöôøng. Ñaây cuõng laø tinh thaàn phuïc vuï vaø laø moät make us grasp the doctrine of "Emptiness" not trong nhöõng phöông caùch tu taäp raát quan troïng only philosophically but in the most practical way. trong Thieàn. Coâng ñöùc bí maät laø moät vieäc laøm vì Unless this is done, the practice of secret virtue chính noù, chöù khoâng tìm baát cöù söï buø ñaép naøo töø will be only something artificial and, therefore, baát cöù nôi ñaâu, khoâng töø treân trôøi maø cuõng khoâng hypocritical. töø döôùi ñaát. Vaán ñeà cuûa ñôøi soáng xaõ hoäi cuûa chuùng Coâng Ñöùc Chuû: Danapati (skt)—Ñaøn Vieät Baùt ta laø mình luoân tìm kieám phaàn thöôûng, vaø thöôøng Ñeå—See Thí Chuû. laø phaàn thöôûng vôùi tyû leä quaù lôùn so vôùi coâng ñöùc Coâng Ñöùc Du: Coâng ñöùc maø ngöôøi tu ñaït ñöôïc cuûa vieäc mình laøm. Khi khoâng ñöôïc nhö vaäy laø trong luùc vöøa ñi vöøa nieäm, sau khi laøm xong nhieäm chuùng ta baát maõn, vaø söï baát maõn naøy taïo ra ñuû loaïi vuï—Meritorious exercise, i.e. walking about phieàn naõo trong ñôøi soáng haèng ngaøy cuûa chuùng ta. intoning after duty. Ñôøi soáng con ngöôøi khoâng phaûi luùc

naøo cuõng ñöôïc Coâng Ñöùc Ñieàn: Ruoäng phöôùc coâng ñöùc, nhö Tam ñieàu haønh bôûi nhöõng nguyeân taéc kinh teá: ñôøi soáng Baûo, moät trong ba ruoäng phöôùc—The field of nhieàu hôn chæ coù nhö vaäy, vaø söï an bình haïnh phuùc merit and virtue, i.e. the Triratna, to be cultivated maø chuùng ta ñang tìm kieám chæ coù theå ñaït ñöôïc khi by the faithful; it is one of the three fields for naøo maø chuùng ta hieåu ñöôïc "moät vaøi thöù theâm cultivating welfare—See Tam Phöôùc. nöõa" naøy. Heát söùc baát haïnh laø cuoäc soáng hieän ñaïi Coâng Ñöùc Haûi: 1) Bieån coâng ñöùc: Ocean of merit cuûa chuùng ta ñang daàn lìa xa moät caùch coù heä thoáng and virtue; 2) Teân cuûa moät vò sö ngöôøi AÁn: tö töôûng naøy, thaät ra, chuùng ta coøn coá gaéng boùp Gunasaraga (skt)—Name of an Indian monk. ngheït tieáng noùi töø beân trong naøy. Do ñoù, maø nhöõng Coâng Ñöùc Haønh: Puabhisankhara (p)— vò thaày Phaät giaùo tha thieát thuùc giuïc chuùng ta phaûi Meritorious kamma formations. naém ñöôïc giaùo phaùp "Khoâng taùnh," chaúng nhöõng Coâng Ñöùc Hieàn: Gunabhadra (skt)—See Caàu Na treân phöông dieän trieát lyù maø coøn phaûi treân phöông Baït Ñaø La.

Coâng Ñöùc Hoa: Punyatara (skt)—See Phaát Nhaõ phöôùc, chôù khoâng theå ñem phöôùc ñoåi laøm coâng Ña La. ñöùc ñöôïc. Coâng ñöùc laø ôû trong phaùp thaân, khoâng Coâng Ñöùc Höõu Laäu: Tainted merits. phaûi do tu phöôùc maø ñöôïc.” Toå laïi noùi: “Thaáy taùnh Coâng Ñöùc Khaûi: Gunavarman (skt)—See Caàu Na aáy laø coâng, bình ñaúng aáy laø ñöùc. Moãi nieäm khoâng Baït Ma. ngöng treä, thöôøng thaáy baûn taùnh, chaân thaät dieäu Coâng Ñöùc Kinh: Pua-sutta (p)—Sutra To Punna. duïng, goïi laø coâng ñöùc. Trong taâm khieâm haï aáy laø Coâng Ñöùc Löïc: Löïc cuûa coâng ñöùc—Power of coâng, beân ngoaøi haønh leã pheùp aáy laø ñöùc. Töï taùnh merit. döïng laäp muoân phaùp laø coâng, taâm theå lìa nieäm aáy Coâng Ñöùc Phaùp Thaân: 1) Heát thaûy coâng ñöùc laø ñöùc. Khoâng lìa töï taùnh aáy laø coâng, öùng duïng thaønh töïu: Sambhogakaya (skt)—The spiritual khoâng nhieãm laø ñöùc. Neáu tìm coâng ñöùc phaùp thaân, body of all virtuous achievement; 2) Thaân do chæ y nôi ñaây maø taïo, aáy laø chôn coâng ñöùc. Neáu muoân ñöùc cuûa Nhö Lai maø hôïp thaønh: The ngöôøi tu coâng ñöùc, taâm töùc khoâng coù khinh, maø dharmakaya evolved by Buddha-virtue, or thöôøng haønh khaép kænh. Taâm thöôøng khinh ngöôøi, achievement. ngoâ ngaõ khoâng döùt töùc laø khoâng coâng, töï taùnh hö Coâng Ñöùc Phöôùc Ñöùc: Virtue and Merit—Coâng voïng khoâng thaät töùc töï khoâng coù ñöùc, vì ngoâ ngaõ töï ñöùc laø thöïc haønh caùi gì thieän laønh nhö giaûm thieåu ñaïi thöôøng khinh taát caû. Naøy thieän tri thöùc, moãi tham, saân, si. Coâng ñöùc laø haïnh töï caûi thieän mình, nieäm khoâng coù giaùn ñoaïn aáy laø coâng, taâm haønh vöôït thoaùt khoûi voøng luaân hoài sanh töû ñeå ñi ñeán ngay thaúng aáy laø ñöùc; töï tu taùnh, aáy laø coâng, töï tu Phaät quaû. Söùc maïnh laøm nhöõng vieäc coâng ñöùc, thaân aáy laø ñöùc. Naøy thieän tri thöùc, coâng ñöùc phaûi laø giuùp vöôït qua bôø sanh töû vaø ñaït ñeán quaû vò Phaät. nôi töï taùnh maø thaáy, khoâng phaûi do boá thí cuùng Phöôùc ñöùc ñöôïc thaønh laäp baèng caùch giuùp ñôû döôøng maø caàu ñöôïc. AÁy laø phöôùc ñöùc cuøng vôùi ngöôøi khaùc, trong khi coâng ñöùc nhôø vaøo tu taäp ñeå coâng ñöùc khaùc nhau. Voõ Ñeá khoâng bieát

chaân lyù, töï caûi thieän mình vaø laøm giaûm thieåu nhöõng ham khoâng phaûi Toå Sö ta coù loãi.”—Virtue is practicing muoán, giaän hôøn, si meâ. Caû phöôùc ñöùc vaø coâng ñöùc what is good like decreasing greed, anger and phaûi ñöôïc tu taäp song haønh. Hai töø naày thænh ignorance. Virtue is to improve oneself, which will thoaûng ñöôïc duøng laãn loän. Tuy nhieân, söï khaùc bieät help transcend birth and death and lead to chính yeáu laø phöôùc ñöùc mang laïi haïnh phuùc, giaøu Buddhahood. Merit is what one established by sang, thoâng thaùi, vaân vaân cuûa baäc trôøi ngöôøi, vì theá benefitting others, while virtue is what one chuùng coù tính caùch taïm thôøi vaø vaãn coøn bò luaân hoài practices to improve oneself such as decreasing sanh töû. Coâng ñöùc, ngöôïc laïi giuùp vöôït thoaùt khoûi greed, anger, and ignorance. Both merit and virtue luaân hoài sanh töû vaø daãn ñeán quaû vò Phaät. Cuøng moät should be cultivated side by side. These two terms haønh ñoäng boá thí vôùi taâm nieäm ñaït ñöôïc quaû baùo are sometimes used interchangeably. However, traàn tuïc thì mình seõ ñöôïc phöôùc ñöùc; tuy nhieân, there is a crucial difference. Merits are the neáu mình boá thí vôùi quyeát taâm giaûm thieåu tham blessings (wealth, intelligence, etc) of the human lam boûn xeûn, mình seõ ñöôïc coâng ñöùc. Phöôùc ñöùc and celestial realms; therefore, they are töùc laø coâng ñöùc beân ngoaøi, coøn coâng ñöùc laø do temporary and subject to birth and death. Virtue, coâng phu tu taäp beân trong maø coù. Coâng ñöùc do on the other hand, transcend birth and death and thieàn taäp, duø trong choác laùt cuõng khoâng bao giôø lead to Buddhahood. The same action of giving maát. Coù ngöôøi cho raèng ‘Neáu nhö vaäy toâi khoûi laøm charity with the mind to obtain mundane rewards, nhöõng phöôùc ñöùc beân ngoaøi, toâi chæ moät beà tích tuï you will get merit; however, if you give charity coâng phu tu taäp beân trong laø ñuû’. Nghó nhö vaäy laø with the mind to decrease greed and stingy, you hoaøn toaøn sai. Ngöôøi Phaät töû chôn thuaàn phaûi tu will obtain virtue. Merit is obtained from doing the taäp caû hai, vöøa tu phöôùc maø cuõng vöøa tu taäp coâng Buddha work, while virtue gained from one’s own ñöùc, cho tôùi khi naøo coâng ñöùc troøn ñaày vaø phöôùc practice and cultivation. If a person can sit ñöùc ñaày ñuû, môùi ñöôïc goïi laø ‘Löôõng Tuùc Toân.' stillness for the briefest time, he creates merit and Theo kinh Phaùp Baûo Ñaøn, phaåm thöù ba, Toå baûo Vi virtue which will never disappear. Someone may Thöù Söû: “Voõ Ñeá taâm taø, khoâng bieát chaùnh phaùp, say, ‘I will not create any more external merit and caát chuøa ñoä Taêng, boá thí thieát trai, ñoù goïi laø caàu virtue; I am going to have only inner merit and

virtue.’ It is totally wrong to think that way. A Coâng Ñöùc Söù Giaû: 1) Ñaëc söù giaùm saùt coâng ñöùc: sincere Buddhist should cultivate both kinds of Envoy to the virtuous or officer supervising virtue; merit and virtue. When your merit and virtue are 2) Vò Giaùm Taêng ñöôïc trieàu ñình nhaø Ñöôøng boå perfected and your blessings and wisdom are nhieäm ñeå kieåm soaùt Taêng Ni: Controller of monks complete, you will be known as the ‘Doubly- and nuns appointed by the T’ang Court. Perfected Honored One.’ According to the Coâng Ñöùc Taïng: Treasure of merit and virtue. Flatform Sutra, Chapter Three, the Master told Coâng Ñöùc Thang: Nöôùc noùng ñöôïc chuaån bò trong Magistrate Wei, “Emperor Wu of Liang’s mind buoåi leã taém Phaät—Hot water

prepared in the was wrong; he did not know the right Dharma. ceremony of bathing the Buddha. Building temples and giving sanction to the Coâng Ñöùc Thaân Haønh Nieäm: Merits of the Sangha, practicing giving and arranging cultivation of the mindfulness of the body—Theo vegetarian feasts is called 'seeking blessings.' Do Kinh Tu Taäp Thaân Haønh Nieäm trong Trung Boä, tu not mistake blessings for merit and virtue. Merit taäp thaân haønh nieäm laø khi ñi bieát raèng mình ñang and virtue are in the Dharma body, not in the ñi; khi ñöùng bieát raèng mình ñang ñöùng; khi naèm cultivation of blessings." The Master further said, bieát raèng mình ñang naèm; khi ngoài bieát raèng mình "Seeing your own nature is merit, and equanimity ñang ngoài. Thaân theå ñöôïc xöû duïng theá naøo thì is virtue. To be unobstructed in every thought, mình bieát thaân theå nhö theá aáy. Soáng khoâng phoùng constantly seeing the true, real, wonderful daät, nhieät taâm, tinh caàn, caùc nieäm vaø caùc tö duy veà function of your original nature is called merit and theá tuïc ñöôïc ñoaïn tröø. Nhôø ñoaïn tröø caùc phaùp aáy virtue. Inner humility is merit and the outer maø noäi taâm ñöôïc an truù, an toïa, chuyeân nhaát vaø practice of reverence is virtue. Your self-nature ñònh tónh. Nhö vaäy laø tu taäp thaân haønh nieäm — establishing the ten thousand dharmas is merit and According to the Kayagatasati-Sutta in the Middle the mind-substance separate from thought is Length Discourses of the Buddha, cultivation of virtue. Not being separate from the self-nature is mindfulness of the body means when walking, a merit, and the correct use of the undefiled self- person understands that he is walking; when nature is virtue. If you seek the merit and virtue of standing, he understands that he is standing; when the Dharma body, simply act according to these sitting, he understands that he is sitting; when principles, for this is true merit and virtue. Those lying, he understands that he is lying. He who cultivate merit in their thoughts, do not slight understands accordingly however his body is others but always respect them. Those who slight disposed. As he abides thus diligent, ardent, and others and do not cut off the 'me and mine' are resolute, his memories and intentions based on the without merit. The vain and unreal self-nature is household life are abandoned. That is how a without virtue, because of the 'me and mine,' person develops mindfulness of the body. because of the greatness of the 'self,' and because Coâng Ñöùc Thi Boà Taùt: Ganuda (skt)—Ganuda of the constant slighting of others. Good Knowing Bodhisattva. Advisors, continuity of thought is merit; the mind Coâng Ñöùc Thí: Giving for personal virtue—Boá thí practicing equality and directness is virtue. Self- ñeå giuùp cho taâm ñöôïc trang nghieâm, taäp haïnh cultivation of one's nature is merit and self- buoâng xaû vaø doïn ñöôøng cho coâng cuoäc tu haønh giaûi cultivation of the body is virtue. Good Knowing thoaùt. Ñaây laø moät trong taùm loaïi boá thí theo Caâu Advisors, merit and virtue should be seen within Xaù Luaän—Giving for personal virtue or for the one's own nature, not sought through giving and adornment of the heart and life—See Baùt Chuûng making offerings. That is the difference between Boá Thí. blessings and merit and virtue. Emperor Wu did Coâng Ñöùc Thieân: See Ñaïi Caùt Töôøng Thieân. not know the true principle. Our Patriarch was not Coâng Ñöùc Thieân Nöõ: Caùt Töôøng thieân nöõ— in error." Laksmi—Goddess of fortune. Coâng Ñöùc San

Hoâ Thöôïng: Born of Radian of Coâng Ñöùc Thieän Nöõ: Laøm cho ngöôøi ñöôïc cuûa caûi Virtues. chaâu baùu—The deva “merit” or “achieving” Coâng Ñöùc Sôn Oai Löïc: Virtue Mountain Energy. who causes people to acquire wealth.

Coâng Ñöùc Thuø Thaéng: Thöôïng thuû coâng ñöùc— Coâng Ñöùc Tuøng Laâm: Thieàn vieän hay töï vieän hay Superior virtue or virtue of the prajna paramita. thieàn phaùp—The grove of merit and virtue— Coâng Ñöùc Thuûy: Coâng ñöùc trì hay taùm hoà coâng Buddhist hall or monastery, or the scriptures. ñöùc nôi coõi Cöïc Laïc—The water or eight lakes of Coâng Ñöùc Töï Taïi Vöông Ñaïi Quang: Great meritorious deeds, or virtue in Paradise. Light of Sovereign Virtue. Coâng Ñöùc Tieán: Gunavrdhi (skt)—Caàu Na Tyø Coâng Ñöùc Töôùng Nghieâm Boà Taùt: The Ñòa, teân cuûa moät vò sö ngöôøi AÁn—Name of an Bodhisattva of Majestic Merits. Indian monk. Coâng Ñöùc Uaån: Merit. Coâng Ñöùc Trang Nghieâm: Meritoriously Coâng Ñöùc Vaân Tyø Kheo: Megha-sri (skt)—Caùt adorned. Töôøng Vaân—Meâ Giaø Thaát Lôïi—Name of a monk. Coâng Ñöùc Trang Nghieâm Kinh: Teân taét cuûa kinh Coâng Ñöùc Voâ Laäu: Taintless merits. Nhaát Thieát Phaùp Coâng Ñöùc Trang Nghieâm Coâng Ñöùc Voâ Löôïng: Immesurable merits. Vöông—Meritorious Adornment Sutra. Coâng Ñöùc Xuaát Theá: Virtue of liberation—Chæ Coâng Ñöùc Trí Tueä: Merits and wisdom—Theo nhöõng ngöôøi ñaõ ñaït tôùi Thaùnh quaû A-la-haùn hay kinh Duy Ma Caät, chöông moät, caùc vò Boà Taùt luoân cao hôn môùi coù ñöôïc coâng ñöùc naày—Coâng ñöùc duøng coâng ñöùc trí tueä ñeå trau söûa taâm mình, baèng xuaát theá gian vöøa giuùp töï thaân vöøa giuùp tha nhaân caùch laáy töôùng toát trang nghieâm thaân hình saéc cuøng tieán tu—Possessed only by those already töôùng dung nhan baäc nhaát, vì theá boû haún taát caû attained Arhats or higher—Such virtue enables trang söùc toát ñeïp trong ñôøi. Danh tieáng caùc ngaøi cultivators to help themselves and help others. cao xa vöôït haún nuùi Tu Di. Loøng tin thaäm thaâm Coâng Ñöùc Y: Kathina (skt)—Ca Hi Na—Coâng cuûa caùc ngaøi beàn chaéc khoâng bò phaù vôû nhö kim ñöùc y hay aùo caø sa cuûa chö Taêng sau 90 ngaøy an cöông. Phaùp baûo cuûa caùc ngaøi soi khaép, vaø möa cö kieát haï; bieåu töôïng cho coâng ñöùc maø chö Taêng cam loà tuoân ñoå nôi nôi. Tieáng thuyeát phaùp cuûa caùc ñaõ ñaït ñöôïc trong muøa an cö—The garment of ngaøi laø thaäm thaâm vi dieäu baäc nhaát —According to merits, given to monks after their summer retreat the Vimalakirti Sutra, Chapter One, Bodhisattvas of ninety days; it symbolized merits to which they always cultivate their minds by means of merits had attained. and wisdom, with which they embellished their Coâng Ñöôøng: Public office. physical features which were unsurpassable, thus, Coâng Gia Caùt Laït Tö: Ñaûm Ba (Vi Dieäu)—See giving up all earthly adornments. Their towering Phoå Hyû Danh Vaên. reputation exceeded the height of Mount Sumeru. Coâng Giôùi: 1) Nôi choán coâng coäng: A public place Their profound faith (in the uncreate) was in public; 2) Thieàn laâm vaø caùc töï vieän khaùc: Zen unbreakable like a diamond. Their treasures of and other monasteries. the Dharma illuminated all lands and rained down Coâng Haïnh: Arthakrtya (skt)—Haïnh tu laøm lôïi nectar. Their speeches were profound and laïc tha nhaân nhaèm ñöa hoï ñeán vôùi chaân lyù — unsurpassed. Performance of conduct profitable to others in Coâng Ñöùc Trì: Eight excellent

qualities of the order to lead them toward the truth. water—See Baùt Coâng Ñöùc Thuûy. Coâng Haïnh Boá Thí Vieân Maõn: Perfection in Coâng Ñöùc Trò: Gunabharma (skt)—Teân cuûa moät Giving. vò taêng phieân dòch kinh ñieån vaøo theá kyû thöù V— Coâng Haïnh Chaân Thaät Vieân Maõn: Perfection in Name of an Indian monk who translated sutras in Truthfulness. the fifth century. Coâng Haïnh Nguyeän Löïc Vieân Maõn: Perfection Coâng Ñöùc Tu Haønh: Virtues achieved as a result in Resolution. of cultivation. Coâng Haïnh Nhaãn Nhuïc Vieân Maõn: Perfection in Coâng Ñöùc Tuï: 1) Hoäi tuï coâng ñöùc cuûa Phaät: The Patience. assembly of all merit and virtue, i.e. the Buddha; Coâng Haïnh Phi Coâng Haïnh Nieát Baøn: 2) Thaùp Phaät cuõng laø moät bieåu hieäu Coâng Ñöùc Tuï Punyapunya (skt)—Nieát Baøn goàm söï daäp taét caû cuûa Ngaøi: A stupa is also considered as a symbol coâng haïnh vaø phi coâng haïnh—Nirvana consists in of the Buddha's assembly of all merit and virtue.

the extinction of both merit and demerit. after the good. Coâng Haïnh Taäp Khí: Taäp khí coâng haïnh—The Coâng Lyù: Ajjava (p)—Justice. habit energy of enlightening practice. Coâng Minh Luaän: Silpasthana-Vidya-sastra— Coâng Haïnh Thanh Tònh: Coâng haïnh thanh tònh, Luaän veà ngheä thuaät vaø khoa hoïc, moät trong naêm vì duøng haïnh Phoå Hieàn maø xuaát ly—Purity of taùc phaåm veà kieán thöùc (ngheä thuaät, cô khí, nhò practices, riding the vehicle of Universal Good to nguyeân lyù luaän, vaø tính toaùn thaùng naêm)—The emancipation. sastra of arts and sciences, one of the five works Coâng Haïnh Tinh Taán Vieân Maõn: Perfection in on knowledge (Arts, Mechanics, Dual philosophy, Energy. Calendaric calculation). Coâng Haïnh Trí Tueä Vieân Maõn: Perfection in Coâng Naêng: Samartha (skt)—Achieving power—Wisdom. Ability—Power. Coâng Haïnh Trì Giôùi Vieân Maõn: Perfection in Coâng Nghóa: Social duty. Morality. Coâng Nghieäm: Giaáy chöùng nhaän thoï giôùi— Coâng Haïnh Tu: The amount of practice or Certificate of Ordination. duration of cultivation. Coâng Nhaän: To acknowledge—To recognize. Coâng Haïnh Töø Vieân Maõn: Perfection in Loving- Coâng Phu: Searching and contriving—1) Söû duïng kindness. söùc löïc vaø thôøi gian trong tu taäp: Labor and time Coâng Haïnh Vieãn Ly Vieân Maõn: Perfection in spent on cultivation; 2) Thôøi gian duïng coâng tu taäp Renunciation. thieàn ñònh: Time (period of time) for meditation. Coâng Haïnh Xaû Vieân Maõn: Perfection in Coâng Phu Bieän Ñaïo: The Discourse on the Equanimity. Practice of the Way—See Bendoâwa. Coâng Huaân: Great merit. Coâng Phu Chieàu: See Coâng Phu Toái. Coâng Huaân Bieân Söï: Tích luõy coâng ñöùc chæ ñöôïc Coâng Phu Khuya: Morning prayer session. coi nhö laø phaùp phöông tieän trong nhaø thieàn bôûi vì Coâng Phu Saùng: Morning service—Khoùa leã buoåi noù khoâng ñöa ñeán giaùc ngoä vaø vöôït thoaùt sanh saùng trong chuøa—See Töù Thöôïng. töû—To accumulate great merit is only considered Coâng Phu Thaønh Phieán: Khoâng ngöøng coâng phu expedient skill in means in Zen because it does trong vieäc khaùn thoaïi ñaàu. Ñaây laø söï taäp trung tö not lead practitioner to attaining enlightenment töôûng moät caùch quyeát lieät vaøo caâu hoûi moät chöõ coù and surpassing the cycle of birth and death. khaû naêng chaúng nhöõng loaïi boû baát cöù caâu traû lôøi Coâng Hueä Löïc: Löïc cuûa coâng ñöùc vaø trí hueä— naøo maø coøn khoâng cho

pheùp caâu traû lôøi naøo caû — Powers of merits and wisdom. To incessantly watch over the head phrase. This is Coâng Höõu: Public property. an intense concentration on a question-word which Coâng Khoùa: Thôøi khoùa tu haønh trong töï vieän— defies any answer and allows no answer at all. Sessions of meditation in a monastery. Coâng Phu Toái: Banka (jap)—Evening prayer Coâng Khuy Nhaát Quyõ: Thieáu moät tí coá gaéng maø session—Buoåi coâng phu toái, moät trong ba thôøi coâng vieäc (giaùc ngoä) phaûi boû dôû —Just a little bit coâng phu trong moät töï vieän Thieàn: saùng, tröa vaø short of effort, the task (enlightenment) is toái. Thôøi coâng phu toái thöôøng ñöôïc cöû haønh trong unfinished. chaùnh ñieän tröôùc buoåi hoaøng hoân. Thôøi khoùa naøy Coâng Kyû Nhi: Nata (skt)—1) Kyû nöõ gioûi: A skilful bao goàm vieäc ñoïc kinh vaø caàu nguyeän —Evening or wily dancer; 2) Taâm: The heart or mind; 3) Thaùi service; one of the three periods of ritual chanting, töû Na Tra, con trai cuûa Tyø Sa Moân Thieân Vöông, along with morning and midday services, held moät Quyû Vöông huøng traùng, ba maët, taùm tay: A daily in a Zen monastery. The evening service is powerful demon king, said to be the eldest son of held before dusk in the main hall. It includes the Vaisravana, and represented with three faces, chanting of various sutras and other prayers. eight arms; 4) Moät trong nhöõng danh hieäu cuûa ñöùc Coâng Phuû Chi AÙn Ñoäc: Koan—Official Phaät: Natha (skt)—One of the titles of the Buddha. government law-text—See Coâng AÙn. Coâng Löïc: Achieving strength—earnest effort Coâng Quaù Caùch: Cuoán soå ghi cheùp vieäc thieän aùc haèng ngaøy, ñeå nhôù maø xeùt laïi haønh vi cuûa mình vaø

laøm toát hôn—A notebook for recording all the Coảng Tam Quan: The three entrance gate. good and bad actions everyday, so that one can Coäng: Together—Both—Same—In common. reflect on them to better oneself. Coäng Baùo: Collective retribution—Shared Coâng Quaû: Effect—Fruits—Meritorious deeds—retribution—Loaïi quaû baùo maø töï tha chung trong Results. moät quoác ñoä hay coäng ñoàng ñeàu coù theå thoï duïng. Coâng Saûnh: Public buildings. Ñaây laø söï caûm öùng cuûa coäng nghieäp—Reward or Coâng Taøo: Moät chöùc quan ñôøi Haùn, troâng coi vieäc punishment of the community or in common, for xeùt xöû, duï cho caên baûn voâ minh khôûi leân voâ soá the deeds of the community or even of the phieàn naõo—A mandarin under the Han Dynasty individual in their effects on the community. which is responsible for judging cases in court, Coäng Baùt Nhaõ: 1) Nhöõng phaùp chung cho Thanh i.e., basic ignorance (innate ignorance) which Vaên, Duyeân Giaùc vaø Boà Taùt. Baùt Nhaõ cuûa ba giai causes innumerable afflictions. ñoaïn Thanh vaên, Duyeân giaùc vaø Boà Taùt : The Coâng Taâm: Sense of justice. things for (in common with) Sravakas, pratyeka- Coâng Trung: Upright and loyal. buddhas and Bodhisattvas. Prajna of the three Coâng Vò: Ñòa vò sai khaùc trong giai ñoaïn tu haønh stages of Sravaka and Pratyeka-buddha and the cuûa sô taâm nhö nhaãn nhuïc, traùnh kieän tuïng, nhieàu imperfect bodhisattva sect; 2) Söï giaûi thích Baùt hyû laïc, haïnh phuùc taâm, thanh tònh taâm, thöông xoùt Nhaõ chung cho ngöôøi sô cô cuõng nhö caùc baäc chuùng sanh, vaø khoâng thuø gheùt baát cöù chuùng sanh thöôïng thöøa, ñoái laïi vôùi thaâm nghóa chæ daønh cho

naøo—Different stages of cultivation for the the caùc baäc Boà Taùt Ñaïi Thöøa: The interpretation of initial resolve or mind: forebearance, avoiding the Prajnaparamita (Thoâng Giaùo) that advanced lawsuits (avoid disputing), having much joy, and ordinary students have in common, as having much happiness in mind (happiness), contrasted with its deeper meaning (Bieät Giaùo), seeking permanent purity of the mind (purity of only understood by the Mahayana Bodhisattvas; 3) heart), feeling pity for all sentient beings Trí hueä chung: Shared wisdom. (compassion), and bearing no enemy toward Coäng Baát Ñònh: Sadharana (skt)—Moät trong saùu sentient beings (not getting angry). ñieàu baát ñònh trong Lyù Luaän (Luïc Baát Ñònh), töùc laø Coâng Vò Tieåu Tuyeät: Haønh giaû ñaõ tieán vaøo caûnh sai laàm veà phaùp coù quan heä toaøn phaàn. Noùi raèng giôùi giaùc ngoä cao toät—Practitioners who reach the “thanh” laø khoâng tröôøng cöûu, vì thanh laø moät saûn highest realm of enlightenment. phaåm; raèng “thanh” laø thöôøng haèng vì thanh ñoàng Coâng Vieäc Chöa Ñöôïc Saép Ñaët: Unsettled phaåm vôùi hö khoâng. Thanh vöøa thöôøng laïi vöøa voâ projects or work. thöôøng taïo neân “baát ñònh.”—Both indetermined, Coâng Vieäc Haèng Ngaøy Trong Töï Vieän: Daily i.e. one of the six indeterminates in Logic, when a activities in a monastery—See Taêng Ni Thöôøng thesis and its contradiction are both supported by Nhaät Söï. equally valid reasons, “that sound is not eternal, Coâng Xaûo Luaän: See Coâng Xaûo Minh and Nguõ because it is a product, that it is eternal, because it Minh. is audible.” Coâng Xaûo Minh: Silapakamasthana-vidya (skt)— Coäng Caûm: Kinh nghieäm hay caûm nghieäm Silapasthana-vidya (skt)—Moät trong Nguõ Minh, chung—Shared experience. coøn goïi laø Coâng Nghieäp Minh—One of the five Coäng Coâng Ñöùc: Coäng Phaùp—Ñoái laïi vôùi Baát departments of knowledge dealing with the arts Coäng Phaùp. Caùc coâng ñöùc saún coù cuûa Ñöùc Phaät, coù and mathematics. nhöõng coâng ñöùc maø caùc baäc Thaùnh giaû vaø caùc loaïi Coâng Xaûo Minh Luaän: Luaän veà Coâng Xaûo chuùng sanh khaùc cuõng coù—The totality of truth or Minh—Commentary on the Learning of virtue, common to all sages, is found in the Technology. Buddha. Coáng Cao: Elevated proud. Coäng Ñoàng: Community. Coáng Du: Raiyu (jap)—Sö Coáng Du (1226-1304), Coäng Ñoàng Taêng Giaø: Buddhist community— Phaät giaùo Nhaät Baûn—Name of a Japanese monk. Taêng Giaø coù nghóa laø coäng ñoàng cuûa caùc vò Thaùnh Coång: Gate. Phaät giaùo, nhöõng ngöôøi ñaõ nhaän thöùc ñöôïc giaùo

phaùp. Taêng Giaø cuõng nhaèm chæ coäng ñoàng chö nghieäp naøo, maø hoaøn toaøn nhôø vaøo nhöõng nhu caàu Taêng Ni soáng theo giôùi luaät töï vieän; vaø theo nghóa theá tuïc cuûa nhöõng ngöôøi taïi gia. Trong khi ñoù taïi roäng hôn, Taêng Giaø keå luoân caû nhöõng vò taïi gia hoã nhieàu nôi nhö ôû Trung Hoa, Nhaät Baûn, Ñaïi Haøn, trôï cho chö Taêng Ni qua loøng töø thieän vaø nhaän Taây Taïng vaø Vieät Nam, nôi maø truyeàn thoáng Phaät ñöôïc giaùo phaùp cuûa hoï truyeàn daïy. Söï saùng taïo giaùo Ñaïi Thöøa chieám öu theá, moät soá töï vieän tích cuûa Taêng Giaø laø moät vaán ñeà roõ raøng, moät trong luõy taøi saûn vaø trôû neân coù theá löïc veà chính trò—The nhöõng thaønh quaû lôùn lao nhaát cuûa Ñöùc Phaät. Noù ñaõ Sangha means the noble community (ariya- toàn taïi qua söï bieán ñoåi vaø môû roäng cho

ñeán ngaøy sangha) of Buddhist saints who have realized the nay, ñem laïi cho, taïo cho moãi ngöôøi moät cô hoäi ñeå teachings. Sangha also designates the community theo ñuoåi khoùa tu taäp ñeå daãn ñeán söï giaùc ngoä, of monks and nuns who live according to the baèng caùch daâng hieán ñôøi mình cho cuoäc soáng monastic code (vinaya); and in its broadest sense phaïm haïnh thieâng lieâng. Moät söï kieän theo ñuoåi it includes the lay people who sustain the monks nhö theá theo quan ñieåm Phaät giaùo khoâng phaûi laø and nuns through charity and receive their haønh ñoäng vò kyû, bôûi vì Taêng Giaø laø moät cô caáu teaching. The creation of the Sangha is without giöõ gìn giaùo phaùp khi khoâng coù maët cuûa Ñöùc Phaät question one of the Buddha's most remarkable vì lôïi ích cho taát caû chuùng sanh. Töø nhöõng ngaøy xa achievements. It has survived through xöa nhaát, Taêng Giaø ñaõ khoâng coù moät ngöôøi coù diversification and expansion up to the present thaåm quyeàn toái cao, bôûi vì Ñöùc Phaät töø choái thaønh day, offering an individual the chance to pursue laäp moät heä thoáng thöù baäc hoaëc chæ ñònh moät ngöôøi the course of training leading to enlightenment, by keá vò. AÛnh höôûng laø chung cuûa taäp theå vaø ñòa vò dedicating him or herself to the holy life. Such a cao hôn chæ ñöôïc baäc tröôûng laõo cho pheùp. Theo pursuit would not be deemed a selfish act in Ñöùc Phaät, söï trung thaønh trieät ñeå vôùi giaùo phaùp Buddhist eyes, because the Sangha, as an caàn phaûi döïa vaøo lyù trí caù nhaân vaø söï caûm nhaän, institution, maintains the Dharma in the absence chöù khoâng thuaàn tuùy döïa vaøo söï truyeàn daïy. Taêng of the Buddha for the welfare of all. From its Giaø ñoùng moät vai troø cöïc kyø quan troïng trong ñaïo earliest days the Sangha has lacked a supreme Phaät nhö laø ngöôøi baûo veä vaø giöõ gìn giaùo phaùp. authority, because the Buddha refused to Vaøo theá kyû thöù 1 tröôùc Taây lòch, giaùo hoäi Taêng Giaø established a functional hierachy or name of nguyeân thuûy ñaõ coù söï phaân bieät giöõa caùc nhaø sö, successor. Influence is collective and precedence moät soá vò cho raèng phaûi coù soá phaän tu taäp thieàn vaø is allowed only by seniority. According to the nhöõng vò khaùc cam keát giöõ gìn kinh ñieån. Neàn taûng Buddha, adherence to the Dharma should be cuûa Phaät giaùo, ít nhaát laø trong truyeàn thoáng nguyeân based on personal reasoning and experience, not thuûy, haàu nhö luoân quan taâm ñeán vieäc baûo toàn purely on instruction. The Sangha plays an giaùo phaùp do bôûi coäi nguoàn cuûa coäng ñoàng Taêng extremely important role in Buddhism as the Giaø coù söï uûy thaùc hôn laø nhôø nhöõng cô caáu chaùnh protector and maintainer of the Dharma. As early trò maïnh meû. Thaät vaäy, ñaây laø moät trong nhöõng neùt as the first century B.C., the Theravadin Sangha ñaëc tröng caên baûn laøm cho Phaät giaùo trôû neân khaùc distinguished between monks who assumed the bieät trong khi caùc toân giaùo khaùc tham gia tích cöïc duty of meditating and those who were committed vaø chi phoái cuoäc soáng haèng ngaøy baèng nhöõng nghi to preserving the scriptures. The core of thöùc vaø leã nghi. Ñoù khoâng phaûi laø tieâu chuaån daønh "institutional" Buddhism, at least in the cho Phaät giaùo ñöôïc lieân keát vôùi moät nôi hoaëc moät Theravadin tradition, has almost always been xaõ hoäi ñaëc bieät, chính vì vaäy Phaät giaùo coù theå soáng preoccupied with preserving the

Dharma through hoøa hôïp vôùi nhöõng ñöùc tin baûn xöù vaø caùc taäp quaùn the lineage of a committed community rather than maø noù ñaõ töøng ñoái maët khi môû roäng öu theá, ñaëc through political power structures. This is one of bieät nhöõng ñöùc tin vaø taäp quaùn ñoù thöôøng ñöôïc keát the essential features that distinguishes Buddhism hôïp phong tuïc xaõ hoäi. Moái quan heä giöõa Taêng Giaø from religions that actively participate in, and vaø giôùi taïi gia hoaøn toaøn khaùc bieät trong caùc indeed, govern, the passage of life through rites truyeàn thoáng. caùc nhaø sö Theravada khoâng naém and rituals. It is not the norm for Buddhism to be giöõ tieàn baïc hoaëc kieám soáng baèng baát cöù ngheà linked to a specific place or society, which is why

it has generally been able to coexist harmoniously two heads on one body, i.e. mind and perception with the indigenous beliefs and practices it has differing, but the karma for both is just one. A bird encountered in its expansion, especially those that of parttridge family; there is a fable about such a are traditionally associated with social customs. bird having two heads; one called “garuda” and The relationship between the Sangha and the laity the other “upagaruda.” One ate a delicious flower varies greatly among the different traditions. In while the other was asleep; when the other general, monks do not handle money or make a awoke; it was so annoyed at not sharing it that it living from any profession, but rather rely ate a poisonous flower and the bird died; thus completely on the laity for worldly needs. In such there is a Jekyll and Hyde in everyone. places as China, Japan, Korea, Tibet and Vietnam, Coäng Nghieäp: Nghieäp chung—Shared karma. where Mahayana Buddhism is dominant, some Coäng Nieäm Xöù: Goác chung cuûa söï quaùn töôûng— monasteries have been known to accumulate great Shared base of mindfulness. wealth and political power. Coäng Phaùp: Phaùp chung—Shared dharma—See Coäng Giaùo: See Coäng Baùt Nhaõ. Coäng Coâng Ñöùc. Coäng Höùa: Ñöôïc höùa khaû cho toaøn theå —What is Coäng Phaùt Taâm Phaùp Luaân Boà Taùt: commonly admitted. Sahacittopada-Dharmacakra (skt)—Name of a Coäng Höôûng: To enjoy together. Bodhisattva. Coäng Höõu: Common property. Coäng Phaùt YÙ Chuyeån Luaân Boà Taùt: Saha- Coäng Höõu Phaùp: Chö phaùp (töù ñaïi ñòa, thuûy, hoûa, cittopada-Dharmacakra Bodhisattva (skt)—Name phong) cuøng hieän höõu vaø cuøng laø taùc nhaân trong of a Bodhisattva. moïi ñieàu kieän hay hoaøn caûnh—Co-existent, co- Coäng Thaäp Ñòa: Möôøi “ñòa” chung cho caû ba thöøa operative things, conditions, or circumstances. Thanh Vaên, Duyeân Giaùc vaø Boà Taùt—The ten Coäng Hyû Sinh Ñònh: Sô Thieàn laø coõi hyû laïc xa lìa stages which sravakas, pratyeka-buddhas, and caûnh gaây toäi taïo nghieäp vaø Nhò Thieàn laø coõi hyû laïc bodhisattvas have in common. Tam ma ñòa—The first dhyana is the ground of joy Coäng Toâng: Shared doctrine—Ñieàu maø moïi toâng of separation from production, and the second phaùi Phaät Giaùo ñeàu gioáng nhau hay ñeàu coù —That dhyana is the ground of joy of production of which all Buddhist schools have in common. samadhi—See Töù Thieàn Thieân (I) and (II). Coäng Tuïc Hoøa Quang: AÅn giaáu taøi naêng vaø hoøa Coäng Keát: Moái raøng buoäc chung—Shared bonds. mình cuøng ngöôøi traàn tuïc—To hide one's talent Coäng Laïc

Sinh Ñònh: Tam Thieàn Thieân laø coõi kyø and to mix oneself with worldly people. laïc vaø ngöng baët moïi tö töôûng—The third dhyana Coäng Töôùng: Samanyalakshana (skt). is the ground of wonderful bliss and cessation of 1) Ñaëc tính chung hay tính phoå quaùt hay nhöõng thought—See Töù Thieàn Thieân (III). töôùng traïng chung cho taát caû caùc söï vaät höõu vi, Coäng Maïng Chi Ñieåu: See Coäng Meänh Ñieåu. nhö voâ thöôøng, khoå, khoâng, vaø voâ ngaõ, vaân Coäng Meänh Ñieåu: Jivajiva or Jivanjiva (skt)— vaân: Shared characteristics or marks that are Two-headed bird—Meänh Meänh Ñieåu—Sinh Sinh common to all things conditioned, such as Ñieåu—Loaøi chim moät thaân hai ñaàu, ví nhö taâm impermanence, suffering, emptiness, and thöùc khaùc nhau nhöng nghieäp baùo laïi gioáng nhau. egolessness, etc. Kinh Nieát Baøn goïi laø Meänh Meänh Ñieåu. Kinh A 2) Töôùng chung hay toång theå, ñoái laïi vôùi töï Di Ñaø goïi laø Coäng Meänh Ñieåu. Tieáng Phaïn laø Kyø töôùng: Totality—Generality—The whole—In Baø Kyø Baø, laø moät loaøi chim moät thaân hai ñaàu ôû nuùi common, as contrasted with individuality, or Tuyeát AÁn Ñoä. Coù moät huyeàn thoaïi veà loaøi chim component parts. naày nhö sau: Loaïi chim moät thaân hai ñaàu naày moät Coäng Töôùng Hoaëc: Coäng Hoaëc—Ñoái laïi vôùi Töï con goïi laø Ca Laâu La, con kia laø Öu Ba Ca Laâu Töôùng Hoaëc. Phieàn naõo khôûi leân töø caùch nhìn söï La. Moät con thì aên hoa thôm khi con kia ñang nguû; vaät nhö moät toång theå maø khoâng xeùt ñeán quan heä khi thöùc giaác, bieát mình khoâng ñöôïc chia xeû hoa töøng phaàn (caùi naày coù môùi coù coù caùi kia)— thôm, con kia töùc giaän beøn aên moät loaøi hoa ñoäc, Delusion arising from observing things as a whole, keát quaû laø con chim bò cheát—A bird said to have or apart from their relationships.

Coäng Tyû Löôïng: Luaän thöùc y cöù vaøo söï ñoàng yù Buddhas: chung cuûa caû hai ngöôøi hoûi vaø ñaùp—Shared 1) Chö aùc maïc taùc: Khoâng laøm caùc vieäc aùc—Not agreement of the questioner and the one who to do any evil. replies. 2) Chuùng thieän phuïng haønh: Sieâng laøm caùc haïnh Coäng Xaû Sinh Ñònh: Töù Thieàn Thieân laø coõi thanh laønh—To cultivate good. tònh vaø xaû boû moïi tö töôûng (chæ coù xaû thuï maø 3) Töï tònh kyø yù: Giöõ cho taâm yù thanh saïch—To thoâi)—The fourth dhyana is the ground of purity purify one’s mind. and renunciation of thought—See Töù Thieàn Thieân 4) Thò chö Phaät Giaùo: AÁy lôøi chö Phaät daïy—This (IV). is the Teaching of the Buddhas. Coäng Y: Goác chung—Shared base. Coát Loõi Thieàn: Essence of Zen—Theo Thieàn sö Coát: Kotsu (jap)—Bones—Relics—Trong thuaät Ritangen: “Tröôùc khi toâi thöïc haønh thieàn, toâi thaáy ngöõ thieàn cuûa Phaät giaùo Nhaät Baûn, "coát" hay nuùi laø nuùi, soâng laø soâng. Khi toâi haønh thieàn thì nuùi "xöông" coù nghóa laø chieác gaäy daøi khoaûng 35 phaân khoâng coøn laø nuùi, soâng khoâng coøn laø soâng. Nhöng maø moät Thieàn sö nhaän ñöôïc töø vò thaày cuûa mình baây giôø toâi ñaõ hieåu coát loõi cuûa thieàn, thì toâi laïi nhö daáu hieäu ñaït tôùi trình ñoä cuûa moät baäc thaày. thaáy nuùi laø nuùi vaø soâng laø soâng.”—According to Chieác gaäy naøy coù hình hôi cong theo hình chöõ S, Zen Master Ritangen: “Before I practiced Zen, I nhö coät xöông soáng cuûa ngöôøi ta. Vò thaày duøng saw mountains as mountains, rivers as rivers. chieác gaäy naøy ñeå chæ

cho ñeä töû caùi gì ñoù, ñeå töïa When I practiced Zen, mountains were no longer vaøo maø ngoài hay coù khi ñeå ñaùnh hoïc troø —A mountains, and the rivers no longer rivers. But Japanese Zen term, “bones” literally means “Ju- now I have grasped the essence of Zen, I again i,” the scepter, about 35 centimeters long, of a Zen see mountains as mountains, and rivers as rivers.” master, which is bestowed on him by his master as Coát Luaân: Hoàn Loân—Hoãn Luaân—Traïng thaùi hoån a sign of his mastership. The scepter has a slight ñoän—Confused state—Chaotic state. S-shaped curve, like a human spinal cord. The Coát Muïc: Xöông vaø maét, yù noùi nhöõng ñieàu coát master used this scepter to point at something, or yeáu quan troïng nhöùt—The bones and eyes (the to lean on when sitting, or also occasionally to essentials). strike a student. Coát Nhaân: Boä xöông (toïa thieàn quaùn saùt veà boä Coát Buùt: Buùt baèng xöông—Pens made of bones. xöông khoâ ñeå tröø boû tham duïc)—A skeleton—To Coát Caùch: Character—Manner. contemplate a skeleton to eliminate passions. Coát Döông: Gom thaâu xöông vaø xaù lôïi sau khi Coát Nhuïc: Bone and flesh (sibling)—Of the same hoûa taùng—To collect the bones or relics after parents. cremation. Coát Nhuïc Töông Taøn: Inter-familial quarrel— Coát Ñeå Coát Ñoång: See Coát Ñoång. Quarrel between brothers. Coát Ñoång: Ngöôøi coù ñaàu oùc baûo thuû—A person Coát Phaät: 1) Phaät baèng xöông: A bone-Buddha; 2) with a conservative mind—To stick to one's Coù Phaät tính: To have the Buddha-nature. conservative opinion. Coát Sôn: Nuùi xöông—A mountain of bones. Coát Hoà: Bình ñöïng xaù lôïi—A container (vase) of Coát Thaùp: Thaùp chöùa coát—A pagoda for the relics. ashes of the dead. Coát Loõi: Core. Coát Thaân: Xaù lôïi hay nhöõng gì coøn laïi sau khi hoûa Coát Loõi Kinh Kim Cang: Baát öng truï saéc, thinh, thieâu—The bones of the body, the sarira or remain höông, vò, xuùc, phaùp sanh taâm; öng voâ sôû truï nhi after cremation. sanh kyø taâm—Do not attach to forms, sounds, Coát Toûa Chuû: Samkarasvamin (skt)—scents, tastes, textures, and mental objects or Sankarasvamin (p)—Teân cuûa moät vò ñeä töû cuûa dharma to develop your thoughts; It is said that the ngaøi Traàn Na—Name of a disciple of Dinnaga. emptiness is the wonderful place that mind will be Coát Toûa Chuû Boà Taùt: Sankarasvamin (p)— arisen. Samkarasvamin (skt)—Thöông Yeát La Chuû— Coát Loõi Phaät Phaùp: Giaùo phaùp coát tuûy cuûa Ñaïo Name of a disciple of Dinnaga—Teân cuûa moät vò Phaät—The core (essence) of the Teaching of ñeä töû cuûa ngaøi Traàn Na.

Coát Toûa Thieân: Samkara (skt)—Sankara (p)— Cô Cô: Baûn tính hay caên tính cuûa baäc thaày vaø Thöông Yeát La—Coát Toûa Thieân laø hoùa thaân cuûa ngöôøi ñeä töû thaàm kheá hôïp nhau—Master's natural Töï Taïi Thieân—The bone-chain deva. or fundamental quality and disciple's original Coát Tuûy Boà Taùt Ñaïo: Essence of endowment and nature are silently suitable with Bodhisattvaship—Coát tuûy cuûa Boà Taùt ñaïo— each other. Khoâng aên thòt vì coát tuûy cuûa Boà Taùt ñaïo laø loøng Cô Cô Ñaàu Hôïp: See Cô Cô. ñaïi bi, vì neáu khoâng coù loøng ñaïi bi thì Boà Taùt Cô Cô Töông Phoù: See Cô Cô. khoâng coøn laø Boà Taùt nöõa—A Bodhisattva must Cô Cô Töông ÖÙng: See Cô Cô. have a great compassionate heart, if eating meat a Cô Duïng: Phöông phaùp sieâu vieät ngoân ngöõ vaên Bodhisattva looses his being. töï. Caùc

thieàn sö thöôøng ñaùnh baèng gaäy hay ñöa ra Coát Töôûng: Quaùn xaùc chæ coøn laïi xöông traéng moät tieáng heùt thaät to nhaèm giuùp ñoà ñeä tieán saâu hôn (asthis (skt). Töôûng naéng chan möa goäi, thaây nay vaøo caûnh giôùi thieàn—Methods surpass words and chæ coøn trô laïi moät boä xöông traéng, moät trong cöûu speeches. Zen masters usually strike with a staff töôûng quaùn nhaèm giuùp haønh giaû thoaùt ly chaáp or give an extremely loud cry to help disciples to tröôùc veà thaân—To contemplate on left-over white advance deeper into the realm of Zen. bones, one of the nine types of meditation on Cô Duyeân: 1) Caên Cô vaø Nhaân Duyeân: corpse which helps free us from attachment to the Potentiality and conditions; 2) Do haønh ñoäng thieän human body—See Cöûu Töôûng Quaùn. laønh hay cô vi thieän maø coù nhaân duyeân thuï nhaän Cô: 1) Ñoùi: Hungry, famine; 2) Cheâ traùch: ñöôïc Phaät phaùp: Favourable circumstances or Ridicule (see Baùt Phong). opportunities. Cô Baûn: Base—Foundation—Fundamental— Cô Duyeân Ñoán Ngoä: Potentiality and conditions Groundwork—Principle—Radical—Root or germ. and instantly to apprehend, or attain to Buddha- Cô Baûn Chuû Nghóa: Chuû nghóa cô baûn, ñoái laïi vôùi enlightenment—Cô duyeân cho moät vò thieàn sö thuyeát duy taân hay ñoåi môùi—Fundamentalism, in giuùp ñeä töû cuûa mình ñoán ngoä. Theo thieàn sö D.T. contrast with the modernism. Suzuki trong Thieàn Luaän, Taäp I, chuùng ta phaûi Cô Baàn: Poverty. nhaän raèng trong Thieàn coù caùi gì thaùch ñoá taát caû söï Cô Bieán: Cô phong bieán hoùa hay tính caùch saéc giaûi thích; caùi gì aáy, khoâng moät thieàn sö naøo, daàu beùn bieán hoùa tuøy thôøi tuøy luùc cuûa moät vò thieàn thieän xaûo theá maáy, coù theå duøng trí oùc phaän taùch sö—Flexible and sharp characters of a Zen maø ñoä ñöôïc con ngöôøi. Höông Nghieâm ñoù, vaø Ñöùc master. Sôn nöõa, hoïc ñuû taát caû kinh ñieån, nghe ñuû taát caû lôøi Cô Bình: Pheâ bình hay kieåm duyeät—Censure— giaûng cuûa caùc thaày; nhöng khi hoûi veà caùi thöïc töï Criticize. chöùng nghieäm laáy thì muø mòt khoâng bieát noùi gì khaû Cô Caûm: Chuùng sanh coù cô caên thieän maø caûm öùng dó ñeïp yù mình, huoáng laø caàu ñöôïc thaày aán chöùng. vôùi Phaät hay vì chuùng sanh coù nhöõng haønh ñoäng Ngoä laø moät söï kieän ñaày yù nghóa, vì ngoä, roát cuøng, thieän laønh neân ñöôïc Phaät caûm öùng—Potentiality khoâng phaûi laø caùi coù theå hieåu baèng trí thöùc. Nhöng and response—The potentiality of all to respond moät khi naém ñöôïc chieác chìa khoùa roài thì taát caû to the Buddha. The response of the Buddha to the nhö phôi traàn ra heát; toaøn theå vuõ truï hieän ra döôùi good in all the living. moät saéc thaùi môùi laï khaùc thöôøng. Chæ ngöôøi naøo Cô Caên: 1) Baûn tính hay caên tính cuûa chuùng sanh: bieát môùi nhaän ra söï thay ñoåi beân trong aáy. Coù khi Natural or fundamental quality, original cô duyeân thaät laø voâ nghóa nhaát ñôøi, nhöng haäu quaû endowment and nature; 2) Khaû Naêng Thích ÖÙng: ñoái vôùi taâm trí thaät laø voâ cuøng taän, vöôït ngoaøi taát Suitability, capacity. caû nhöõng ñieàu mong öôùc. Ñuùng laø moät ñoùm löûa Cô Caån Tai: Naïn ñoùi (theo thuyeát nhaø Phaät ñaây laø chaâm vaøo moät ngoøi noå vaø cuoäc ñòa chaán boäc phaùt moät trong ba tai naïn nhoû hay tieåu tam tai, xaõy ra leân taän ñaùy cuûa ñòa caàu. Thaät vaäy, taát caû nguyeân döôùi thôøi trung kieáp, hai naïn kia laø naïn binh ñao nhaân giaùc ngoä

ñeàu naèm ôû taâm. Cho neân heã coù caùi vaø naïn beänh dòch)—The calamity of famine to end aán tay laø taát caû nhöõng gì tieàm aån ôû taâm ñeàu vuøng the world. daäy heát, boác chaùy nhö nuùi löûa, hoaëc nhaùng leân nhö Cô Caáu: Structure. tia chôùp. Thieàn goïi ñoù laø 'Quay ñaàu trôû veà nhaø',

ñuùng nhö caùc haønh giaû tu thieàn thöôøng noùi: "Ñoù laø in the mind. That is why when the clock clicks, all gaëp laïi chính mình. Töø ñôøi thuôû naøo khoâng coù gì that has been lying there bursts up like a volcanic ñaùnh maát ôû mình heát. Chính taïi mình nhaém maét eruption or flashes out like a bolt of lightning. Zen laøm ngô tröôùc caùi thöïc maø thoâi." Ñaïo Khieâm tröôùc calls this 'returning to one's own home', for its ngaøy ñi haønh cöôùc vaø Ñaïo Khieâm sau ngaøy chöùng practitioners will declare: "You have now found ngoä, beân ngoaøi vaãn laø moät; chæ coù thieàn sö Ñaïi yourself; from the very beginning nothing has Hueä vöøa thaáy laø bieát ngay cô huyeàn dieäu dieãn ra been kept away from you. It was yourself that trong oâng, khoûi caàn oâng thöa gôûi gì heát. Maõ Toå closed the eye to the fact." The Tao-Ch’ien vaën muõi Baùch Tröôïng, vaø Baùch Tröôïng bieán ñoåi (Doken) before he started on his mission and the lieàn thaønh moät baûn laõnh uy duõng ñeán noãi daùm caû Tao-Ch’ien after the realization were apparently gan cuoán chieáu deïp laïi khi thaày oâng saép thöôïng the same person; but as soon as Ta-Hui (Daiye) ñöôøng noùi phaùp. Caùi thöïc nghieäm caùc ngaøi vöøa saw him he knew what had taken place in him, chöùng qua khoâng phaûi laø thöù kheùo luyeän gioûi taäp, even when he uttered not a word. Ma Tsu (Baso) coù theå minh giaûi ñöôïc baèng tri thöùc, neân khoâng vò twisted Huang-po's (Hyakujo) nose, and the latter naøo coù yù ñònh trình baøy noù baèng moät loaït baøi giaûng turned into such a wild soul as to have the thoâng thaùi; caùc ngaøi chæ laøm moät haønh vi naøo ñoù, audacity to roll up the matting before his master's noùi leân moät caâu noùi naøo ñoù, ñieân ñaûo ñoái vôùi ngöôøi discourse had hardly begun. The experience they ngoaøi cuoäc, vaø nhö theá laø xong heát, thaày cuõng nhö have gone through within themselves is not a very troø ñeàu haøi loøng nhö nhau. Ngoä khoâng theå laø moät elaborate, complicated, and intellectually aûo aûnh troáng roãng khoâng chöùa ñöïng gì heát, khoâng demonstrable thing; for none of them ever try to chaân giaù trò naøo heát; traùi laïi, ñoù phaûi laø moät kinh expound it by a series of learned discourses; they nghieäm ñôn giaûn khoâng gì hôn, vì ñoù laø kinh do just this thing or that, or utter a single phrase nghieäm caên baûn cuûa taát caû kinh nghieäm — unintelligible to outsiders, and the whole affair Favourable circumstances or opportunities for a proves most satisfactory both to the master and to Zen master to help his disciples come up with a the disciple. The enlightenment (satori) cannot be sudden enlightenment. According to Zen master a phantasm, empty and contentless, and lacking in D.T. Suzuki in Essays in Zen Buddhism, First real value, while it must be the simplest possible Series (243), there is something, we must admit, in experience perhaps because it is the very Zen that defies explanation, and to which no Zen foundation of all experiences. master however ingenious can lead his disciples Cô Giaùo: 1) Caên cô cuûa chuùng sanh vaø giaùo lyù cuûa through intellectual analysis. Hsiang-Yen-Zhi- Ñöùc Phaät: Potentiality

and the Buddha’s teaching; Hsien (Kyogen) or Te-shan (Tokusan) had enough 2) Tuøy caên cô cuûa chuùng sanh maø daïy baûo khaùc knowledge of the canonical teachings or of the nhau: Opportune teaching suited to the occasion. master's expository discourses; but when the real Cô Giaùo Töông Öng: Giaùo phaùp cuûa Ñöùc Phaät vaø thing was demanded of them they significantly caên cô cuûa chuùng sanh kheá hôïp vôùi nhau—The failed to produce it either to their inner Buddha’s teachings are suitable with sentient satisfaction or for the master's approval. The satori beings' capacities. (enlightenment), after all, is not a thing to be Cô Haøn Thieát Thaân, Baát Coá Lieâm Sæ: Hunger gained through the understanding. But once the and cold work against the sense of decency—Ñoùi key is within one's grasp, everything seems to be laïnh laøm cho ngöôøi ta queân caû lieâm sæ—When cold laid bare before him; the entire world assumes and hunger come upon men, honesty and shame then a different aspect. By those who know, this depart. inner change is recognized. Sometimes a most Cô Hieàm: Cheâ bai vieäc laøm cuûa ngöôøi— insignificant happening, and yet its effect on the Contempt. mind infinitely surpasses all that one could expect Cô Hoäi Nguyeân Nhaân: Occasional cause. of it. A light touch of an ignited wire, and an Cô Hoäi Quyù Baùu: Precious opportunity—Chuùng explosion shaking the very foundation of the sanh con ngöôøi coù cô hoäi quyù baùu thöïc haønh Phaät earth. In fact, all the causes of enlightenment are phaùp, haàu chaám döùt nhöõng yù töôûng tieâu cöïc töø ñoù

khôûi leân quaû khoå—Human beings have the when you are hungry and to sleep when you are precious opportunity to practice Dharma to stop tired. As soon as you wake from sleep, alert your negative thoughts from arising and to prevent mind and ask yourself, Who is the Master of this resultant suffering. awakening, and where does he rest his body and Cô Kieán: 1) Caùi thaáy theo caên cô cuûa töøng chuùng lead his life?' I them made up my mind that I sanh: Vision according to natural capacity; 2) Tuøy would understand this thing in one way or another theo caên taùnh maø thaáy Phaät: Seeing the Buddha even though it meant that I should appear to be an according to natural endowment. idiot for the rest of my life. Five years passed. Cô Lai Khieát Phaïn, Khoán Lai Ñaû Mieân: Ñoùi thì One day, when I was questioning this matter while aên, meät thì nguû—To eat when we are hungry and sleeping, my brother monk who slept beside me in to sleep when we are tired—Trong Cao Phong Töï the dormitory pushed his pillow so that it fell with Truyeän, Thieàn sö Cao Phong vieát: "Khoaûng naêm a heavy thud to the floor. At that moment my 1255, toâi ñeán gaëp ngaøi Tuyeát Nham, thaày hoûi, doubts were suddenly broken up. I felt as if I had 'Ngay giöõa ban ngaøy raønh raønh oâng laøm chuû ñöôïc jumped out of a trap. It turned out to be all the mình khoâng?' Toâi ñaùp, 'Ñöôïc.' Tuyeát Nham laïi hoûi, puzzling koans of the Masters and the Buddhas 'Trong khi nguû naèm moäng, coù laøm chuû ñöôïc mình and all the different issues and events of both khoâng?' Toâi ñaùp, 'Ñöôïc.' Thaày laïi hoûi, 'Ngay luùc present and ancient times became transparently nguû khoâng moäng, thì oâng chuû ôû choã naøo?' Nghe clear to me. Henceforth all things were settled; caâu hoûi ñoù toâi khoâng coù lôøi naøo ñaùp

ñöôïc, khoâng nothing under the sun remained but peace." coù lyù leõ naøo ñeå trình baøy. Thaày daën doø: 'Töø nay toâi Cô Luaân: Baùnh xe taâm—Wheel of mental khoâng caàn oâng hoïc Phaät, hoïc Phaùp, thaáu trieät coå activities. kim, chæ caàn oâng ñoùi thì aên, meät thì nguû. Ngay khi Cô Naêng (1618-?): Zen master Chi-neng—Teân vöøa nguû daäy, phaán chaán tinh thaàn töï hoûi, khi ta cuûa moät vò Thieàn sö Trung Hoa doøng Laâm Teá vaøo thöùc daäy, chuû nhaân roát cuoäc an thaân laäp meänh ôû thôøi nhaø Minh—Name of a Chinese Zen master, choã naøo?' Toâi nguyeän nhaát ñònh phaûi minh baïch of the Lin-chi lineage, in the Ming dynasty (1368- cho baèng ñöôïc söï vieäc naøy daàu coù phaûi boû caû ñôøi 1644). coù veû nhö laø keû ngu si ngôù ngaån. Naêm naêm troâi Cô Ngaï Ñòa Nguïc: Ñòa nguïc ñoùi, moät trong 16 ñòa qua, moät hoâm ñang nguû thöùc giaác, chính vì vaãn nguïc—The hell of hunger, one of the sixteen ñang hoaøi nghi veà vieäc aáy, boãng vò ñaïo höõu nguû hells. chung phoøng laøm rôi caùi goái xuoáng ñaát gaây neân Cô Nghi: Opportune and suitable—Natural tieáng ñoäng, luùc aáy töï nhieân toâi thaáu trieät ñöôïc khoái qualification for receiving the truth. nghi nhö môùi vöøa thoaùt ra khoûi löôùi baãy. Thì ra taát Cô Nghieäp: Fortune. caû nhöõng coâng aùn bí hieåm cuûa Phaät, cuûa Toå; caùc Cô Ngöõ: Tuøy theo cô duyeân maø thuyeát phaùp— nhaân duyeân sai bieät coå kim, chaúng coù gì maø khoâng Opportune words—Fundamental words. hieåu roõ. Töø ñaây nhaø yeân nöôùc ñònh, thieân haï thaùi Cô Nhö (1632-?): Zen master Chi-Ru—Teân cuûa bình. Nhaát nieäm voâ vi, thaäp phöông toïa ñoaïn."—In moät vò Thieàn sö Trung Hoa doøng Laâm Teá vaøo thôøi Kao Feng's autobiography, Zen Master Kao Feng nhaø Minh—Name of a Chinese Zen master, of the wrote: "Around 1253, I was asked by Zen Master Lin-chi lineage, in the Ming dynasty (1368-1644). Hsueh Yen, 'Can you master yourself in the Cô Phaùp: Caùch thöùc khaùm phaù vaø chuyeån hoùa caên daytime?' I answered, 'Yes, I can.' The Zen cô ngöôøi hoïc cuûa moät baäc thaày giaùc ngoä —An Master asked again, 'Can you master yourself enlightened master's methods of discovering and when dreaming?' Again my answer was, 'Yes, I transforming disciples in accordance with their can.' The Zen Master asked again, 'Where, in capabilities. dreamless sleep, is the Master?' To this question I Cô Phaùp Nhaát Theå: Theo Tònh Ñoä Chaân Toâng had no answer or explanation. Master Hsueh Yen Nhaät Baûn, giaùo phaùp vaø caên cô vôùi loøng tin laø said to me, 'From now on I do not want you to ñoàng moät theå—According to the True Pure Land study Buddhism or learn the Dharma, nor to study Sect (Jodo Shinshu (jap), sentient beings' anything, either old or new. I just want you to eat capacities with faith and the teachings of the

school are in nature the same (of one nature). profoundly aspects of Zen. This proves that the Cô Phong: Chi-feng (chi)—Thuaät ngöõ "Cô phong" Zen question and answer are sharp and pointed, raát khoù dòch sang baát cöù ngoân ngöõ naøo, vì trong like the tips of two keen weapons point to point. nhaø Thieàn Trung Hoa, noù coù raát nhieàu yù nghóa vi "Chi-feng", therefore, implies that the Zen dieäu thaâm aùo cuûa thieàn. Theo nghóa ñen, "cô" coù question is like a sharp, needle-pointed rapier nghóa laø coát yeáu, troïng yeáu hay then choát, vaân constantly threatening to pierce to the heart

vaân; coøn "phong" laø ñaàu nhoïn cuûa moät loaïi vuõ khí without mercy; and that as soon as a poignant saéc beùn. Theá neân "Cô phong" nghóa ñen laø "ñaàu question is thrust at one, one must parry it and nhoïn coát yeáu" hay "ñieåm nhoïn coát yeát." Nhöng instantly return an answer just as pointed. When a Thieàn duøng töø naøy nhö nhöõng khía caïnh vi dieäu vaø Zen question is asked, there is no time for thaâm aùo cuûa noù. Ñieàu naøy chöùng toû nhöõng vaán ñaùp thinking, ratiocination or seeking. Any answer that trong Thieàn thì beùn nhoïn, nhö ñaàu nhoïn cuûa hai vuõ is not directly, immediately, instantaneously, khí chaïm vaøo nhau. Do ñoù "Cô phong" haøm yù raèng spontaneously, and effortlessly given is not caâu hoûi cuûa Thieàn gioáng nhö moät tröôøng kieám beùn acceptable to Zen. Therefore, as Zen questions nhoïn chæ chöïc chôø ñaâm thuûng vaøo taän tim khoâng are often unanswerable and baffling, when the heà thöông haïi, vaø raèng ngay khi moät caâu hoûi ñau student fails to reply immediately because he is ñieáng aäp ñeán vôùi chuùng ta, chuùng ta phaûi traùnh neù trying to find the "right" answer by means of vaø laäp töùc ñöa ra moät caâu traû lôøi cuõng beùn nhoïn logical reasoning, this time-lag immediately nhö vaäy. Khi moät caâu hoûi Thieàn ñöôïc ñeà ra chuùng express his lack of inner understanding. Thus, no ta chaúng coù thì giôø ñeå maø suy nghó, lyù luaän hay tìm matter how "correct" his answer may appear to be, kieám. Baát cöù caâu traû lôøi naøo khoâng ñöôïc traû lôøi it will not be accepted by an enlightened Zen moät caùch tröïc tieáp vaø ngay töùc thì hay ngaãu phaùt, Master. This "crucial-verbal-contest", therefore, is vaø deã daøng ñeàu khoâng ñöôïc Thieàn chaáp nhaän. Do a special technique, devised long ago by the Zen ñoù, vì caùc caâu hoûi Thieàn thöôøng laø khoâng theå traû Masters to test the inner understanding of their lôøi ñöôïc vaø laøm chuùng ta chöng höûng, khi ngöôøi ñeä students. An enlightened being should be able to töû khoâng traû lôøi ñöôïc thì laäp töùc anh ta coá tìm caâu answer immediately any baffling question put to traû lôøi "ñuùng" baèng caùch suy luaän luaän lyù, söï trì treä him, easily and without hesitation. The answer naøy tieát loä ngay caùi khieám khuyeát tri thöùc noäi taïi should be like lightning, like a flashing spark cuûa anh ta. Vì theá, daàu caâu traû lôøi cuûa anh ta coù veû struck from a stone. There is no room for chính xaùc ñeán ñaâu ñi nöõa, chaéc haún noù khoâng bao "cultivation", no time for "framing". On the other giôø ñöôïc moät Thieàn sö ñaõ ngoä chaáp nhaän. Do ñoù hand, for a Zen Master, chi-feng also means his caùi "Cô phong-vaán ñaùp" naøy laø moät kyõ thuaät ñaëc sharp characters. bieät, do caùc Thieàn sö nghó ra töø laâu laém roài, duøng Cô Phong Tieãu Tuaán: Tính caùch saéc beùn cuûa moät ñeã thöû tri thöùc noäi taïi cuûa ñeä töû cuûa hoï. Moät ngöôøi vò thieàn sö khieán ngöôøi ngöôøi kính sôï—Sharp ñaõ ngoä phaûi coù ñuû khaû naêng traû lôøi ngay laäp töùc characters of a Zen master that gain awing respect baát cöù caâu hoûi laät loïng naøo ñaët ra cho mình, moät from people. caùch deã daøng khoâng heà löôõng löï. Caâu traû lôøi phaûi Cô Quan: 1) Möu chööùc: Expedient, trick; 2) Söùc nhö ñieän chôùp, nhö moät tia löûa nhaùng leân töø moät khuyeán taán: Motive force, cause, opportunity. taûng ñaù. Khoâng coù choã ñeå "toâi luyeän", khoâng coù thì Cô Quan Moäc Nhaân: Ngöôøi maùy baèng goã—A giôø ñeå "ñuùc khuoân". Maët khaùc, veà phaàn vò Thaày,

wooden robot—Thaân taâm laø chaùnh baùo cuûa loaøi cô phong cuõng coù nghóa laø tính caùch saéc beùn cuûa höõu tình. Trong nguõ uaån, saéc uaån laø thaân. Taâm bao moät vò thieàn sö—The term "Chi-feng" is very goàm boán uaån, thoï, töôûng, haønh, thöùc. Chuùng chæ laø difficult to translate into any language, because it söï keát hôïp taïm thôøi vaø khoâng coù töï tính, cuõng has manifold and subtle meanings. Literally, "chi" gioáng nhö töôïng goã maø thoâi —Body and mind, the means crucial, critical or the key point, etc.; and direct fruit of the previous life. The body is rupa, "feng" is the tip of a sharp weapon. So "Chi-feng" the first skandha. Mind embraces other four, means literally "crucial sharp tip or point." But consciousness, perception, action, and knowledge. Zen schools use the term as the wonderful and Both the body and mind are made up of temporary

substances without own nature, just like a wooden Cô Yeáu: 1) Quan troïng: Important, important statue or a robot. point; 2) Cô hoäi quan troïng: Strategical possibility Cô Quan Töø Thieän: Charitable establishment or opportunity; 3) Luùc hieän taïi naøy ñaây: The (organization). moment of the present. Cô Taéc Ngaät Phaïn, Khoán Taéc Ñaû Mieân, Haøn Côø Phaät Giaùo: Buddhist flag—Phaät giaùo kyø— Taéc Höôùng Hoûa, Nhieät Taéc Thöøa Löông: Ñoùi thì Theo lòch söû Phaät giaùo thì khi Ñöùc Phaät ngoài döôùi aên, meät thì nguû, laïnh thì söôûi aám, noùng thì hoùng goác Boà Ñeà, nhöõng tia saùng ñaõ phaùt ra töø kim thaân maùt. Ñaây laø baûn theå cuûa töï taùnh bình thöôøng cuøng cuûa Ngaøi sau khi Ngaøi ñaït ñöôïc giaùc ngoä. Döïa vaøo khaép thôøi gian khoâng gian, nôi phaøm chaúng bôùt, yeáu toá naøy, maø laù côø Phaät giaùo ñöôïc laøm vôùi nhieàu nôi Thaùnh chaúng theâm. Taâm naày bình ñaúng, chaúng maøu, traéng, xanh, vaøng, ñoû... chæ nhöõng chuûng toäc sanh chaúng dieät, chuùng sanh y theo taâm naày öùng khaùc nhau ñeàu coù theå soáng haïnh phuùc döôùi söï che duïng trong cuoäc soáng haèng ngaøy, neân goïi bình chôû cuûa trí tueä cuûa Ñöùc Phaät. Laù côø Phaät giaùo laøm thöôøng taâm laø ñaïo vaäy—To eat when one is bôûi naêm maøu: xanh, vaøng, ñoû, traéng vaø cam, ñaõ hungry; to take a rest when one feels tired; to ñöôïc Tích Lan duøng töø naêm 1882. Vaøo naêm 1950, warm oneself when one feels cold; and to take taïi Hoäi Nghò Phaät giaùo ñaàu tieân, ñöôïc cöû haønh taïi fresh air when one feels hot. This is the original Coâ Loâm Boâ, moät nghò quyeát ñaõ ñöôïc thoâng qua substance of the self-nature exists all over and at coâng nhaän laù côø naøy laø bieåu töôïng cuûa Phaät giaùo all times. It is not less in ordinary people and not Theá giôùi. Naêm maøu cuûa laù côø töôïng tröng cho aùnh more in the sage. This is the equal mind in haøo quang ñöôïc nhìn thaáy treân thaân cuûa Ñöùc Phaät everyone, and it is neither arising nor ceasing. vaøo ngaøy maø Ngaøi giaùc ngoä. Maøu xanh töôïng Sentient beings just follow this mind in daily tröng cho söï tinh taán, maøu vaøng cho trí tueä, maøu activities. That's why it is called: "Ordinary mind ñoû cho söï yeâu thöông, maøu traéng cho söï thanh tònh is the Way." vaø maøu cam cho nghò löïc—According to Buddhist Cô Tieân: Ñieàm baùo tröôùc veà ñieàu gì, duï cho moät records, as the Buddha sat under the Bodhi Tree, nieäm chöa khôûi hay tröôùc khi khôûi leân nhöõng phaân six rays of light emitted from his body after his bieät töø voïng töôûng—Something that gives advance Enlightenment. Based

on this, the Buddhist flag notice, i.e., a thought has not yet developed or indicates that all the different races in the world before the arising of discriminations from deluded can live happily under the shield of the Buddha's thoughts. wisdom. The Buddhist flag is made of five colors: Cô Tieân Cô Haäu: Kisen-Kigo (jap)—Trong blue, yellow, red, white, and orange, has been Thieàn, thuaät ngöõ naøy chæ tröôùc khi khôûi leân vaø sau used in Sri Lanka since 1882. In 1950, at the first khi khôûi leân nhöõng phaân bieät töø voïng töôûng— World Buddhist Conference, held in Colombo, a Before the moment, after the moment. In Zen, the resolution was passed to accept the flag as the term indicates moments before the arising and International Buddhist Symbol. The five colors of after the arising of discriminations from deluded the flag represented the aura of the Buddha's thoughts. body which was seen on the day of his Cô Tieân Cuù Haäu: Kisen-Kugo (jap)—Trong Enlightenment. Blue stands for devotion, yellow Thieàn, khi noùi veà haønh ñoäng, tröïc giaùc ñi tröôùc vaø for intellect, red for love, white for purity and suy suy xeùt theo sau—In Zen, when talking about orange for energy. action, intuition before and consideration after. Côn Voâ Thöôøng Mau Choùng, Söï Soáng Cheát Lôùn Cô Tính: See Cô Caên. Lao: The wave of impermanence is swift, the Cô Trung Cuù Lyù: Kichu-Kuri (jap)—Ngay töï luùc issue of life and death is a great matter. naøy vaø beân trong ngoân cuù—At this moment itself, Cuù: Pada (skt)—Moät caâu, moät töø ngöõ hay meänh and the inside of a word. ñeà—A sentence—Phrase—Clause. Cô Tö: Cô phong taøi trí hay taøi trí coäng vôùi tính Cuù Cuù: Töø caâu naày qua caâu kia—Sentence by caùch saéc beùn cuûa moät vò thieàn sö—Talents and sentence. sharp characters of a Zen master. Cuù Lyù Trình Cô: Trong lôøi noùi hieån baøy cô phong Cô ÖÙng: Potentiality and response—See Cô Caûm. hay tính caùch saéc beùn cuûa moät vò thieàn sö cuøng

vôùi khía caïnh vi dieäu thaâm aùo cuûa thieàn—Words Luaän—Name of a monk who wrote the and speeches that reveal sharp characters of a Zen Abhidharma mrta-sastra. master and wonderful and profoundly aspects of Cuø Sö La Tröôûng Giaû: Goshila (skt)—Myõ AÂm Zen. Tröôûng Giaû—Teân cuûa con trai cuûa Sudhira vaø Cuù Nghóa: Nghóa cuûa moät caâu hay moät meänh ñeà — Sumitra, ngöôøi quy-y ñaàu Phaät theo A Nan Ñaø— Meaning of a sentence, a phrase, or a clause. Name of the son of Sudhira and Sumitra, Cuù Nghóa Phaùp Cöông Yeáu: Padartha-dharma- converted by Ananda. samgraha (skt)—Padhana-sutta (p)—Luïc Cuù Cuø Sö La Vieân: Ghositarama (p)—Myõ Vieân Tònh Nghóa Cöông Yeáu—Sutra on exertion—Sutra on Xaù—Name of a temple in India. the great struggle. Cuø Xí La Ñieåu: Kokika (skt)—Kokila (skt)—Cöu Cuù Phaùp: Syntax. Di La—Teân moät loaøi chim cu—A kind of cuckoo. Cuù Thaân: Padakaya (skt)—Pratipadika (skt)— Cuû: Caây thöôùc, hay thöôùc vuoâng cuûa thôï moäc —A Bodies of sentences—Chöõ bieán chuyeån trong carpenter's square—A ruler. caâu—An inflected word in a sentence. Cuû Cuû Tra: Cuù Trung Höõu Cô: Trong lôøi noùi coù haøm chöùa cô 1) Dòch laø Keâ Quyù: Kukkuta (skt)—Gaø vòt—A phong hay tính caùch saéc beùn cuûa moät vò thieàn sö cock—A fowl. cuøng vôùi khía caïnh vi dieäu thaâm aùo cuûa thieàn— 2) Teân khaùc cuûa nöôùc Cao Ly: Kukkutesvara Words and speeches that imply sharp characters of (skt)—Another name for Korea. a

Zen master and wonderful and profoundly Cuû Cuû Tra EÁ Thuyeát La: Kukkutesvara (skt)— aspects of Zen. See Cuû Cuû Tra (2). Cuø Baø Giaø: Gopaka (skt)—Thieân töû Cuø Baø Giaø— Cuû Xa Yeát La Boå La: Kusagrapura (skt)—Coøn Name of a deva-son. goïi laø kinh thaønh Thöôïng Mao cuûa xöù Ma Kieät Ñaø Cuø Baø La: Gopala (skt)—Long vöông Cuø Baø (nôi caùc vöông quoác coå thöôøng ñoùng ñoâ) —An La—Name of a dragon-king. ancient capital of Magadha. Cuø Baø La Long Vöông: See Cuø Baø La. Cuï: 1) Sôï: Fear, dread; 2) Troøn ñaày: Complete. Cuø Cuø Chung Nhaät: Laøm vieäc vaát vaû suoát ngaøy— Cuï Chi Quaùn Ñaûnh: Moät trong ba pheùp Quaùn Toil all day. Ñaûnh trong Kinh Ñaïi Nhöït. Ñaây laø pheùp quaùn Cuø Di: Gopika (skt)—Coà Tyø Gia—Name of ñaûnh thoï nhaän nöôùc raõi hay saùi thuûy treân ñaàu cuûa Siddhartha-gautama's second royal concubine— quoác vöông vôùi nöôùc töø bieån hay soâng trong laõnh Teân cuûa baø phi thöù hai cuûa thaùi töû Taát Ñaït Ña. thoå cuûa vöông trieàu. Pheùp naày cuõng ñöôïc duøng cho Cuø Ñaø Ni Chaâu: Apara-godaniya (skt)— nhöõng chöùc saéc cao trong haøng Giaùo Phaåm Phaät Godaniya (skt)—See Taây Ngöu Hoùa Chaâu. Giaùo—One of the three abhiseka or baptisms of Cuø Ñaøm: Gautama (skt)—Siddhartha—See Phaät. The Vairocana Sutra. A ceremony sprinkling of Cuø Ñaøm Di: See Ma Ha Ba Xaø Ba Ñeà. the head of a monarch at his investiture with water Cuø Lao Cuùc Duïc: Parents' painful task of rearing from the seas and rivers (in his domain). It is a children. mode also employed in the investiture of certain Cuø Ma Di: Gomaya (skt)—Cow dung—Cöùt high officials of Buddhism. traâu—See Ngöu Phaån. Cuï Duyeân: Söï coù ñuû caùc duyeân (ñieàu kieän)— Cuø Moâ Ñaùt La: Cow-urine—Nöôùc tieåu traâu boø— Fulfillment of conditions. See Ngöu Nieäu. Cuï Duyeân Phaùi: Prasanghika (skt)—ÖÙng Thaønh Cuø Nhöõ Taéc: Pan-T'an (chi)—Cuõng goïi laø Baøn Toâng—See Cuï Duyeân Toâng. Ñaøm, teân cuûa moät vò cö só Trung Hoa ôû tænh Giang Cuï Duyeân Toâng: Prasanghika (skt)—ÖÙng Thaønh Toâ vaøo theá kyû thöù XVII—Name of a Chinese lay- Toâng—Moät nhaùnh cuûa tröôøng phaùi Madhyamika, person in Jiang-Ssu Province in the seventeenth do nhaø hieàn trieát Phaät giaùo Buddhapajita (moân ñoà century. cuûa Ngaøi Long Thoï) saùng laäp—Making Use of Cuø Sa: Srighosaka (skt)—Teân cuûa moät vò Tyø Consequences, a subschool of the Madhyamika Kheo, ngöôøi vieát boä A Tyø Ñaït Ma Cam Loä Vò founded by the Buddhist sage Buddhapajita, a student of Nagarjuna.

Cuï Ñaøm: Gautama (skt)—Siddhartha. töû hay tröôûng laõo Tyø Kheo goïi caùc Tyø Kheo treû (yù Cuï Giôùi: See Cuï Tuùc Giôùi. noùi caùc vò aáy coù ñuû thoï meänh theá gian vaø tueä meänh Cuï Giôùi Ñòa: Ñeä nhò ñòa trong Thaäp Ñòa, trong ñoù phaùp thaân)—Having long life, a term by which a coù ñuû giôùi luaät phaûi trì giöõ —The second of the monk, a pupil, or a youth may be addressed. Bodhisattva ten stages in which the rules are kept. Cuï Thuyeát: Giaùo thuyeát ñaày ñuû—To discuss Cuï Giôùi Phöông Tieän: Phaùp phöông tieän baèng completely, state fully. caùch cho thoï trì cuï tuùc giôùi töøng böôùc (tröôùc cho Cuï Traïch Phaùp Nhaõn: Zen practitioners should thoï 5, roài 8, roài 10, vaân vaân)—The expedient have the distinguishing "Eye-of-Dharma"—Haønh method of giving the whole rules by stages (first giaû phaûi

coù con maét traïch phaùp. Nhö vaäy, theo by 5, then 8, then 10, etc). Thieàn sö Nguyeân Tónh, "Phaùp Nhaõn" phaân bieät coù Cuï Laïp Ba: Kurava (p)—Thaéng Bieän Chaâu, moät nghóa laø khaû naêng phaân bieät vaø ñaùnh giaù ñuùng taát trong hai trung chaâu cuûa Baéc Cu Loâ chaâu—One of caû caùc giaùo lyù vaø taát caû nhöõng söï vaät—Zen the two middle continents of Uttarakuru. practitioners must have the eye of distinguishment Cuï Lieân Maãn: Traøn ñaày loøng töø—Replete with (investigation or choosing of the law). Thus, kindness—Fill with kindness. according to Zen master Yuan Tsin, the Cuï Nhaõn Naïp Taêng: See Cuï Nhaõn Quaû. distinguishing "Eye of Dharma" means the Cuï Nhaõn Quaû: Cuï Nhaõn Naïp taêng—Ngöôøi coù capability of making correct discriminations and phaùp nhaõn—A person who has the dharma-eye. evaluations of all teachings and all things—See Cuï Phaï: Sôï haõi khoâng yeân—Apprehensive— Nguyeân Tónh Thaäp Moân. Fearful. Cuï Tri Caên: Annata-indriyam (p)—The faculty of Cuï Phöôïc: Saka-bandhana (skt)—Heát thaûy phaøm the one who knows—Trí caên cuûa baäc thöùc giaû. phu ñeàu bò troùi buoäc vaøo phieàn tröôïc (ai cuõng coù Cuï Tri Caên Löïc: Ajnata-Vindriya (skt)—Löïc saún phieàn naõo)—Completely bound, all men are in hieåu bieát töù dieäu ñeá moät caùch toaøn haûo—Power of bondage to illusion. perfect knowledge of the four Noble Truths. Cuï Sinh Caùt Töôøng (?-1381): Sahajasri (skt)— Cuï Tuùc: Troøn ñaày—All—Complete—Replete Teân cuûa moät vò Thieàn sö AÁn Ñoä vaøo thôøi nhaø with endowments—See Thaát Thieän. Minh. Vaøo naêm 1369, Sö ñeán Nguõ Ñaøi Sôn vaø truï Cuï Tuùc An Truï: Söï an truï hoaøn toaøn—Söï chaéc taïi Thoï An Thieàn Töï. Ñeán naêm 1374, Sö du haønh chaén hoaøn toaøn—Perfectly steadfastness. ñeán caùc vuøng ôû phía Nam Trung Hoa ñeå truyeàn baù Cuï Tuùc Coâng Ñöùc: Traøn ñaày coâng ñöùc—Replete Phaät phaùp—Name of an Indian Zen master in the with merit. Ming dynasty (1368-1644). In 1369, he came to Cuï Tuùc Ñöùc Boån Nguyeän: Vow to the full Wu Tai Shan and dwelt at Shou-An Zen attainment of virtue—Nguyeän ñaït thaønh myõ maõn Monastery. In 1374, he traveled to the Southern ñöùc haïnh. Lôøi nguyeän thöù 44 trong boán möôi taùm regions of China to spread Buddha-dharma. lôøi nguyeän cuûa Phaät A Di Ñaø, taát caû chuùng sanh Cuï Söû La: Ghosira (skt)—1) Haûo Thanh Ñieåu, teân ñeàu coù ñaày ñuû coâng ñöùc —The forty-fourth of moät loaøi chim coù gioïng hoùt raát hay: Name of a bird Amitabha’s forty-eight vows, that all universally that has an excellent voice; 2) Teân cuûa moät vò should acquire his virtue. tröôûng giaû taïi Kausambi, ngöôøi ñaõ daâng hieán Cuï Cuï Tuùc Giôùi: Complete precepts of a monk or a Söû La vieân vaø tònh xaù cho Ñöùc Phaät: A wealthy nun—Full ordination—Cuï tuùc giôùi cuûa Tyø Kheo householder of Kausambi, who gave Sakyamuni hay 250 giôùi troøn ñaày cuûa chö Taêng. 250 giôùi the Ghosiravana park and vihara. thöôøng cho Tyø Kheo Taêng, vaø 348 giôùi cho Tyø Cuï Thanh: Kartrkarana (skt)—Cuï thanh hay töø Kheo Ni (coù nôi cho laø 500 giôùi cho Tyø Kheo bieåu thò coâng cuï cuûa caùi naêng taùc. Ñaây laø moät Ni)—The perfect or complete (full) 250 trong taùm tröôøng hôïp chuyeån thanh trong Phaïn ngöõ commandments, which are obligatory on monks (subanta)—This is one of the eight cases of nouns and nuns. 250 commandments are usually for in Sanskrit. monks,

those for nuns are 348 (some says 500 Cuï Thoï: Ayusmant (skt)—Guju (jap)—Tieáng commandments for the nuns). xöng hoâ chung cuûa caùc Tyø Kheo, caùc Thaày goïi ñeä Cuï Tuùc Giôùi Tyø Kheo: Hai traêm hai möôi baûy

hoaëc hai traêm naêm chuïc giôùi cho Tyø Kheo—Two giôùi cho Tyø Kheo Ni—Three hundred forty-eight hundred twenty-seven or two hundred fifty moral moral precepts for nuns. precepts for monks. Cuï Tuùc Thanh Tònh: Complete purification— (I) Ba-la-di phaùp: Parajika (skt)—Boán giôùi Saùt, Thanh tònh hoaøn toaøn. ñaïo, daâm, voïng—Four unpardonable offenses Cuï Tuùc Thieân Vaïn Quang Minh Nhö Lai: of killing, theft, sexual intercourse and lying. Rasmisatasahasraparipurnadhvadja (skt)—Trong (II) Taêng taøn: Samgha-Avashesha (skt)—Möôøi ba hoäi chuùng Phaùp Hoa, ñöùc Phaät ñaõ thoï kyù cho baø giôùi caám goàm: laäu thaát, ma xuùc, thoâ ngöõ, thaùn Da Du Ña Laø La sau naày thaønh Phaät hieäu laø Quang thaân, moâi nhôn, voâ chuû phoøng, höõu chuû phoøng, Minh Phaät vôùi troøn ñaày voâ soá keå coâng ñöùc— voâ caên baùng, giaû caên baùng, trôï phaù taêng, oâ gia Complete Countless Myriads of Bright and Clear taán, cöï taêng giaùn—Thirteen major Light Buddha. In the Lotus Assembly, the Buddha prohibitions. Monks who violate these are predicted that Yasodhara will become a Buddha divested of membership in the Order of a with the name of certain period. Rasmisatasahasraparipurnadhvadja. (III) Nhò Baát ñònh: Aniyata (skt)—The Cuï Tuùc Töôùng: Söï tuyeät myõ cuûa hình töôùng—indeterminate group—Bình xöù baát ñònh vaø Loä Perfection of bodily characteristics. xöù baát ñònh—Prohibitions related to offenses Cuï Tuùc Voâ Khuyeát: Complete without lack. which are committed either in a place where Cuï Töôùng Thaân: Thaân cuï töôùng, vì thò hieän töôùng one can be seen or in a place where one traêm phöôùc thanh tònh—The formal body, cannot (being alone with a woman). The manifesting pure marks of virtue. punishment for this type of sin varies Cuûa Caûi Tích Luõy: Hoard of acquired wealth. according to the circumstances. Cuûa Thieân Traû Ñòa: Ill-goten, ill-spent. (IV) Ni Taùt Kyø Ba Daät Ñeà: Naihisargika- Cuùc: Boâng cuùc: Chrysanthemum—Cuùc duïc: Nuoâi prayashchittika (skt)—Ba möôi giôùi veà y baùt döôõng—To nourish. vaät duïng—Xaû ñoïa, öng xaû ñoái trò—Thirty Cuùc Duïc: To bring up. standards, whose violation is said to cause Cuùc Ña: 1) Caáp Ña, Quaät Ña, teân cuûa moät trong one to fall into the three evil paths. Hai Möôi Taùm Toå AÁn Ñoä: Upagupta (skt)—Name (V) Ba Daät Ñeà: Shuddha-prayashchittika (skt)— of one of twenty-eight Indian patriarchs; 2) Teân 90 giôùi öùng ñoái trò phaûi phaùt loà tröôùc töù cuûa moät trieàu ñaïi taïi AÁn Ñoä, toàn taïi vaøo theá kyû thöù chuùng—Ninety standards, violation of which III vaø thöù IV: Gupta (skt)—A dynasty in India in requires public confession. the third and fourth centuries. (VI) Töù Ñeà Xaù Ni: Pratideshaniya (skt)—Boán giôùi Cuùc Ñaêng: Moät loaïi ñeøn cuùng trong chuøa, thuôøng khinh öng phaùt loà khi coù ngöôøi bieát (phi thaân tröôùc baøn Phaät—A chrysanthemum-shaped lamp nhi thuû thöïc, thöïc nhi chæ thoï thöïc, hoïc gia thoï used in temples, usually in front of the Buddha. thöïc, lan nhaõ thoï thöïc)—Four lesser Cuùc Khaùm: Thaåm vaán—To interrogate—To standards, the breaking of which requires question. confession when one becomes aware of his Cuùc Lôïi Nhai Na:

Kuryana or Kuvayana (skt)— error. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, (VII)Baù chuùng hoïc phaùp: Shaiksha-dharma (skt)— Cuùc Lôïi Nhai Na laø moät vöông quoác coå naèm veà 100 giôùi nhoû caàn phaûi hoïc cho bieát—One phía taây nam Ferghana, phía baéc thöôïng nguoàn hundred very minor standards, which are soâng Baùc Xoa (Oxus), baây giôø laø Kurrategeen— easily broken but which should be borne in According to Eitel in The Dictionary of Chinese- mind for one's self-development. English Buddhist Terms, Kuvayana is an ancient (VIII)Thaát Dieät Traùnh: Adhikarana-shamatha kingdom south-west of Ferghana, north of the (skt)—Baûy ñieàu leä duøng ñeå giaûi hoøa trong upper Oxus, the present Kurrategeen. Giaùo Hoäi—Seven rules for settling disputes Cuùc Thuûy Nguyeät Taïi Thuû, Loäng Hoa Höông within the Order. Maõn Y: Voác nöôùc thì maët traêng trong tay, ñuøa hoa Cuï Tuùc Giôùi Tyø Kheo Ni: Ba traêm boán möôi taùm thì höông thôm toûa khaép quaàn aùo, duï Phaät giaùo

tröôøng toàn khaép nôi—To scoop up water in a ñaùnh chuoâng trong Taêng ñöôøng, Phaät ñöôøng vaø Töø handful, the moon is in the joining palms; to play ñöôøng—A monk who is responsible for with flowers, fragrance will spread all over the distributing foods, soups, tea, fruits, burning lamps clothes, i.e., Buddhism lasts forever every where. and incense, striking the bell, etc., in the Sangha Cuïc Cuïc: See Cuïc Khuùc. Hall, Buddha Hall and Ancestors Hall. Cuïc Khuùc: Caâu neä hình thöùc—To stick too much Cung Ñieän Thaønh Quaùch Treân Nuùi Kyø Xaø to the formalities. Quaät: The City of Royal Palaces on Mount Cuùi Chaøo: To bow to someone. Grdhrakuta. Cuùi Ñaàu Caàu Nguyeän: To bow one's head in Cung Giaûng: Vaøo cung giaûng kinh cho hoaøng prayers. gia—To enter the royal palace to preach the sutras Cung: 1) Caây cung: Dhanus (skt)—A bow. 2) to the royal family. Cung ñieän: A palace, mansion. 3) Cung kính: Cung Haï: To congratulate. Respect, reverence. Cung Haønh: To do something by oneself. Cung Baøn Traø: Quyû Cung Baøn Traø—Kumbhanda Cung Hieán: To offer. demons. Cung Kieán Na Boå La: Konkanapura (skt)—Theo Cung Baûn Chính Toân (1893-1983): Miyamo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Cung Shoson (jap)—Teân cuûa moät vò hoïc giaû Phaät giaùo Kieán Na Boå La laø moät vöông quoác coå naèm veà bôø Nhaät Baûn, queâ ôû Niigata. OÂng laø taùc giaû cuûa nhöõng bieån phía taây cuûa AÁn Ñoä, bao goàm caùc vuøng taäp saùch: Ñaïi Thöøa vaø Tieåu Thöøa, Ñaïi Thöøa Phaät Konka, Goa, vaø phía baéc Kanara—According to Giaùo, Long Thoï, vaân vaân—Name of a Japanese Eitel in The Dictionary of Chinese-English Buddhist scholar. He came from Niigata, Japan. Buddhist Terms, Konkanapura, an ancient He was the author of several books: Mahayana kingdom on the West Coast of India, including and Hinayana, Mahayana Buddhism, and Konkan, Goa, and North Kanara. Nagarjuna, etc. Cung Kính: Satkara (skt)—Respectful— Cung Baïn Traø: Kumbandha. Reverent—Worship. Cung Chuùng: Cung caáp thöïc phaåm cho Taêng Cung Kính Cuùi Ñaàu: To bow respectfully. giaø—To provide foods and supplies to the Sangha. Cung Kính Ñi Nhieãu: Respectfully Cung Ñaïo: Kyu-do (jap)—Cung ñaïo coù nghóa laø circumambulating (circling on foot). con ñöôøng cuûa chieác cung hay ngheä thuaät baén Cung Kính Thí: Cung kính cuõng laø moät caùch

cuùng cung, moät trong nhöõng con ñöôøng reøn luyeän theå döôøng—Offer with reverence or worship as an chaát vaø taâm linh ñöôïc thöïc haønh ôû Nhaät theo tinh offering. thaàn cuûa thieàn. Nhöõng goác reã taâm linh cuûa cung Cung Kính Thænh Phaät Thuyeát Phaùp: ñaïo ñöôïc giaûi thích trong cuoán saùch cuûa Eugen Reverently asked the Buddha to preach the Herrigel vôùi nhan ñeà "Thieàn Qua Ngheä Thuaät Baén dharma. Cung," moät trong nhöõng quyeån saùch hay nhaát ñöôïc Cung Kính Thænh Sö Thuyeát Phaùp: Reverently ngöôøi Taây phöông bieân soaïn theo tinh thaàn thieàn asked the master to preach the dharma. (New York, 1971)—Art of archery or "Way of the Cung Mieáu: Royal temples. bow," one of spiritual physical training ways of Cung Ngöï Ñaø: Konyodha (skt)—Theo Eitel trong Japan, the practice of which is permeated by the Trung Anh Phaät Hoïc Töø Ñieån, Cung Ngöï Ñaø ñöôïc mind of Zen. The spiritual roots of the "art of ngaøi Huyeàn Trang noùi ñeán laø moät vöông quoác coå archery" are treated in Eugen Herrigel's book cuûa nhöõng ngöôøi khoâng tin Phaät, naèm veà phía ñoâng "Zen in the Art of Archery", which is among the nam Orissa, coù leõ baây giôø laø thò traán Ganjam— best books written by a Westerner on the spirit of According to Eitel in The Dictionary of Chinese- Zen. English Buddhist Terms, Konyodha, an ancient Cung Ñaàu: Cung Quaù Haønh Giaû—Cung Tö—See kingdom mentioned by Hsuan-Tsang as a Cung Ñaàu Haønh Giaû. stronghold of unbelievers; it is said to be in south- Cung Ñaàu Haønh Giaû: Vò Taêng phuï traùch vieäc east Orissa, possibly the present Ganjam town. phaân phoái côm canh, traø quaû, ñoát ñeøn, höông vaø

Cung Phuïng: 1) Hieán: To offer; 2) Vò Taêng coù Taùt ñeå toû loøng bieát ôn. Ñieàu naày cuõng gioáng nhö chöùc vò cao nhaát trong Taêng ñoaøn: Director of con caùi toû loøng cung kính cha meï, hay nhö hoïc troø monks, a monk who has the most seniority in the toân kính thaày vaäy—To make offerings to means to Order. provide whatever nourishes, e.g. food, goods, Cung Quaù Haønh Giaû: Cung Tö—See Cung Ñaàu incense, lamps, scriptures, the doctrine, etc, any Haønh Giaû. offerings for body or mind. Buddhists should Cung Quaûng: Palace in the moon. always remember that offerings to the Buddha and Cung Thai: Thai cung nôi nhöõng ngöôøi nieäm Phaät Bodhisattvas mean to express respect and vaõng sanh maø coøn nghi ngôø nôi Ñöùc Phaät A Di Ñaø gratitude to them. It is similar to children paying seõ ñöôïc veà ôû taïi ñaây trong 500 naêm cho ñeán khi ñuû respect to their parents, as well as students coâng ñöùc sanh veà Tònh Ñoä —The palace womb, showing gratitude toward their teachers. where those who call on Amitabha but are in Cuùng Döôøng Cao Quyù Nhaát: Worthiest offering doubt of him are confined for 500 years, devoid of to the Buddha—Caùch cuùng döôøng cao quyù nhaát the riches of Buddha-truth, till born into th Pure ñeán vôùi Ñöùc Phaät—Coù moät vaøi ngöôøi khoâng hieåu Land—See Nghi Thaønh Thai Cung. ñöôïc yù nghóa cuûa vieäc cuùng döôøng trong ñaïo Phaät, Cung Thaán: Daksina (skt)—Troïng Thaán—See neân voäi vaøng keát luaän raèng ñaïo Phaät laø moät toân Ñaït Thaán. giaùo thôø ngaãu töôïng. Hoï ñaõ hoaøn toaøn sai laàm. Cung Thoâng: Traàn thuaät—To relate. Trong giôø phuùt cuoái cuøng cuûa cuoäc ñôøi, giöõa röøng Cung Thöôøng Laïc: Palace of perenial delight— Ta La Song Thoï taïi thaønh Caâu Thi

Na, Ñöùc Phaät Palace of permanent delight. ñaõ 80 tuoåi, ngaém nhìn nhöõ ng boâng hoa rôi raéc cuùng Cung Trieâu Tòch: Vieäc chi duïng haèng ngaøy trong döôøng Ngaøi laàn cuoái, Ngaøi ñaõ noùi vôùi A Nan: "Nhö töï vieän—Daily expenditures in a monastery. theá khoâng phaûi laø kính troïng, toân suøng, ñaûnh leã, Cung Trôøi Ñaâu Suaát: Tusita (skt)—Tosotsu cuùng döôøng Nhö Lai. Naøy A Nan, neáu coù Tyø (jap)—See Ñaâu Suaát. Kheo, Tyø Kheo Ni, hay nam nöõ cö só naøo thaønh Cung Tröôùng: Soå boä ghi cheùp teân hoï vaø ngaøy töïu chaùnh phaùp vaø soáng tuøy phaùp, soáng chaân chaùnh xuaát gia cuûa Taêng Ni trong töï vieän—Registers trong chaùnh phaùp thì ngöôøi aáy ñaõ kính troïng, toân recording names and dates of renunciation of suøng, ñaûnh leã, cuùng döôøng Nhö Lai, vôùi söï cuùng monks and nuns in a monastery. döôøng toái thöôïng. Do vaäy, naày A Nan, haõy thaønh Cung Tö: See Cung Ñaàu Haønh Giaû. töïu chaùnh phaùp, haõy soáng chaân chaùnh trong chaùnh phaùp vaø haønh trì ñuùng chaùnh phaùp. Naày A Nan, Cung Tyø La: Coøn goïi laø Kim Tyø La, dòch laø caù caùc ngöôøi phaûi hoïc taäp nhö vaäy." Lôøi khuyeán hoùa saáu—A crocodile. soáng tuøy thuaän chaùnh phaùp naày cuûa Ñöùc Phaät ñaõ Cung Tyø La Ñaïi Töôùng: Kumbhira (skt)—Moät chæ roõ cho thaáy raèng vaán ñeà toái troïng yeáu vaãn laø tu trong möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc taäp taâm vaø chaùnh haïnh trong lôøi noùi vaø vieäc laøm, Sö—One of the the twelve spirits connected with chöù khoâng phaûi ñôn thuaàn cuùng döôøng höông hoa the Master of Healing Buddha. ñeán baäc Giaùc Ngoä. Soáng chaân chaùnh theo Giaùo Cuùng: Puja (skt)—To offer or honour in Phaùp laø ñieàu maø Ñöùc Nhö Lai thöôøng xuyeân nhaán worship—To supply—To offer to Buddha. maïnh. Nhö vaäy khi ngöôøi Phaät töû cuùng döôøng Cuùng Cuï: Cuùng Vaät—Caùc leã vaät daâng cuùng leân höông hoa, nhang ñeøn tröôùc kim thaân Ñöùc Phaät chö Phaät vaø chö Boà Taùt nhö hoa, höông (ñoà boâi), hay moät ñoái töôïng thieâng lieâng naøo ñoù, vaø suy nöôùc, nhang, thöùc aên, ñeøn—Offerings, i.e. flowers, gaãm ñeán nhöõng aân ñöùc cao quyù cuûa Phaät, maø unguents, water, incense, food, light. khoâng heà caàu nguyeän moät ai caû. Nhöõng vieäc laøm Cuùng Döôøng: Pajana (skt)—To support—To nhö vaäy khoâng mang tính chaát suøng baùi hay leã offer—To make offerings—Offerings—Cuùng nghi meâ tín. Nhöõng boâng hoa ñoù chaúng bao laâu sau döôøng laø cung caáp nuoâi döôõng hay cuùng döôøng seõ taøn uùa, nhöõng ngoïn neán kia roài seõ taét lòm nhö ñeå nhöõng thöù leã vaät nhö thöùc aên, höông, hoa, nhang, noùi vôùi hoï, nhaéc nhôû hoï veà tính chaát voâ thöôøng cuûa ñeøn, kinh saùch, giaùo thuyeát, vaân vaân. Phaät töû neân vaïn phaùp. Hình töôïng ñoái vôùi ngöôøi Phaät töû laø moät luoân nhôù raèng cuùng döôøng ñeán chö Phaät vaø chö Boà ñeà muïc taäp trung, laø moät ñeà muïc ñeå haønh thieàn; töø

nôi kim thaân cuûa Ñöùc Phaät ngöôøi Phaät töû tìm ñöôïc ngoaøi toû loøng kính troïng Phaät. Khi cuùng döôøng söï truyeàn caûm vaø khích leä ñeå noi theo nhöõng phaåm hoa, chuùng ta neân nghó raèng hoa naày roài seõ taøn haïnh cao quyù cuûa Ngaøi—Some who do not phai heùo uùa vaø hoaïi dieät ñi, chuùng ta cuõng seõ hoaïi understand the significance of offering in dieät nhö vaäy, khoâng coù moät thöù gì treân ñôøi naày Buddhism, hastily conclude that Buddhism is a ñaùng cho ta baùm

víu—Buddhists offer flowers and religion of idol worship. They are totally wrong. incense to the Buddha as an outward form of While lying on his death-bed between the two respect to the Buddha. When we offer flowers, we Sala trees at Kusinara, the eighty-year-old Buddha think that as those flowers fade we also fade and seeing the flowers offered to him, addressed the die; therefore, there is nothing in this world for us Venerable Ananda thus: “They who, Ananda, are to cling on. correct in life, living according to the Dhamma -- Cuùng Döôøng Maïn Ñaø La: Mandala offering— it is they who right honor, reverence and venerate Theo truyeàn thoáng Phaät giaùo Taây Taïng, maïn ñaø la the Tathagata with the worthiest homage. coù nghóa laø voøng quanh trung taâm. Theo tieáng Taây Therefore, Ananda, be you correct in life, living Taïng laø “Kyil-Kor”, haøm yù cuûa “Kyil” laø tinh tuùy according to the Dhamma. Thus, should you train vaø cuûa “Kor” laø laáy ra. Do ñoù, maïn ñaø la coù nghóa yourselves.” This encouragement of the Buddha laø laáy ra tinh tuùy. Cuùng döôøng maïn ñaø la laø moät on living according to the Dhamma shows clearly phöông phaùp raát hieäu nghieäm ñeå tích luõy coâng ñöùc that what is of highest importance is training in vaø thanh tònh hoùa chöôùng ngaïi—According to the mental, verbal and bodily conduct, and not the Tibetan Buddhist tradition, the term Mandala mere offering of flowers to the Enlightened Ones. means circling the center. The term “Mandala” in The emphasis is on living the right life. Now when Tibetan is “Kyil-Kor”, the implied meaning of a Buddhist offers flowers, or lights a lamp before “Kyil” is “essence” and “Kor” is “extracting.” the Buddha image or some sacred object, and the Therefore, mandala means extracting the essence. ponders over the supreme qualities of the Buddha, Mandala offering is a very effective means of he is not praying to anyone; these are not ritual, accumulating merit and purifying obscurations. rites, or acts of worship. The flowers that soon Cuùng Döôøng Nhaát Thieát Phaät Saùt Haïnh: Haïnh fade, and the flames that die down speak to him, taát caû coõi Phaät, vì leã baùi cuùng döôøng chö Phaät— and tell him of the impermanency of all Practice of action in all Buddha-lands, honoring all conditioned things. The image serves him as an Buddhas. object from concentration, for meditation; he gains Cuùng Döôøng Phaùp: Dharmapuja (skt)—See Phaùp inspiration and endeavors to emulate the qualities Cuùng Döôøng. of the Master. Cuùng Döôøng Phaùp Vaät: Caùc vaät phaåm cuùng Cuùng Döôøng Chuû: Vò Taêng khuyeán hoùa tín ñoà ñeå döôøng Tam Baûo nhö nhö höông, hoa, nhang, ñeøn, hoï cuùng döôøng Tam Baûo—A monk who exhorts kinh saùch, giaùo thuyeát, vaân vaân—Offerings to the believers to give alms for worship. Triratna, i.e., incense, lamps, scriptures, the Cuùng Döôøng Chö Phaät Phoå: Power of universal doctrine, etc. service of all Buddhas. Cuùng Döôøng Phaät: An offering to Buddha. Cuùng Döôøng Chö Phaät Thuû: Tay cuùng döôøng chö Cuùng Döôøng Sinh Thaân Phaät: Offerings to the Phaät, vì chöùa nhoùm nhöõng phöôùc ñöùc khoâng moûi Birth-Body of the Buddha. nhaøm—Hands of honoring Buddhas, tirelessly Cuùng Döôøng Tam Nghieäp: Offering of the three gathering blessings and virtues. activities. Cuùng Döôøng Hoäi: Moksa-maha-parisad (skt)— Cuùng Döôøng Thöùc AÊn Cho Chö Taêng: To Ñaïi hoäi boá thí cho taát caû moïi ngöôøi, töø giaøu ñeán bestow food on

monks. ngheøo, treân danh nghóa naêm naêm moät laàn—A Cuùng Döôøng Trai Taêng: Trai Taêng hay cuùng great gathering for almsgiving to all, rich and döôøng thöïc vaät leân chö Taêng Ni trong ngaøy trai poor, nominal quinquenial. nhaät—Offer presents to monks and nuns on a Cuùng Döôøng Höông Hoa: To offer flowers and fasting ceremony. incense—Phaät töû cuùng döôøng höông hoa laø beân Cuùng Döôøng Traøng Phan Baûo Caùi: Offering

pennants and banners to the Buddhist temple. caûn cuûa nguõ quan vaø trí naêng bieän bieät (thöùc thöù Cuùng Döôøng Vaân Haûi Boà Taùt: Puja-megha- saùu). Ñieàu ñoù ñoøi hoûi naêng löïc, söï quyeát taâm vaø sagarah (skt)—Cloud and Sea Offering loøng can ñaûm. Thieàn sö An Coác Baïch Vaân goïi ñoù Bodhisattva. laø "cuoäc chieán giöõa caùc theá löïc ñoái nghòch meâ Cuùng Döôøng Voâ Löôïng Chö Phaät Trong Quaù hoaëc vaø giaùc ngoä." Taâm thaùi aáy ñöôïc ñöùc Phaät moâ Khöù: To serve countless Buddhas in the past. taû moät caùch soáng ñoäng khi ngaøi ngoài döôùi coäi Boà Cuùng Hoa: Cuùng döôøng hoa—To offer flowers. ñeà trong noå löïc toái thöôïng, vaø lôøi cuûa ngaøi thöôøng Cuùng Meã: Cuùng döôøng gaïo—To offer rice. ñöôïc trích daãn trong caùc buoåi nhieáp taâm trong caùc Cuùng Phaïn: Cuùng côm—To offer cooked rice. thieàn ñöôøng: "Cho daàu chæ coøn da, xöông vaø gaân, Cuùng Phaät: To offer to Buddha. cho daàu maùu vaø thòt khoâ ñi vaø heùo taøn, seõ khoâng Cuùng Phuïng: Cuùng döôøng: To offer—Vò sö chuû leã rôøi choã naøy cho ñeán khi naøo ñaït ñeán toaøn giaùc." trong Ñaïi Huøng Baûo Ñieän: The monk who serves Thoâi thuùc höôùng ñeán giaùc ngoä moät maët baét nguoàn at the great altar. töø caûm giaùc khoå ñau veà troùi buoäc noäi taâm, nhöõng Cuùng Raèm: Full Moon Ceremony. noãi eâ cheá trong cuoäc soáng, söï sôï haõi veà caùi cheát, Cuùng Söï Phaàn Tyø Baø Sa Abhidharma-prakarana- hoaëc caû hai; vaø maët khaùc, töø nieàm xaùc tín raèng pada-vibha-sastra (skt)—A Tyø Ñaït Ma Cuùng Söï giaùc ngoä ñöa ñeán giaûi thoaùt. Chính nhôø toïa thieàn Tyø Baø Sa—Name of a work of commentary. maø söùc maïnh vaø sinh löïc cuûa thaân vaø taâm gia taêng vaø chung söùc ñoät phaù vaøo theá giôùi töï do môùi meû Cuùng Thieân: Thieân Cuùng—Cuùng döôøng caùc vò aáy—Zen Master Philip Kapleau wrote in The Trôøi, Phaïm Thieân, Ñeá Thích Thieân, Coâng Ñöùc Three Pillars of Zen: "Zazen that leads to Self- Thieân, Hoan Hyû Thieân—To make offerings to the realization is neither idle reverie nor vacant devas, Brahma, Indra, etc. inaction but an intense inner struggle to gain Cuùng Toå: To worship ancestors. control over the mind and then to use it, like a Cuùng Tröôùng: Ñôøi nhaø Ñöôøng chö Taêng Ni phaûi silent missile, to penetrate the barrier of the five ñaêng kyù ba naêm moät laàn—The T’ang dynasty senses and the discursive intellect (that is, the register, or census of monks and nuns, supplied to sixth sense). It demands energy, determination the government every three years. and courage. Yasutani-roshi (Zen master Hakuun Cuùng Tröôùng Vaân: Maây cuûa caùc vò Boà Taùt phuïng Yasutani 1885-1973) calls it 'a battle between the söï Nhö Lai—The cloud of Bodhisattvas who serve opposing forces of delusion and bodhi.' This state the Tathagata. of mind has been vividly described in these words, Cuøng: Ngheøo: Impoverished, exhausted, poor— said to have been uttered by the Buddha as he sat Xem xeùt töôøng taän: To

investigate throroughly. beneath the Bo tree making his supreme effort, Cuøng Lyù Taän Tình: To probe a doctrine to the and often quoted in the zendo during sesshin: depths. 'Though only my skin, sinews, and bones remain Cuøng Sinh Töû Uaån: Mula-tikaskandha (skt)—Uaån and my blood and flesh dry up and wither away, goác—Root aggregate—Chaám döùt caùi uaån caên baûn yet never from this seat will I stir until I have daãn ñeán luaân hoài sanh töû—To exhaust the attained full enlightenment.' The drive toward concomitants of reincarnation or to be free from enlightenment is powered on the one hand by a transmigration. painful felt inner bondage, a frustration with life, a Cuøng Töû: Daridra-purusa (skt)—The poor son—fear of death, or both; and on the other by the See Phuù Gia Töû Tha Phöông Caàu Thöïc. conviction that through awakening one can gain Cuoäc Chieán Noäi Taâm: An inner struggle—Thieàn liberation. But it is in zazen that the body-mind's sö Philip Kapleau vieát trong quyeån 'Ba Truï Thieàn': force and vigor are enlarged and mobilized for the Toïa thieàn giuùp ñöa ñeán söï töï chöùng ngoä, khoâng breakthrough into this new world of freedom." phaûi laø mô maøng vaån vô, hay khoaûnh khaéc baát Cuoäc Soáng Baát Haïnh: A wretched life. ñoäng troáng khoâng, nhöng laø moät cuoäc chieán noäi Cuoäc Soáng Cao Quyù: Noble life—Unblemished taâm ñeå ñöôïc quyeàn kieåm soaùt taâm thöùc, roài duøng life. noù nhö moät hoûa tieån thaàm laëng ñeå vöôït qua raøo Cuoäc Soáng Cuûa Chuùng Ta Chính Laø Cuoäc Soáng

Naøy: Our life is always just this life—Charlotte mình caùi taâm bình an vaø haïnh phuùc. Coøn chö Taêng Joko Beck vieát trong quyeån 'Khoâng Coù Thöù Gì Ni, hoï neân luoân tri tuùc vaø töï nguyeän tu taäp. Chöøng Ñaëc Bieät Caû': "Khoâng yù thöùc caûm giaùc cuûa mình, naøo maø moät ngöôøi coøn oâm aáp söï thuø haèn, chöøng ñoù chuùng ta soáng khoâng troïn veïn. Ña soá ngöôøi ta taâm thöùc ngöôøi aáy chöa haøm chöùa theå caùch lyù khoâng thoûa maõn vôùi cuoäc soáng cuûa mình vì hoï töôûng cuûa moät Phaät töû thuaàn thaønh; duø baát cöù baát luoân vaéng maët vaø boû lôõ cô hoäi kinh nghieäm. Neáu haïnh naøo giaùng xuoáng cho ngöôøi aáy, ngöôøi aáy vaãn chuùng ta toïa thieàn trong nhieàu naêm, chuùng ta ít phaûi giöõ moät caùi taâm bình an tónh laëng—According maéc phaûi sai laàm naøy. Tuy nhieân, toâi khoâng bieát coù to Buddhist theory, a happy life means always to ai luoân luoân saün saøng ñeå khoâng boû lôõ cô hoäi. maintain a peaceful and happy mind. For monks Chuùng ta gioáng nhö nhöõng con caù vöøa bôi lang and nuns, they should be always self-content and thang ñeå tìm ñaïi döông cho cuoäc ñôøi, maø queân maát willing to practice religious disciplines. So long as ñi moâi tröôøng chung quanh mình. Gioáng nhö con a person still cherishes resentment, his mental caù, chuùng ta chæ lang thang ñi tìm yù nghóa cuoäc ñôøi attitude does not embody the ideal way of true maø khoâng yù thöùc raèng nöôùc quanh ta vaø chính believer of the Buddhist teaching; whatever chuùng ta laø ñaïi döông. Vaø cuoái cuøng khi con caù misfortune may befall him, he must maintain a gaëp moät vò ñaïi sö ngöôøi thaáu hieåu moïi thöù. Con caù peaceful and calm mind. hoûi: 'Ñaïi döông laø gì?' Thaày chæ cöôøi. Taïi sao vaäy? Cuoäc Soáng Heøn Moïn: Ignoble life. Ñaïi döông chính laø cuoäc soáng cuûa noù. Khi taùch con

Cuoäc Soáng Khoå Haïnh: Life of asceticism. caù ra khoûi nöôùc, con caù khoâng soáng ñöôïc. Töông Cuoäc Soáng Mong Manh: Life is uncertain. töï, neáu chuùng ta töï taùch rôøi khoûi cuoäc soáng cuûa Cuoäc Soáng Sieâu Nhieân: A supernatural life. mình, voán laø nhöõng gì mình thaáy, nghe, xuùc chaïm, Cuoäc Soáng Theá Tuïc: A lay life. ngöûi, vaân vaân, chuùng ta bò chia caét vôùi chính mình. Cuoäc Soáng Thuaàn Khieát: An unblemished life. Cuoäc soáng cuûa chuùng ta luoân luoân chính laø cuoäc Cuoäc Soáng Töï Taïi: A carefree life. soáng naøy."—Charlotte Joko Beck wrote in Cuoäc Soáng Vaät Chaát: Material life—Theo Kinh Nothing Special: "Without awareness of our Töù Thaäp Nhò Chöông, Chöông 42, Ñöùc Phaät daïy: sensations, we are not fully alive. Life is “Ta xem ñòa vò vöông haàu nhö buïi qua keõ hôû, xem unsatisfactory for most people because they are vaøng ngoïc quyù giaù nhö ngoùi gaïch, xem y phuïc tô absent from their experience much of the time. If luïa nhö gieû raùch, xem ñaïi thieân theá giôùi nhö moät we have been sitting for several years, we do it haït caûi, xem cöûa phöông tieän nhö caùc vaät quyù giaù somewhat less. I don't know anyone who is fully hoùa hieän, xem phaùp voâ thöôïng thöøa nhö moäng thaáy present all of the time, however. We're like the vaøng baïc luïa laø, xem Phaät ñaïo nhö hoa ñoám tröôùc fish that is swimming about, looking for the great maét, xem thieàn ñònh nhö nuùi Tu Di, xem Nieát Baøn ocean of life, yet oblivious to its surroundings. nhö ngaøy ñeâm ñeàu thöùc, xem phaûi traùi nhö saùu con Like the fish, we wonder about the meaning of roàng muùa, xem phaùp bình ñaúng nhö nhaát chaân ñòa, life, not awake to the water all around us and the xem söï thònh suy nhö caây coû boán muøa.”—ocean that we are. The fish finally met a teacher According to the Sutra In Forty-Two Sections, who understood. The fish asked, 'What is the great Chapter 42, the Buddha said: “I look upon royal ocean?' And the teacher simply laughed. Why?... and official positions as upon the dust that floats The ocean was its life. Separate a fish from water, through a crack. I look upon the treasures of gold and there is no life for the fish. Likewise, if we and jade as upon broken tiles. I look upon clothing separate ourselves from our life, which is what we of fine silk as upon coarse cotton. I look upon a see, hear, touch, smell, and so on, we have lost great thousand world-system as upon a small nut. I touch with what we are. Our life is always just this look upon the door of expedient means as upon life." the transformations of a cluster of jewels. I look Cuoäc Soáng Giaùc Ngoä: An enlightened life. upon the unsurpassed vehicle as upon a dream of Cuoäc Soáng Haïnh Phuùc: A happy life—Theo giaùo gold and riches. I look upon the Buddha-Way as thuyeát nhaø Phaät, cuoäc soáng haïnh phuùc coù nghóa laø upon flowers before my eyes. I look upon Zen cuoäc soáng maø trong ñoù con ngöôøi luoân duy trì cho Samadhi as upon the pillar of Mount Sumeru. I

look upon Nirvana as upon being awake day and Cuoáng Taäp Nhaân: Habits of lying—Ñaây laø moät night. I look upon deviancy and orthodoxy as upon trong möôøi nhaân möôøi quaû. Theo Kinh Thuû Laêng the one true ground. I look upon the prosperity of Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi the teaching as upon a tree during four seasons.” A Nan veà Cuoáng Taäp Nhaân nhö sau: “Cuoán taäp Cuoäc Soáng Xöùng Ñaùng Cho Ngöôøi Phaät Töû: doái nhau, phaùt töø nôi doái

gaït nhau, doái vaø vu Worthwhile life for a Buddhist—Moät cuoäc soáng khoáng maõi khoâng thoâi, buoâng taâm laøm gian. Nhö xöùng ñaùng cuûa ngöôøi Phaät töû, theo quan ñieåm cuûa vaäy neân coù ñoà baån thæu, buïi baäm oâ ueá, nhö buïi Phaät giaùo Ñaïi Thöøa, khoâng phaûi laø chæ traûi qua moät theo gioù, ñeàu khoâng thaáy. Hai taäp giao nhau, neân cuoäc soáng bình an, tænh laëng maø chính laø söï saùng coù caùc vieäc chìm ñaém, vuït, bay. Vì theá möôøi taïo moät caùi gì toát ñeïp. Khi moät ngöôøi noã löïc trôû phöông Phaät goïi löøa gaït laø cöôùp gieát. Boà Taùt traùnh thaønh moät ngöôøi toát hôn do tu taäp thì söï taän löïc doái gaït nhö traùnh raén ñoäc.”—This is one of the ten naøy laø söï saùng taïo veà ñieàu toát. Khi ngöôøi aáy laøm causes and effects. According to the Surangama ñieàu gì lôïi ích cuûa ngöôøi khaùc thì ñaây laø söï saùng Sutra, book Eight, the Buddha reminded Ananda taïo moät tieâu chuaån cao hôn cuûa söï thieän laønh. Caùc about the habit of lying as follows: “Habits of ngheä thuaät laø söï saùng taïo veà caùi ñeïp, vaø taát caû caùc lying and combined fraudulence which give rise nghieäp vuï löông thieän ñeàu laø söï saùng taïo nhieàu to mutual cheating. When false accusations loaïi naêng löïc coù ích lôïi cho xaõ hoäi. Söï saùng taïo continue without cease, one becomes adept at chaéc chaén cuõng mang theo vôùi noù söï ñau khoå, khoù corruption. From this there come into being dust khaên. Tuy nhieân, ngöôøi ta nhaän thaáy cuoäc ñôøi ñaùng and dirt, excrement and urine, filth, stench, and soáng khi ngöôøi ta noã löïc vì ñieàu gì thieän laønh. Moät impurities. It is like the obscuring of everyone’s ngöôøi noã löïc ñeå trôû neân moät ngöôøi toát hôn moät vision when the dust is stirred up by the wind. chuùt vaø laøm lôïi ích cho ngöôøi khaùc nhieàu hôn moät Because these two habits augment one another, chuùt, nhôø söï noã löïc tích cöïc nhö theá chuùng ta coù there come into being sinking and drowning, theå caûm thaáy nieàm vui saâu xa trong ñôøi ngöôøi —A tossing and pitching, flying and falling, floating worthwhile life for a Buddhist, according to and submerging, and other such experiences. Mahayana Buddhist point of view, does not consist Therefore, the Thus Come Ones of the ten in merely spending one’s life in peace and quiet directions look upon lying and name it ‘robbery but in creating something good for other beings. and murder.’ Bodhisattvas regard lying as they When one tries to become a better person through would treading on a venomous snake.” his practice, this endeavor is the creation of good. Cuoàng: Crazy—Mad—Deranged—Wild. When he does something for the benefit of other Cuoàng Baïo: Mad and cruel. people, this is the creation of a still higher Cuoàng Caåu: A mad dog (deluded mind). standard of good. The various arts are the creation Cuoàng Hoa: Hoa doám nhaûy muùa tröôùc maét— of beauty, and all honest professions are the dancing flowers before the eyes. creation of various kinds of energy that are Cuoàng Hueä: Mad wisdom—Keû trí tueä bò taùn loaïn beneficial to society. Creation is bound to bring maø phaùt cuoàng (ñònh maø khoâng tueä goïi laø si ñònh, with it pain and hardship. However, one finds life gioáng nhö ngöôøi muø cöôõi ngöïa taát phaûi teù nhaøo; worth living when one makes a strenuous effort ngöôïc laïi tueä maø khoâng ñònh goïi laø cuoàng tueä, for the sake of something good. He endeavors to gioáng nhö ñeøn baûo tröôùc gioù lung linh khoâng soi become a little better a person

and to do just a saùng ñöôïc gì)—Foolish wisdom—Clever or little more for the good of other people, through intelligence but without calm meditation. such positive endeavor we are enabled to feel Cuoàng Khuyeån Truïc Loâi Thinh: Choù ñieân suûa deep joy in our human lives. theo tieáng saám, duï cho söï uoång coâng voâ ích trong Cuoáng: Maya (skt)—Sathya (skt)—Deceit or tu taäp—The dog barks in rhythm with the manipulation—Doái traù—Lôøi noùi löøa doái— lightnings, i.e., a wasteful and useless effort of Deception—Lying—Imposition—Unsincerity. cultivation. Cuoáng Cuoàng: To lose one's head. Cuoàng Loaïn: Distracted. Cuoáng Ngöõ: Deceitful words—Lôøi noùi doái traù. Cuoàng Loaïn Vaõng Sanh: Ngöôøi gaây toäi taïo

nghieäp ngay luùc laâm chung, taâm thaàn taùn loaïn sôï enlightenment, those who are still eating sentient haõi, thaáy ngoïn löûa trong ñòa nguïc, giô tay leân naém beings' flesh and drinking wine everyday, but baét giöõa khoâng trung. Ñang luùc aáy maø coù cô always pretending themselves as Zen Master. In duyeân coù ngöôøi khuyeân nieäm ñöôïc hoàng danh chö Zen master Hakuin's congregation there was a Phaät möôøi laàn hay ngay caû moät laàn cuõng ñöôïc crazy monk who thought he had realized the vaõng sanh Tònh Ñoä—Saved out of terror into the identity of self and Buddhahood. He tore up next life; however, distressed by thoughts of hell Buddhist scriptures and used the pages for toilet as the result of past evil life, ten repetition or even paper. Other monks advised him not to do this, but one, of the name of Amitabha ensures entry into he paid no attention, haughtily retorting, "What's his Paradise. wrong with using Buddhist scriptures to wipe a Cuoàng Ngoân: Foolish talk. Buddha's ass?" Now someone reported this to the Cuoàng Nhieät: Excessive enthusiasm master Hakuin, who asked the crazy monk , "They Cuoàng Phong: A pierce wind—Hurricane. say you are using Buddhist scriptures for toilet Cuoàng Taâm Töùc, Boà Ñeà Loä: When your paper. Is that true?" The crazy monk said, "Yes, I perverted mind is expelled, it is precisely Bodhi myself am a Buddha. What is wrong with using mind. Buddhist scriptures to wipe a Buddha's ass?" Cuoàng Thieàn: Mad Zen—Thieàn baäy baï, khoâng Hakuin said, "You're wrong. Since it's a Buddha's ñuùng theo Chaùnh Phaùp Phaät Giaùo. Ngöôøi tu theo ass, why use old paper with writing on it? You loaïi thieàn naày thöôøng bò aâm ma aùm nhaäp trôû neân should wipe it with clean white paper." The crazy ñieân cuoàng. Cuoàng Thieàn cuõng bao goàm nhöõng keû monk was shamed, and he apologized. khoâng thöïc haønh maø noùi thöïc haønh, khoâng ñaéc maø Cuoàng Tín: Fanaticism. noùi ñaéc, ngaøy ngaøy hoï haõy coøn aên thòt uoáng röôïu Cuoàng Tueä: See Cuoàng Hueä. maø voã ngöïc xöng teân laø Thieàn Sö naày noï . Trong Cuoàng Töôïng: Voïng taâm meâ cuoàng ví nhö voi ñaïo traøng cuûa thieàn sö Baïch AÅn Hueä Haïc coù moät ñieân—A mad elephant, such is the deluded mind. vò Taêng cuoàng voïng töï cho mình ñaõ chöùng ngoä töï Cuoàng Vaân: Kyoun-shu (jap)—Cuoàng Vaân Söu taùnh vaø Phaät quaû. OÂng ta xeù kinh Phaät ñeå duøng Taäp laø teân cuûa taäp "Söu taäp ñaùm maây ñieân". Söu laøm giaáy veä sinh. Taêng chuùng khuyeân oâng ta taäp nhöõng baøi thô cuûa thieàn sö Nhaát Höõu Toâng khoâng neân laøm nhö vaäy, nhöng oâng ta khoâng ñeå yù Thuaàn, ngöôøi töï ñaët cho mình bieät hieäu "Ñaùm Maây ñeán maø coøn cao gioïng khinh maïn: "Coù gì sai

traùi Ñieân". Trong nhöõng baøi thô vieát theo loái Trung khi söû duïng kinh Phaät ñeå chuøi ñích Phaät kia chöù?" Hoa cuûa mình, Nhaát Höõu Toâng Thuaàn ca ngôïi caùc Caâu chuyeän ñöôïc baùo leân thieàn sö Baïch AÅn Hueä ñaïi sö trong quaù khöù, ngaäm nguøi thöông xoùt cho söï Haïc. Baïch AÅn cho goïi vò Taêng aáy vaøo thieàn phoøng suy taøn cuûa thieàn thôøi ñoù vôùi söï mæa mai cay ñoäc, vaø hoûi: "Taêng chuùng noùi raèng oâng duøng kinh Phaät ñaû kích nhöõng yeáu ñieåm cuûa caùc vò Taêng tu haønh laøm giaáy veä sinh, coù ñuùng vaäy khoâng?" Vò Taêng thoaùi hoùa baèng caùch ñoái laäp loái soáng cuûa hoï vôùi loái ñaùp: "Ñuùng vaäy! Ta cuõng laø Phaät. Coù gì sai traùi khi soáng cuûa mình, chuû tröông khoâng theo khuoân söû duïng kinh Phaät ñeå chuøi ñích Phaät ñaâu naøo?" pheùp, bao giôø cuõng döïng laïi nöûa ñöôøng giöõa nôi aån Baïch AÅn Hueä Haïc noùi: "OÂng sai roài! Neáu ñoù quaû daät vaø ngoâi nhaø khoaùi laïc cuûa mình. Nhöõng baøi thô laø ñích Phaät, taïi sao laïi duøng giaáy cuõ ñaõ coù chöõ taëng cho ngöôøi yeâu cuûa mình, moät coâ ñaày tôù muø vieát ñeå chuøi? OÂng phaûi duøng giaáy traéng tinh saïch teân laø Shin, naèm trong nhöõng baøi thô daâm hay nhaát ñeå chuøi chöù?" Vò Taêng caûm thaáy xaáu hoã vaø xin cuûa Nhaät Baûn. Döôùi ñaây laø moät baøi thô ñaëc tröng loãi—Mad Zen is a false method of practicing Zen. cuûa "Söu taäp ñaùm maây ñieân": "Theá giôùi thieàn ñaày It is erronous and not according to the proper nhöõng giaøu coù vaø vinh quang. Nhöng söï suy suïp Dharma teachings of the Buddha. People who cuûa noù thaät taøn nhaãn. Chaúng coøn moät thaày thöïc follow this type of Zen practice are often thuï naøo. Chæ coøn nhöõng thaày tu giaû. Phaûi caàm laáy possessed by demonic spirits and eventually moät maùi cheøo. Ñeå mình bieán thaønh moät ngö phuû. become mad. Mad Zen also includes those who Treân nhöõng vuøng bieån caû soâng ngoøi. Moät ngoïn gioù never practice but saying practicing, never laïnh vaø ngöôïc. Ngaøy nay ñang thoåi."—A Japanese obtaining enlightenment but saying obtaining term, literally means "Anthology of the Mad

Cloud"; anthology of the poetry of the Japanese Phaät Hoïc Töø Ñieån, ñaây laø con vua A Duïc teân Zen master Ikkyu-Sojun, who gave himself the Dharmavivardhana, maø con trai teân Sampadi ñaõ literary name "Mad Cloud." The poems collected trôû thaønh ngöôøi keá vò vua A Duïc. Theo truyeàn here are written in the Chinese style; in them thuyeát Phaät giaùo, Ñaït Ma Baø Ñaø Na tin saâu vaøo Ikkyu celebrates the great Zen masters of ancient nhaân quaû neân khoâng bao giôø baùo caùo vôùi vua cha times, laments with biting mockery the decline of nhöõng khoå hình maø ngöôøi dì gheû ñaõ ñaøy ñoïa oâng— Zen in the Japan of his times, castigates corrupt According to Professor Soothill in The Dictionary priests and their foibles and compares their of Chinese-English Buddhist Terms, this was the lifestyle to his own nonconformist life, which name of Dharmavivardhana, son of Asoka, whose spanned the worlds of hermitage and brothel. The son Sampadi became the successor of Asoka. poems about his lover the blind serving-woman According to Buddhist legends, Dharma-vardhana Shin, are among the most beautiful erotic poems deeply believed in the law of cause and effect; so in Japanese literature. A typical poem from the he never reported to his father what his "Kyoun-shu" is as follows: "The status and wealth stepmother tortured

him. of the Zen world is great, Horrendous is its Cö Nguï: To dwell—To reside. decline. Naught but false priests, No true Cö Nhaân Haïnh: Haïnh cuûa ngöôøi taïi gia—The masters. One should get hold of a boatpole. And virtue of the lay disciple. become a fisherman. On the lakes and rivers. Cö Noät (1010-1071): Zen master Ji-Nui—Teân cuûa These day, a fresh headwind is blowing." moät vò Thieàn sö Trung Hoa, Thieàn phaùi Vaân Moân Cuoàng Voïng: Crazy ambition. vaøo thôøi nhaø Toáng—Name of a Chinese Zen Cö: See Cö Nguï. master, of the Yun-meân lineage, in the Sung Cö Chuùng: Cuøng vôùi ñaïi chuùng trong thieàn vieän dynasty (960-1279). tham thieàn—To meditate with everybody in a Zen Cö Só: Grhapati or Kulampuriso (p)—Kulapati or monastery. Kulapurusha (skt)—Caâu La Baùt Ñeå—Ca La Cö Ñænh (?-1404): Zen master Ji-T'ing—Teân cuûa Vieät—A chief (head) of a family—A landlord— moät vò Thieàn sö Trung Hoa doøng Laâm Teá vaøo thôøi Householder—The master of a household—Lay nhaø Minh—Name of a Chinese Zen master, of the devotee—Lay people—Secular people—Vò Phaät Lin-chi lineage, in the Ming dynasty (1368-1644). töû taïi gia nam hay nöõ, vaãn ôû nhaø maø giöõ 8 giôùi. Cö Ñoän Thieàn Sö: Ryuge Kodon (jap)—Lung-ya Phaät giaùo khoâng ñoøi hoûi ngöôøi cö só taïi gia taát caû Chu-tun—See Long Nha Cö Ñoän Thieàn Sö. nhöõng ñieàu maø moät thaønh vieân cuûa Taêng ñoaøn Cö Giaùc Sinh: Ji-Jie-Seng (chi)—Teân cuûa moät vò phaûi coù traùch nhieäm gìn giöõ. Nhöng duø laø vò sö hay cö só Trung Hoa ôû tænh Hoà Baéc vaøo theá kyû thöù cö só, chaùnh haïnh cuõng laø neàn taûng cô baûn cho con XX—Name of a Chinese lay-person in Hu-bei ñöôøng höôùng thöôïng. Moät ngöôøi trôû thaønh Phaät töû Province in the twentieth century. baèng caùch thoï Tam Quy, ít nhaát hoï cuõng phaûi gìn Cö Giaûn (1164-1264): Zen master Ji-Jian—Teân giöõ naêm giôùi caên baûn, ñöôïc coi laø khôûi ñieåm cuûa cuûa moät vò Thieàn sö Trung Hoa doøng Laâm Teá vaøo ñaïo loä giaûi thoaùt. Nguõ giôùi naày khoâng haïn cuoäc thôøi nhaø Toáng—Name of a Chinese Zen master, trong moät ngaøy ñaëc bieät hay nôi ñaëc bieät naøo, maø of the Lin-chi lineage, in the Sung dynasty (960- caàn phaûi ñöôïc thöïc haønh suoát ñôøi duø ôû ñaâu vaø baát 1279). cöù luùc naøo—Laymen or laywomen who remain at Cö Hoái Ñaïi Quang Thieàn Sö: Ta-kuang Chu-hui home and observe the eight commandments. —See Ñaïi Quang Cö Hoái Thieàn Sö. Buddhism does not demand of the lay follower all Cö Kính: Master Ji-Ching—Teân cuûa moät vò Taêng that a member of the Order is expected to Trung Hoa vaøo thôøi nhaø Minh—Name of a observe. But whether monk or layman, moral Chinese monk in the Ming dynasty (1368-1644). habits are essential to the upward path. One who Cö Luaân: Ajnata-Kaudinya (skt)—A Nhaõ Kieàu becomes a Buddhist by taking the three refuges is Traàn Nhö. expected, at least, to observe the five basic Cö Na La: Kunala (skt)—Ñaït Ma Baø Ñaø Na— precepts which is the very starting point on the Phaùp Ích—Theo Giaùo Sö Soothill trong Trung Anh path. They are not restricted to a particular day or

place, but are to be practiced throughout life accomplish their wish—See Tam Thaäp Nhò ÖÙng everywhere, always. Thaân. Cö Só Ñaàu Troïc: Shaven-headed laymen—Thieàn Cö Söông: Moät caùi röông nhoû ñeå ñoà laët vaët, ñöôïc sö Sô Thaïch Moäng Sôn (1275-1316) ñaõ töøng leân ñaët beân caïnh choã ngoài cuûa vò Taêng—A

small trunk tieáng dieãn taû moät caùch mieät thò caùc vò Taêng daønh for miscellaneous things, placed next to the thì giôø cuûa hoï cho caùc noã löïc vaên chöông nhö vaäy monk's seat. laø nhöõng "cö só ñaàu troïc," nhöõng ngöôøi maø Sö xeáp Cö Taùt La: Kausala (skt)—Kosala (skt)—Coøn goïi döôùi cuøng trong haøng moân ñeä cuûa mình—Zen laø Caâu Taùt La, hay Caâu Sa La—See Kieàu Taùt La. master Muso Soseki scornfully described monks Cö Traàn Laïc Ñaïo: Taking Delight in Religion who devoted their time to poetry and literary While Dwelling in the World—Cö Traàn Laïc Ñaïo, endeavors as mere "shaven-headed laymen" who teân cuûa moät baøi phuù ñöôïc Vua Traàn Nhaân Toâng, vò ranked below the lowest of his disciples. Sô Toå cuûa Thieàn phaùi Truùc Laâm, saùng taùc vaøo theá Cö Só Ñoã Töø: A silent lay devotee—Trong kinh kyû thöù XIII. Ñoái vôùi Thieàn sö Traàn Nhaân Toâng Duy Ma Caät, khi ngaøi Vaên Thuø Sö Lôïi hoûi oâng (1258-1308), bí quyeát cuûa ñôøi soáng haïnh phuùc vaø Duy Ma Caät raèng: “Chuùng toâi ai ai cuõng noùi roài, thaønh coâng laø phaûi laøm nhöõng gì caàn laøm ngay töø ñeán löôït nhaân giaû noùi theá naøo laø Boà Taùt vaøo phaùp baây giôø, khi ñoùi thì aên, khi khaùt thì uoáng, meät thì moân khoâng hai?” OÂng Duy Ma Caät im laëng khoâng nguû, chöù ñöøng lo laéng veà quaù khöù cuõng nhö töông noùi moät lôøi. Baáy giôø Ngaøi Vaên Thuø Sö Lôïi khen lai. Chuùng ta khoâng theå trôû laïi taùi taïo ñöôïc quaù raèng: “Hay thay! Hay thay! Cho ñeán khoâng coù vaên khöù vaø cuõng khoâng theå tieân lieäu moïi thöù coù theå töï ngöõ ngoân, ñoù môùi thaät laø vaøo phaùp moân khoâng xaõy ra cho töông lai. Chæ coù khoaûng thôøi gian maø hai.”—In the Vimalakirti Sutra, Manjusri asked chuùng ta coù theå phaàn naøo kieåm soaùt ñöôïc, ñoù laø Vimalakirti: “All of us have spoken; please tell us hieän taïi. Tính chaát troïng yeáu cuûa Thieàn phaùi Truùc what is the Bodhisattva’s initiation into the non- Laâm laø ôû choã chuù troïng vaøo vieäc tu taäp noäi taâm dual Dharma.” Vimalakirti kept silent without trong baát cöù hoaøn caûnh naøo maø coù ngöôøi coù theå saying a word. At that, Manjusri exclaimed: gaëp trong cuoäc soáng. Ñoù laø caùch tu höôùng noäi “Excellent, excellent! Can there be true initiation (bieän taâm) cho ngöôøi Phaät töû, baát keå laø Taêng Ni into the non-dual Dharma until words and speech hay Phaät töû taïi gia. Caùch tu taäp naøy ñöôïc dieãn taû are no longer written or spoken?” roõ raøng nhaát trong baøi phuù coù töïa ñeà laø "Cö Traàn Cö Só Nam: Upasaka (p & skt)—Caän söï nam— Laïc Ñaïo". Vua Traàn Nhaân Toâng thöôøng nhaéc nhôû Layman—See Upasaka. moïi ngöôøi baèng phaàn keát luaän cuûa baøi keä sau ñaây: Cö Só Nöõ: Upasika (p & skt)—Caän söï nöõ— “Cö traàn laïc ñaïo thaû tuøy duyeân, Laywoman—See Upasika. Cô taéc xan heà khoán taéc mieân, Cö Só Thuaàn Thaønh: Devout layman—Sincere Gia trung höõu baûo höu taàm mích, layman. Ñoái caûnh voâ taâm maïc vaán thieàn.” Cö Só Truyeän: Truyeän bieân soaïn tieåu söû haønh (ÔÛ traàn vui ñaïo haõy tuøy duyeân, traïng cuûa nhöõng Phaät töû taïi gia heát loøng vì ñaïo (do Ñoùi ñeán thì aên,meät nguû lieàn. Baønh Teá Thanh ñôøi nhaø Thanh bieân soaïn)—A Trong nhaø coù baùu thoâi tìm kieám, compilation giving biography of many devout Ñoái caûnh khoâng taâm chôù hoûi thieàn). Buddhists. Thaät vaäy, neáu chuùng ta coù theå soáng troïn veïn theo Cö Só ÖÙng Thaân: The body of an upasaka—Theo lôøi daïy cuûa thieàn sö Traàn Nhaân Toâng, laø

chuùng ta Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn coù theå soáng vôùi nöôùc chöù khoâng soáng vôùi nhöõng Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc öùng ñôït soùng sanh roài dieät; soáng vôùi taùnh saùng cuûa thaân laøm Cö Só noùi phaùp, khieán cho chuùng sanh göông chöù khoâng soáng vôùi caùc aûnh ñeán roài ñi; soáng ñöôïc thaønh töïu—According to The Surangama vôùi töï taùnh cuûa taâm chöù khoâng soáng vôùi caùc nieäm Sutra, book Six, Avalokitesvara Bodhisattva sanh dieät. Nhö vaäy chuùng ta coù theå goïi cuoäc soáng vowed in front of the Buddha about his cuûa chuùng ta laø gì neáu khoâng phaûi laø Nieát Baøn? appearance as an upasaka before sentient beings Theá giôùi maø chuùng ta ñang soáng laø theá giôùi Ta Baø, and speak Dharma for them, enabling them to nôi maø chuùng ta nhìn thaáy söï sanh dieät cuûa moïi

hieän töôïng thì laøm sao chuùng ta coù theå noùi taát caû teachings of Zen master Traàn Nhaân Toâng, we are caùc phaùp khoâng sanh khoâng dieät ñöôïc? Haønh giaû able to live with the water, not with the waves neân nhôù raèng moät khi ñaõ quyeát chí tu trì theo Phaät, risign and falling; live with the nature of mirror to chuùng ta phaûi laéng nghe lôøi daïy cuûa Phaät vaø chö reflect, not with the images appearing and Toå, phaûi nhìn vaøo beân trong ñeå thaáy ñöôïc chôn disappearing; and live with the essence of the taâm cuûa mình, chöøng ñoù mình môùi coù khaû naêng mind, not with the thoughts arising and vanishing. thaáy ñöôïc chö phaùp baát sanh baát dieät. Haõy nhìn Therefore, what can we call our life if not a vaøo taâm mình vaø haõy thaønh thaät vôùi chính mình, Nirvana? The world we are living now is the Saha roài thì mình seõ coù theå thaáy baûn chaát cuûa moïi vaät laø World, where we physically see all phenomena troáng roãng vaø baát sanh baát dieät. Caùc nieäm ñeán roài born and passed away, how can we say ‘all ñi, nhöng taùnh ‘thaáy bieát’ cuûa taâm luoân baát ñoäng— phenomena are unborn and undying’? Zen Taking Delight in Religion While Dwelling in the practitioners should always remember once we World, name of a Hymn which was composed in make up our mind to follow the Buddha’s Path, we the thirteenth century by King Tran Nhan Tong, should listen to the Buddha’s and Patriarchs’ the First Truc Lam Patriarch. It was king Tran teachings; we should look inward to see our real Nhan Tong who was able to utilize the potential of mind, then we will have the ability to see that ‘all Buddhism to serve his country and people. The phenomena are unborn and undying’. Let’s look fact of king Tran Nhan Tong’s renunciation and into our mind and be honest with ourselves, then his years of practicing meditation and spreading we can see the real nature of everything: Buddhism all over the country made the Truc Lam emptiness, unborn and undying. The thoughts Zen Sect strong enough to support the entire coming and going, but the nature of ‘seeing and dynasty. For Zen master Traàn Nhaân Toâng, the knowing’ of the mind is unmoved. secret of happy, successful living lies in doing Cö Truù Baát Tònh: The impurity of its dwelling— what needs to be done now; when hungry, just eat; Thai nhi naèm trong buïng meï, laø nôi khoâng tònh— when htirsty, just drink; when tired, just sleep; and The embryo dwells in the mother’s womb which is not worrying about the past and the future. We not pure. cannot go back into the past and reshape it, nor

Cö Xöû: To behave—To conduct oneself. can we anticipate everything that may happen in Cöù: To lay hold of. the future. There is one moment of time over Cöù Hôïp: Giaûn löôïc ngöõ (lôøi noùi giaûn löôïc hay ñôn which we have some conscious control and that is giaûn hoùa)—Simplified speeches. the present. What is essential of Truc Lam Ch'an Cöù Khoaûn Keát AÙn: Caên cöù vaøo moät soá ñieåm then Buddhism is that it lays the emphasis on the choát maø keát thuùc coâng aùn. Theo Bích Nham Luïc, mental cultivation in whatever condition one may taéc 1, Thieàn sö Tuyeát Ñaäu chæ duøng boán caâu tuïng live. It is a mind-oriented training for every ñuû ñeå quyeát ñònh moät coâng aùn. Phaøm tuïng coå chæ Buddhist, whether he is a monk, or she is a nun, or laø “nhieãu loä noùi Thieàn,” hay giaûng veà Thieàn moät a lay person. This way of practicing the Dharma is caùch loanh quanh; coøn nieâm coå ñaïi cöông noùi laø best expressed in a hymn titled "Taking Delight in “cöù ai keát aùn”, töùc laø caên cöù vaøo nhöõng ñieåm then Religion While Dwelling in the World". King Tran choát ñeå keát thuùc coâng aùn maø thoâi —Based on some Nhan Tong always reminded his disciples with the key points to conclude a koan. According to the conclusion of the verses: Pi-Yen-Lu, case 1, Zen master Hsueh-tou just “Living in the world, happy with the Way. used four lines to settle the entire public case. We should let all things take their course. Generally speaking, eulogies of the Ancients When hungry, just eat; when tire, just sleep. express Zen in a roundabout way, picking out the The treasure is in our house; do not search main principles of the old story, settling the case any more. on the basis of the facts, and that is all. Face the scenes, and have no thoughts, Cöù Nha Ñòa Nguïc: Ñòa Nguïc Cöù Nha, nôi toäi Then we do not need to ask for Zen.” nhaân bò haønh hình baèng caùch cöa raêng—Hell of In fact, if we can completely live with the Sawing Teeth.

Cöø Khoâi: Outstanding. of all things. This is a clear realization in which Cöû: 1) Neâu leân: To raise (a thing, a matter, practitioners open the mind’s eye and awakening subject, etc.); 2) Keå laïi: To reiterate, to relate; 3) to one’s True-nature and hence of the nature of all Tieán cöû Taêng taøi: To recommend talented monks; existence. 4) Toaøn theå: All, the whole. Cöû Thò: Cöû Höôùng—See Cöû Xöôùng. Cöû Ai: Bi ai (toaøn theå ñaïi chuùng ñeán tröôùc baøn thôø Cöû Toïa: Audience—Hearer. cuûa vò hoøa thöôïng vöøa môùi vieân tòch, ñoàng xöôùng Cöû Tôï: Cöû Höôùng—Cöû Thò—See Cöû Xöôùng. leân ba tieán Ai! Ai! Ai!)—Mourn. Cöû Töï: To raise a topic with words—Ngoân ngöõ Cöû Gia: Toaøn gia—The whole family. vaãn ñuùng, nghóa laø duøng ngoân ngöõ ñeå hieåu chaân yù Cöû Haønh: To obey and do the Buddha’s teaching. cuûa Phaät vaø chö toå ñeå tu taäp giaùc ngoä. Nhôù raèng Cöû Haùt: Heùt—To give a loud sharp cry. neáu chaáp chaët vaøo vaên töï ngoân ngöõ coù theå maát ñi Cöû Höôùng: See Cöû Xöôùng. chaân yù. Vì lyù do naày maø haønh giaû tu Thieàn chuùng Cöû Kinh: Ngöôøi lôùn tieáng xöôùng teân kinh—A ta phaûi luoân 'döïa vaøo nghóa chöù khoâng phaûi ôû töø person who announces the title of the sutra in a ngöõ'—It is alright to utilize words and speeches; loud voice. however, practitioners should always remember Cöû Leã: To celebrate—To begin to celebrate. that to use words and speeches to get the correct Cöû Muïc Döông My: Nhöõng ñoäng taùc nhö ngöôùc instructions from the

Buddha and patriarchs, so maét hay nhöôùng maøy ñeàu laø nhöõng thuû thuaät linh that we can cultivate to attain enlightenment. lôïi cuûa thieàn sö trong vieäc giaùo daãn ñoà ñeä — Remember if we totally attach to words and we Raising the eyes and wrinkling the eyebrows are can miss the real meanings of the Buddha. For this lively expedient tricks of welcoming and leading reason, we, Zen practitioners, must always 'relying disciples. on the meaning and not on the words.' Cöû Nhaân: Ngöôøi ñaõ hoaøn taát baèng Ñaïi Hoïc boán Cöû Xöôùng: 1) Neâu ra moät coâng aùn: To present a naêm—One who has finished four-year college koan; 2) Tuyeân Löu, hoaèng hoùa giaùo phaùp: To degree. spread abroad, widespread. Cöû Nhaát Minh Tam: Neâu moät bieát ba, duï cho söï Cöõ: To abstain hieån baøy thuû thuaät linh lôïi trong vieäc giaùo daãn ñeä Cöï: Lôùn—Nhieàu—Great. töû nhaø thieàn. Noùi caùch khaùc, moät khi ñöôïc vò thieàn Cöï Coâng: Vieäc lôùn, duï cho söï tu haønh—Great sö khôi gôïi ngöôøi hoïc lieàn laõnh hoäi hoaøn toaøn yeáu work, i.e., cultivation. chæ nhaø thieàn—To bring up one, but to get three, Cöï Danh: Great reputation. i.e., lively expedient tricks of welcoming and Cöï Ñaïi Thaønh Töïu: Thaønh töïu lôùn, duï cho söï leading disciples. In other words, practitioners giaùc ngoä—Great achievement, i.e., enlightenment. obtain an absolute comprehension of the important Cöï Ích: Lôïi ích lôùn lao—Great benefit. meaning or aim of Zen in just one conversation Cöï Ma: Gomaya (skt)—Phaân boø—Cow-dung. with the master—See Ñeä Nhaát Nghóa Ñeá (2). Cöï Nhieân: Master Ji-Ran—Teân cuûa moät danh Cöû Taéc: Cöû Höôùng—Cöû Thò—Cöû Tôï—See Cöû Taêng kieâm hoïa só danh tieáng Trung Hoa vaøo thôøi Xöôùng. nhaø Ñöôøng—Name of a Chinese monk and a Cöû Theå Baát Tònh: Trong lôùp da ngoaøi che ñaäy famous painter in the T'ang dynasty (618-907). thaân naày laø taát caû söï hoâi nhô cuûa caùc chaát, thòt, Cöï Phaùch: Eminent person. xöông, maùu, ñaøm, ñaïi, tieåu, vaân vaân—Inside a thin Cöï Taùn (1908-1984): Master Ji-Tsan—Teân cuûa layer of skin, the body contains nothing but flesh, moät danh Taêng Trung Hoa ôû Giang Toâ vaøo theá kyû bones, blood, sputum, urine, and stool, etc. thöù XX—Name of a Chinese famous monk in Cöû Theå Loä Ñöôøng Ñöôøng: Vaïn höõu hieån loä roõ Jiang-Ssu Province in the twentieth century. raøng, yù chæ söï theå nghieäm hoaøn toaøn thöïc taùnh cuûa Cöï Teá: To vaø nhoû—Great and small size. vaïn höõu. Ñaây laø söï toû ngoä thieàn, trong ñoù haønh giaû Cöï Thöôûng Di: Kausambi (skt)—Kosambi or töï môû maét taâm, ñeå bieát roõ baûn taùnh vaø do ñoù bieát Vatsa-pattana (p)—Caâu Dieãm Di—Caâu La Cuø— roõ baûn taùnh cuûa cuoäc sinh toàn—All things manifest Vöông quoác cuûa vua Udayana vôùi kinh ñoâ noåi clearly, i.e., to experience thoroughly the reality

tieáng ñöôïc ghi laïi trong Taây Vöïc Kyù. Nôi coù moät thaâm. Ngaøi khoâng thoûa maõn vôùi nhöõng tö töôûng hình töôïng Phaät thaät lôùn. Ñaây laø moät trong nhöõng cuûa caùc tö töôûng gia ñöông thôøi. Coù moät soá nhìn thaønh phoá coå nhöùt cuûa AÁn Ñoä—The country of cuoäc soáng treân theá gian queân raèng nhöõng thaát baïi King Udayana in “Central India” with a famous vaø thaát voïng coøn ñang chôø neân hoï luoân nhìn ñôøi capital mentioned in the Vogage to the West. baèng caëp maét yeâu ñôøi vaø laïc quan. Moät soá khaùc laïi There was a great image

of the Buddha. It was nhìn ñôøi baèng bi quan thoáng khoå thì hoï laïi boû qua one of the most ancient cities of India. nhöõng caûm giaùc baát toaïi vôùi cuoäc ñôøi, nhöng khi Cöï Tröôùc: Tuyeät taùc—Great masterpiece. hoï baét ñaàu boû qua cuoäc soáng voâ voïng naøy ñeå thöû Cöï Töôøng (1662-1695): Zen master Ji-Hsiang— tìm loái thoaùt cho mình baèng caùch eùp xaùc khoå haïnh, Teân cuûa moät vò Thieàn sö Trung Hoa, Thieàn phaùi thì hoï laïi ñaùng kinh tôûm hôn. Ñöùc Phaät daïy raèng Laâm Teá vaøo thôøi nhaø Thanh—Name of a Chinese phaûi traùnh xa caû hai cöïc ñoan höôûng laïc vaø khoå Zen master, of the Lin-chi lineage, in the Ch'ing haïnh, vaø trung ñaïo môùi laø con ñöôøng lyù töôûng ñeå dynasty (1644-1912). theo. Ñieàu ñoù khoâng coù nghóa laø chæ caàn traùnh xa Cöûa Ñòa Nguïc: Gates of the hells. hai thaùi cöïc vaø ñi theo con ñöôøng trung ñaïo nhö laø Cöûa Giaûi Thoaùt: Theo Phaät giaùo Ñaïi thöøa, cöûa con ñöôøng duy nhaát coøn laïi ñeå troán chaïy cuoäc ñôøi. giaûi thoaùt cuûa Boà Taùt naèm ngay beân trong töï taùnh, Maø ñuùng hôn laø ta phaûi sieâu vieät chuùng, chöù khoâng chöù khoâng phaûi beân ngoaøi. Cöûa môû roäng baèng tu phaûi chaïy troán moät caùch ñôn giaûn caû hai cöïc ñoan taäp Luïc Ba La Maät vaø trì giôùi cuï tuùc —The gate of aáy—The Buddha was a deep thinker. He was not diliverence—Door of liberation—According to the satisfied with the ideas of his contemporary Mahayana Buddhism, Bodhisattva door of thinkers. Those who regard this earthly life as liberation is within our self-nature, not outside. pleasant or optimists are ignorant of the The door open through practice, cultivation of the disappointment and despair which are to come. paramitas and holding the complete precepts. Those who regard this life as a life of suffering or Cöûa Khoâng: Pagoda—Temple—Monastery pessimists may be tolerated as long as they are Cöûa Khoång: Confucianist School simply feeling dissatisfied with this life, but when Cöûa Phaät: Pagoda. they begin to give up this life as hopeless and try Cöûa Thaùnh: Saint door. to escape to a better life by practicing austerities Cöûa Thieân Ñaøng: The gates of heaven. or self-mortifications, then they are to be Cöûa Thieàn: Pagoda—Zen door—Zen gate. abhorred. The Buddha taught that the extremes of both hedonism and asceticism are to be avoided Cöïc: 1) Cöïc bieân: Extreme; 2) Cöïc ñieåm, ñieåm and that the middle course should be followed as cao nhaát: Highest point, apex; 3) Cöïc ñoä: Utmost, the ideal. This does not mean that one should ultimate. simply avoid both extremes and take the middle Cöïc AÙi Nhaát Töû Ñòa: Giai vò Boà Taùt ñaõ chöùng course as the only remaining course of escape. quaû saün saøng giaùo hoùa quaàn sanh—The stage and Rather, one should transcend, not merely escape position in which a Bodhisattva is ready to teach from such extremes. and convert or transform men. Cöïc Ñoä: Extremely—Highest degree. Cöïc Dieäu: Cöïc kyø huyeàn dieäu—Of utmost beauty, Cöïc Giaùc: Teân khaùc cuûa Dieäu giaùc—Profound wonder, or mystery. enlightenment, or utmost awareness—See Dieäu Cöïc Dieäu Thieân: Vrhatphala (skt)—Heaven of Giaùc. existence rewards—See Quaûng Quaû Thieân. Cöïc Haûo AÂm: Beautiful voice. Cöïc Ñòa: Ñaït ñöôïc vò trí cao nhaát trong taát caû, nhö Cöïc Hyû Ñòa: Pramudita-bhumi (skt)—Coøn goïi laø Phaät—Reaching the ground; utmost; fundamental Hoan Hyû Ñòa, ñòa thöù nhaát trong Thaäp Ñòa Boà Taùt

principle; the highest of all, i.e. Buddha. (Boà Taùt sau khi ñaõ hoaøn thaønh tu haønh trong ñeä Cöïc Ñoan Ñam Meâ Laïc Thuù: The extreme of nhaát A taêng kyø, töø voâ thuûy ñeán nay, giôø môùi phaùt indulgence in pleasure. ra chaân voâ laäu maø ñaït ñeán lyù nhaát phaàn nhò khoâng, Cöïc Ñoan Vaø Trung Ñaïo: Extremes and the döùt boû heát phieàn naõo phaân bieät, nhaân ñoù maø lìa boû Middle Path—Ñöùc Phaät laø moät tö töôûng gia uyeân ñöôïc caùi tính phaøm phu, trôû thaønh Boà Taùt phaùp

thaân, ôû vaøo ngoâi vò cöïc sinh hoan hyû ñòa)—The invincibility—The stage of mastery of utmost or stage of utmost joy, the first of the ten stages of final difficulties—Giai ñoaïn haønh giaû vöôït thaéng Bodhisattva—See Thaäp Ñòa. moïi aûo töôûng cuoái cuøng cuûa voâ minh. Caûnh giôùi Cöïc Laïc: Shukhavati (skt)—Sukhavati (skt)— lieãu ngoä ñöôïc töù ñeá vaø chaân nhö. Haøng thöù naêm Extremely happy, ultimate Bliss, highest joy— trong Thaäp Ñòa Boà Taùt, coøn goïi laø Nan Thaéng Ñòa. Supreme happiness—Teân moät coõi Phaät, quoác ñoä Giai ñoaïn Boà taùt vöôït thaéng moïi khoù khaên vaø cuûa Ñöùc Phaät A Di Ñaø, coøn goïi laø Taây Phöông phieàn naõo cuoái cuøng. Trong giai ñoaïn naày, Boà Taùt Tònh Ñoä, coøn goïi laø An Döôõng, An Laïc, Voâ Löôïng phaùt huy tinh thaàn bình ñaúng ñoàng nhaát vaø ñaém Thanh Tònh Ñoä, Voâ Löôïng Quang Minh Ñoä, Voâ mình vaøo thieàn ñònh, ñaït ñöôïc söï vieân maõn cuûa Löôïng Thoï Phaät Ñoä, Lieân Hoa Taïng Theá Giôùi, thieàn ñònh nhaèm ñaït ñöôïc nhaän thöùc tröïc giaùc veà Maät Nghieâm Quoác, hay Thanh Thaùi Quoác: name chaân lyù, hieåu ñöôïc töù ñeá, töø boû moïi hoaøi nghi vaø of the Land of Ultimate Bliss, or the Pure Land of do döï, bieát phaân bieät ñuùng sai, trong khi vaãn tieáp Amitabha in the West—See A Di Ñaø. tuïc hoaøn thieän ba möôi baûy phaåm trôï ñaïo (trong Cöïc Laïc Baùo Hoùa: See Nhò Ñoä (A). giai ñoaïn naày Boà Taùt thuaän nhaãn tu ñaïo, caù c loaïi Cöïc Laïc Hoùa Sanh: Vaõng sanh vaøo coõi Cöïc Laïc voâ minh, nghi kieán cuûa tam giôùi, heát thaûy ñeàu thaáy baèng caùch hoùa sanh qua Lieân Hoa—Birth in the laø khoâng)—The stage of overcoming final happy land of Amitabha by formation throught the illusions of darkness. The fifth stage, the stage of Lotus. mastery of utmost or final difficulties, or illusions Cöïc Laïc Quoác Ñoä: The Land of Ultimate Bliss. of darkness, or ignorance. In this stage, the Cöïc Laïc Quoác Ñoä Thaønh Töïu: The realization Bodhisattva develops the spirit of sameness and (achievement) of the land of ultimate bliss. absorbs himself in meditation, gets the perfection Cöïc Laïc Theá Giôùi: Sukhavati (skt)—Dieäu Laïc of meditative concentration, in order to achieve an Theá Giôùi—Lieân Hoa Taïng Theá Giôùi—The world intuitive grasp of the truth, to understand the four of utmost joy—See Cöïc Laïc. noble truths, to clear away doubt and uncertainty, Cöïc Laïc Theá Giôùi A Di Ñaø Phaät: Amitabha to know what is proper and what is not. During this Buddha of the Land of Ultimate Bliss. stage Bodhisattva continues to work on the Cöïc Laïc Töï: Gokuraku-ji (jap)—Pure Land perfection of the thierty-seven requisites of temple—Land of utmost bliss temple. enlightenment. Cöïc Laïp: Vò Taêng coù tuoåi haï laïp cao nhaát trong Cöïc Nhieät Ñòa Nguïc: Pratapana, or giaùo ñoaøn—The oldest monk in the orders (highest Mahapratapana (skt)—Ñòa nguïc noùng nhaát, ñòa number of years in the orders). nguïc thöù baûy trong taùm ñòa nguïc noùng—The

Cöïc Loøng: Despair. hottest hell, the seventh of the eight hells. Cöïc Löïc: Energetically—Strongly—With the Cöïc Nieát Baøn: Abhinirvana (skt)—Abhinibbuta utmost effort. (p)—Complete serenity and passionlessness— Cöïc Löôïc Saéc: Phaàn töû nhoû nhaát maø vaät theå coù Ultimate bliss nirvana—Ultimate nirvana. theå ñöôïc phaân taùch, ñoù laø nguyeân töû—The Cöïc Quaû: Supreme fruition—Toái Cöïc Quaû—Vieân smallest perceptible particle into which matter can Cöïc Quaû—Chöùng quaû cöïc chæ, hay quaû vò giaùc ngoä be divided, an atom. toái thöôïng cuûa Phaät—The highest fruit, perfect Cöïc Löông: Paramiti (skt)—Baùt Laït Maät Ñeá—Buddha-enlightenment. Moät vò Taêng ngöôøi Trung AÁn, ñeán Quaûng Chaâu Cöïc Quang: Osel (tib)—Clear light—Ultimate döôùi thôøi nhaø Ñöôøng. Ngaøi ñaõ dòch boä Kinh Thuû light. Laêng Nghieâm sang Hoa ngöõ vaøo khoaûng naêm 705 Cöïc Quang Tònh: Utmost light-purity. sau Taây Lòch—A monk from Central India, came Cöïc Quang Tònh AÂm Thieân: Abhasvara (skt)— to Kuang-Chou, China during the T'ang dynasty. Pure Heaven of Utmost Light and Sound—Coõi trôøi He translated the Surangama Sutra into Chinese cao nhaát trong Saéc Giôùi Nhò Thieàn Thieân; coõi ñöôïc around 705 A.D. taùi thaønh laäp ñaàu tieân ngay khi vuõ truï hoaïi dieät, vaø Cöïc Nan Thaéng Ñòa: Sudurjaya (skt)—The land trong ñoù Phaïm Thieân vaø chö Thieân khaùc ra ñôøi — extremely difficult to conquer, or the ground of Pure heaven of utmost light, the highest of the

second dhyana heavens of the form-world; the Ñöùc Phaät—The highest revered one, Buddha. first to be re-formed after a universal destruction Cöïc Trí: 1) Dieäu lyù toät cuøng, nguyeân lyù thaâm saâu and in it Brahma and devas come into existence. nhieäm maàu: Ultimate deep principle, utmost Cöïc Quang Tònh Thieân: Abhasvara-deva (skt)— wonderful theory, utmost wondrous principle; 2) A Ba Hoäi Thieân—Quang AÂm Thieân—Utmost Trí tueä cao toät, ñieåm ñeán cao toät cuûa haønh giaû: Light Purity Heaven—Coøn goïi laø Cöïc Quang AÂm Utmost wisdom, an ultimate or final point for Thieân, coõi trôøi cao nhaát trong Saéc Giôùi Nhò Thieàn practitioner to reach to. Thieân; coõi ñöôïc taùi thaønh laäp ñaàu tieân ngay khi vuõ Cöïc Troïng Nghieäp: Garuka-kamma (p)—Serious truï hoaïi dieät, vaø trong ñoù Phaïm Thieân vaø chö karma—Weighty karma—See Troïng Nghieäp. Thieân khaùc ra ñôøi. Ñaây laø moät trong nhöõng coõi trôøi Cöïc Troïng Thuïy Mieân: Thuïy mieân hay buoàn nguõ thuoäc coõi Nhò Thieàn Thieân. Trong Kinh Thuû Laêng traàm troïng laøm môø mòt taâm trí (taâm trôû neân tieâu Nghieâm, quyeån Chín, nhöõng ngöôøi haáp thuï vaø giöõ cöïc, thuï ñoäng khi buoàn nguû coù maët, moät trong gìn caùi aùnh saùng hoaøn toaøn, thaønh töïu ñöôïc giaùo nhöõng baát ñònh phaùp taùc ñoäng vaøo taâm thaàn laøm theå, phaùt ra söï hoùa ñaïo thanh tònh, öùng duïng voâ cho noù aùm muoäi, maát söï tri giaùc)—Serious or cuøng. Goïi laø trôøi Quang AÂm hay Cöïc Quang Tònh severe dullness and drowsiness. Thieân—Pure heaven of utmost light, the highest of Cöïc Vi: Paramanu (skt)—Cöïc Teá Traàn, Cöïc Vi the second dhyana heavens of the form-world; the Traàn—An atom—See Cöïc Vi Traàn. first to be re-formed after a universal destruction Cöïc Vi Traàn: Paramanu (skt)—Fine motes of and in it Brahma and devas come into existence. dust—Coøn goïi laø Cöïc Teá Traàn,

Cöïc Vi Traàn, caùch This is one of the sublevels of the Second Dhyana dòch cuõ laø Laân Hö, moät nguyeân töû hay laø ñôn vò Heaven. In the Surangama Sutra, book Nine, those vaät chaát phaân tích ñeán nhoû nhaát, khoâng theå phaân who take in and hold the light to perfection chia ñöôïc nöõa, chæ ñöôïc nhìn thaáy baèng maét chö accomplish the substance of the teaching. Crating Thieân, chöù khoâng thaáy ñöôïc baèng maét ngöôøi and transforming the purity into endless responses thöôøng. Cho tôùi baây giôø ngöôøi ta vaãn coøn baøn caõi and functions, they are among those in the Light- veà söï hieän höõu cuûa cöïc vi, coù hieän höõu, coù vónh Sound Heaven or the Utmost Light Purity Heaven. haèng khoâng thay ñoåi hay khoâng—An atom, Cöïc Quang Tònh Thieân Töû: Abhasvara-deva especially as a mental concept, in contrast with a (p)—Inhabitants of the realm of radiance—Nhöõng material atom which has a centre and the six vò trôøi trong coõi cöïc quang tònh thieân. directions, an actual but imperceptible atom, Cöïc Taéc: 1) Cöùu caùnh: Final aim; 2) Tieâu chuaån: seven atoms make a molecule, the smallest Standard. perceptible aggregation, called an anu; the Cöïc Thaùnh: Vò Thaùnh cao nhaát, chæ Ñöùc Phaät— perceptibility is ascribed to the deva-eye rather The highest saint, Buddha. than to the human eye. There is much Cöïc Thaønh: Prasiddha (skt)—Söï thaønh töïu toät disputationas to whether the ultimate atom has cuøng—Ultimate accomplishment. real existence or not, whether it is eternal and Cöïc Thònh: Apogee. immutable and so on. Cöïc Thuïy Mieân: See Cöïc Troïng Thuïy Mieân. Cöïc Vò: Ngoâi vò chöùng ngoä cao nhaát hay Phaät Cöïc Tinh Taán Danh Xöng Quang Thieân Vöông: quaû—The highest stage of enlightenment, that of Light of Fame of extreme Exertion—Vò Thieân Buddha. Vöông ñöôïc giaûi thoaùt moân an truï nôi choã töï ngoä, Cöïc Voâ Töï Taùnh Taâm: Mind of disciples of the maø duøng voâ bieân caûnh giôùi roäng lôùn laøm caûnh sôû One Vehicle—Nhaát Ñaïo Voâ Vi Taâm—Nhaát Thöøa, duyeân—Who found the door of liberation by cho raèng chæ coù moät thöøa laø chaân thaät, giai ñoaïn abiding in his own enlightenment, yet having an cuûa Hoa Nghieâm vaø Thieân Thai—Mind apart from infinitely broad perspective—See Ñaïi Töï Taïi all ideas of activity or inactivity. The doctrine of Thieân Vöông. One Vehicle, holding the one Vehicle as real, the Cöïc Tònh: Thanh tònh cöïc ñoä—Utmost stage of Hua-Yen and T'ien-T'ai schools, one of quiescence, or mental repose, meditation, trence. the ten stages of spiritual development. Cöïc Toân: Baäc Toân tuùc ñaùng toân kính nhaát, hay Cöôùc: Chaân—Fot—Leg.

Cöôùc Baû: Bò daäp chaân—Vaân Moân bò daäp chaân— Cöôùc Caân: Caùi goùt chaân, chæ cho söï giaùc ngoä— Yun Men: The leg broke—Theo Caûnh Ñöùc The heel, i.e., an enlightenment. Truyeàn Ñaêng Luïc, quyeån XII, Thieàn sö Muïc Chaâu Cöôùc Caân Ñieåm Ñòa: Goùt chaân chaám ñaát, chæ cho Ñaïo Minh cuõng noåi tieáng veà söï ñaøo taïo nghieâm söï trieät ngoä—The heel touches the ground, i.e., khaéc cuûa mình ñoái vôùi Vaân Moân Vaên Yeån. Ngöôøi absolutely complete enlightenment or perfectly ta keå veà Muïc Chaâu raèng oâng luoân luoân nghe enlightened—See Trieät Ngoä. ngoùng caùnh cöûa ñoùng kính cuûa caên phoøng mình. Cöôùc Caân Haï: Vieäc döôùi goùt chaân, chæ cho vaïn Khi moät vò Taêng ñeán ñeå xin 'Ñoäc tham', oâng ñoaùn höõu ôû beân mình hay ôû tröôùc maët mình ñang dieãn tröôùc ñöôïc traïng

thaùi yù thöùc cuûa ngöôøi ñoù chæ qua noùi ñaïo phaùp—Task under one's heel, i.e., tieáng böôùc chaân ñi. Neáu traïng thaùi aáy ñoái vôùi oâng everything right in front of us is preaching the laø toát, oâng baûo, "Vaøo ñi", roài oâng seõ tuùm laáy ngay dharma. vò Taêng môùi böôùc vaøo, lay thaät maïnh vaø keâu to, Cöôùc Caân Haï Baát Minh: Vieäc döôùi goùt chaân maø "Noùi ñi! Noùi ñi!" Neáu vò Taêng ngaäp ngöøng moät chaúng roõ, chæ cho vieäc chöa roõ boån phaän söï chính chuùt, lieàn bò Muïc Chaâu toáng coå ra khoûi phoøng vaø cuûa thieàn nhaân laø thaáy töï taùnh cuûa chính mình— ñoùng saàm cöûa laïi. Ñieàu naày ñaõ xaûy ra vôùi Vaân Not be clear the task under one's heel, i.e., not be Moân Vaên Yeån, nhöng chaân cuûa Vaân Moân laïi bò clear the main duty of a Zen practitioner is to see keït vaøo cöûa khi Muïc Chaâu ñoùng cöûa laïi. Vaân Moân into one’s own nature. bò gaãy chaân vaø keâu leân moät tieáng "UÙi da ñau quaù!" Cöôùc Caân Haï Söï: Vieäc döôùi goùt chaân, chæ vieäc Ngay khi aáy cuõng laø luùc Vaân Moân ñaït ñöôïc ñaïi boån phaän söï chính cuûa thieàn nhaân laø laøm cho taâm giaùc—According to the Records of the giaùc ngoä ñeå thaáy töï taùnh cuûa chính mình vaø ngoä Transmission of the Lamp (Ch’uan-Teng-Lu), nhaäp töùc thì—Task under one's heel, i.e., the main Volume XII, Mu-chou is known as the strict duty of a Zen practitioner is to enlighten the mind master of Yun-men Wen-yen. It is reported in order to see into one’s own nature, and to attain concerning Mu-chou that he always kept the door awakening immediately. of his room shut. If a monk came for a private Cöôùc Caân Vò Ñieåm Ñòa: 1) Taâm tính chöa ngoä: consultation (dokusan), Mu-chou was able to Unelightened mind; 2) Taâm taùnh khoâng saùng: discern the monk's state of mind by the sound of Slow-witted mind. his step. If he considered this state of mind Cöôùc Ñaïp: See Cöôùc Ñaéng. promising, he called out, "Come in!" grabbed hold Cöôùc Ñaéng: Ñaéng Töû—Cöôùc Ñaïp—Ñaïp Saøng— of the monk as soon as he entered, shook him, and Thöøa Tuùc Saøng—Caùi buïc nhoû—A small platform. shouted, "Say it! Say it!" If the monk hesitated Cöôùc Ñaàu Baï: Soå ghi tieàn cuùng döôøng cuûa taát caû only for an instant, he shoved him out and thí chuû—A book of records of donations from all slammed the door behind him. This very sequence almsgivers. of events befell Yun-men one day, but his leg Cöôùc Haï Yeân Sinh: Höôùng Ngoaïi Caàu Phaät— caught the door when Mu-chou slammed it. The Höôùng ra ngoaøi tìm Phaät. Trong thieàn, töø naày coù leg broke and Yun-men shouted 'ouch!' with pain. nghóa laø khoâng thaáy chaân taùnh nhaø mình, laïi chaïy In that very moment he came abruptly to ñoâng chaïy taây tìm kieám beân ngoaøi. Chuyeän veà caùi enlightenment. ñaàu cuûa Dieãn Nhaõ Ñaït Ña. Taïi thaønh Thaát La coù Cöôùc Baùn: Laáy vaûi quaán chaân tröôùc moät cuoäc ngöôøi cuoàng teân Dieãn Nhaõ Ñaït Ña. Moät buoåi noï haønh trình daøi cuûa caùc vò haønh cöôùc Taêng—To baø laáy göông soi maët, nhìn thaáy loâng mi vaø maét twine (wind) legs with cloths before a long trip for hieän ra trong göông, nhöng laïi khoâng thaáy ñöôïc wandering monks. loâng mi vaø maét treân ñaàu cuûa mình neân hoaûng sôï boû Cöôùc Banh: See Cöôùc Baùn. chaïy moät caùch ñieân cuoàng. ÔÛ ñaây maét vaø ñaàu ví Cöôùc Boá: Taám vaûi lau chaân—Foot-towel. vôùi chaân tính, taát caû nhöõng gì hieän ra trong göông Cöôùc Cao Cöôùc Ñeâ: Chaân cao chaân thaáp, chæ cho ñeàu laø

voïng töôûng (Dieãn Nhaõ Ñaït Ña möøng khi söï giaùc ngoä khoâng hoaøn toaøn—One foot is shorter thaáy ñaàu trong göông ví vôùi vieäc chuùng sanh chaáp than the other one, i.e., an incomplete voïng laøm chaân, coá chaáp khoâng boû. Khoâng thaáy enlightenment. mình voán coù ñaàu, treân ñaàu voán coù loâng mi vaø maét

thaät, ñöôïc ví vôùi chaân tính)—To turn outward to nhau trong toaøn theå—The “eyes” or meshes of a look for Buddha. Yajnadatta, a crazy woman who net. The term implies the identity of things in the saw her eyebrows and eyes in a mirror but not whole. seeing them in her own head thought herself Cöông Sa Laïc: Samsara (skt)—Doøng luaân hoài bedevilled; the eyes and head are a symbol of sanh töû—The course of transmigration. reality. Those in the mirror of unreality. Cöông Thöôøng: Cang thöôøng—Constant Cöôùc Saéc: Phieáu baùo danh, chæ giaáy lyù lòch maø obligations of morality—The restraints of moät vò Taêng trình cho vò Duy na khi ñeán moät töï society—Social nexus. vieän—Name identification paper, implies a Cöông Toâng: Cöông yeáu Thieàn toâng—Essentials curriculum vitae (life-s story) paper that a new of the Zen sect. coming monk must present to a monk who is in Cöông Yeáu Nieäm Phaät: Vì söï sanh töû, maø phaùt charge of the pagoda. taâm Boà ñeà vôùi tín nguyeän saâu nieäm trì Hoàng danh Cöông: 1) Cöùng nhaéc: Stiff, rigid; 2) Maïnh meõ raén Phaät A Di Ñaø cho ñeán luùc vaõng sanh Tònh Ñoä— chaéc: Firm, determined, hard, decided, strong, The core (kernel) of the Pure Land Method: forceful; 3) Sôïi daây: A net rope, a bond. “Because of the birth and death, develop the Cöông Caùch: Kyû cöông pheùp taéc cuûa nhaø Phaät— Bodhi mind with deep faith and vow to recite Rules and precepts in Buddhism. Amitabha Buddha’s name until the time of rebirth Cöông Duy: Vò kieåm soaùt coâng vieäc trong chuøa — in the Pure Land.” The controller of a monastery. Cöôøng: Strong—Forceful—Violent. Cöông Ñòa: Coá yù laøm traùi yeâu caàu—To do Cöôøng Löïc: Energy—Power of energy— something opposite intentionally. Strength—Moät trong thaäp ñaïi löïc coù theå ñaït ñöôïc Cöông Ñieàn Nghi Phaùp (1882-1961): Teân cuûa bôûi moät vò Boà Taùt—One of the ten great powers moät vò hoïc giaû Phaät giaùo Nhaät Baûn. Vaøo naêm obtainable by a Bodhisattva—See Thaäp Löïc Boà 1906, oâng toát nghieäp tröôøng Ñaïi Hoïc cuûa toâng Taøo Taùt. Ñoäng. Sau khi höu trí, oâng döï tính bieân soaïn hai Cöôøng Ngaïnh: Stubborn. boä Töø Ñieån laø boä Töø Ñieån Thieàn vaø Thuaät Ngöõ Cöôøng Nghi Ñaïi Ngoä: The stronger the inquiring Phaät Giaùo vaø Töø Ñieån Chaùnh Phaùp Nhaõn Taïng, spirit the greater the resulting satori—Trong nhöng oâng maát vaøo naêm 1961 maø chöa hoaøn thaønh Thieàn, tin vaø nghi khoâng phaûi laø nhöõng töø ngöõ maâu ñöôïc boä töø ñieån naøo. Tuy nhieân, oâng ñaõ vieát vaø thuaãn; chuùng boå tuùc vaø phuï trôï laãn nhau. Lyù do taïi xuaát baûn nhieàu boä saùch Phaät giaùo raát coù giaù trò— sao coå nhaân kieân quyeát giöõ vöõng tinh thaàn ñaò nghi Name of a Japanese Buddhist scholar. In 1906, he trong loái thöïc taäp coâng aùn baây giôø ñaõ coù theå deã graduated from a university of the Ts’ao-Tung hieåu. Coù leõ hoï khoâng chuù yù ñeán caùi luaän lyù laån School. After retired, he planned to compose a quaån sau loái giaùo huaán cuûa mình. Söï hieän dieän cuûa Dictionary of Zen & Buddhist Terms and

a Phaät taùnh chæ coù theå nhaän ra ñöôïc bôûi moät haønh vi Dictionary of The Correct Law Eye-Treasury, but goõ cöûa lieân hoài vaø caùi goõ naøy haù chaún g phaûi laø doø he passed away in 1961 without finishing none of loái ñi vaøo hay sao? Nghi hay nghi tình trong Thieàn these two projects; however, he wrote and coù nghóa laø "tinh thaàn doø hoûi" thì laïi caøng thích published several valuable Buddhist books. ñaùng hôn. Nhö vaäy, cöôøng nghi hay ñaïi nghi coù Cöông Giaø: Soâng Haèng—The Ganges River. nghóa laø "söï ngöng chuù kòch lieät cuûa tinh thaàn do Cöông Lónh: Fundamental. cöôøng ñoä maõnh lieät cuûa tinh thaàn doï hoûi." Trong Cöông Löông Da Xaù: Kalayasa (skt)—See Thôøi moät böùc thö gôûi ñeä töû cuûa mình, thieàn sö Baïch AÅn Xöùng. ñaõ vieát: "Trong vieäc hoïc Thieàn, caùi heä troïng nhaát Cöông Löông Laâu Chí: Kalaruci (skt)—Kararuci laø cöôøng ñoä maõnh lieät cuûa nghi taâm. Vì vaäy, ngöôøi (skt)—Chaân Hyû—Teân cuûa moät vò Taêng AÁn Ñoä ta noùi nghi maïnh thì ngoä lôùn, vaø coù moä t nghi taâm ñeán Vieät Nam dòch kinh ñieån vaøo khoaûng 255-256 khaù maïnh thì chaéc chaén ñöôïc ngoä lôùn." Laïi nöõa, A.D.—Name of an Indian monk who come to theo thieàn sö Phaät Quoác thì loãi laàm lôùn nhaát ñoái Vietnam to translate sutras around 255-256 A.D. vôùi haønh giaû laø thieáu moät nghi taâm ñaët treân coâng Cöông Muïc: Maét löôùi, duï cho nhöõng phaàn gioáng aùn. Khi nghi taâm cuûa haønh giaû leân ñeán ñieåm cao

choùt voùt thì coù cô buøng vôõ. Giaû söû nhö coù haøng resulting from the utmost intensification of an traêm haøng ngaøn haønh giaû nhö vaäy, ta ñoan chaéc inquiring spirit." In a letter to one of his disciples, moãi ngöôøi ñeàu seõ tôùi choã cöùu caùnh. Thaät vaäy, Hakuin wrote, "In the study of Zen what is most chính nhôø moái nghi tình boái roái tröôùc ñaây laø nhöõng important is the utmost intensification of an thaønh phaàn coát yeáu ñaõ ñöa haønh giaû tôùi tieán trình inquiring spirit. Therefore, it is said that the chöùng ngoä vaø möùc ñoä cuûa söï chöùng ngoä töông hôïp stronger the inquiring spirit, the greater the vôùi söùc maïnh cuûa nghi tình. Khi thôøi cô cuûa cöôøng resulting satori, and that a sufficiently strong spirit nghi xuaát hieän, haønh giaû caûm thaáy mình nhö ñang of inquiry is sure to result in strong satori." ôû giöõa hö khoâng môû roäng caû boán phöông vaø traûi Further, according to Zen master Fo-kuo, the roäng ñeán voâ taän. Luùc ñoù, haønh giaû khoâng bieát mình greatest fault with Zen practitioners is the lack of soáng hay cheát; hoï caûm thaáy trong suoát laï thöôøngvaø an inquiring spirit over the koan. When their döùt khoûi moïi ueá tröôïc, töïa hoà nhö ñang ôû trong inquiring spirit reaches its highest point of fixation moät caùi boàn pha leâ, hay trong moät khoái baêng cöùng there is a moment of outburst. If there are a meânh moâng. Laïi y nhö moät ngöôøi maát heát caû m hundred of such practitioners, or a thousand of giaùc; ngoài thì queân ñöùng, maø ñi thì queân ngoài. Luùc them, I assure you, every one of them will attain ñoù, khoâng moät tö töôûng, khoâng moät xuùc caûm naøo the final stage. In fact, such perplexity is an moùng khôûi trong taâm, caùi taâm giôø ñaây hoaøn toaøn essential ingredient of the awakening process and ñoäc nhaát chuyeân vaøo coâng aùn maø thoâi. Luùc baáy that the level of realization is comparable to the giôø, haønh giaû ñöøng neân sôï haõi, ñöøng neân phaân bieät, intensity of the doubt. When the moment of the cöù thaúng

ñöôøng maø tieán tôùi coâng aùn. Ñoät nhieân greatest fixation presents itself, practitioners feel haønh giaû nghieäm thaáy nhö coù moät söï buøng noå, töïa as if they were sitting in an empty space, open on hoà caùi chaäu baêng giaù vôõ tan töøng maûnh, töïa hoà nhö all sides and extending boundlessly; they feel so caùi laàu ngoïc bò lung lay, vaø hieän töôïng bieán ñoåi extraordinarily transparent and free from all naøy ñöôïc keøm theo moät caûm giaùc hoan laïc bao la impurities, as if they were in a great crystal basin, chöa töøng kinh nghieäm trong suoát cuoäc ñôøi. Vì or shut up in an immense mass of solid ice; they vaäy, maáy oâng neân ñaët nghi vaán vaøo coâng aùn "Voâ" are again like a man devoid of all sense; if sitting, vaø nhìn xem coù yù gì trong ñoù. Neáu nghi taâm cuûa they forget to rise; and if standing, they forget to maáy oâng khoâng heà xao laõng, luoân luoân chaêm chuù sit. At that very moment, not a thought, not an treân chöõ "Voâ", döùt heát moïi yù nieäm, xuùc caûm vaø emotion is stirred in the mind which is now töôûng töôïng, chaéc chaén maáy oâng seõ ñaït ñeán choã entirely and exclusively occupied with the koan hoaøn toaøn ngöng chuù. Ñoù, taát caû laø do söï hieän dieän itself. At this moment they are advised not to cuûa nghi taâm trong maáy oâng; vì neáu khoâng coù nghi cherish any feeling of fear, to hold no idea of taâm thì khoâng ñi tôùi choã cao toät naøy, vaø ta ñoan discrimination, but to go on resolutely ahead with chaéc vôùi maáy oâng, nghi taâm laø ñoâi caùnh mang maáy their koan, when all of a sudden they experience oâng ñi ñeán cuøng ñích—In Zen, faith and an something akin to an explosion, as if an ice basin inquiring spirit are not contradictory terms, but are were shattered to pieces, or as if a tower of jade complementary and mutually conditioning. The had crumbled, and the event is accompanied with reason why the old masters were so persistent in a feeling of immense joy such as never before has keeping up a great spirit of inquiry in the koan been experienced in their lives. Therefore, you exercise becomes now intelligible. Probably they are instructed to inquire into the koan of "Mu" and were not conscious of the logic that was alive see what sense there is in it. If your inquiring spirit behind their instruction. The presence of Buddhata is never relaxed, always intent on "Mu" and free could only be recognized by a perpetual knocking from all ideas and emotions and imaginations, you at a door, and is not this knocking an inquiring will most decidedly attain the stage of great into? An inquiring spirit in Zen literally means "to fixation. This is all due to the presence of an doubt" or "to suspect", but in the present case "to inquiring spirit in you; for without that the climax inquire" will be more appropriate. Thus, a stronger will never be reached, and, I assure you, an inquiring spirit will mean "great mental fixation inquiring spirit is the wings that bear you on to the

goal. Cöu Ma La Ca Dieáp: Kumara-Kasyapa (p)—Teân Cöôõng Sinh Tieát Muïc: Voán khoâng vieäc maø baøy ra cuûa moät vò Taêng AÁn Ñoä—Name of an Indian cho laém vieäc hay baøy bieän ra ñuû thöù —To indulge monk. in superfluities—To add to an original plan Cöu Ma La Dieân: Kumarayana (skt)—Cöu Ma something beyond what is necessary. La Giaø Vieâm—Father of Kumarajiva—Cha cuûa Cöôõng Töø Ñoaït Lyù: Duøng ngoân töø böôùng bænh ñeå Ngaøi Cöu Ma La Thaäp. cho mình coù lyù—To

argue with obstinacy. Cöu Ma La Ña: Kumaralabdha (skt)—Caâu Ma La Cöu: 1) Cuoäc thaêm doø: A tally; 2) Phieáu baàu (laøm Laù Ña—See Caâu Ma La Ña. baèng goã hay giaáy): Ballot (made of wood or Cöu Ma La Giaø: Kumaraka (skt)—See Cöu Ma paper). La. Cöu Baøn Ñoà: Kumbhanda (skt)—Demons of Cöu Ma La Giaø Ñòa: Coøn goïi laø Cöu Ma La Phuø monstrous form—Caùt Baøn Traø—See Cöu Baøn Traø. Ñòa, Cöu Ma La Phuø Ña Ñòa, hay Ñoàng Töû Ñòa, Cöu Baøn Traø: Kumbhanda (skt)—Demons of Ñoàng Chaân Ñòa, Ñoàng Töôùng Ñòa, vaân vaân. Teân monstrous form—Caùt Baøn Traø—Kieát Baøn Traø— goïi chung cho Boà Taùt Ñòa, saép söûa böôùc leân Phaät Yeåm Mò Quyû—Cöu Baøn Traø, moät loaøi quyû coù hình Ñòa cuõng nhö moät vò Thaùi töû saép leân ngoâi vua— nhö traùi baàu hay caùi bình, loaïi quyû aên heát tinh khí Kumaraka-stage, or Kumara-bhuta, youthful cuûa con ngöôøi. Ñaây laø moät trong taùm boä quyû stage, i.e. a bodhisattva state or condition, e.g. the chuùng—Kumbhandas, a demon shaped like a position of a prince to the throne. gourd, or pot, it devours the vitality of men (sucks Cöu Ma La Giaø Vieâm: Kumarayana (skt)—Cha the life energy from living creatures, including cuûa Ngaøi Cöu Ma La Thaäp—Father of humans). This is one of the eight groups of demon- Kumarajiva. followers of the four maharajas—See Thieân Long Cöu Ma La Thaäp (344-412): Kumarajiva—Cöu Baùt Boä. ma la thaäp laø moät giaûng sö vaø dòch giaû ngöôøi AÁn. Cöu Baøn Traø Vöông: Kumbhanda-raja (skt)— Ngaøi ñaõ chuyeån dòch raát nhieàu kinh ñieån quan King of demons of monstrous form—Caùc Cöu Baøn troïng töø Phaïn sang Haùn cho Trung quoác. Ngaøi laø Traø Vöông naày ñeàu sieâng tu hoïc phaùp moân voâ moät trong boán “maët trôøi” cuûa Phaät Giaùo Ñaïi Thöøa ngaïi, phoùng quang minh lôùn—They all diligently thuôû ban sô taïi Trung Quoác. Ngaøi xuaát thaân töø moät practiced and studied the teachings of freedom gia ñình quyeàn quí ôû Kucha, nay thuoäc tænh Taân from impediment, and emitted great light—See Cöông. Teân ngaøi goïi ñuû laø Cöu Ma La Thaäp Baø, Cöu Baøn Traø. Haùn dòch laø “Ñoàng Thoï,” nghóa laø tuoåi treû, ngöôøi Cöu Cöu Tra: Kukkuta (skt)—Loaøi keâ ñieåu—A treû maø taøi naêng, ñöùc ñoä baèng caùc baäc tröôûng fowl. thöôïng. Cha ngaøi laø ngöôøi Thieân Truùc, ñeán nöôùc Cöu Cöu Tra Boä: Teân tieáng Phaïn cuûa Keâ Daãn Quy-Tö cöôùi meï ngaøi laø coâng chuùa cuûa nöôùc naày. Boä, moät trong soá 18 boä cuûa Tieåu Thöøa—Sanskrit Nguyeân doøng hoï cuûa cha oâng laø moät gia ñình noái name for Kukkuta Sect, one of the eighteen truyeàn nhau laøm chöùc “Töôùng Quoác,” töông ñöông Hinayana sects. vôùi chöùc Thuû Töôùng baây giôø, nhöng khi truyeàn ñeán Cöu Di La: Kokila (skt)—Teân moät loaøi chim ñôøi cuûa oâng Cöu Ma La Vieâm thì oâng naày boû ngoâi cu—A kind of cuckoo. töôùng quoác, xuaát gia tu theo Phaät giaùo. Luùc 7 tuoåi Cöu La Taàn: Krakucchanda or Kakuda- oâng ñaõ cuøng meï xuaát gia ñaàu Phaät. Ngaøi thoâng Katyayana (skt)—Ca La Toân Ñaïi Phaät—See Caâu hieåu lyù “Vaïn Phaùp Duy Taâm,” nghóa laø vieäc gì Löu Toân Phaät. cuõng do nôi taâm mình töôûng nghó ra caû, heã nghó chi Cöu Lan Ñôn Traø Baùn Chæ La: Pancika (skt)— thì coù naáy khoâng sai. Sau khi xuaát gia khoâng laâu, Panika (skt)—Baùn Chæ La—See Baùn Chæ Ca. ngaøi hoïc hieåu vaø thoâng suoát caû Tam Taïng Kinh Cöu Laâu Toân Phaät: Krakucchanda or Kakuda- Ñieån, phaùt sanh ñaïi trí hueä, bieän taøi

voâ ngaïi. Chæ Katyayana (skt)—See Caâu Löu Toân Phaät. trong moät vaøi naêm, Cöu Ma La Thaäp ñaõ thoâng Cöu Ma La: Kumara (skt)—1) Ñoàng töû: A youth, hieåu heát caùc giaùo lyù cuûa caùc chi phaùi Phaät giaùo vaø a child; 2) Thaùi töû: A prince; 3) See Caâu Thi Na. sau cuøng cuøng vôùi meï quay veà nöôùc Tö Quy. Treân ñöôøng ñi, ngaøi ñaõ ñeán thaêm nhieàu trung taâm

nghieân cöùu Phaät giaùo taïi Trung AÙ. Caùc quoác vöông learning, and at last returned to Kuchi with his toaøn coõi Taây Vöïc ñeàu quyø moïp nghe ngaøi giaûng mother. On the way he visited several centres of kinh. Ngaøi soáng veà ñôøi nhaø Dao Taàn (ñôøi Nam Buddhist studies in Central Asia. All kings in the Baéc Trieàu beân Trung Quoác, khoaûng töø naêm 320 entire Western Region knelt before the Great ñeán 588 sau Taây Lòch). Töø ñoù Cöu Ma La Thaäp trôû Master to hear him teach and explain the sutras. thaønh moät hoïc giaû xuaát chuùng ñeán möùc thu huùt He lived in China during the Dao Taàn Dynasty ñöôïc nhieàu tín ñoà Phaät giaùo töø Khotan, Kashgar, (during the North-South monarchy era in China Yarkand vaø caùc nôi khaùc ôû mieàn ñoâng Turkestan. from 320-588 A.D.). Since then Kumarajiva Trong laàn ñeán thaêm Kashgar vaøo naêm 355, Cöu acquired such eminence as a scholar that he Ma La Thaäp ñaõ ñöôïc Suryasoma giôùi thieäu giaùo lyù attracted so many Buddhists from Khotan, Ñaïi Thöøa vaø ñaõ chuyeân taâm nghieân cöùu caùc luaän Kashgar, Yarkand, and other parts of Eastern thuyeát cuûa Trung Luaän toâng (Madhyamika Turkestan. While on a visit to Kashgar in 355 treatise) vaø giôùi luaät cuûa Nhaát Thieát Höõu Boä A.D., Kumarajiva was introduced by Suryasoma in (Sarvastivada Vinaya). Sau ñoù ngaøi hôïp taùc vôùi the Mahayana doctrine and made a special study Vimalaksa, moät tu só ñeán töø Trung AÙ, trong coâng of the Madhyamika treatises. Vimalaksa, a vieäc dòch thuaät maø Cöu Ma La Thaäp raát noåi tieáng Buddhist monk of Kashmir who travelled to China veà sau naày. Ngaøi cuøng nhöõng vò phuï taù ñaõ phieân by the Central Asian route, also instructed dòch toång coäng 390 quyeån kinh. Ngöôøi ta cuõng cho Kumarajiva in the Sarvastivada Vinaya and raèng Ngaøi chính laø ngöôøi saùng laäp ra Tam Luaän subsequently collaborated with him in the work of Toâng, moät toâng phaùi baét nguoàn töø truyeàn thoáng translation for which Kumarajiva is famous. He Trung Ñaïo beân AÁn Ñoä—An influential Indian and other assistants translated 390 volumes of teacher and translator. He translated a lot of sutras sutra teachings. He is also credited with from Sanskrit into Chinese. Kumarajiva, one of establishing the San Lun school, which is derived the “four suns” of Mahayana Buddhism, of which from the Indian Madhyamaka tradition. he was the early and most effective propagator in Cöu Ma La Vieâm: Kumarayana (skt)—Cöu Ma China. He came from a noble family in Kuchi, La Giaø Vieâm—Father of Kumarajiva—Cha cuûa present-day Sinkiang. His name in Sanskrit is Ngaøi Cöu Ma La Thaäp—See Cöu Ma La Thaäp. Kumarajiva, in Chinese “Elderly Young,” which Cöu Mang: To bear—To keep up. means though young, his talents and virtues are Cöu Na La: Kunala (skt)—See Cöu Di La and equal to the elders. His father was an Indian, his Caâu Na La. mother a princess of Karashahr. His family line Cöùu: Cöùu ñoä—To save—To rescue—To prevent succeeded each other in

holding the Great from ill. General position, equal to present-day prime- Cöùu Ban Thöôïng Truøng Thieâm Ngaõi Truï: Treân minister, but when it was passed to Kumarayana, veát boûng laïi ñoát theâm ngaõi cöùu, duï cho haønh vi voán he chose to forgo this position to take the religious dó sai laàm laïi tieáp tuïc theâm nhöõng haønh vi vaø lôøi path and became a Buddhist Master. Kumarajiva noùi hö voïng laøm cho noù caøng teä theâm—To add entered the Buddhist monastic order, together with more burning artemisia on a burn, i.e., to continue his mother at the time he was 7 years of age. He to add the unreal to a naturally wrong action to was able to penetrate clearly the theory “All make it worse. Dharma Arises From Within The Mind,” meaning Cöùu Baït: Cöùu ra khoûi nhöõng khoå sôû—To save and everything comes from the mind; undoubtedly, if drag out of suffering. it can be thought of, then it can exist. Not long Cöùu Baït Minh Ñoà: Cöùu ra khoûi noåi khoå cuûa ñòa after he became a Buddhist Master, the Great nguïc—To save and drag out of suffering in the Venerable Master learned and understood the hells. Tripitaka. He developed great wisdom and was Cöùu Caùnh: Atyanta (skt)—1) Muïc ñích cuoái cuøng: able to speak and elucidate the Dharma without End, final, at the end, finality, utmost; 2) Nghieân limitation. In a few years Kumarajiva acquired cöùu tæ mæ: Examine exhaustively. great proficiency in all branches of Buddhist Cöùu Caùnh Baát Tònh: Impurity of the death—Cuoái

cuøng thì toaøn thaân thoái röûa baát tònh. Ñeán khi cheát Cöùu Caùnh Giaûi Thoaùt: Final emancipation— roài, thaân naày laø moät ñoáng thòt sình thuùi raõ rôøi, maëc Principle of Perfect Freedom—The Principle of cho gioøi töûa boø lan hoaëc quaï dieàu tha moå—One’s Nirvana or Perfect Freedom—Söï giaûi thoaùt cuoái own putrid corpse is not clean at all. After death, cuøng—Söï giaûi thoaùt cuoái cuøng hay cöùu caùnh toái the body swelling up and rotting away, with flesh haäu cuûa ñaïo Phaät, khoâng theå ñaït ñeán ngay laäp töùc and bones disarray, feeding feelers and crows. ñöôïc. Ñoù laø moät tieán trình tuaàn töï, moät söï ñaøo Cöùu Caùnh Chaân Tònh: Söï thanh tònh toät ñænh— luyeän töøng böôùc. Nhö kinh ñieån thöôøng noùi: söï Consummate purity. thanh tònh taâm chæ ñaït ñöôïc sau khi ñaõ thaønh töïu Cöùu Caùnh Dieät Taän: Dieät taân hoaøn toaøn— giôùi haïnh. Thanh tònh taâm vaø trí tueä laø ñieàu khoâng Thoroughly extinguished. theå coù neáu khoâng thanh tònh giôùi. Ñöùc Phaät thuùc Cöùu Caùnh Ñaïo: Parayana (skt)—Ultimate path— duïc caùc ñeä töû cuûa Ngaøi tröôùc tieân haõy töï ñaët mình Con ñöôøng toái thöôïng thöøa —Ultimate path—Con vaøo neáp soáng giôùi haïnh, sau ñoù môùi böôùc vaøo con ñöôøng toái thöôïng thöøa—Con ñöôøng ñi ñeán toái ñöôøng thieàn ñònh vaø trí tueä. Chính vì vaäy caàn phaûi thöôïng thöøa laø con ñöôøng ñi ñeán Phaät quaû, chöù khôûi söï ngay töø böôùc ñaàu. Ñieåm khôûi ñaàu trong khoâng phaûi A La Haùn, maø cuõng khoâng phaûi laø con giaùo phaùp laø Giôùi. Sau khi ñaõ ñöùng vöõng treân vuøng ñöôøng ñi ñeán coõi nhaân thieân. Neáu mình muoán laøm ñaát giôùi, haønh giaû seõ noã löïc laøm chuû caùi taâm dao vieäc phöôùc thieän vôùi mong moûi ñöôïc giaøu coù hay ñoäng cuûa mình—The final emancipation, the haïnh phuùc trong ñôøi sau, mình khoâng ñang ñi treân highest goal, in Buddhism, is not attained at once. con ñöôøng toái thöôïng. Ngöôïc laïi, neáu mình hoài It is a gradual process, a gradual training. As

the höôùng taát caû coâng ñöùc cho chuùng sanh ñeå hoï vaø discourses often point out mental purity is gained mình cuøng ñaéc thaønh Phaät quaû, töùc laø mình ñang ñi after a thorough training in virtuous behavior. treân con ñöôøng ñi ñeán toái thöôïng thöøa—The Mental purity and attainments are not possible ultimate path is the path to Buddhahood, not without moral purity. The Buddha exhorts his Arhatship, not the paths to gods or humans. If one disciples first to establish themselves in virtue or wants to perform donation with the hope of moral habits before entering on the path of receiving wealth in a future lifetime or obtaining meditation and wisdom. Hence the need to start happiness, one would not be following the from the very beginning. The starting point in the ultimate path. In the contrary, transferring all Dispensation of the Buddha is sila, virtuous merits one has accrued to other sentient beings so behavior. Standing on the firm ground of sila one that they, as well as oneself, may achive should endeavor to master the fickle mind. Buddhahood is the ultimate path. Cöùu Caùnh Laïc: Dieäu laïc cuûa Nieát Baøn—The Cöùu Caùnh Ñòa: Giai ñoaïn cuoái cuøng treân böôùc supreme joy (nirvana). ñöôøng giaûi thoaùt—Final stage. Cöùu Caùnh Muïc Ñích: Muïc ñích cuoái cuøng, duï cho Cöùu Caùnh Ñôøi Soáng: The aim of life—Phaät Giaùo thaønh Phaät—The final objective, i.e., to become a khoâng xem lôïi ích vaät chaát laø cöùu caùnh cuûa haïnh Buddha phuùc trong ñôøi soáng: Buddhism does not consider Cöùu Caùnh Nhaát Thöøa Baûo Taùnh Luaän: material welfare as an end in happiness in life. Ratnagotra-sastra (skt)—Baûo Taùnh Luaän—Phaân Cöùu Caùnh Giaùc: Ñaõ ñoaïn heát caên baûn voâ minh, Bieät Baûo Taùnh Ñaïi Thöøa Toái Thaéng Yeáu Nghóa tieán ñeán toaøn giaùc (chöùng ñöôïc chaân giaùc cöùu Luaän. Boä Luaän Do Naëc Na Ma Ñeà soaïn veà Nhö caùnh), moät trong boán baäc giaùc theo Ñaïi Thöøa Khôûi Lai taïng trong Phaät giaùo Ñaïi Thöøa—Treatise on Tín Luaän, ñaây laø luùc Boà Taùt ñaït ñeán möùc giaùc ngoä Precious nature or Tathagatagarbha. The sastra troøn ñaày toät cuøng hay ñaït tôùi ngoâi vò Phaät —Reach was composed by Ratnamati on the the final or complete enlightenment (to reach the Tathagatagarbha in Mahayana Buddhism—See perfect quiescent stage of orginal bodhi). The Nhö Lai Taïng. supreme enlightenment (Enlightened Cöùu Caùnh Nieát Baøn: Final Nirvana. apprehension of a Buddha), one of the four kinds Cöùu Caùnh Phaùp Thaân: The supreme of enlightenment mentioned in the Awakening of Dharmakaya—The highest conception of Buddha Faith—See Dieäu Giaùc. as the absolute.

Cöùu Caùnh Phaät: Phaät trong chaân lyù toái thöôïng— Töø ñoù ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Ñònh The fundamental, ultimate or supreme Buddha, Höông taïi chuøa Caûm ÖÙng, vaø trôû thaønh Phaùp töû ñôøi who has complete comprehension of truth— thöù 7 doøng Voâ Ngoân Thoâng. Veà sau, ngaøi dôøi veà Buddha in his supreme reality. chuøa Töø Quang treân nuùi Tieân Du ñeå tu khoå haïnh. Cöùu Caùnh Phaät Ñaïo: Final goal of Buddhism— Ngaøi thöôøng daïy ñoà ñeä veà 'Taâm vaø Phaùp Khoâng Final end of Buddhism—Utmost end of Hai': "Phaøm taát caû caùc phaùp moân voán töø chính Buddhism—Cöùu caùnh cuûa ñaïo Phaät (muïc ñích taùnh cuûa caùc ngöôøi, taùnh cuûa taát caû phaùp voán töø cuoái cuøng cuûa

ñaïo Phaät)—Phaät Giaùo khoâng xem chính taâm cuûa caùc ngöôøi. Taâm phaùp nhaát nhö, voán lôïi ích vaät chaát laø cöùu caùnh cuûa haïnh phuùc trong khoâng hai phaùp. Phieàn naõo troùi buoäc, taát caû ñeàu ñôøi soáng—Buddhism does not consider material khoâng. Toäi phöôùc phaûi quaáy, taát caû ñeàu huyeããn." welfare as an end in happiness in life. Thaät vaäy, haønh giaû tu Thieàn neân luoân nhôù lôøi daïy Cöùu Caùnh Truï: Giai ñoaïn ñaït ñöôïc Boà taùt toaøn cuûa ngaøi laø ñöøng nghó ngôïi, ñöôøng bieän luaän; maø thieän trong Thaäp ñòa Boà Taùt, nhöng chöa tôùi Phaät haõy caûm nhaän vaø haõy soáng vôùi Thieàn. Haõy thöû ñòa—Attainment of the perfect Bodhisattva-stage soáng vôùi Thieàn roài seõ coù ñöôïc kinh nghieäm tuyeät in the ten stages of Bodhisattva, but not including dieäu cuûa Thieàn trong ñôøi soáng haèng ngaøy cuûa the Buddha-stage. mình. Vaøo thôøi ñoù, Teå Töôùng Döông Ñaïo xaây Cöùu Caùnh Töùc: Vò thöù saùu trong luïc Töùc Vò theo chuøa Dieân Linh vaø thænh ngaøi veà truï. Khoâng theå töø thuyeát cuûa toâng Thieân Thai, giai ñoaïn trí tueä giaùc choái, ngaøi veà truï trì taïi ñaây vaø vieân tòch ba naêm lieãu chaân lyù troøn ñaày—The stage of complete sau ñoù. Ngaøi cuõng daïy ñoà ñeä veà caùi taâm tòch laëng: comprehension of truth, being the sixth stage of "Caùc oâng phaûi neân luoân giaùc ngoä thaân taâm voán the T'ien-T'ai School—See Luïc Töùc Phaät. laëng yeân, nhöng roài caùc töôùng hieån hieän, vaø höõu vi Cöùu Caùnh Töùc Phaät: The attainment of Perfect voâ vi ñeàu töø ñaây maø coù. Theo Phaät giaùo noùi chung, enlightenment—Cöùu Caùnh Töùc Phaät laø giai ñoaïn vaø ñaëc bieät laø theo nhaø Thieàn, taát caû chuùng ta ñeàu haønh giaû phaù tröø taát caû voâ minh vaø phieàn naõo ñeå coù saün Phaät taùnh phaùt sinh Baùt Nhaõ, soi saùng moïi ñaït tôùi toaøn giaùc. Ñaây laø giai ñoaïn thöù saùu trong sinh hoaït tinh thaàn vaø theå xaùc cuûa chuùng ta. Phaät saùu giai ñoaïn phaùt trieån cuûa Boà Taùt ñöôïc noùi roõ taùnh cuõng taùc ñoäng nhö maët trôøi phaùt sinh ra aùnh trong Thieân Thai Vieân Giaùo, ñoái laïi vôùi saùu giai saùng vaø söùc noùng, hay nhö taám göông phaûn aûnh taát ñoaïn phaùt trieån hay Luïc Vò cuûa Bieät Giaùo—The caû nhöõng gì xuaát hieän tröôùc noù, nghóa laø moät caùch destroy of all ignorance and delusions to attain voâ thöùc, vôùi 'voâ taâm' theo nghóa traïng töø. Vì vaäy Perfect enlightenment (Fruition of holiness). This ngöôøi ta noùi raèng 'Phaät voâ taâm' hay 'nhôø thaønh is the sixth of the six stages of Bodhisattva Phaät ngöôøi ta hieåu voâ nieäm.' Do ñoù, khoâng caàn baát developments as defined in the T'ien-T'ai Perfect cöù moät noã löïc coù yù thöùc naøo caû, kyø thaät chuùng chæ or Final Teaching, in contrast with the ordinary six laø nhöõng chöôùng ngaïi cho söï thaønh Phaät maø thoâi. developments as found in the Differentiated or Chuùng ta voán laø nhöõng vò Phaät. Noùi thaønh moät caùi Separated School—See Luïc Töùc Phaät. gì ñoù laø phaïm Thaùnh vaø theo lyù luaän hoïc, laø moät Cöùu Caùnh Vò: Paraya-navagga (p)—Ultimate söï truøng laäp. Do ñoù 'khoâng coù taâm' hay 'yeâu thích position—Phaät quaû toái thöôïng, giai ñoaïn cao nhaát voâ nieäm,' do vaäy noù coù nghóa laø khoâng coù taát caû trong naêm giai ñoaïn tieán ñeán Phaät Quaû cuûa Phaät moïi noã löïc xaûo dieäu, töï taïo hay giaû doái beân ngoaøi, Giaùo Ñaïi Thöøa—The supreme class or stage of taát caû ñeàu traùi ngöôïc vôùi taâm khoâng. Caùc oâng chæ Buddhahood, the highest of the five stages of

caàn giaùc ngoä raèng thaân mình ñang bieán ñoåi, vaø taâm attainment of Buddhahood. mình ñang nhaûy nhoùt loaïn ñoäng nhö con vöôïn, yù Cöùu Caùnh Voâ Vi: Voâ ñieàu kieän hoaøn toaøn— ñang chaïy lung tung nhö con ngöïa. Sau moät thôøi Perfectly unconditioned. gian coâng phu tu taäp, caùc oâng seõ töï nhieân thaáy Cöùu Chæ Thieàn Sö: Zen Master Cöùu Chæ—Thieàn raèng taâm naày voán tòch laëng, cuõng nhö nöôùc voán sö Vieät Nam, queâ ôû Chu Minh, Baéc Vieät. Khi haõy tòch laëng, baát bieán vaø baát ñoäng, cho daàu soùng cöù coøn nhoû, ngaøi ñaõ laøu thoâng Khoång Laõo, nhöng ngaøi traøo leân vaø laën xuoáng, hay cho daàu boït soùng cöù than phieàn raèng Khoång chaáp “höõu,” Laõo chaáp thaønh hình vaø vôõ tan nhö theá naøo ñi nöõa thì nöôùc “voâ,” chæ coù ñaïo Phaät laø khoâng chaáp vaøo ñaâu caû. vaãn vaäy. Khi taâm caùc oâng nhaän thöùc ñöôïc nhö vaäy,

laø thaân caùc oâng cuõng töï nhieân thaät söï tónh laëng minister Döông Ñaïo built Dieân Linh Temple on trong moïi oai nghi, töø ñi, ñöùng, naèm, ngoài. Roài caùc Mount Long Ñoäi and invited him to stay there. He oâng cuõng seõ thaáy raèng khoâng coù caùi gì coù theå ñöôïc could not refuse the order. He stayed there for goïi laø thaân vaø taâm cuûa caùc oâng caû. Luùc ñoù thì thaân thee years and passed away. He also taught his taâm caùc oâng môùi thaät söï tónh laëng vaø baát ñoäng. Roài disciples about a ‘serene mind’: “You should sau ñoù, caùc oâng cuõng nhaän thöùc ñöôïc söï baát ñoäng always realize that your body and mind are cuûa vaïn phaùp. Vaïn phaùp luoân chieáu saùng trong taâm originally serene, but then you see all kinds of caùc oâng, thaât söï tónh laëng vaø baát bieán.” Döôùi ñaây form manifest in fron of you, and from there laø moät trong nhöõng baøi keä thieàn noåi tieáng veà ‘thaân emerge all the conditioned and the unconditioned. vaø taâm’ cuûa ngaøi: According to Buddhism, in general, and “Giaùc lieãu thaân taâm baûn ngöng tòch specifically according to Zen, we are all endowed Thaàn thoâng bieán hoùa hieän chö töôùng with the Buddha-nature from which Prajna issues, Höõu vi voâ vi tuøng thöû xuaát illumining all our activities, mental and physical. Haø sa theá giôùi baát khaû löôïng The Buddha-nature does this in the same way as Tuy nhieân bieán maõn hö khoâng giôùi the sun radiates heat and light, or as the mirror Nhaát nhaát quan lai moät hình traïng reflects everything coming before it, that is to say, Thieân coå vaïn coå nan tyû huoáng unconsciously, with ‘no-mind’, in its adverbial Giôùi giôùi xöù xöù thöôøng laõng laõng.” sense. Hence it is declared that ‘Buddha is (Giaùc ngoä thaân taâm voán laëng yeân, unconscious’ or ‘By Buddhahood is meant the Thaàn thoâng caùc töôùng bieán hieän tieàn. unconscious.’ Therefore, no special conscious Höõu vi voâ vi töø ñaây coù, strivings are necessary; in fact they are a Theá giôùi haø sa khoâng theå löôøng, hindrance to the attainment of Buddhahood. We Moãi moãi xem ra chaúng töôùng hình. are already Buddhas. To talk about any sort of Muoân ñôøi ngaøn ñôøi naøo saùnh ñöôïc, attainment is a desecration, and logically a Choán choán nôi nôi thöôøng raïng ngôøi). tautology (moân Laäp Thöøa). ‘Having no-mind,’ or A Vietnamese Zen Master from Chu Minh, North ‘cherishing the unconscious,’ therefore means to Vietnam. When he was still young, he was good in be free from all these artificial, self-created, both Tao and Confucian, but complaining that double-roofing

efforts. Even this ‘having’, this Confucian attached to the “existing” and Tao ‘cherishing’, goes against “Mind of No-Existence. attached to the “non-existing.” Only Buddhism You only need to realize that your body is attached to none. He left home and became a changing, and your mind is like a monkey, the disciple of Ñònh Höông at Caûm ÖÙng Temple, and thought is like a horse. After some times of became the Dharma heir of the seventh practicing, you will naturally realize that the mind generation of the Wu-Yun-T’ung Zen Sect. Later, is originally serene, unchanging, unmoving, he moved to Töø Quang Temple on Mount Tieân Du despite the waves keep rising and falling, and to practise ascetics. He always taught his disciples despite the bubbles keep forming and vanishing. about ‘Mind and Dharma are not Two Things’: When your mind is able to realize as such, your “All Dharma doors are from your won essence, body will naturally quiet and unmoving while you and all the essence of all things are from your own are walking, standing, lying and sitting. Then, you mind. Your mind and all things are just one, not will see that nothing could be called as your body two things. The afflictions and fetters of this and mind at all. At that time, both your body and samsara are all void. Sins and merits, right and mind are truly quiet and unmoving. You, then, will wrong, all are illusions.” As a matter of fact, Zen also realize that everything is truly quiet and pratictioners should always remember his teaching unmoving. Everything is luminous in your mind by not thinking, not reasoning; but feeling Zen and and truly quiet and unmoving.” Below is one of his living with Zen. Let’s try to feel Zen, even in a famous Zen poems about the ‘body and mind’: short moment everyday, we will have wonderful “After realizing that your body and mind are experience in our daily life. At that time, prime originally non-arising,

From it manifests wondrously all phenomena. Cöùu Nhaân Ñoä Theá: Cöùu ngöôøi giuùp ñôøi—To From there emerge all the conditioned rescue people and save the world. and the unconditioned, Cöùu Nhaân Nhaát Meänh Thaéng Taïo Thaát Caáp Countless universes appear immeasurably. Phuø Ñoà: Cöùu moät maïng ngöôøi coøn hôn xaây thaùp Though everything fully revealed, baûy taàng—To rescue and save one person is better None of them really has shape or form, than building a seven-storied stupa. Thousands or even ten thousands of Cöùu Sinh (1696-1733): See Nhö Tröøng Laân Giaùc your old lives in the past, Thieàn Sö. Cannot be compared with what you have today. Cöùu Teá: Cöùu hoä, giuùp ñôõ vaø ñoä thoaùt chuùng Always being luminious at anywhere and at any sanh—To rescue, help and save people. place.” Cöùu Theá: Nhöõng baäc cöùu ñoä theá gian nhö chö Cöùu Ñoä: Salvation—To emancipate—Saving— Phaät vaø chö Boà Taùt, ñaëc bieät laø Ñöùc Quaùn Theá AÂm Rescue and ferry—Taking across—Nhöõng baäc Boà Taùt (taàm thanh cöùu khoå)—To save the world— cöùu ñoä theá gian nhö chö Phaät vaø chö Boà Taùt, ñaëc A saviour of the world, Buddhas and Bodhisattvas bieät laø Ñöùc Quaùn Theá AÂm Boà Taùt (taàm thanh cöùu as world-saviours, especially Kuan-Yin khoå)—A saviour of the world, Buddhas and Bodhisattva. Bodhisattvas as world-saviours, especially Kuan- Cöùu Theá Boà Taùt: Chö Phaät vaø chö Boà Taùt thò hieän Yin Bodhisattva. cöùu ñoä theá gian, moät danh hieäu khaùc cuûa Boà Taùt Cöùu Ñoä AÂn: Grace of salvation—AÂn Cöùu

ñoä Quaùn AÂm—Buddhas and Bodhisattvas as world- chuùng sanh, moät trong möôøi aân cuûa Phaät—Grace saviours, another title for Kuan-Yin Bodhisattva. of Initial resolve to universalize (salvation), one of Cöùu Theá Luaân: Goïi phaùp luaân cuûa Phaät laø “Cöùu ten kinds of the Buddha’s grace. Theá Luaân”—The wheel of salvation. Cöùu Hoä: Cöùu ñoä vaø baûo hoä—To save and protect. Cöùu Theá Vieân Maõn: Teân goïi khaùc cuûa Boà Taùt Cöùu Hoä Chuùng Sanh Thaàn: Rescuing Sentient Quaùn AÂm—Complete saviour of the world, Beings Deity (Spirit). another name of Kuan-Yin Bodhisattva. Cöùu Hoä Hueä Boà Taùt: Paritrana-sayamatri (skt)—Cöùu Theá Vieân Thoâng: See Cöùu Theá Vieân Maõn. Vò Boà Taùt cöùu ñoä vaø baûo hoä chuùng sanh baèng caùch Cöùu Theá Xieån Ñeà: Xieån ñeà laø ngöôøi khoâng coøn daïy hoï trí tueä giaûi thoaùt—A Bodhisattva who caên cô vaõng sanh nöõa, cuõng coù nghóa laø vò Boà Taùt saves and protects sentient beings by teaching vì loøng töø bi voâ haïn neân khôûi leân ñaïi nguyeän töø them with wisdom of liberation. choái vaøo Nieát baøn ñeå tieáp tuïc cöùu ñoä chuùng sanh— Cöùu Hoä Nhöùt Thieát Chuùng Sanh Ly Chuùng The world-saving icchanti, i.e. the Bodhisattva Sanh Töôùng Hoài Höôùng: To save all sentient who defers entry into Buddhahood to fulfil his beings without any mental image of sentient vow of saving all beings. beings. Cöùu Thoaùt Boà Taùt: Vò Boà Taùt cöùu ngöôøi thoaùt Cöùu Khoûi: To deliver (save) someone from. khoûi beänh hoaïn tai öông. Chö Phaät vaø chö Boà Taùt Cöùu Khoå: Cöùu ai thoaùt khoûi khoå ñau—To save thò hieän cöùu ñoä theá gian, moät danh hieäu khaùc cuûa someone from unhappiness or suffering. Boà Taùt Quaùn AÂm—A Bodhisattva who save Cöùu Khoå AÂn: AÂn cöùu khoå vaø vieãn ly sanh töû, moät people from sicknesses and calamities. Buddhas trong möôøi aân cuûa Phaät—Grace of relief of the and Bodhisattvas as world-saviours, another title living from distress and mortality, one of ten kinds for Kuan-Yin Bodhisattva. of the Buddha’s grace. Cöûu: Navan (skt)—Nine. Cöùu Khoå Ban Vui: To save from suffering and to Cöûu AÂm: Nine elements or nine substances. give joy. 1-5) Nguõ Ñaïi: ñaát, nöôùc, löûa, gioù, hö khoâng—The Cöùu Khoå Trai: Phaùp hoäi caàu nguyeän cöùu khoå do five elements: earth, water, fire, wind, space. vua Löông Voõ Ñeá toå chöùc—An assembly for 6-9) Nhöõng Yeáu Toá Khaùc: thôøi, taâm, a laïi da, vaø praying to save someone from unhappiness or ñaïi ngaõ—Other substances: time, mind or suffering, organized by King Liang Wu Ti (502- spirit (manas), alaya, and soul (atman). 550). Cöûu Baùch: Lôø môø—Dim—Not clear about some-

thing—Vague. (Siksamana (skt), Sa di (Sramanera (skt), Sa Cöûu Baùi: Chín laïy, quyø ba laàn moãi laàn laïy ba laî, Di Taäp Söï thoï trì taùm giôùi, Sa di ni moät trong nhöõng nghi thöùc quan troïng trong nhaø (Sramanerika (skt), Sa Di Ni Taäp Söï thoï trì thieàn—Nine bows with three prostrations, each taùm giôùi—Those who have left home: a prostration bowing three times, this is one of the monk, a female observer of all the most important rituals in Zen monasteries. commandments, a novice nun (a novice or Cöûu Bieán Tri: Chín hình thöùc cuûa toaøn tri (bieát observer of the six commandments), a male heát thaûy) veà boán chaân lyù (kieán khoå, kieán taäp, kieán observer of the minor commandments, a dieät vaø kieán ñaïo) cuõng nhö nhöõng

phöông caùch caét Junior monk who has received the eight ñöùt duïc voïng vaø aûo töôûng—The nine forms of commandments, a female observer of the complete knowledge of the four Noble Truths minor commandments, and a Junior nun or a (knowledge of sufferings, accumulation of novice nun who has received the eight sufferings, termination of sufferings and commandments. knowledge of the path) as well as the cutting off 8-9) Hai chuùng taïi gia: öu baø taéc (cö só nam), öu baø passion and delusion. di (cö só nöõ)—Those who still remain at Cöûu Boä: Navanga-Buddha-sasana (p & skt)— home: Lay man (Upasaka (skt) and Lay Chín boä kinh Tieåu thöøa, gioáng nhö 12 boä kinh Ñaïi woman (Upasika (skt). thöøa, ngoaïi tröø Phöông Quaûng, Thoï kyù vaø Voâ vaán Cöûu Chuùng Giôùi: See Cöûu Chuùng. töï thuyeát—Nine Hinayana sutras which are the Cöûu Chuùng Sanh Cö: See Cöûu Höõu. same as the twelve sutras in Mahayana except Cöûu Chuûng Ñaïi Thieàn: Chín loaïi thieàn Ñaïi thöøa Vaipulya (Phöông quaûng), Vyakarana (Thoï Kyù), cho chö Boà taùt: Thöù nhaát laø Töï Taùnh Thieàn hay and Udana (Voâ vaán töï thuyeát). thieàn quaùn veà töï taùnh cuûa chö phaùp. Thöù nhì laø Cöûu Boä Kinh: Navanga-sasana (skt)—See Cöûu Nhaát Thieát Thieàn hay thieàn quaùn nhaèm phaùt trieån Boä. töï giaùc vaø giaùc tha ñeán möùc toái thöôïng. Thöù ba laø Cöûu Boä Phaùp Kinh: Navanga-buddha-sasana Nan Thieàn hay thieàn quaùn veà nhöõng vaán ñeà khoù (p)—Navanga-sasana (skt)—See Cöûu Boä. khaên. Thöù tö laø Nhaát Thieát Moân Thieàn hay thieàn Cöûu Chaáp: Nava Graha (skt)—Nine seizers or veà cöûa vaøo toái thöøa thieàn ñònh. Thöù naêm laø Thieän upholders—Nine luminaries or planets—See Cöûu Nhaân Thieàn hay thieàn veà nhöõng ñieàu thieän. Thöù Dieäu. saùu laø Nhaát Thieát Haønh Thieàn hay thieàn veà thöïc Cöûu Boä Tieåu Thöøa: Nine classes of work taäp vaø haønh ñoäng Ñaïi thöøa. Thöù baûy laø Tröø Phieàn belonging to the Hinayana—Chín boä kinh thuoäc Naõo Thieàn. Thöù taùm laø Thöû Theá Tha Theá Laïc veà Tieåu Thöøa, goàm 12 boä cuûa Ñaïi Thöøa boû ra ba Thieàn hay thieàn veà caùch mang laïi an laïc cho moïi boä Voâ Vaán Töï Thuyeát, Phöông Quaûng vaø Thoï ngöôøi trong ñôøi naày vaø ñôøi sau. Thöù chín laø Thanh Kyù—The nine classes of work belonging to the Tònh Tònh Thieàn hay thieàn veà thanh tònh nhaèm Hinayana, including the whole of the twelve chaám döùt aûo giaùc vaø phieàn naõo ñeå ñaït ñöôïc ñaïi classes of the mahyana less (minus) the Udana or giaùc—The nine kinds of Mahayana dhyana for Voluntary Discourses, the Vaipulya or Broader bodhisattvas: First, meditation on the original Teaching, and the Vyakarana or Prophecies. nature of things, or mind as the real nature, from Cöûu Chaân Lyù: Chín chaân lyù—Nine truths or which all things derived. Second, meditation on postulates—See Cöûu Ñeá. achieving the development of self and all others to Cöûu Chuùng: Chín chuùng ñeä töû goàm Thaát Chuùng the utmost. Third, meditation on the difficulties of coäng vôùi hai chuùng Sa Di vaø Sa Di Ni Taäp Söï thoï certain dhyana conditions. Fourth, meditation on trì taùm giôùi—Nine kinds of disciples include seven the entrance to all the superior dhyana conditions. kinds plus junior monks and nuns or novice who Fifth, meditation on the good. Sixth, meditation on have received the eight commandments—See all Mahayana practices and actions. Seventh, Nine classes of

disciples. meditation on ridding all suffers from the miseries 1-7)Baûy chuùng xuaát gia: Tyø kheo (Bhiksu (skt), of passion and delusion. Eighth, meditation on the Tyø kheo ni (Bhiksuni (skt), Thöùc xoa ma na way to bring joy to all people both in this life and

hereafter. Ninth, meditation on perfect purity in the Tathagatas mentioned countless forms of the termination of all delusion and distress and the untimely death; however, there nine major obataining of perfect enlightenment. forms of untimely death. First, some sentient Cöûu Chuûng Hoaïnh Töû: Chín thöù cheát baát ñaéc kyø beings contract a minor illness which goes töû—Nine major forms of untimely death. untreated for lack of a physician or medicine; (I) Chín loaïi hoaïnh töû theo truyeàn thoáng caùc toâng or else, even though there is a physician, he phaùi Phaät giaùo nguyeân thuûy: khoâng neân aên maø prescribes the wrong medicine, causing cöù aên; aên quaù löôïng; chaúng aên quen maø cöù aên; premature death. Or, the patients, believing aên khoâng tieâu ñöôïc; aên thöù chöa ñöôïc naáu the false pronouncements of earthly demons, chín; khoâng giöõ giôùi luaät; gaàn guûi aùc tri thöùc; heretics or practitioners of black magic, may vaøo xoùm laøng chaúng ñuùng luùc; ñaùng traùnh maø panic, unable to calm their minds. They may chaúng traùnh (cheát chìm)—Nine major forms of then engage in divination or perform animal untimely death according to the Early sacrifices in order to propitiate the spirits, Buddhist Sects: to eat what is not allowed to; praying for blessings and longevity, all in to eat too much; to eat what is not suitable for vain. Through ignorance, confusion and the stomach; to eat what is difficult for the reliance on wrong, inverted views, they meet stomach to digest; to eat uncooked food; to with untimely death and sink into the hells, break precepts (law-breaking); to associate with no end in sight. Second, excecuted by with bad friends; to set out at the wrong time; royal decree. Third, losing one’s vitality to the and drowning (should avoid but not avoid). demons through hunting, gambling, (II) Theo Kinh Döôïc Sö, Cöùu Thoaùt Boà Taùt ñaõ debauchery, drunkenness or extreme baûo Ngaøi A Nan laø coù chín thöù hoaïnh töû. Thöù dissipation. The fourth major form of untimely nhaát, neáu coù chuùng höõu tình naøo bò beänh tuy death is death by fire. The fifth major form of nheï, nhöng khoâng thaày, khoâng thuoác, khoâng untimely death is death by drowning. The ngöôøi saên soùc, hay giaù coù gaëp thaày laïi uoáng sixthth major form of untimely death is being laàm thuoác, neân beänh khoâng ñaùng cheát maø laïi devoured by wild animals. The seventh major cheát ngang. Ñang luùc beänh laïi tin theo nhöõng form of untimely death is falling off a thuyeát hoïa phuùc vu vô cuûa boïn taø ma ngoaïi mountain or a cliff. The eighth major form of ñaïo, yeâu nghieät trong ñôøi, sanh loøng run sôï untimely death is death by poison, khoâng coøn töï chuû ñoái vôùi söï chaân chaùnh, ñi incantations, evil mantras and demons-raised- boùi khoa ñeå tìm hoûi roài gieát haïi loaøi vaät ñeå taáu from-the-death. The ninth major form of vôùi thaàn linh, vaùi van voïng löôïng caâu xin ban untimely death is death from hunger or thirst, phuùc, mong ñöôïc soáng laâu, nhöng roát cuoäc for lack of food and water. khoâng theå naøo ñöôïc. Bôûi si meâ laàm laïc, tin Cöûu Coâng Ñöùc Haïnh: Chín coâng ñöùc tu taäp: loøng theo taø kieán ñieân ñaûo neân bò hoaïnh töû, ñoïa nhaãn nhuïc, loøng thöông

xoùt lôùn, loøng bi maãn lôùn, vaøo ñòa nguïc ñôøi ñôøi khoâng ra khoûi. Thöù nhì, trí hueä, tænh thöùc, quyeát ñònh taâm, khoâng tham lam, bò pheùp vua tru luïc. Thöù ba, sa ñoïa ñaém say khoâng saân haän, vaø khoâng si meâ—Nine elements of nôi söï chôi bôøi, saên baén, ñam meâ töôu saéc, virtue: forbearance, great mercy, great buoâng lung voâ ñoä, bò loaøi quyû ñoaït maát tinh compassion, wisdom, mindfulness, resolute mind, khí. Hoaïnh töû thöù tö laø cheát thieâu. Hoaïnh töû absence of greed, absence of anger, and absence thöù naêm laø cheát chìm. Hoaïnh töû thöù saùu laø of stupidity. cheát vì bò thuù döõ aên thòt. Hoaïnh töû thöù baûy laø Cöûu Cuù Nhaân: Moät töø ngöõ lyù luaän trong Phaät cheát vì bò rôi töø nuùi cao xuoáng vöïc thaúm. giaùo; chín söï phoái hôïp khaû dó veà ñoàng phaåm vaø dò Hoaïnh töû thöù taùm laø cheát vì thuoác ñoäc, eám phaåm—A term in Buddhist logic; the nine possible ñoái, ruûa noäp, truø eûo vaø bò quyû töû thi laøm haïi. combination of like and unlike examples in a Hoaïnh töû thöù chín laø cheát vì ñoùi khaùt khoán syllogism. khoå—According to The Medicine Buddha Cöûu Cö: See Cöûu Höõu. Sutra, Salvation Bodhisattva told Ananda that Cöûu Dieäu: Chín ngoâi sao: nhaät, nguyeät, hoûa tinh,

thuûy tinh, moäc tinh, kim tinh, thoå tinh, la haàu vaø keá nothingness (Tam Ñònh—Third samadhi), and ñoâ—The nine luminaries: the sun (aditya), the the land of knowledge without thinking or not moom (soma), mars, mercury, jupiter, venus, thinking, or where ther is neither saturn, the spirit that causes eclipses, and a consciousness nor unconsciousness (Töù comet. Ñònh—Fourth samadhhi). Cöûu Duï: Chín duï: tinh (sao), hoa ñoám, ñaêng (ñeøn), Cöûu Ñieàu Caø Sa: See Cöûu ñieàu Y. aûo (aûo thuaät), söông (söông muø), baøo (bong boùng), Cöûu Ñieàu Y: AÙo caø sa coù phaåm traät thaáp nhaát— moäng, ñieån chôùp, vaø maây—The nine similes: stars, The lowest rank of the patched robe. eye-film, lamp, prestidigitation, dew, bubble, Cöûu Ñôùi: Chín boä moân trong thieàn phaùp do ngaøi dream, lightning, and cloud. Phaùp Dieãn laäp ra—Nine subjects in Fa-Yan's Zen Cöûu Ñaïo: Chín ñöôøng höõu tình cö—Nine realms method—See Cöûu Ñôùi Thieàn and Phaùp Dieãn of living beings. Thieàn Sö. Cöûu Ñeá: Kyutai (jap)—Chín chaân lyù: Voâ Thöôøng Cöûu Ñôùi Thieàn: Thieàn phaùp do ngaøi Phaùp Dieãn ñeá, Khoå ñeá, Khoâng ñeá, Voâ Ngaõ ñeá, Höõu AÙi ñeá, Voâ laäp ra. Trong thieàn phaùp naày, thieàn sö duøng cô ngöõ Höõu AÙi ñeá, Bæ Ñoaïn Phöông Tieän ñeá, Höõu Dö Nieát saéc beùn maïnh meõ nhaèm môû con maét trí hueä cho ñeä Baøn ñeá, Voâ Dö Nieát Baøn ñeá—Nine truths or töû—Name of Fa-Yan's Zen method. In this postulates: Impermanence, Suffering, Voidness Zenmethod, Zen masters use sharp and strong (unreality of things, the void), No permanent ego words to open their students' wisdom eye—See or soul, Love of existence or possession resulting Phaùp Dieãn Thieàn Sö. in suffering, Fear of being without existence or Cöûu Giaûi Thoaùt Ñaïo: Trong tam giôùi coù cöûu ñòa, possession also resulting in suffering, Cutting of moãi ñòa ñeàu coù kieán hoaëc, tö hoaëc, vaø tu hoaëc —In suffering and its cause, Nirvana with remainder the nine stages of the trailokya each has its still to be worked out, and Complete Nirvana. possible delusions and erroneous performances— Cöûu Ñòa: Nine worlds—Chín giôùi—Chín coõi— See Cöûu Voâ Giaùn Ñaïo. Chín ñaát—The nine lands: Cöûu Giôùi:

Chín giôùi haõy coøn trong sai traùi vaø vaãn 1) Duïc Giôùi Nguõ Thuù Ñòa: The realm of desire— coøn bò duïc voïng chi phoái; taát caû caùc giôùi cuûa chuùng Sensuous realm. höõu tình töø Boà Taùt xuoáng haøng ñòa nguïc, ngoaïi töø 2-5) Boán coõi Saéc Giôùi: Ly Sanh Hyû Laïc Ñòa, Ñònh Phaät giôùi laø giôùi cao nhaát—The nine realms of Sanh Hyû Laïc Ñòa, Ly Hyû Dieäu Laïc Ñòa, Xaû error, or subjection to the passion; all the realms Nieäm Thanh Tònh Ñòa—Four Realms of form of the living from Bodhisattvas down to hells, (Material forms): Paradise after earthly life except the tenth and highest, the Buddha realm— (Sô thieàn—First dhyana), Paradise of See Cöûu Ñòa. cessation of rebirth (Nhò thieàn—Second Cöûu Hình: See Cöïu Cheá Cöûu Hình. dhyana), Land of wondrous joy after the Cöûu Hoa Sôn: Chiu-Fa San—Moät trong boán ngoïn previous joys (Tam thieàn—Third dhyana), the nuùi thieâng lieâng cuûa Phaät Giaùo, toïa laïc trong vuøng Pure Land of abandonment of thought or An Hoäi beân Trung Quoác, nôi truï trì cuûa Ngaøi Ñòa recollection of past delights (Töù thieàn—Taïng Boà Taùt—One of the four sacred mountains Fourth dhyana). of Buddhism situated in Anhui in China, and its 6-9)Boán coõi Voâ Saéc Giôùi: Khoâng Voâ Bieân Xöù Ñòa patron is Earth –Store Bodhisattva (Ti-tsang)— (Akasanantyayatanam (skt), Thöùc Voâ Bieân See Hoa Sôn. Xöù Ñòa (Vijnana-nantyayatanam (skt), Voâ Sôû Cöûu Hoaïnh Töû: Chín nguyeân nhaân gaây ra caùi cheát Höõu Xöù Ñòa (Atkincanyayatana (skt), Phi baát ñaéc kyø töû—Nine kinds of irregular death— Töôûng Phi Phi Töôûng Xöù Ñòa (Naivasanjnana- Nine major forms of untimely death—See Cöûu samjnayatana (skt)—Four Formless realms Chuûng Hoaïnh Töû. (realms beyond form): the land of infinite Cöûu Hoäi Maïn Ñaø La: Cöûu hoäi thuyeát—The nine space (Nhöùt Ñònh—First samadhi), the land of groups in the diamond-realm mandala. omniscience or infinite perception (Nhò Cöûu Höôûng Long Ñaøm: Lung-t'an: Renowned Ñònh—Second samadhi), the land of Far and Wide—See Long Ñaøm Cöûu Höôûng.

Cöûu Höõu: Chín coõi trôøi hyû laïc: Thöù nhaát laø Duïc (possession), Doubt, Envy, and Selfish Giôùi Nhaân Thieân hay Sô chuùng sanh cö. Theá giôùi (meanness). Ta Baø vaø saùu coõi trôøi duïc giôùi trong ñoù chuùng sanh Cöûu Khieáu: See Cöûu Khoảng Baát Tònh. coù nhieàu loaïi thaân vaø nhieàu loaïi töôûng. Thöù nhì laø Cöûu Khoảng: See Cöûu Khoảng Baát Tònh. Phaïm Chuùng Giôùi Thieân, nôi chuùng sanh coù nhieàu Cöûu Khoảng (Khieáu) Baát Tònh: Chín loå baát tònh thaân khaùc nhau nhöng töôûng laïi gioáng nhau. Thöù trong thaân: hai maét, hai loå tai, hai loå muõi, mieäng, ba laø Cöïc Quang Tònh Thieân, nôi chuùng sanh chæ tieåu tieän, ñaïi tieän. Ñöùc Phaät daïy coù chín loå baát tònh coù moät loaïi thaân nhöng nhieàu loaïi töôûng khaùc trong cô theå chuùng ta, töø moãi loå naày luoân ræ ra moïi nhau. Thöù tö laø Bieán Tònh Thieân, nôi chuùng sanh thöù caën baõ nhö ñôøm nôi coå hoïng, moà hoâi töø loå loâng chæ coù moät thaân vaø moät töôûng gioáng nhau. Thöù nôi da, vaân vaân. Khoâng coù söï baøi tieát naøo coù theå naêm laø Voâ Töôûng Thieân, nôi chuùng sanh khoâng coù ngöõi, rôø hay neám cho voâ. Taát caû ñeàu baát tònh— töôûng maø cuõng khoâng coù giaùc tri. Thöù saùu laø Nine impure openings in our body: eyes, ears, Khoâng Voâ Bieân Xöù, nôi chuùng sanh khoân g xöù truï. nose (nostrils), mouth,

anus, and rectum. The Thöù baûy laø Thöùc Voâ Bieân Xöù, nôi chuùng sanh truï Buddha teaches us that there are nine openings in nôi thöùc. Thöù taùm laø Voâ Sôû Höõu Xöù, nôi chuùng our body and from each of them exudes all kinds sanh baát duïng xöù truï. Thöù chín laø Phi Töôûng Phi of excretions all the the time, i.e., phlegm from Phi Töôûng, nôi chuùng sanh höõu töôûng voâ töôûng throat, sweat from the pores of skin, etc. None of xöù—The nine realities, states or conditions in the things excreted are pleasant to smell or touch which sentient beings enjoy to dwell: First, the or taste. They are all unclean things. world and the six deva heavens of desire in which Cöûu Kieáp: The nine kalpas—Theo Kinh Ñaïi Baûo there is variety of bodies and thinking or ideas. Tích, duø Phaät Thích Ca vaø Di Laëc cuøng khôûi ñaàu Second, the three Brahma-heavens where bodies moät löôït, nhöng söï tinh taán ñaõ khieán cho Ngaøi differ but thinking is the same (the first dhyana Thích Ca thaønh Phaät sôùm hôn Ngaøi Di Laëc ñeán 9 heaven—Sô thieàn thieân). Third, the three bright tieåu kieáp—According to the Maharatnakuta Sutra, and pure heavens where bodies are identical but though Sakyamuni and Maitreya started together, thinking differs (the second dhyan heaven—Nhò the zeal of the first enabled him to become thieàn thieân). Fourth, the three universally pure Buddha nine kalpas sooner. heavens where bodies and thinking are the same Cöûu Kinh: See Cöûu Boä Kinh and Thaäp Nhò Ñaïi (the third dhyana heaven—Tam thieàn thieân). Fifth, Thöøa Kinh. the no-thinking or no-thought heaven (The highest Cöûu Lieân: See Cöûu Phaåm Lieân Hoa. of the four dhyana heavens—Töù thieàn thieân). Cöûu Laäp: Phieàn ñöùng laâu, lôøi an uûi cuûa vò thieàn sö Sixth, limitless space (First of the formless sau buoåi thuyeát phaùp daøi—Sorry to let you realms). Seventh, limitless perception (the second (someone) stand so long! This is a word of console of the formless realms). Eighth, nothingness, the from a Zen master after a long preaching. place beyong things (the third of the formless Cöûu Laäu: Nine leakages—See Cöûu Khoång. realms). Ninth, beyond thought or non thought (the Cöûu Loaïi Sanh: Chín loaïi sanh—Nine kinds of fourth formless realms). birth. Cöûu Höõu Tình Cö: See Cöûu Höõu. 1-4) Boán loaïi ñaàu cho chuùng sanh caùc coõi trôøi, Cöûu Keát: Chín moái phieàn tröôïc ñaõ keát noái con ngöôøi vaø ñòa nguïc: thai sanh, noaõn sanh, thaáp ngöôøi trong sanh töû: AÙi Keát (thöông yeâu hay tham sanh vaø hoùa sanh—The first four kinds are aùi), Nhueá Keát (söï hôøn giaän), Maïn Keát (ngaõ maïn common to devas, earth, and hells: birth from hay kieâu maïn), Si Keát (si meâ hay söï voâ minh cuûa the womb, birth from the egg, birth from the vieäc khoâng hieåu söï lyù), Kieán Keát (taø kieán), Thuû moisture, and birth from transformation. Kieán Keát (chaáp thuû), Nghi Keát (nghi hoaëc Tam 5-9) Naêm loaïi thöù nhì cho caùc baäc thaùnh coõi saéc Baûo), Taät Keát (ganh gheùt vôùi söï giaøu sang hoaëc giôùi vaø voâ saéc giôùi: höõu saéc, voâ saéc, höõu hay ho cuûa ngöôøi), Kieân Keát (vò kyû)—The nine töôûng, voâ töôûng, vaø phi töôûng phi phi töôûng—bonds that bind men to mortality: Love, Hate, The second five for upper sages and saints in Pride, Ignorance, Wrong views, Grasping the realms of form and non-form: birth into

the heavens of form, birth into the heavens of mình chæ keùm ngöôøi chuùt ít thoâi. Thöù baûy laø Voâ non-form, birth into the heavens of thought, Thaéng Ngaõ Maïn. Ñoái vôùi ngöôøi baèng mình, laïi birth into the heavens of non-thought, and sanh taâm kieâu maïn cho raèng khoâng ai coù theå hôn birth into the heavens of neither thought nor mình ñöôïc. Thöù taùm laø Höõu Ñaúng Ngaõ Maïn. Duø non-thought. bieát ngöôøi cuõng baèng mình, nhöng vaãn sanh taâm Cöûu Long: Nine Dragons. kieâu maïn cho raèng hoï chæ baèng ta thoâi. Thöù chín laø Cöûu Luaân: Khoâng Luaân—Vaønh kim luaân (chieác Höõu Lieät Ngaõ Maïn. Ñoái vôùi ngöôøi baèng mình, laïi loïng) coù chín taàng ñaët treân ñænh chuøa thaùp —Also khôûi taâm kieâu maïn cho raèng hoï teä hôn mình— called the wheel of space—The nine wheel or According to Abhidharma, there are nine forms of circles on the top of a pagoda. pride: First, that I surpass those who are equal to Cöûu Löïc: Nine Powers—Theo Tyø Kheo Boà Ñeà me. Second, that I am equal to those who surpass trong Vi Dieäu Phaùp, coù chính thöù löïc—According me (the pride of thinking oneself equal to those to Bhikkhu Bodhi in Abhidhamma, there are nine who surpass us). Third, that I am not so bad as powers: others. Fourth, that others surpass me. Fifth, none 1-5)Naêm löïc thieän hay trung tính: tín löïc, nieäm löïc, are equal to me. Sixth, none are inferior to me. tueä löïc, taøm löïc (bieát hoå theïn khi gaây neân toäi Seventh, none surpass me. Eighth, that are equal loãi), quyù löïc (bieát gheâ sôï haäu quaû cuûa toäi to me. Ninth, that are worse than me. loãi)—Five powers that are either wholesome Cöûu Moân: Chín cöûa—Nine gates—See Cöûu Höõu. or indeterminate: the power of faith, the Cöûu Nan Söï: Chín ñieàu khoù trong Kinh Töù Thaäp power of mindfulness, the power of wisdom, Nhò Chöông—Chöông 36): Thöù nhaát laø keû thoaùt the power of shame, and the power of fear of ñöôïc aùc ñaïo ñeå ñöôïc sanh laøm ngöôøi laø khoù. Thöù wrongdoing. nhì laø ñöôïc laøm ngöôøi maø thoaùt ñöôïc thaân nöõ ñeå 6-7)Hai löïc baát thieän: voâ taøm löïc (khoâng bieát hoå laøm thaân nam laø khoù. Thöù ba laø laøm ñöôïc thaân theïn khi gaây neân toäi loãi) vaø voâ quyù löïc (khoâng nam maø saùu giaùc quan ñaày ñuû laø khoù. Thöù tö laø bieát gheâ sôï haäu quaû cuûa toäi loãi)—Two moät khi ñaõ coù saùu caên ñaày ñuû, vaãn khoù ñöôïc sanh unwholesome powers: the power of vaøo xöù trung taâm. Thöù naêm laø ñaõ sanh ñöôïc vaøo shamelessness and the power of fearlessness xöù trung taâm, vaãn khoù ñöôïc sanh vaøo thôøi coù Phaät. of wrongdoing. Thöù saùu laø ñaõ sanh vaøo thôøi coù Phaät, vaãn khoù ñöôïc 8-9)Hai löïc hoaëc thieän, hoaëc baát thieän, hoaëc trung gaëp Ñaïo. Thöù baûy laø ñaõ gaëp Ñaïo, vaãn khoù khôûi tính: taán löïc vaø ñònh löïc —Two powers, either ñöôïc nieàm tin. Thöù taùm laø ñaõ coù ñöôïc nieàm tin, wholesome or unwholesome or vaãn khoù phaùt taâm Boà Ñeà. Thöù chín laø phaùt taâm Boà indeterminate: the power of energy and the Ñeà maø ñaït ñeán choã voâ tu voâ chöùng laø khoù —Nine power of concentration. difficulties (Sutra in Forty-Two Sections—Chapter Cöûu Löu: Nine entrances—Nine suppurations— 36): First, it is difficult for one to leave the evil See Cöûu Khoång. paths and become a human being. Second, it is Cöûu Maïn: Theo Vi Dieäu Phaùp thì coù chín loaïi still difficult to become a male human being (a maïn: Thöù nhaát laø Ngaõ Thaéng Maïn. Ñoái vôùi ngöôøi

man rather than a woman). Third, once one baèng mình, laïi sinh taâm quaù maïn cho raèng mình becomes a man, it is difficult to have the six hôn hoï. Thöù nhì laø Ngaõ Ñaúng Maïn. Ñoái vôùi ngöôøi organs complete and perfect. Fourth, once the six hôn mình, laïi sinh taâm quaù maïn cho raèng mình organs are complete and perfect, it is still difficult baèng hoï. Thöù ba laø Ngaõ Lieät Maïn. Khôûi taâm kieâu for one to be born in the central county. Fifth, if maïn cho raèng mình khoâng ñeán noãi teä nhö ngöôøi one is born in the central country, it is still difficult khaùc. Thöù tö laø Höõu Thaéng Ngaõ Maïn. Vaãn khôûi to be born at the time of a Buddha. Sixth, if one is taâm kieâu maïn duø bieát raèng ngöôøi ñoù hôn mình. born at the time of a Buddha, it is still difficult for Thöù naêm laø Voâ Ñaúng Ngaõ Maïn. Khôûi taâm kieâu one to encounter the Way. Seventh, if one does maïn cho raèng khoâng ai baèng mình. Thöù saùu laø Voâ encounter the Way, it is still difficult for one to Lieät Ngaõ Maïn. Duø bieát raèng khoâng ai keùm hôn bring forth faith. Eighth, if one does have mình nhöng vaãn sanh loøng kieâu maïn cho raèng sufficient faith, it is still difficult for one to resolve

one’s mind on Bodhi. Ninth, if one does resolve ba, Cöû Thuû Cao Aáp hay ñöa tay leân cao ñeå chaøo. one’s mind on Bodhi, it is still difficult to be Thöù tö, Hôïp Chöôûng Bình Cuûng hay chaáp tay cuùi without cultivation and without attainment. ñaàu chaøo. Thöù naêm, Khuaát Taát hay nhuùn cong ñaàu Cöûu Naïn: Nine difficulties—Nine distresses— goái chaøo. Thöù saùu, Tröôøng Quyø hay quyø goái ñeå See Cöûu Naõo. chaøo. Thöù baûy, Thuû taát Cöù Ñòa hay chaøo baèng Cöûu Naõo: Cöûu Nan—Nine difficulties—Chín söï caùch ñeå hai baøn tay vaø hai ñaàu goái xuoáng ñaát. Thöù phieàn naõo hay chín tai naïn maø Ñöùc Phaät ñaõ gaëp taùm, Nguõ Luaân Caâu Khaát hay chaøo baèng caùch cho phaûi khi Ngaøi coøn taïi theá: Thöù nhaát, Ngaøi bò naøng hai cuøi choû vaø hai ñaàu goái xuoáng ñaát. Thöù chín, Toân Ñaø Lôïi phæ baùng thaäm teä. Thöù nhì, naøng Chieân Nguõ Theå Ñaàu Ñòa hay chaøo baèng caùch phuû phuïc Giaø coá tình laøm nhuïc Ngaøi baèng caùch giaû buïng caû thaân ngöôøi saùt ñaát—According to Hsuan-Tsang, chöûa roài vu caùo. Thöù ba, Ñeà Baø Ñaït Ña, ngöôøi em there are nine ways of showing respect in Indian hoï cuûa Ngaøi, ñaõ aâm möu aùm saùt Ngaøi baèng caùch at his time: First, saluting by asking about welfare laên ñaù xuoáng ñoài khi Ngaøi ñi ngang qua khu nuùi. (speaking softly). Second, saluting by bowing the Thöù tö, Ngaøi bò muõi teân töï döng lao tôùi ñaâm vaøo head. Third, saluting by holding high hands. chaân. Thöù naêm, Ngaøi bò Löu Li Vöông Thaùi töû con Fourth, saluting by bowing head with folded vua Ba Tö Naëc ñem quaân ñeán gieát heát nhöõng hands. Fifth, saluting by bending the knee. Sixth, ngöôøi trong doøng hoï Thích Ca. Thöù saùu, vì loøng töø saluting by kneeling. Seventh, saluting by placing bi, Ngaøi nhaän lôøi thænh caàu ñeán nhaø moät ngöôøi Baø two hands and knees on the ground. Eighth, La Moân ñeå nhaän cuùng döôøng, nhöng khi ñeán ngöôøi saluting by placing two elbows and knees on the aáy khoâng cuùng. Phaät vaø Taêng ñoaøn cuûa Ngaøi phaûi ground. Ninth, saluting by humbly and aên luùa ngöïa cuûa moät ngöôøi chaên ngöïa ñem cho. submissively prostrating the whole body on the Thöù baûy, bò gioù laïnh thoåi laøm ñau löng. Thöù

taùm laø ground. saùu naêm khoå haïnh. Thöù chín, vaøo xoùm Baø La Moân Cöûu Nghieäp: Chín Loaïi Nghieäp—Nine kinds of khaát thöïc trong ba ngaøy lieàn, khoâng ai cuùng döôøng, karma—Nine evil acts by the body, speech and phaûi mang baùt khoâng veà—Nine distresses borne mind which produce three kinds of retribution: by the Buddha while he was still alive: First, He retribution in the present life, in the next life, and was badly slandered by Sundara. Second, Canca in the life after next. tried to dishonor him by pretending to pregnant 1-3) Ba nghieäp trong Duïc Giôùi: Taùc Nghieäp, Voâ and falsely accusing him. Third, Devadatta, his Taùc Nghieäp, vaø Phi Taùc Phi Voâ Taùc —Three cousin, plotted to assassinate him by rolling stones kinds of Karma in the Desire realm: Conduct down hill when he passed by the creek. Fourth, that causes karma, Conduct that does not pierced by an arrow accidentally. Fifth, son of cause karma, and Conduct that is neutral. King Prasenajit killed all people in the Sakya 4-6) Ba nghieäp trong Saéc Giôùi: Taùc Nghieäp, Phi tribe. Sixth, due to his compassion, the Buddha Taùc Nghieäp, vaø Phi Taùc Phi Voâ Taùc —Three accepted an invitation from a Brahman; however, kinds of Karma in the Form realm: Conduct when the Buddha and his order arrived, the that causes karma, Conduct that does not Brahman refused to serve them. As a result, the cause karma, and Conduct that is neutral. Buddha and his order had to accept offering from 7-9) Ba nghieäp trong Voâ Saéc Giôùi: Voâ Taùc Nghieäp, the stable-keeper. Seventh, cold wind to cause Phi Taùc Phi Voâ Taùc, vaø Voâ Laäu Nghieäp— back pain. Eighth, six years of ascetics. Ninth, Three kinds of Karma in the Formless realm: entering the village for alms for three consecutive Non-causative deeds, Neutrality, and days without receiving any food (returning with Immortality. empty bowl). Cöûu Nguõ: Ngoâi vua—The throne. Cöûu Nghi: Chín oai nghi—Theo Ngaøi Huyeàn Cöûu Nhaân Nhöùt Quaû: Chín cuûa möôøi phaùp giôùi laø Trang, coù chín phöông caùch toû veû toân kính cuøa AÁn nhaân, phaùp giôùi thöù möôøi laø quaû—Nine of the ten Ñoä: Thöù nhaát, Phaùt Ngoân UÙy Vaán hay toû lôøi chaøo dhatu or regions are causative, the tenth is the hoûi (hoûi thaêm söùc khoûe vaø aên noùi nhoû nheï). Thöù effect or resultant—See Phaät Giôùi. nhì, Phuû Thuû Thò Kính hay cuùi ñaàu kính chaøo. Thöù Cöûu Nhaäp: See Cöûu Khoång.

Cöûu Nieân Dieän Bích: Face stone in nine years— Cöûu Phaåm Giaùc Vöông: Vua Boà Ñeà nôi coõi Tònh To face wall in nine years—Toïa thieàn maët xoay Ñoä—The king or lord of the bodhi of the Pure vaøo töôøng, nhö Toå Boà Ñeà Ñaït Ma ñaõ 9 naêm dieän Land—Amitabha. bích maø khoâng noùi moät lôøi—To sit in meditation Cöûu Phaåm Haïnh Nghieäp: Chín haïnh nghieäp ñaït with the face to a wall, as did Bodhidharma for ñöôïc qua tu taäp, nhôø ñoù con ngöôøi ñöôïc vaõng sanh nine years, without uttering a word—See Boà Ñeà Tònh Ñoä—The nine karma to be attained by the Ñaït Ma. conduct or practice through which one may be Cöûu Phaïm: Chín coõi trôøi thuoäc Töù Thieàn Thieân: born into the Pure Land—See Cöûu Phaåm Lieân Voâ Vaân Thieân, Phuùc Sinh Thieân, Quaûng Quaû Hoa. Thieân, Voâ Töôûng Thieân(Asamjni-sattvah (skt), Voâ Cöûu Phaåm Lieân Ñaøi: See Cöûu Phaåm An Döôõng Phieàn Thieân, Voâ Nhieät Thieân (Anavatapta (skt), and Cöûu Phaåm Lieân Hoa. Thieän Hieän Thieân

(Sudrsd (skt), Thieän Kieán Thieân Cöûu Phaåm Lieân Hoa: Nine grades of aspirants—(Sudarsana (skt), Saéc Cöùu Caùnh Thieân (Akanistha Nine Lotus grades—Chín phaåm Lieân Hoa—Nine (skt)—The nine heavens of the fourth dhyana Holy Grades of Lotus: heaven: Cloudless Heaven, Producing Blessing 1-3) HAÏ PHAÅM—Ba baäc thaáp nhaát trong vaõng Rewards, Broad Phala (the 12th Brahmaloka, great sanh Tònh ñoä: Haï Phaåm Haï Sanh, Haï Phaåm fruit or abundant merits), Absence of thinking or Trung Sanh, vaø Haï Phaåm Thöôïng Sanh—The the Heaven above Thought., Free from trouble three lowest stages of the nine stages of birth (the 13th Brahmaloka, the 5th region of the fourth in the Pure Land: the lowest of the three Dhyana—see Töù Thieàn Thieân), the Heaven lowest classes who enter the Pure Land of without heat or affliction, the 7th Brahmaloka (8th Amitabha, the middle of the three lowest of the Dhyana Heavens), Good to see Heaven, classes (grades), and the highest of the three and the highest of the material heavens (See Saéc lowest classes (grades). Giôùi, and Thieân). 4-6) TRUNG PHAÅM—Ba baäc giöõa cuûa vaõng sanh Cöûu Phaïm Thieân: The nine heavens of the fourth Tònh ñoä: Trung Phaåm Haï Sanh, Trung Phaåm dhyana heaven—See Töù Thieàn Thieân. Trung Sanh, vaø Trung Phaåm Thöôïng Sanh— Cöûu Phaåm: Nine grades of rebirth—See Cöûu The three middle stages of the nine stages of Phaåm Lieân Hoa. birth in the Pure Land: the lowest of the three Cöûu Phaåm An Döôõng: Chín phaåm Tònh Ñoä, töông middle classes who enter the Pure Land of öùng vôùi chín söï phaùt trieån trong tieàn kieáp, khoaûng Amitabha, the middle of the three middle caùch vôùi Ñöùc A Di Ñaø trong kieáp töông lai seõ tuøy classes, and the highest of the three middle thuoäc vaøo ñoù maø hoa sen nôû sôùm hay muoän—The classes. nine grades or rewards of the Pure Land, 7-9) THÖÔÏNG PHAÅM—Ba baäc cao nhaát cuûa vaõng corresponding to the nine grades of development sanh Tònh ñoä: Thöôïng Phaåm Haï Sanh, Thöôïng in the previous life, upon which depends, in the Phaåm Trung Sanh, vaø Thöôïng Phaåm Thöôïng next life, one’s distance from Amitabha, the Sanh —The three highest of the nine stages of consequent aeons that are needed to approach birth in the Pure Land of Amitabha: the him, and whether one’s lotus will open early or lowest of the three highest classes who enter late—See Cöûu Phaåm Lieân Hoa. the Pure Land of Amitabha, the middle of the Cöûu Phaåm An Döôõng Hoùa Sanh: Nhöõng chuùng three highest classes, and the highest of the sanh hoùa sanh töø hoa sen vaøo cöûu phaåm An Döôõng three highest classes. ñòa—Those born by transformation from the Cöûu Phaåm Thöôïng: Ba baäc cao nhaát cuûa vaõng heavenly lotus into the ninefold Paradise. sanh veà Tònh Ñoä cuûa Phaät A Di Ñaø—The three Cöûu Phaåm Di Ñaø: Chín hình thöùc cuûa Di Ñaø Tònh highest of the nine stages of birth in the Pure Land Ñoä, töông öùng vôùi chín phaåm trong coõi nöôùc Tònh of Amitabha—See Cöûu Phaåm Lieân Hoa. Ñoä—The nine forms of Amitabha, corresponding Cöûu Phaåm Thöôïng Sanh: See Cöûu Phaåm Lieân to the nine departments of the Pure Land. Hoa. Cöûu Phaåm Ñaïi Y: See Cöûu Ñieàu Y. Cöûu Phaåm (Thöôïng) Y: Trong Taêng Giaø Leâ, coù

chín loaïi aùo khaùc nhau—The sanghati, there are Way." Chiu Feng Ch'in said, "The Buddha nine grades of the monk’s patched robe. does not fight against people's

wishes." The 1-3)Ba loaïi Thöôïng Taêng Giaø Leâ (cao nhaát): aùo monk said, "Thank you, Master, for this hai möôi moát maûnh, aùo hai möôi ba maûnh, vaø expedient." Chiu Feng Ch'in said, "You still aùo hai möôi laêm maûnh—Three superior: earn blows from the staff." twenty-one patched robe, twenty-three Moät hoâm, Thieàn sö Cöûu Phong Caàn thöôïng patched robe, and twenty-five patched robe. ñöôøng daïy chuùng: "Daàu cho maáy oâng coù noùi 4-6)Ba loaïi Trung Taêng Giaø Leâ: aùo möôøi laêm cho ñeán khi xanh caû maët, hay noùi: 'AÄy!' moät maûnh, aùo möôøi baûy maûnh, vaø aùo möôøi chín ngaøn laàn, hay heùt leân caû vaïn laàn. Taïi sao caây maûnh—Three middle: fifteen patched robe, coät ñình khoâng nhìn nhaän oâng?" Sau khi seventeen patched robe, and nineteen patched ngöøng moät luùc laâu, Cöûu Phong Caàn noùi tieáp: robe. "Ñoà aên ngon khoâng thoûa maõn côn ñoùi." Noùi 7-9)Ba loaïi Haï Taêng Giaø Leâ: aùo chín maû nh, aùo xong Sö xuoáng toøa—One day, Zen master möôøi moät maûnh, vaø aùo möôøi ba maûnh —Three Chiu Feng Ch'in entered the hall and lowest ranks: nine patched robe, eleven addressed the monks, saying, "No matter if patched robe, and thirteen patched robe. you talk until you're blue in the face, or say Cöûu Phaåm Tònh Ñoä: The nine grades (classes) of 'Hey!' a thousand times, or shout ten thousand the Pure Land—See Cöûu Phaåm Lieân Hoa. times. Why is it that the temple pillar still Cöûu Phaåm Vaõng Sanh: Vaõng sanh veà cöûu phaåm won't acknowledge you?" After a long pause, Lieân Hoa Tònh Ñoä—The ninefold future life in the Chiu Feng Ch'in said, "Delicious food doesn't Pure Land—See Cöûu Phaåm Lieân Hoa and Cöûu satisfy the hungry." He then got down from Phaåm An Döôõng. the Dharma seat. Cöûu Phong Caàn Thieàn Sö: Kyuho Gon (jap)— Cöûu Phong Chaân Tònh: Chiu Feng Chen Ching— Chiu-feâng Ch'in (Wade-Giles Chinese)—Jiufeng Teân cuûa moät vò Thieàn Taêng—Name of a Zen Qin (Pinyin Chinese)—Hieän nay chuùng ta khoâng monk. coù nhieàu taøi lieäu chi tieát veà Thieàn sö Cöûu Phong Cöûu Phong Ñaïo Kieàn Thieàn Sö (?-923): Kyuho- Caàn; tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Doken (jap)—Chiu-feâng Tao-ch'ien (Wade-Giles Thieàn sö naøy trong Truyeàn Ñaêng Luïc: Thieàn sö Chinese)—Jiufeng Daoqian (Pinyin Chinese)— Cöûu Phong Caàn laø ñeä töû cuûa Thieàn sö Trí Moân Teân cuûa moät vò Thieàn sö Trung Hoa vaø o theá kyû thöù Quang Toä. OÂng soáng vaø daïy Thieàn trong khu Cao X. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi An, baây giôø thuoäc tænh Giang Taây—We do not tieát veà Thieàn sö Cöûu Phong Ñaïo Kieàn; tuy nhieân, have detailed documents on this Zen Master; coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong however, there is some interesting information on Truyeàn Ñaêng Luïc, quyeån XVI: OÂng ñeán töø coå him in The Records of the Transmission of the thaønh Phuùc Chaâu. Sö töøng laøm thò giaû cho ñeán khi Lamp (Ch’uan-Teng-Lu): Zen master Chiu Feng Thieàn sö Thaïch Söông Khaùnh Chö thò tòch. Sau khi Ch'in was a disciple of Zen master Kuang-Zuo- thaày mình thò tòch, theo lôøi thænh caàu cuûa Taêng Zhi-Men (Kuang-zuo Chih-men). He lived and chuùng, Sö nhaän chöùc truï trì. Veà sau naøy, Sö ñi ñeán taught Zen in the area of Gao-an in modern nuùi Cöûu Phong (Chín ngoïn) ôû Nhöï Chaâu, trong tænh Jiangxi Province. Giang Taây ngaøy nay, nôi oâng nhaän ñöôïc teân nuùi Moät vò Taêng noùi vôùi Cöûu Phong Caàn: "Con naøy. Thieàn sö Cöûu

Phong Ñaïo Kieàn laø thaày cuûa thænh Hoøa Thöôïng tieát loä moät phöông tieän Hoøa Sôn Nguõ AÂm—Zen Master Chiu-feng, name thieän xaûo ñeå vaøo Ñaïo." Cöûu Phong Caàn noùi: of a Chinese Zen monk in the tenth century. We "Phaät khoâng choáng laïi yù nguyeän cuûa con do not have detailed documents on this Zen ngöôøi." Vò Taêng noùi: "Caûm taï, Hoøa Thöôïng, Master; however, there is some brief information ñaõ cho moät phöông tieän thieän xaûo." Cöûu on him in The Records of the Transmission of the Phong Caàn noùi: "OÂng ñaùng aên gaäy."—A monk Lamp (Ch'uan-Teng-Lu), Volume XVI: Zen said to Chiu Feng Ch'in, "I ask the master to master Chiu-feng came from ancient Fuzhou. reveal an expedient method to enter the Until Master Shih-shuang's death, Chiu-feng

served as his student and personal attendant. At Monk answered, "This is only a sentence to the invitation of other monks Chiu-feng then illustrate the subject matter of the One Form." assumed the vacant abbacy of the monastery. (a state of absolute annihilation). Later he moved to Chiu-feng (Nine Peaks) in Cöûu Phong la leân: "Ñoù! Toâi bieát oâng chaúng heà Ruizhou, in modern Jiangxi Province, where he hieåu giaùo lyù cuûa Thaày!"—Chiu-feng then acquired his mountain name. Zen master Chiu- cried out loudly: "See! I knew you didn't feng was the master of Ho-shan-Wu-yin. understand our late Master's teaching at all!" Khi Thaïch Söông thò tòch, chuùng Taêng trong töï Ñeä Nhaát Toøa hoûi: "OÂng khoâng chaáp nhaän kieán vieän hoïp vaø quyeát ñònh choïn Ñeä Nhaát Toøa giaûi naøo cuûa toâi? Baây giôø haõy ñoát moät neùn laøm truï trì môùi. Nhöng Cöûu Phong ñöùng leân höông cho toâi. Neáu toâi khoâng theå cheát tröôùc noùi vôùi cöû toïa: "Tröôùc heát chuùng ta phaûi bieát khi höông chaùy heát, luùc aáy toâi chòu nhaän laø toâi raèng Ñeä Nhaát Toøa coù thöïc söï hieåu giaùo lyù cuûa khoâng hieåu yù Thaày ta muoán noùi gì!"—The Thaày khoâng ñaõ."—When Shih-shuang died, Chief Monk then asked, "What understanding all the monks in his monastery held a of mine is it that you do not accept? Now light conference and decided to nominate the Chief a stick of incense for me. If I cannot die Monk there as the new Abbot. But Chiu-feng before it has burned out, the I'll admit that I rose and said to the assembly: "We must do not understand what our late Master know first whether he truly understands the meant!" teaching of our late Master." Roài moät neùn höông ñöôïc ñoát vaø Ñeä Nhaát Toøa Ñeä Nhaát Toøa hoûi: "OÂng ñònh hoûi gì veà giaùo lyù baét ñaàu ngoài, thaúng nhö moät caây gaäy. Vaø kia, cuûa Thaày?"—The Chief Monk then asked, tröôùc khi neùn höông chaùy heát, vò Ñeä Nhaát Toøa "What question have you in mind concerning ñaõ vieân tòch ngay choã oâng ngoài!—Whereupon our late Master's teachings?" the incense was lighted and the Chief Monk Cöûu Phong ñaùp: "Thaày noùi, 'Queân taát caû, ñöøng assumed his seat, sitting straight as a pole. ñoäng gì, coá ngôi nghæ hoaøn toaøn! Coá traûi qua And before the stick of incense was möôøi ngaøn naêm trong moät nieäm! Coá trôû thaønh completely consumed, the Chief Monk had tro laïnh vaø caây khoâ! Coá ôû gaàn lö höông trong actually passed away right there where he ngoâi coå töï! Coá trôû neân moät daûi luïa traéng!' Toâi sat! khoâng hoûi ngaøi veà phaàn ñaàu cuûa lôøi daïy naøy, Trong caâu truyeän treân, khi vò Ñeä Nhaát Toøa bò maø chæ veà caâu cuoái;

'Coá trôû neân moät daûi luïa Cöûu Phong thaùch, oâng ñaõ can ñaûm quaû quyeát traéng?' Theá coù nghóa laø gì?"—Chiu-feng tri thöùc noäi taïi cuûa mình baèng caùch thöïc hieän replied, "Our late Master said: 'Forget söï giaûi thoaùt caùi taâm yù thöùc khoûi thaân xaùc vaät everything, stop doing anything, and try to lyù trong moät vaøi phuùt. Coù ai, khoâng coù ñoâi rest completely! Try to pass ten thousand chuùt giaùc ngoä noäi taïi veà Chaân Lyù Thieàn, maø years in one thought! Try to be cold ashes and laïi coù theå thöïc hieän moät vieäc taùo baïo ñaùng keå a worn-out tree! Try to be near the censer in nhö vaäy? Nhöng ngaïc nhieân thay, ngay caû the old temple! Try to be a length of white thaønh tích phi thöôøng naøy cuõng khoâng ñuùng silk'. I do not ask you about the first part of vôùi tieâu chuaån cuûa Thieàn! Coù theå giaûi thoaùt this admonition, but only about the last mình khoûi sanh töû theo ñuùng nghóa ñen cuûa noù sentence: 'Try to be a length of white silk.' cuõng vaãn coøn caùch xa muïc tieâu cuûa giaùo lyù What does it mean?" (Stop all your Thieàn Sö! Luùc aáy Cöûu Phong voã vai töû thi vaø hankerings; be like cold ashes and withered noùi: "OÂng coù theå ngoài vaø thò tòch ngay töùc thì plants; keep the mouth tightly closed until cuõng ñöôïc; coøn veà yù nghóa nhöõng lôøi cuûa mould grows about it; be like pure white Thaày, oâng vaãn chaúng hieåu chuùt naøo!" Qua linen; thoroughly immaculate; be as cold and ñaây, chuùng ta thaáy truyeàn thoáng Thieàn ñaõ bieåu dead as a censer in a deserted shrine) loä moät caùch hieån nhieân thaùi ñoä khinh thò ñoái Ñeä Nhaát Toøa ñaùp: "Ñoù chæ laø moät caâu giaûi vôùi thaàn thoâng. Thieàn khoâng mong caàu maø thích veà vaán ñeà Nhaát Töôùng."—The Chief cuõng chaúng quan taâm ñeán baát cöù loaïi thaàn

thoâng naøo. Ñieàu maø Thieàn thaät söï quan taâm moät caâu ñeå chæ maët traêng. Khi maáy oâng ôû giöõa ñeán laø söï lieãu tri vaø chöùng ngoä caùi huyeàn dieäu söï töùc laø thoaïi nguyeät. Chuyeän trong toâng moân cuûa taát caû nhöõng huyeàn dieäu, caùi Phaùp thaân cuûa chö Toå döôøng nhö laø maáy oâng duøng côø baát khaû tö nghì maø chuùng ta coù theå tìm thaáy ôû phöôùn laøm tin trong moãi luùc. Coøn nhö sieâu taát caû moïi choã vaø vaøo taát caû moïi thôøi—In the vieät ñöùc maø ñeán tröôùc khi kieán laäp soá nhieàu preceding story, when the Chief Monk was danh muïc trong caùc coõi. Hôõi chö huynh ñeä, challenged by Chiu-feng, he courageously thaân khaåu naøo troùi buoäc maáy oâng? Ngay taïi testified to his understanding by actually choã naøy ñaây. Laõo Taêng khoâng gaït maáy oâng tí liberating his consciousness-soul from his naøo caû. Haõy xem xeùt nhöõng lôøi laõo Taêng noùi physical body within a few minutes. Who, roài maáy oâng seõ thaáy. Laõo Taêng khoâng phænh without having some inner realization of Zen gaït loã tai cuûa maáy oâng. Haõy thöû nghieäm lôøi Truth, could possibly perform such a noùi cuûa laõo Taêng. Laõo Taêng khoâng phænh gaït remarkable feat? But, surprisingly, even this nhôõn quang cuûa maáy oâng. Haõy bieän baïch roõ outstanding achievement failed to meet the raøng xem sao! Do ñoù môùi noùi 'Tröôùc khi leân standard of Zen! To be able to free oneself tieáng khoâng theå traùnh. Caùi theo sau lôøi noùi from life and death in their literal sense is still chaúng theå caát laïi. Caû trôøi ñaát ñeàu laø caù theå cuûa far from the objective of Zen Master's maáy oâng. Vaäy thì maáy oâng seõ ñi ñaâu

ñeå coù teaching! Chiu-feng then tapped the corpse's ñöôïc söï an bình nôi maét, tai, muõi, vaø löôõi ñaây? shoulder and said: "You can sit down and die Neáu maáy oâng coá höôùng ñeá n yù caên maø tìm immediately all right; but as to the meaning of nghóa, thì troïn caùi khoâng bao giôø döùt vò lai our late Master's words, you still have not the cuõng chöa coù phaàn nghæ ngôi.' Cho neân coå ñöùc slightest idea!" Through this, we see the coù noùi: 'Coá ñem taâm yù ñeå hoïc huyeàn toâng tradition of Zen has shown unmistakenly its (Thieàn toâng), cuõng nhö ñang xoay maët veà scornful attitude towards miracle working. höôùng Taây maø laïi ñi veà Ñoâng vaäy.'"—After Zen does not court or care about miraculous Chiu-feng became abbot, a monk asked, "On powers of any sort. What it does care about is what path are those who do not adhere to the the understanding and realization of that nine paths (that cut off defilement)?" Chiu- wonder of all wonders, the indescribable feng said, "The path of beasts." The monk Dharmakaya which can be found in all places said, "Then what path is it that beasts travel?" and at all times. Chiu-feng said, "Not the nine paths." The Sau khi Cöûu Phong trôû thaønh truï trì, coù moät vò monk said, "On that path there are many Taêng hoûi: "Nhöõng ngöôøi trong voâ giaùn ñaïo thì transmigrations before one becomes a haønh haïnh gì?" Cöûu Phong noùi: "Haønh haïnh person." Chiu-feng said, "You should suùc sanh." Vò Taêng laïi hoûi: "Vaäy thì suùc sanh understand that there are those without a haønh haïnh gì?" Cöûu Phong ñaùp: "Haïnh voâ common life." The monk said, "What life is it giaùn." Vò Taêng noùi: "Treân con ñöôøng ñoù coù that isn't common?" Chiu-feng said, nhieàu laên troâi tröôùc khi thaønh ngöôøi." Cöûu "Immortality with the breath ceasing." Then Phong noùi: "OÂng phaûi bieát laø coù laém ngöôøi Chiu-feng said to the monks, "Have you all khoâng chung maïng." Vò Taêng laïi hoûi: "Maïng gained an understanding of life? You should gì maø khoâng chung?" Cöûu Phong noùi: "Baát töû want to know about it. A flowing spring is life. khí khoâng ngöøng." Ñoaïn Cöûu Phong noùi vôùi Profound solitude is the body. The thousand chuùng Taêng: "Maáy oâng coù ñöôïc laõnh hoäi veà surging waves are Manjusri's condition. The maïng hay khoâng? Maáy oâng neân bieát veà noù. revolving empty firmament is Moät doøng suoái chaûy laø maïng. Traïm nhieân tòch Samantabhadra's bed. Or next time I explain tònh laø thaân. Ngaøn soùng tranh nhau phun voït laø it, I may borrow a phrase and say it's pointing caûnh giôùi Vaên Thuø. Hö khoâng luaân chuyeån at the moon. When you meet daily affairs it's trong saùng laø Phoå Hieàn saøng (giöôøng). Hay laø talking about the moon. When from the gate keá tieáp laõo Taêng giaûi thích baèng caùch möôïn of our ancestors you meet daily affairs it's as

if you're employing the banner of truth in methods., to others, universally, past, present and each moment. Or it's the transcendent virtue future. that comes before the ordered creation of Cöûu Phöông Tieän Thaäp Ba La Maät Boà Taùt: myriad names in all realms. Brothers, what Chín giai ñoaïn thích hôïp laøm phöông tieän hoaèng body and speech bind you? It's right here. I'm phaùp cuûa Thaäp Ba La Maät Boà Taùt—The nine not deceiving you an inch. Examine my words suitable stages in religious services of the ten and you'll see. I don't deceive your ears. Test paramita Bodhisattvas—See

Thaäp Ba La Maät. my words. I don't deceive your eyes. Sort it Cöûu Quaù: Nine faults—Chín Ñieàu Laàm Loãi: out and see it clearly. Thus, what precedes the khoâng chòu nghe phaùp; khoâng chòu tin daàu nghe; sound of words can't be avoided. What khoâng chaáp nhaän trong taâm daàu tin; khoâng trì tuïng follows words can't be stored away. All of daàu chaáp nhaän; khoâng thoâng hieåu nghóa daàu trì heaven and earth come forth from your own tuïng; khoâng giaûng giaûi cho ngöôøi khaùc daàu thoâng body. So where would you go to gain peace hieåu; khoâng tu taäp daàu ñaõ chæ daïy cho ngöôøi khaùc; for the eyes, the ears, the nose, and the daàu tu taäp nhöng laïi khoâng tu taäp lieân tuïc; daàu tu tongue? If you try to realize it by delving taäp lieân tuïc nhöng khoâng tu taäp ñuùng möùc —Nine beneath the root of meaning, then through an faults: not wishing to hear the dharma; not endless future you will never have a bit of believing in it even if one hears it; not accepting it rest. The unending future meets us without in mind even if one believes in it; not chanting it rest. Therefore the ancients said, 'Trying to even if one accepts it; not understanding the use your mind to study the great mystery, you meaning of it even if one chants it; not seem to face the west, but you're traveling expounding it to others even if one understands its east.'" meaning; not practicing it as prescribed even if Cöûu Phong Phoå Maõn: Chiu Feng Pu Man—Name one expounds it to others; not practicing it of a monk. continuously even if one practices it; and not Cöûu Phöôïc Nhöùt Thoaùt: Chín traïng thaùi troùi buoäc practicing it well even if one practices it vaø moät traïng thaùi giaûi thoaùt—The nine states of continuously. bondage and the one state of liberation: Cöûu Quyû: Chín loaïi quyû: Thöù nhaát laø Cöï Khaåu (A) Cöûu Phöôïc: Chín traïng thaùi troùi buoäc: hoûa ñoà, Quyû, loaøi quyû mieäng boác löûa nhö ngoïn ñuoác. Thöù huyeát ñoà, ñao ñoà, a tu la, nhaân, thieân, ma, ni nhì laø Chaâm (Kim) Khaåu Quyû, loaøi quyû coù mieäng kieàn ñaø (ngoaïi ñaïo), vaø saéc vaø voâ saéc —The nhoïn nhö kim. Thöù ba laø Xuù Khaåu Quyû, loaøi quyû nine states of bondage: hell of fire, hell of mieäng thoái. Thöù tö laø Chaâm Mao Quyû, loaøi quyû coù blood, hell of sword, asuras, men, devas, loâng nhoïn nhö kim. Thöù naêm laø Xuù Mao Quyû, loaøi maras, nirgranthas, form and formless states. quyû coù loâng thoái. Thöù saùu laø Anh Quyû, loaøi quyû (B) Nhaát Thoaùt: Moät traïng thaùi giaûi thoaùt: Nieát thaân theå ñaày muïn nhoït. Thöù baûy laø Hy Töø Quyû, Baøn—The one state of liberation: Freedom of loaøi quyû thöôøng laån khuaát trong ñeàn mieáu, hy voïng Nirvana. ñöôïc aên uoáng. Thöù taùm laø Hy Thí Quyû, loaøi quyû Cöûu Phöông Tieän: Chín giai ñoaïn thích hôïp trong thöôøng aên ñoà thöøa thaûi cuûa ngöôøi khaùc, hoaëc ñoà phuïc vuï toân giaùo: Taùc leã, xuaát toäi, quy y, thí thaân, cuùng hay baát cöù thöù gì coøn thöøa. Thöù chín laø Ñaïi phaùt Boà Ñeà Taâm, tuøy hyû, caàn giaûng, caàu vaõng Theá Quyû, loaøi quyû giaøu coù phuùc lôùn. Ñaây laø loaïi sanh, vaø hoài höôùng coâng ñöùc—The nine suitable quyû coù theá löïc nhö Daï Xoa, La Saùt, chuùng ôû raûi stages in religious services: salutation to the raùc khaép nôi töø trong phoøng oác, ñeán phoá chôï, soâng universal Triratna, repentance and confession, hoà, caây coái—Nine classes of ghosts: First, burning trust in Triratna, giving of self to the Tathagata, torch-like ghost. Second, narrow needle-mouth vowing to devote the mind

to bodhi, rejoicing in ghosts. Third, stinking mouth ghosts. Fourth, all good, beseeching all Tathagatas to rain down needle-like hair ghosts, self-piercing. Fifth, hair- the saving law, praying for the Buddha-nature in sharp and stinking, or stinking hair ghosts. Sixth, self and others for entry in the Pure Land, and ghosts of which bodies are full of tumours. demitting the good produced by the above eight Seventh, ghosts that haunt sacrifices to the dead.

Eighth, ghosts that eat human leavings. Demons beân trong cuûa thieàn nhaân laø laø laøm cho taâm giaùc that live on the remains of sacrifices, or any ngoä ñeå thaáy töï taùnh cuûa chính mình vaø sieâu thoaùt leavings in general. Ninth, rich ghosts, or powerful sanh töû—To enlighten the mind in order to see demons, i.e. yaksas, raksasas, picasas, etc. All into one's own nature, and to go beyond the cycle belong to the realm of Yama whence they are sent of birth and death. everywhere, consequently are ubiquitous in every Cöûu Tham Thöôïng Ñöôøng: Chín laàn thöôïng house, lane, market, mound, stream, tree, etc. ñöôøng haønh leã trong thaùng, cöù ba ngaøy moät laàn — Cöûu Sang: See Cöûu Khoảng. The nine monthly visits or ascents to the hall for Cöûu Sanh: Chín loaïi sanh—Nine kinds of birth— worship, every third day. See Cöûu Loaïi Sanh. Cöûu Thaäp Baùt Söù: Chín möôi taùm söù giaû—Chín Cöûu Sôn Baùt Haûi: Nine Cakravala (skt)—Chín möôi taùm söï caùm doã hay thaùch thöùc ñöôïc noùi ñeán raëng nuùi hay luïc ñòa bò phaân caùch bôûi taùm bieån cuûa trong giaùo lyù Tieåu Thöøa. Ñaây laø 98 phieàn naõo cuûa vuõ truï—Nine concentric mountain ranges or kieán tö giôùi, hay laø nhöõng yù kieán töø beân trong laãn continents, separated by eight seas, of a universe: beân ngoaøi—The Hinayana ninety-eight tempters (I) Theo Ñaïi Thöøa, coù cöûu sôn hay chín raëng nuùi. or temptations, that follow men with all subtlety to Taïi trung taâm hoøn nuùi cao nhöùt laø nuùi Tu Di, induce laxity. They are ninety-eight klesas vaø xung quanh laø caùc nuùi khaùc: nuùi Yeát Ñòa (afflictions), or moral temptations in the realm of Laïc Ca, nuùi Y Sa Ñaø La, nuùi Du Caùn Ñaø La, view and thought, or external and internal ideas. nuùi Toâ Ñaït Leâ Xaù Na, nuùi An Thaáp Phöôïc Yeát Cöûu Thaäp Giôùi Ñoïa: Navati-Prayascittiya (p)— Noâ, nuùi Ni Daân Ñaø La, nuùi Tyø Na Ña Ca, nuùi Pacittiya (skt)—Chín möôi giôùi Ba Daät Ñeà, neáu Sôû Ca La—Nine mountain ranges according phaïm moät trong nhöõng toäi naày maø chí thaønh phaùt to the Mahayana. The central mountain of the loà saùm hoái tröôùc Taêng chuùng, thì toäi ñöôïc tieâu nine is Sumeru, and around it are the ranges khieân. Neáu khoâng chí thaønh phaùt loà saùm hoái, of other mountains: Khadiraka (skt), Isadhara chaúng nhöõng seõ trôû ngaïi cho vieäc khôûi sanh thieän (skt), Yugamdhara (skt), Sudarsana (skt), phaùp, maø seõ coøn bò ñoïa vaøo ñòa nguïc, ngaï quyû, suùc Asvakarna (skt), Nemimdhara (skt), Vinataka sanh—Ninety Pacittiya offences which require (skt), and Cakravada (skt). confession and repentance. If a monk doing any of (II) Vi Dieäu Phaùp Caâu Xaù laïi cho moät thöù töï khaùc: them, makes a confession of it before the Sangha nuùi Tu Di ôû giöõa, nuùi Du Caùn Ñaø La, nuùi Y Sa with clear heart, he will become free from the Ñaø La, nuùi Yeát Ñòa Laïc Ca, nuùi Toâ Ñaït Leâ Xaù offence. If he doesn't, the offence itself will not Na, nuùi An Thaáp Phöôïc Yeát Noâ, nuùi Tyø Na Ña only obstruct his development of wholesome

acts, Ca, nuùi Ni Daân Ñaø La, vaø nuùi Thieát Luaân bao but it will also cause his rebirth in lower realms, boïc caùc nuùi vöøa keå tröôùc—The Abhidharma i.e., hell, hungry ghosts, or animal. Kosa gives a different order: Sumeru in the Cöûu Thaäp Luïc Chuûng Ngoaïi Ñaïo: Chín möôi saùu center, Yugamdhara, Isadhara, Khadiraka, phaùi ngoaïi ñaïo—Vaøo thôøi Ñöùc Phaät coøn taïi theá, coù Sudarsana, Asvakarna, Vinataka, hôn 96 phaùi ngoaïi ñaïo—At the time of the Nemimdhara, and an Iron-Wheel mountain Buddha, there were more than ninety-six classes encompassing all these above mentioned of non-Buddhists or heretics and their practices. mountains. Cöûu Theá: Theá giôùi cuûa quaù khöù, hieän taïi vaø vò lai, Cöûu Tai Thaäp Baùt Naïn: Tai naïn lieân tieáp— moãi thôøi theá giôùi laïi coù rieâng quaù khöù, hieän taïi vaø Misfortunes aplenty. vò lai cuûa chính noù—Past, present and future Cöûu Taâm Luaân: Chín söï luaân chuyeån cuûa taâm worlds, each has its own past, present and future. töôûng—The nine evolutions or movements of the Cöûu Theá Gian: Chín theá giôùi thaáp trong möôøi theá mind in perception. giôùi, theá giôùi cao nhaát hay theá giôùi thöù möôøi laø Cöûu Tham: Baõo Tuøng Laâm—Cöïu Tham—Laõo Phaät giôùi. Chín theá giôùi coøn laïi luoân bò aûo giaùc meâ Tham—Ngöôøi tham thieàn hoïc ñaïo laâu naêm —A muoäi cuûa giaùc quan chi phoái—The nine lower of long-standing Zen practitioner. the ten worlds, the highest or tenth being the Cöûu Tham Söï: Vieäc tham thieàn ñaõ laâu, chæ vieäc Buddha-world. The rest nine are always subject to

illusion, confused by the senses. töôûng hö khoâng voâ bieân xöù ñoaïn dieät. Thöù baûy laø Cöûu Thöù Ñeä Dieät: Anupubha-nirodha (p)—Nine thaønh töïu Voâ Sôû Höõu Xöù, thöùc voâ bieân xöù bò ñoaïn successive cessations—Theo Kinh Phuùng Tuïng dieät. Thöù taùm laø thaønh töïu Phi Töôûng Phi Phi trong Tröôøng Boä Kinh, coù chín thöù ñeä dieät. Thöù Töôûng Xöù, voâ sôû höõu xöù töôûng bò ñoaïn dieät. Thöù nhaát laø thaønh töïu Sô Thieàn, caùc duïc töôûng bò ñoaïn chín laø thaønh töïu Dieät Thoï Töôûng Ñònh, caùc töôûng dieät. Thöù nhì laø thaønh töïu Nhò Thieàn, taàm töù ñoaïn vaø caùc thoï ñeàu bò ñoaïn dieät—According to the dieät. Thöù ba laø thaønh töïu Tam Thieàn, hyû ñoaïn dieät. Sangiti Sutta in the Long Discourses of the Thöù tö laø thaønh töïu Töù Thieàn, hôi thôû vaøo hôi thôû Buddha, there are nine successive cessations: ra bò ñoaïn dieät. Thöù naêm laø thaøn h töïu Hö Khoâng First, by the attainment of the first jhana, Voâ Bieân Xöù, saéc töôûng bò ñoaïn dieät. Thöù saùu laø perceptions of sensuality cease. Second, by the thaønh töïu Thöùc Voâ Bieân Xöù, töôûng hö khoâng voâ attainment of the second jhana, thinking and bieân xöù ñoaïn dieät. Thöù baûy laø thaønh töïu Voâ Sôû pondering cease. Third, by the attainment of the Höõu Xöù, thöùc voâ bieân xöù bò ñoaïn dieät. Thöù taùm laø third jhana, delight (piti) ceases. Fourth, by the thaønh töïu Phi Töôûng Phi Phi Töôûng Xöù, voâ sôû höõu attainment of the fourth jhana, in-and-out xöù töôûng bò ñoaïn dieät. Thöù chín laø thaønh töïu Dieät breathing ceases. Fifth, by the attainment of the Thoï Töôûng Ñònh, caùc töôûng vaø caùc thoï ñeàu bò ñoaïn Sphere of Infinite Space, the perception of dieät—According to the Sangiti Sutta in the Long materiality ceases. Sixth, by the attainment of the Discourses of the Buddha, there are nine Sphere of Infinite Consciousness, the perception successive cessations: First, by the attainment of

of the Sphere of Infinite Space ceases. Seventh, the first jhana, perceptions of sensuality cease. by the attainment of the Sphere of No-Thingness, Second, by the attainment of the second jhana, the perception of the Sphere of Infinite thinking and pondering cease. Third, by the Consciousness ceases. Eighth, by the attainment attainment of the third jhana, delight (piti) ceases. of the sphere of Neither-Perception-Nor-Non- Fourth, by the attainment of the fourth jhana, in-Perception, the perception of the Sphere of No- and-out breathing ceases. Fifth, by the attainment Thingness ceases. Ninth, by the attainment of the of the Sphere of Infinite Space, the perception of Cessation-of-Perception-and-Feeling, perception materiality ceases. Sixth, by the attainment of the and feeling cease—See Töù Thieàn Thieân, Töù Voâ Sphere of Infinite Consciousness, the perception Bieân Xöù and Töù Voâ Bieân Xöù Ñònh. of the Sphere of Infinite Space ceases. Seventh, Cöûu Thöù Ñeä Truù: Nine successive abidings— by the attainment of the Sphere of No-Thingness, Chín Thöù Ñeä Truù—Theo Kinh Phuùng Tuïng trong the perception of the Sphere of Infinite Tröôøng Boä Kinh, coù chín thöù ñeä truù: Nhaát Thieàn Consciousness ceases. Eighth, by the attainment Thieân, Nhò Thieàn Thieân, Tam Thieàn Thieân, Töù of the sphere of Neither-Perception-Nor-Non- Thieàn Thieân, Khoâng Voâ Bieân Xöù, Thöùc Voâ Bieân Perception, the perception of the Sphere of No- Xöù, Voâ Sôû Höõu Xöù, Phi Töôûng Phi Phi Töôûng Xöù, Thingness ceases. Ninth, by the attainment of the vaø Dieät Thoï Töôûng Ñònh Xöù—According to the Cessation-of-Perception-and-Feeling, perception Sangiti Sutta in the Long Discourses of the and feeling cease. Buddha, there are nine successive abidings: the Cöûu Thöù Ñeä Ñònh: Anupubha-nirodha (p)—Nine first jhana heaven, the second jhana heaven, the successive cessations—Chín möùc ñoä thieàn ñònh— third jhana heaven, the fourth jhana heaven, the The samadhi of the nine degrees—Theo Kinh Sphere of Infinite Space, the Sphere of Infinite Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín thöù ñeä Consciousness, the Sphere of No-Thingness, the dieät. Thöù nhaát laø thaønh töïu Sô Thieàn, caùc duïc Sphere of Neither-Perception-Nor-Non- töôûng bò ñoaïn dieät. Thöù nhì laø thaønh töïu Nhò Perception, and the Sphere of Cessation of Thieàn, taàm töù ñoaïn dieät. Thöù ba laø thaønh töïu Tam Perception and Feeling. Thieàn, hyû ñoaïn dieät. Thöù tö laø thaønh töïu Töù Thieàn, Cöûu Thöùc: Chín loaïi yù thöùc: Nhaõn Thöùc, Nhó hôi thôû vaøo hôi thôû ra bò ñoaïn dieät. Thöù naêm laø Thöùc, Tyû Thöùc, Thieät Thöùc, Thaân Thöùc, YÙ Thöùc, thaønh töïu Hö Khoâng Voâ Bieân Xöù, saéc töôûng bò Maït Na Thöùc (A Ñaø Na Thöùc hay yù caên), A Laïi ñoaïn dieät. Thöù saùu laø thaønh töïu Thöùc Voâ Bieân Xöù, Da Thöùc, A Ma La Thöùc (Phaät Thöùc, Voâ Caáu

Thöùc, Thanh Tònh Thöùc, Chaân Nhö hay chaân chín ngoïn löûa xung quanh cuûa Baát Ñoäng Minh taâm)—The nine kinds of cognition or Vöông, moät bieåu töôïng cuûa söï phaù huûy phieàn naõo consciousness (Vijnana): consciousness of the vaø chöôùng ngaïi trong tam giôùi cöûu ñòa—The nine sight, consciousness of the hearing, consciousness penetrating flames of the sword of Acala, of the smelling, consciousness of the tasting, emblem of the destruction of illusions and consciousness of touch, consciousness of the mind, hindrances in the nine realms. consciousness of manas,

consciousness of the Cöûu Truï Taâm: Chín giai ñoaïn truï taâm—Nine mental perception (taøng thöùc), and Purified or stages of mental concentration when in dhyana Buddha consciousness. meditation (An, Nhieáp, Giaûi, Chuyeån, Phuïc, Töùc, Cöûu Tònh Nhuïc: Chín loaïi thòt thanh tònh: Töø 1 Dieät, Tính, Trì). ñeán 5 gioáng nhö Nguõ Tònh Nhuïc. Thöù saùu laø con Cöûu Truøng: Heaven—The imperial abode. vaät khoâng phaûi vì mình maø bò gieát. Thöù baûy laø thòt Cöûu Tuøng Chaân Nhaát (1889-?): Teân cuûa moät vò khoâ töï nhieân, do con vaät töï cheát laâu ngaøy döôùi aùnh hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû XX— naéng laøm cho thòt khoâ laïi. Thöù taùm laø nhöõng moùn Name of a Japanese Buddhist scholar in the khoâng phaûi do öôùc heïn, nhöng tình côø gaëp maø aên. twentieth century. Thöù chín laø moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän Cöûu Tuyeàn: Suoái vaøng—The nine springs— dieän cuûa mình taïi ñoù—Nine kinds of clean flesh: Hells—Hades. From 1 to 5 (see Nguõ Tònh Nhuïc). Sixth, the Cöûu Töï Cuø Lao: Hard labour of one's parents—creatures not killed for me. Seventh, naturally Chín chöõ cuø lao, yù noùi coâng lao cuûa cha meï vôùi dried meat. Eighth, things not seasonable or at the chín chöõ cao saâu töø sinh, cuùc (meï ñôõ ñaàn), phuû (voå right time. Ninth, things previously killed. veà), suùc (buù môùm), tröôûng (nuoâi cho lôùn), duïc (daïy Cöûu Toäi Baùo: See Cöûu Naõo. doã), coá (khieán con caùi nhôù ôn oâng baø cha meï), Cöûu Toân: Chín baäc ñaùng toân vinh treân boâng sen phuïc (xem tính tình maø daïy baûo), vaø phuùc (che taùm caùnh, Phaät Tyø Loâ Giaù Na ôû trung taâm, boán vò chôû). Phaät vaø boán vò Boà Taùt treân moãi caùnh sen. Boâng Cöûu Töï Maïn Ñoà La: Chín chöõ Maïn Ñoà La chín sen bieåu tröng cho nhaân taâm—The nine honoured chöõ huyeàn dieäu. Boâng sen taùm caùnh vôùi Quaùn Töï ones in the eight-petalled hall of the Garbhadhatu; Taïi Boà Taùt ôû trung ñaøi vaø Phaät A Di Ñaø treân moãi Vairocana in the center of the lotus, with four caùnh, thöôøng ñöôïc kieán laäp thaønh hình chöõ "Haát Buddhas and four Bodhisattvas on the petals; the Lyù" (chuûng) trong Phaïn ngöõ—The nine magical lotus representing the human heart. character Mandala—The lotus with its eight petals Cöûu Toâng: The nine sects in Buddhism—See and its center; Avalokitesvara may be placed in Toâng Phaùi. the heart and Amitabha on each petal, generally Cöûu Trai Nhöït: Chín ngaøy aên chay, trì giôùi, vaø cöû the shape of the Sanskrit "Seed" letter. aên quaù ngoï. Trong chín ngaøy naày vua Trôøi Ñeá Cöûu Töôûng Quaùn: Nivasamjna (skt)—Chín loaïi Thích vaø Töù Thieân vöông doø xeùt söï thieän aùc cuûa thieàn quaùn veà thaân theå giuùp ta thoaùt ñöôïc luyeán aùi nhaân gian: moãi ngaøy trong thaùng gieâng; moãi ngaøy veà thaân: Thöù nhaát laø quaùn xaùc sình leân trong thaùng naêm; moãi ngaøy trong thaùng chín; caùc (Vyadhmatakasamjna (skt). Töôûng thaây vöøa môùi thaùng khaùc moãi thaùng saùu ngaøy: moàng taùm , moàng cheát vaø baét ñaàu sình leân. Thöù nhì laø quaùn xaùc ñoåi chín, 14, haêm ba, haêm chín vaø ba möôi—Nine saéc baàm tím (Vinilakas (skt) hay töôûng thaây cheát days of abstinence on which no food is eaten after ñoåi saéc baàm xanh tím. Thöù ba laø quaùn xaùc ruùt nhoû twelve o'clock and all the commandments must be laïi (Vipadumakas (skt) hay töôûng thaây ñang hoaïi observed. On these days Indras and the four deva- dieät. Thöù tö laø quaùn xaùc ræ

maùu (Vilohitakas (skt) kings investigate the conduct of men: every day of hay töôûng thaây sình baáy nöùc raõ vaø ræ maùu. Thöù the first month; every day of the fifth month; naêm laø quaùn xaùc bò phuû ñaày maù u muû (Vipuyakas everyday of the ninth month; other months each (skt). Töôûng thaây cheát sình leân ñaày daãy maùu muû month six days as follow: the 8th, the 9th, the 14th, vaø saép raõ. Thöù saùu laø quaùn xaùc bò thuù aên the 23rd, the 29th, and the 30th. (Vikhaditakas (skt). Töôûng thaây raõ ra töøng khuùc, Cöûu Trieät: Baát ñoäng cöûu trieät hay kieám saéc coù laøm moài cho chim thuù. Thöù baûy laø quaùn xaùc bò raû

ra töøng phaàn (Viksiptakas (skt). Töôûng thaây ñang (I) Chín phaùp voâ vi: Thöù nhaát laø Traïch dieät tan raõ ra töøng phaàn. Thöù taùm laø quaùn xaùc chæ coøn (Pratisamkhyanirodha (skt) hay ñoaïn dieät laïi xöông traéng (Asthis (skt). Töôûng naéng chan baèng tri thöùc. Thöù nhì laø Phi traïch dieät möa goäi, thaây nay chæ coøn trô laïi moät boä xöông (Apratisamkhyanirodha (skt). Ñoaïn dieät traéng. Thöù chín laø quaùn tro coøn laïi (Vidagdhakas khoâng baèng tri thöùc, nghóa laø do söï ñoaïn dieät (skt). Töôûng xöông tieâu muït theo thôøi gian, nay chæ töï nhieân cuûa nguyeân nhaân. Thöù ba laø Hö coøn trô laïi moät nhuùm tro—Nine types of khoâng. Thöù tö laø Khoâng voâ bieân xöù. Thöù naêm meditation on corpse which helps free us from laø Thöùc voâ bieân xöù. Thöù saùu laø Voâ sôû höõu xöù. attachment to the human body: First, contemplate Thöù baûy laø Phi töôûng phi phi töôûng xöù. Thöù on a bloated corpse. Second, contemplate on a taùm laø Duyeân khôûi chi taùnh. Thöù chín laø corpse changing color to dark purple. Third, Thaùnh ñaïo chi taùnh—Nine kinds of non- contemplate on a decaying corpse. Fourth, action: First, cessation through knowledge contemplate on blood leaking out from a corpse. (see Traïch Dieät). Second, cessation without Fifth, contemplate on a corpse covered with pus. knowledge, i.e., through the natural cessation Sixth, contemplate on a corpse that torn apart by of the causes (see Traïch Dieät). Third, sunya wild birds and wild beasts. Seventh, contemplate or space (see Hö Khoâng). Fourth, on the scattered limbs of a corpse. Eighth, akasanantyayatana (see Khoâng Voâ Bieân Xöù). contemplate on left-over white bones. Ninth, Fifth, the state of boundless knowledge (see contemplate on the bones reduced to ashes. Thöùc Voâ Bieân Xöù). Sixth, the state of nothing Cöûu Voâ Giaùn Ñaïo: Chín ñaïo voâ giaùn—Tam giôùi (see Voâ Sôû Höõu Xöù). The seventh kind of coù chín ñòa, tö hoaëc trong moãi ñòa laïi coù chín caùch non-action (see Phi Töôûng Phi Phi Töôûng Xöù). laøm giaûm nheï, töø ñoù vöôït thaéng chöôùng ngaïi; laïi Eighth, the nature of conditioned arising. cuõng coù chín ñaïo voâ giaùn vaø ñi töø giai ñoaïn naày Ninth, the nature of the holy way. ñeán giai ñoaïn khaùc trong tam giôùi ñeå giaûi thoaùt (II) Theo Hoùa Ñòa Boä, coù chín phaùp voâ vi hay chín baèng trí tueä ñeå vöôït thoaùt phieàn naõo trong moãi giai phaùp giuùp haønh giaû töï taïi khoâng bò bieán thieân ñoaïn—In every universe there are nine realms, in vì boán töôùng: Töø 1 ñeán 3 gioáng nhö phaàn (A). every realm there are nine illusions in practice Thöù tö laø Baát ñoäng voâ vi. Thöù naêm laø Thieän and nine ways of relief; hence the nine ways of Phaùp Chaân Nhö. Thöù saùu laø Baát Thieän Phaùp overcoming hindrances; also there are nine Chaân Nhö. Thöù baûy laø Voâ Kyù Phaùp Chaân Nhö

interrupted ways of advance from one stage to (Avyakrta-dharma-tathata (skt), coù nghóa laø another of the nine stages of the trailokya by the chaân nhö cuûa vaïn phaùp voán laø toát ñeïp, khoâng wisdom of overcoming delusion in each stage. toát ñeïp, chaúng phaûi toát ñeïp maø cuõng chaúng Cöûu Voâ Hoïc: Chín loaïi voâ hoïc cuûa caùc baäc A-La- phaûi chaúng toát ñeïp. Thöù taùm laø Ñaïo Phaàn Haùn ñaõ ñaït ñöôïc muïc ñích toái haäu khoâng caàn phaûi Chaân Nhö. Thöù chín laø Duyeân Khôûi Chaân Nhö hoïc nöõa: baát thoaùi töôùng (Asaiksa (skt), baát thuû (Pratitya-samutpada-tathata (skt)—According töôùng, baát töû töôùng, baát truï töôùng, khaû tieán töôùng, to the Mahisasakah school, there are nine baát hoaïi töôùng (Avinasya (skt), baát khoaùi töôùng, kinds of non-action: From 1 to 3, same as in tueä giaûi thoaùt töôùng, vaø caâu giaûi thoaùt töôùng—The (A). Fourth, anenjata, which means nine grades of arhats who are no longer learning, immovability. Fifth, kusala-dharma-tathata, having atained their goal: the stage beyond study, which means wholesome tathata. Sixth, where intuition rules, ungrasping mark, immortal akusala-dharma-tathata, which means mark, undwelling mark, mark of advancement, unwholesome tathata. The seventh immobility indestructible mark, unpleasurable mark, mark of is, suchness of the dharma that are wisdom of liberation, and mark of complete meritorious, unmeritorious and neither the release. one, nor the other. Eighth, marganga-tathata Cöûu Voâ Ngaïi: See Cöûu Voâ Giaùn Ñaïo. (skt). Ninth, suchness of the factors of the Cöûu Voâ Vi: Chín phaùp voâ vi—Nine kinds of non- Path and suchness of the Law of Dependent action: Origination.

Cöûu Vöïc: See Cöûu Ñòa. Cöûu Xöù: See Cöûu Höõu. Cöïu: Xöa—Old—Ancient. CH Cöïu Cheá Cöûu Hình: Chín thöù hình phaït thôøi coå hay Cöïu cheá cöûu hình: thích chöõ vaøo maët, tî hay Cha: Father—Ñaây laø moät trong naêm choã ñeå cuùng caét muõi, ngoaïc phi hay chaët chaân, cung hay thieán, döôøng. Cha cuõng laø moät trong hai AÂn Ñieàn thuoäc ñaïi tòch hay xöû töû, löu hay ñi ñaøy, thuïc hay duøng taùm ruoäng phöôùc ñieàn—This is one of the five to tieàn chuoäc toäi, tieân hay ñaùnh baèng tröôïng, phaùc be constantly served. Father is also one of the two hay ñaùnh baèng roi—Nine punishments of the grace or gratitude-fields which belong to the eight ancient: branding, cutting off the nose, severrance fields for cultivating blessedness. of the feet, castration, death, banishment, money Chaùn Ñôøi: Yeám Theá—To be tired of this world— fine, whipping, and flogging. Weary of the world. Cöïu Dòch: Caùc baûn dòch töø ñôøi Ñöôøng veà tröôùc goïi Chaùn Ta Baø Neân Tìm Vui Tònh Ñoä: To be tired laø baûn dòch cuõ hay cöïu dòch (nhö nhöõng baû n dòch of the Saha world, to seek the happiness in the cuûa ngaøi Cöu Ma La Thaäp); caùc baûn dòch töø ñôøi Pure Land. Ñöôøng veà sau goïi laø baûn dòch môùi hay taân dòch Chaùnh: Samma (p)—Samyak (skt)—1) Ñuùng: (nhö nhöõng baûn dòch cuûa ngaøi Huyeàn Trang)—The Right, proper, correct, just; 2) Chaùnh Yeáu: Chief, older translations, i.e. before the T'ang dynasty, principal; 3) Chính Xaùc: Exact. those of Kumarajiva; those of the Hsuan-Tsang Chaùnh AÙn: Presiding judge. and afterwards are called the new. Chaùnh Baùo: One's body—Thaân Ñoä—Thaân ta Cöïu Kinh: Kinh xöa hay kinh vieát theo loái xöa— hoâm nay chính laø keát quaû tröïc tieáp cuûa tieàn Old writings, or

versions. nghieäp; hoaøn caûnh xung quanh chính laø keát quaû Cöïu Laïc Taân Sinh: Caùi cuõ ruïng ñi caùi môùi troài giaùn tieáp cuûa tieàn nghieäp. Laøm con ngöôøi hieän taïi, leân. Ñaây laø ñuùng theo luaät sanh töû voâ thöôøng cuûa toát hay xaáu, tuøy thuoäc vaøo keát quaû cuûa nghieäp ñôøi nhaø Phaät— Old things will die and new things will tröôùc, nhö phaûi giöõ caên baûn nguõ giôùi neáu muoán taùi emerge. In Buddhism, this is the process of life sanh trôû laïi laøm ngöôøi—Body and environment and death. (the body is the direct fruit of the previous life; the Cöïu Ngoân: environment is the indirect fruit of the previous 1) Tieáng noùi xöa cuûa xöù Ma Kieät Ña, naèm veà life). Body and environment (the body is the direct phía nam cuûa Behar, goïi laø Magadhi-Prakrit: fruit of the previous life; the environment is the The vernacular language of Magadha, the indirect fruit of the previous life). Being the country South behar, called Magadhi-Prakrit. resultant person, good or bad, depends on or 2) Phaät töû ôû Tích Lan cho raèng tieáng Pali, ngoân results from former karma. Direct retribution of ngöõ trong kinh ñieån Tích Lan laø cöïu ngoân ngöõ the individual's previous existence, such as being cuûa xöù Ma Kieät Ña, nhöng hai thöù naày hoaøn born as a man is the result of keeping the five toaøn khaùc nhau: Pali, which is the language of basic commandments for being reborn as a man. the Ceylon canon. The Ceylon Buddhists Chaùnh Baùo Y Baùo: Giaùo phaùp cuûa Phaät chuû speak of it as Magadhi, but that was quite a tröông chaùnh baùo vaø y baùo hay taát caû thaân theå vaø different dialect from Pali. sôû truï cuûa chuùng sanh ñeàu do taâm cuûa hoï bieán Cöïu Tham: Baõo Tuøng Laâm—Cöûu Tham—Laõo hieän—Buddhist doctrine believes that direct Tham—Ngöôøi tham thieàn hoïc ñaïo laâu naêm —A retribution of individual's previous existence and long-standing Zen practitioner. the dependent condition or environment created Cöïu Truï: Ñaõ truï taïi ñoù töø tröôùc—Formerly lived by the beings' minds—See Chaùnh Baùo and Y Baùo. there. Chaùnh Bieán Giaùc: Samyak-sambuddha (skt)— Cöïu Truï Boà Taùt: Boà Taùt ñaõ vaõng sanh veà coõi See Chaùnh Bieán Tri. Tònh Ñoä töø tröôùc—Bodhisattvas who had formerly Chaùnh Bieán Tri: Samma-sambuddha (p)— reborn and lived in the Pure Land. Samyaksambuddha (skt)—Shohenchi (jap)— Cöïu Truyeàn: Traditional. Chaùnh Bieán Giaùc—Chaùnh Ñaúng Chaùnh Giaùc—

Chaùnh Taän Giaùc—Phoå giaùc nhöùt thieát phaùp (bieát trung tö töôûng ñuùng laø taäp trung vaøo vieäc töø boû roäng vaø bieát ñuùng veà taát caû chö phaùp)—Correct nhöõng ñieàu baát thieän vaø taäp trung tinh thaàn equal or universal enlightenment—Completely ñöôïc hoaøn taát trong boán giai ñoaïn thieàn ñònh. enlightened—The omniscient knowledge—The Chaùnh ñònh coøn coù nghóa laø taäp trung tö töôûng universal knowledge of a Buddha. vaøo moät vaán ñeà gì ñeå thaáy cho roõ raøng, ñuùng Chaùnh Bieán Tri Haûi: Bieån phoå giaùc hay bieån tri vôùi chaân lyù, coù lôïi ích cho mình vaø cho ngöôøi. thöùc cuûa chö Phaät—The ocean of omniscience Chaùnh ñònh laø söï an ñònh vöõng chaéc cuûa taâm (universal knowledge of a Buddha). coù theå so saùnh vôùi ngoïn ñeøn chaùy saùng khoâng Chaùnh Caàn: Prahana (skt & p)—Sammappadhana dao ñoäng ôû nôi kín gioù. Chính söï taäp trung ñaõ (p)—Right effort—Right laøm cho taâm an truù vaø khieán cho noù

khoâng bò endeavor—Right exertion. dao ñoäng, xaùo troän. Vieäc thöïc haønh ñònh taâm Chaùnh Chuû Khaûo: Chairman of the examining (samadhi) ñuùng ñaén seõ duy trì taâm vaø caùc taâm board. sôû ôû traïng thaùi quaân bình. Haønh giaû coù theå Chaùnh Ñaùng: Righteousness. phaûi ñöông ñaàu vôùi raát nhieàu chöôùng ngaïi cuûa Chaùnh Ñaïo: Right path. tinh thaàn, nhöng vôùi söï hoã trôï cuûa chaùnh tinh Chaùnh Ñaúng Chaùnh Giaùc: Samyaksambuddha taán vaø chaùnh nieäm, taâm ñònh vöõng vaøng coù (skt)—A Naäu Ña La Tam Mieäu Tam Boà Ñeà— khaû naêng ñaåy luøi nhöõng chöôùng ngaïi, nhöõng Perfect universal enlightenment, knowledge, or tham duïc ñang khuaáy ñoäng taâm cuûa vò haønh understanding—Supreme or perfect giaû. Taâm ñònh vöõng chaéc khoâng bò caùc phaùp enlightenment (Anuttara-samyak-sambodhi—A traàn laøm cho xao laõng, vì noù ñaõ cheá ngöï ñöôïc Naäu ña la tam mieäu Tam boà ñeà)—See Chaùnh naêm trieàn caùi—Detached from sensual Bieán Tri. objects, detached from unwholesome things, Chaùnh Ñaúng Giaùc: Samyakbuddhi (bodhi) and enters into the first, second, third and Highest wisdom—Chaùnh trí voâ thöôïng cuûa Phaät fourth absorption. Right concentration means (trí giaùc bieát caùc phaùp khoâng sai leäch)—Correct a strong concentration of our thoughts on a universal perfect enlightenment—Highest certain subject in order to set it clearly, knowledge—The perfect universal wisdom of a consistent with Buddhist doctrine and for the Buddha. benefit of others and ourselves. Right Chaùnh Ñòa Boä: Mahisasakah (skt)—See Hoùa Ñòa concentration is the intensified steadiness of Boä. the mind comparable to the unflickering Chaùnh Ñieän: The Main Hall—Buddha hall— flame of a lamp in a windless place. It is Shrine. concentration that fixes the mind right and Chaùnh Ñònh: Samyak-samadhi (skt)—Samma- causes it to be unmoved and undisturbed. The samadhi (p)—Right concentration. correct practice of “samadhi” maintains the (I) Toång quan veà Chaùnh ñònh—An overview of mind and the mental properties in a state of “Right Concentration”: Chaùnh ñònh laø taâm coá balance. Many are the mental impedments ñònh vaø khoâng bò khuaáy roái, laø giai ñoaïn cuoái that confront a practitioner, a meditator, but cuøng trong Baùt Thaùnh Ñaïo. Chaùnh Ñònh coøn with support of Right Effort and Right laø yeáu toá kyû luaät tinh thaàn cuoái cuøng daãn ñeán Mindfulness the fully concentrated mind is Töù Thieàn hay boán giai ñoaïn cuûa Thieàn—Right capable of dispelling the impediments, the concentration or abstraction so that becomes passions that disturb man. The perfect vacant and receptive. Right concentration is concentrated mind is not distracted by sense where the mind fixed and undisturbed, the last objects, for it sees things as they are, in their link of the Eightfold Path. Right Concentration proper perspective. is also the last mental discipline that leads to (III) Chaùnh ñònh vaø Tam muoäi—Right the four stages of jhana. Concentration and Samadhi: Chaùnh Ñònh laø (II) The meanings of “Right Concentration”— moät trong ba phaàn hoïc cuûa Thieàn Ñònh (hai Nghóa cuûa Chaùnh ñònh: Chaùnh ñònh laø taäp phaàn khaùc laø Chaùnh Tinh Taán vaø Chaùnh

Nieäm). Chaùnh ñònh laø taäp trung taâm vaøo moät Ba La Maät Ña, baøn veà baûn chaát ñoàng nhaát cuûa vaïn ñoái töôïng. Chaùnh ñònh tieán boä töø töø ñeán traïng

höõu—A Mahayana Sutra, of which teaching is thaùi taâm an truù nhôø vaøo Chaùnh Tinh Taán vaø related to that of the Prajnaparamita-Sutra, and Chaùnh Nieäm. Chaùnh ñònh coøn coù theå giuùp deals with the essential identity of all things. chuùng ta tieán saâu vaøo söï nhaát taâm cao hôn, Chaùnh Ñöông Nhaâm Ma Thôøi: Just at such and hay nhöõng taàng thieàn (saéc giôùi vaø voâ saéc such an hour. giôùi)—Right Concentration is one of the three Chaùnh Giaùc: Sambodhi (skt)—Correct trainings in Samadhi (two other trainings are awakening—Right realization—Tam Boà Ñeà—Söï Right Effort and Right Mindfulness). Right nhaän thöùc ñuùng ñaén—Thöïc trí cuûa Nhö Lai hay concentration means to concentrate the mind giaùc trí chaân chaùnh veà chö phaùp. Khi taâm thöùc tòch single-pointedly on an object. Our dieät, khoâng coøn choã ñoäng nieäm naøo, ñoù laø chaùnh concentration or single-pointedness slowly giaùc. Moät khi ñaõ coù chaùnh giaùc roài thì caùc hoaït improves through effort and mindfulness, until ñoäng thöôøng ngaøy nhö thaáy vaät, nghe tieáng, ngöûi we attain calm abiding. Right Concentration muøi, bieát vò, xuùc tri caùc phaùp, ñi, ñöùng, naèm, ngoài, may also help us progress to deeper states of nguû nghæ, noùi im ñoäng tónh, khoâng haønh ñoäng naøo concentration, the actual meditative maø khoâng traïm nhieân. Töï mình chaúng coù nghó stabilizations (form and formless realms). töôûng ñieân ñaûo. Töôûng hay voâ töôûng ñeàu thanh Chaùnh Ñònh Löïc: Samadhibhala (skt)—Ñònh löïc tònh—The wisdom or omniscience of a Buddha. cuûa taâm hay ñònh löïc thieàn giuùp ta khoâng laàm laãn When the consciousness, wholly liberated in cuõng nhö dong ruoãi—The power of concentration tranquility and having no thought whatsoever, of mind or meditation which helps destroying moves on, it is called 'right realization'. He who confused or wandering thoughts. has attained this correct realization is then able to Chaùnh Ñònh Nghieäp: Thuaän theo 18 lôøi nguyeän become tranquilly natural at all times and in all cuûa Phaät A Di Ñaø vaø coõi Taây Phöông Cöïc Laïc maø activities such as seeing, hearing, smelling, nhaát taâm chuyeân nieäm hoàng danh cuûa Ngaøi — tasting, and touching; while walking or standing, Concentration upon the eighteen vows of lying or sitting, sleeping or resting, talking or Amitabha and the Western Paradise, in repeating remaining silent. He will never be confused under the name of Amitabha. any circumstance. Thought and thoughtlessness Chaùnh Ñònh Phaùp Tuùc: Phaùp ñaïo ñi vaøo chaùnh both become pure. ñònh, moät trong boán phaùp tuùc theo Kinh Phuùng Chaùnh Giaùc Hoaèng Trí Thieàn Sö (1091-1157): Tuïng trong Tröôøng Boä Kinh—Way of Dhamma Wanshi Shogaku (jap)—Hung-chih Cheâng-chueh with right concentration, one of the four ways of (Wade-Giles Chinese)—Hongzhi Zhengjue Dhamma according to the Sangiti Sutta in the (Pinyin Chinese)—See Hoaèng Trí Chaùnh Giaùc Long Discourses of the Buddha. Thieàn Sö. Chaùnh Ñònh Saéc Giôùi Caäp Voâ Saéc Giôùi Haïnh: Chaùnh Giaùc Phaät: Voâ Tröôùc Phaät—Bodhi-body Haïnh chaùnh ñònh saéc giôùi vaø voâ saéc giôùi, vì laøm in possession of complete enlightenment—See Boà cho hoï mau xoay trôû laïi—Practice of Ñeà Thaân. concentration in the realm of form and Chaùnh Giaûi Thoaùt: Right emancipation—Giaûi formlessness, to foster quick return to thoaùt ñuùng. noncontamination. Chaùnh Giaùo: 1) Giaùo duïc chaùnh trò: Political Chaùnh

Ñònh Tuï: Samyak-traniyatarasi (skt)— teaching, governmental education; 2) Chaùnh trò vaø Sammatta-niyato rasi (p)—Ngöôøi chaéc chaén seõ toân giaùo: Politics and religion. thöïc chöùng nôi töï thaân—Good accumulation with Chaùnh Giôùi: Correct rules (precepts). fixed result—A person who will surely attain truth Chaùnh Haïnh: Samyak-praptipatti (skt)—1) Haønh by personal experience. ñoäng ñuùng: Right behavior, right conduct; 2) Chaùnh Ñònh Vöông Kinh: Samadhi-raja-Sutra Chaùnh haïnh nôi thaân laø moät trong nhöõng cöûa ngoõ (skt)—Sutra of the King of Concentration—Kinh quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø tam ñieån Ñaïi thöøa, noäi dung cuûa noù gaàn nhö Baùt Nhaõ nghieäp haèng thanh tònh: Right conduct of the

actions of the body is one of the most important what you view with your eyes. Right entrances to the great enlightenment; for with it, understanding is of the highest importance of the three kinds of behavior are pure—See Tam the Eighfold Noble Path, for the remaining Thieän Haïnh. seven factors of the path are guided by it. It Chaùnh Haïnh Chaân Nhö: Samyak-Praptipatti- ensures that right thoughts are held and it co-tathata (skt)—Chaùnh Haïnh Nhö—Right behavior ordinates ideas; when as a result thoughts and of Suchness. ideas become clear and wholesome, man’s Chaùnh Haïnh Kinh: Phaät Thuyeát A Haøm Chaùnh speech and action are also brought into proper Haïnh Kinh—Kinh Ñöùc Phaät daïy veà chaùnh haïnh relation. It is through right understanding that nôi thaân—The sutra in which the Buddha taught one gives up harmful or profitless effort and about right deeds of the body. cultivates right effort which aids the Chaùnh Haïnh Nhö: See Chaùnh Haïnh Chaân Nhö. development of right mindfulness. Right Chaùnh Haïnh Nôi YÙ: Mano-succaritam (p)—Right effort and right mindfulness guided by right conduct in thought—YÙ Thieän Haïnh. understanding bring about right concentration. Chaùnh Hoïc Nöõ: Sikhaimana (p)—Siksamana Thus, right understanding, which is the main (skt)—Female novice—See Thöùc Xoa Ma Na. spring in the Eightfold Noble Path, causes Chaùnh Kieán: Sammaditthi (p)—Samyagdrsti other factors of the co-ordinate system to (skt)—Right understanding—Right view. move in proper relation. (I) Toång quan veà “Chaùnh Kieán”—An overview (II) Nghóa cuûa Chaùnh Kieán—The meanings of of Right Understanding (correct or perfect Right Understanding: Chaùnh kieán laø hieåu view): Chaùnh kieán laø hieåu ñuùng theo “Töù ñuùng theo “Töù Dieäu Ñeá.” Chaùnh kieán cuõng coù Dieäu Ñeá.” Chaùnh kieán cuõng coù nghóa laø nhìn nghóa laø nhìn thaáy ñöôïc baûn taùnh cuûa Phaùp thaáy ñöôïc baûn taùnh cuûa Phaùp Thaân Phaät. Thaân Phaät. Chaùnh kieán noùi ñeán thaùi ñoä cuûa Chaùnh kieán noùi ñeán thaùi ñoä cuûa chính mình veà chính mình veà söï vaät, caùi nhìn cuûa mình baèng söï vaät, caùi nhìn cuûa mình baèng tinh thaàn vaø yù tinh thaàn vaø yù kieán cuûa chính mình, chöù khoâng kieán cuûa chính mình, chöù khoâng phaûi laø thöù phaûi laø thöù maø mình nhìn thaáy baèng maét maø mình nhìn thaáy baèng maét thöôøng. Chaùnh thöôøng. Hieåu ñöôïc boán söï thaät cao quí. Söï kieán laø phaàn quan troïng nhaát trong Baùt Thaùnh hieåu bieát naày laø trí tueä cao caû nhaát nhìn thaáy Ñaïo, vì baûy yeáu toá coøn laïi ñeàu do chaùnh kieán söï thaät toái haäu, nghóa laø thaáy söï vaät

ñuùng laø daãn daét. Chaùnh kieán ñoan chaéc vieäc duy trì nhö theá. Ñaây laø giai ñoaïn ñaàu tieân trong Baùt ñöôïc chaùnh tö duy vaø saép xeáp caùc yù töôûng; khi Thaùnh ñaïo. Chaùnh kieán laø nhaän thaáy moät caùch nhöõng tö duy vaø yù töôûng trôû neân trong saùng vaø khaùch quan ngay thaúng; thaáy theá naøo thì ghi thieän laønh thì lôøi noùi vaø haønh ñoäng cuûa chuùng ñuùng theá aáy, khoâng bò thaønh kieán hoaëc tình ta cuõng seõ chaân chaùnh. Chính nhôø coù chaùnh caûm aûnh höôûng maø laøm cho söï nhaän xeùt bò sai kieán maø ngöôøi ta boû ñöôïc nhöõng coá gaéng laøm leäch; bieát phaân bieät caùi thaät caùi giaû; nhaän thöùc toån haïi vaø khoâng coù lôïi, ñoàng thôøi giuùp tu taäp ñaïo lyù chaân chaùnh ñeå tieán tôùi tu haønh giaûi chaùnh tinh taán ñeå hoã trôï cho söï phaùt trieån thoaùt. Trong Phaät Giaùo, chaùnh kieán laø söï hieåu chaùnh nieäm. Chaùnh tinh taán vaø chaùnh nieäm coù bieát veà khoå hay tính chaát baát toaïi nguyeän cuûa chaùnh kieán höôùng daãn seõ ñem laïi chaùnh ñònh. moïi hieän höõu duyeân sanh, hieåu bieát veà nhaân Nhö vaäy, chaùnh kieán ñöôïc xem laø nhaân toá sanh khoå, veà söï dieät khoå vaø con ñöôøng daãn chính trong Baùt Thaùnh Ñaïo, noù thuùc ñaåy caù c ñeán söï dieät khoå—Right view refers to yeáu toá khaùc vaän haønh nhaèm giuùp ñöa ñeán moái understanding of the “Four Holy Truths.” It töông quan hoaøn chænh—Right view refers to also can refer to insight into the nature of the understanding of the “Four Holy Truths.” It Dharma Body of the Buddha. Right view also can refer to insight into the nature of the refers to your manner of regarding something, Dharma Body of the Buddha. Right view your mental outlook and your opinions, not to refers to your manner of regarding something, what you view with your eyes. Right your mental outlook and your opinions, not to understanding, right views, or knowledge of

the four noble truth. This understanding is the Chaùnh Kieán laø moät trong hai phaàn hoïc cuûa Trí highest wisdom which sees the Ultimate Tueä (phaàn hoïc khaùc laø Chaùnh Tö Duy). Chaùnh Reality. That is to say to see things as they kieán laø thaáy ñuùng baûn chaát, hieåu bieát chaân lyù are. The understanding the four noble truths, thaät söï cuûa moïi söï, khoâng phaûi nhìn thaáy the first of the eightfold noble path. Right chuùng coù veû nhö theá. Theo quan ñieåm Phaät understanding or right view is viewing things giaùo, chaùnh kieán coù nghóa laø tueä giaùc, laø söï objectively; seeing them and reporting them hieåu bieát thaâm saâu, hay nhìn thaáy ñöôïc maët exactly as they are without being influenced döôùi cuûa söï vieäc qua laêng kính cuûa Töù Dieäu by prejudice or emotion. Right view helps Ñeá, lyù nhaân duyeân, voâ thöôøng, voâ ngaõ, vaân differentiate the true from the false, and vaân. Chuùng ta coù theå töï mình ñaït ñöôïc chaùnh determines the true religious path for kieán hay hieåu bieát chaân lyù do ngöôøi khaùc chæ attaining liberation. In Buddhism, right baøy. Tieán trình ñaït ñöôïc chaùnh kieán phaûi theo understanding means the understanding of thöù töï, tröôùc nhaát laø quan saùt khaùc quan nhöõng suffering or the unsatisfactory nature of all vieäc quanh ta, keá thöù xem xeùt yù nghóa cuûa phenomenal existence, its arising, its chuùng. Nghóa laø nghieân cöùu, xem xeùt, vaø kieåm cessation and the path leading to its cessation. tra, vaø cuoái cuøng laø ñaït ñöôïc chaùnh kieán qua (III) Phaân loaïi Chaùnh Kieán—Categories of Right thieàn

ñònh. Vaøo thôøi ñieåm naøy thì hai loaïi hieåu Understanding—Theo Tieán Só K. Sri. bieát, töï mình hay thoâng qua ngöôøi khaùc, trôû Dhammananda trong Nhöõng Haït Ngoïc Trí neân khoâng theå phaân bieät ñöôïc. Noùi toùm laïi, Tueä Phaät Giaùo, coù hai loaïi Chaùnh Kieán— tieán trình ñaït ñöôïc chaùnh kieán nhö sau: quan According to Dr. K. Sri. Dhammananda in the saùt vaø nghieân cöùu, khaûo saùt moät caùch coù trí Gems of Buddhism Wisdom, there are two tueä nhöõng ñieàu mình ñaõ quan saùt vaø nghieân sorts of understanding: cöùu, vaø cuoái cuøng laø taäp trung tö töôûng ñeå tö 1) Phaøm Kieán: Kieán thöùc veà moät söï tích luõy cuûa duy veà caùi maø mình ñaõ khaûo saùt. Noùi toùm laïi, trí nhôù—an accumulated of memory, an chaùnh kieán coù nghóa laø söï hieåu bieát veà töù dieäu intellectual grasping of a subject according to ñeá: khoå ñeá vaø taäp ñeá hay nhöõng nguyeân nhaân certain given data. khieán keùo daøi doøng luaân hoài sanh töû, dieät ñeá 2) Thaùnh Kieán: Hieåu bieát thaät vaø saâu xa, hay vaø ñaïo ñeá hay con ñöôøng ñöa ñeán chaám döùt thaâm nhaäp, nghóa laø nhìn söï vaät ñuùng baûn chaát khoå ñau vaø giaûi thoaùt hoaøn toaøn—Right cuûa noù, chöù khoâng theo teân hay nhaõn hieäu beà Understanding or Right View is one of the ngoaøi. Söï thaâm nhaäp naày chæ xaõy ra khi taâm ta two trainings in Wisdom (the other training is ñaõ goät röõa heát nhöõng baát tònh vaø ñaõ hoaøn toaøn Right Thought). Right understanding can be phaùt trieån qua thieàn ñònh—Real deep said to mean seeing things as they really are, understanding, a penetration or an intellectual or understanding the real truth about things, seeing a thing in its true nature, without name rather than simply seeing them as they appear and external label. This penetration is to be. According to Buddhist point of view, it possible only when the mind is free from all means insight, penetrative understanding, or impurities and is fully developed through seeing beneath the surface of things, etc., meditation. under the lens of the Four Noble Truths, (IV) Qua chaùnh kieán vaø chaùnh tö duy chuùng ta Interdependent origination, impermanence, ñoaïn tröø tham, saân, si—Through Right impersonality, and so forth. Right understanding and right thought we eliminate understanding can be acquired by ourselves or greed, anger and ignorance: The mind by acquiring the truths that are shown by supported by wisdom will bring forth the others. The process of acquiring right Right Understanding which help us wholly understanding must follow the following and entirely free from the intoxication of order: first we must observe objectively the sense desire (kama), from becoming (bhava), facts which we are presented, then consider wrong views (ditthi) and ignorance (avijja): their significance. It is to say first to study and

then to consider and examine them, and see its causes, and put an end to them right at finally attaining right understanding through the very moment, rather dealing with their contemplation. At this point, the two types of effects later on. understanding, either by ourselves or through 2) Chaùnh kieán laø trí tueä nhö thaät baûn chaát cuûa theá others, become indistinguishable. To gian. Muoán ñöôïc vaäy, chuùng ta caàn phaûi coù söï summarize, the process of acquiring right thaáu thò roõ raøng veà Töù Thaùnh Ñeá. Ñoù laø Khoå understanding are as follows: to observe and ñeá, Taäp

ñeá, Dieät ñeá vaø Ñaïo ñeá. Ñoái vôùi ngöôøi to study, to examine intellectually what we coù chaùnh kieán, khoù coù theå coù caùi nhìn meâ môø have observed and studied, to contemplate veà moïi hieän töôïng (chö phaùp), vì ngöôøi aáy ñaõ what we have examined. In short, Right voâ nhieãm vôùi moïi baát tònh vaø ñaõ ñaït ñeán baát Understanding means the understanding of ñoäng taâm giaûi thoaùt (Akuppa ceto vimutti). the four noble truths: the truths of suffering Chaùnh kieán coù nghóa laø hieåu bieát caùc phaùp and its causes perpetuate cyclic existence, the nhö chuùng thaät söï laø chöù khoâng nhö chuùng truths of cessation and the path are the way to döôøng nhö laø. Ñieàu quan troïng laø phaûi nhaän liberation. thöùc ñöôïc raèng chaùnh kieán trong ñaïo Phaät coù (V) Chaùnh kieán vaø Tueä hoïc—Right moät yù nghóa ñaëc bieät khaùc haún vôùi nhöõng gì Understanding and the training of Wisdom: thöôøng ñöôïc moïi ngöôøi gaùn cho. Trong Phaät 1) Ngöôøi tu theo Phaät neân phaùt trieån chaùnh kieán giaùo, Chaùnh kieán laø soi chieáu tueä giaùc treân baèng caùch nhìn moïi vaät döôùi aùnh saùng cuûa voâ naêm thuû uaån vaø hieåu ñöôïc baûn chaát thaät cuûa thöôøng, khoå vaø voâ ngaõ seõ chaám döùt ñöôïc noù, ñieàu naày coù nghóa laø phaûi hieåu ñöôïc chính luyeán aùi vaø meâ laàm. Khoâng luyeán aùi khoâng coù thaân taâm con ngöôøi. Ñoù laø tröïc nghieäm, töï nghóa laø gheùt boû. Gheùt boû thöù gì maø chuùng ta quan saùt thaân taâm cuûa chính mình. Chaùnh kieán ñaõ coù vaø öa thích tröôùc ñaây chæ laø söï gheùt boû laø söï hieåu bieát veà khoå hay tính chaát baát toaïi taïm thôøi, vì söï luyeán aùi laïi seõ trôû veà vôùi chuùng nguyeän cuûa moïi hieän höõu duyeân sanh, hieåu ta. Muïc ñích cuûa haønh giaû khoâng phaûi laø ñi bieát veà nhaân sanh khoå, veà söï dieät khoå vaø con tìm söï khoaùi laïc, maø laø ñi tìm söï bình an. Bình ñöôøng ñöa ñeán söï dieät khoå. Chaùnh kieán raát an naèm ngay trong moãi chuùng ta, söï bình an quan troïng trong Baùt Chaùnh Ñaïo, vì baûy phaàn ñöôïc tìm thaáy cuøng choã giao ñoäng vôùi khoå coøn laïi ñeàu do chaùnh kieán höôùng daãn. Chaùnh ñau. Khoâng theå naøo tìm thaáy söï bình an trong kieán ñoan chaéc raèng caùc tö duy chaân chaùnh ñaõ röøng saâu nuùi thaúm. Bình an cuõng khoâng theå ñöôïc duy trì vaø nhieäm vuï cuûa noù laø saép xeáp laïi ñöôïc ban phaùt bôûi ngöôøi khaùc. Haønh giaû tu caùc yù nieäm; khi nhöõng tö duy vaø yù nieäm naày thieàn ñònh laø ñeå theo doõi ñau khoå, thaáy ñaõ trôû neân trong saùng vaø thieän laønh thì lôøi noùi nguyeân nhaân cuûa noù vaø chaám döùt noù ngay baây vaø haønh ñoäng cuûa chuùng ta cuõng seõ chaân giôø hôn laø ñöông ñaàu vôùi keát quaû cuûa noù veà chaùnh nhö vaäy. Laïi nöõa, chính nhôø coù chaùnh sau naày—Buddhist practitioners should kieán maø ngöôøi ta töø boû ñöôïc nhöõng tinh taán coù develop right understanding by seeing haïi hay baát lôïi, ñoàng thôøi tu taäp chaùnh tinh taán impermanence, suffering, and not-self in hoã trôï cho söï phaùt trieån chaùnh nieäm. Chaùnh everything, which leads to detachment and tinh taán vaø chaùnh nieäm coù chaùnh kieán höôùng loss infatuation. Detachment is not aversion. daãn seõ ñem laïi chaùnh ñònh. Nhö vaäy chaùnh An aversion to something we once liked is kieán ñöôïc xem laø ñoäng löïc chính trong Phaät temporary, and the craving for it will return. giaùo, thuùc ñaåy caùc phaàn khaùc trong Baùt Chaùnh Practitioners do not seek for a life of pleasure, Ñaïo vaän

haønh trong moïi söï töông quan hoaøn but to find peace. Peace is within oneself, to chænh. Coù hai ñieàu kieän caàn thieát ñeå ñöa tôùi be found in the same place as agitation and chaùnh kieán; do nghe ngöôøi khaùc, nghóa laø suffering. It is not found in a forest or on a nghe chaùnh phaùp (saddhamma) töø nôi ngöôøi hilltop, nor is it given by a teacher. khaùc; vaø do nhö lyù taùc yù. Ñieàu kieän thöù nhaát Practitioners meditate to investigate suffering, thuoäc veà beân ngoaøi, nghóa laø nhöõng gì chuùng ta thu thaäp ñöôïc töø beân ngoaøi; trong khi ñieàu

kieän thöù hai naèm ôû beân trong, ñoù laø nhöõng gì Nhôø chaùnh kieán maø ngöôøi ta thaáy ñöôïc taùc chuùng ta tu taäp, hay nhöõng gì ôû trong taâm cuûa ñoäng nhaân quaû, söï sanh vaø söï dieät cuûa caùc chuùng ta. Nhöõng gì chuùng ta nghe taïo thaønh phaùp höõu vi. Thaät taùnh cuûa chö phaùp chæ coù thöùc aên cho tö duy vaø höôùng daãn chuùng ta theå naém baét theo caùch ñoù, chôù khoâng phaûi do trong vieäc thaønh hình nhöõng quan ñieåm rieâng nieàm tin muø quaùng, taø kieán, söï suy dieãn hay cuûa mình. Do vaäy, nghe laø ñieàu raát caàn thieát, ngay caû baèng trieát lyù tröøu töôïng maø chuùng ta nhöng chæ ñoái vôùi nhöõng gì lieân quan ñeán coù theå hieåu ñöôïc söï thaät cuûa chö phaùp. Theo chaùnh kieán, vaø neân traùnh taát caû nhöõng lôøi noùi Kinh Taêng Chi Boä, Ñöùc Phaät daïy: “Phaùp naày baát thieän cuûa ngöôøi khaùc, vì noù laøm caûn trôû tö daønh cho ngöôøi coù trí chöù khoâng phaûi cho duy chaân chính. Ñieàu kieän thöù hai laø taùc lyù ngöôøi voâ trí.” Trong caùc kinh ñieån, Ñöùc Phaät nhö yù, khoù tu taäp hôn, vì noù ñoøi hoûi phaûi coù söï luoân giaûi thích caùc phaùp haønh vaø caùc phöông tænh giaùc thöôøng xuyeân treân nhöõng ñoái töôïng tieän ñeå ñaït ñeán trí tueä vaø traùnh nhöõng taø kieán chuùng ta gaëp trong cuoäc soáng haèng ngaøy. Taùc hö voïng. Chaùnh kieán thaám nhuaàn toaøn boä giaùo lyù nhö yù thöôøng ñöôïc duøng trong caùc baøi phaùp phaùp, lan toûa ñeán moïi phöông dieän cuûa giaùo coù yù nghóa raát quan troïng, vì noù coù theå laøm phaùp, vaø taùc ñoäng nhö yeáu toá chaùnh cuûa phaät cho chuùng ta thaáy ñöôïc caùc phaùp moät caùch saâu giaùo. Do thieáu chaùnh kieán maø phaøm phu bò xa hôn. Töø “Yoniso” coù nghóa laø baèng ñöôøng troùi buoäc vaøo baûn chaát thaät cuûa cuoäc ñôøi, vaø ruoät, thay vì chæ treân beà maët noâng caïn. Do ñoù, khoâng thaáy ñöôïc söï thaät phoå quaùt cuûa cuoäc dieãn ñaït theo loái aån duï, thì ñoù laø söï chuù yù trieät soáng laø khoå, thaäm chí hoï coøn khoâng muoán ñeå hay söï chuù yù hôïp lyù. Hai ñieàu kieän nghe vaø hieåu nhöõng söï thaät naày, theá nhöng laïi voäi keát taùc yù nhö lyù phoái hôïp vôùi nhau seõ giuùp cho aùn giaùo phaùp nhaø Phaät veà Töù Dieäu Ñeá laø bi vieäc phaùt trieån chaùnh kieán. Ngöôøi taàm caàu quan yeám theá. Coù leõ ñaây cuõng laø ñieàu töï chaân lyù seõ khoâng thoûa maõn vôùi kieán thöùc beà nhieân, vì ñoái vôùi nhöõng ngöôøi coøn maõi meâ maët, vôùi caùi giaû töôûng hôøi hôït beân ngoaøi cuûa trong nhöõng laïc thuù traàn gian, nhöõng ngöôøi luùc chö phaùp, maø muoán tìm toøi saâu hôn ñeå thaáy naøo cuõng muoán thoûa maõn caùc giaùc quan vaø nhöõng gì naèm ngoaøi taàm thaáy cuûa maét thöôøng. chaùn gheùt khoå, thì ngay caû yù nieäm veà khoå naày Ñoù laø loaïi nghieân cöùu ñöôïc Ñöùc Phaät khuyeán cuõng ñaõ laøm cho hoï böïc boäi vaø xoay löng laïi khích, vì noù daãn ñeán chaùnh kieán. Ngöôøi coù vôùi

noù. Tuy nhieân, hoï khoâng nhaän ra raèng cho ñaàu oùc phaân tích tuyeân boá moät ñieàu gì sau khi duø hoï coù leân aùn caùi yù nieäm veà khoå naày, vaø cho ñaõ phaân tích chuùng thaønh nhöõng tính chaát khaùc duø hoï coù trung thaønh vôùi chuû nghóa lôïi ích caù nhau, ñöôïc saép ñaët laïi theo heä thoáng, laøm cho nhaân, vaø laïc quan veà caùc phaùp, hoï vaãn bò ñeø moïi vieäc trôû neân roõ raøng deã hieåu, ngöôøi aáy beïp bôûi tính chaát baát toaïi nguyeän coá höõu cuûa khoâng bao giôø tuyeân boá moät ñieàu gì khi chuùng cuoäc ñôøi—Right Understanding, in the coøn nguyeân theå, maø seõ phaân tích chuùng theo ultimate sense, is to understand life as it nhöõng neùt ñaëc thuø sao cho söï thaät cheá ñònh vaø really is. For this, one needs a clear söï thaät tuyeät ñoái coù theå ñöôïc hieåu roõ raøng comprehension of the Four Noble Truths, khoâng bò laãn loän. Ñöùc Phaät laø moät baäc toaøn namely: the Truth of Suffering or giaùc, moät nhaø phaân tích ñaõ ñaït ñeán trình ñoä Unsatisfactoriness, the Arising of Suffering, tuyeät luaân. Cuõng nhö moät nhaø khoa hoïc phaân the Cessation of Suffering, and the Path tích con ngöôøi thaønh caùc moâ vaø caùc moâ thaønh leading to the Cessation of Suffering. Right caùc teá baøo. Ñöùc phaät cuõng phaân tích caùc phaùp understanding means to understand things as höõu vi thaønh nhöõng yeáu toá cô baûn, cho ñeán khi they really are and not as they appear to be. It ñaõ phaân tích thaønh nhöõng phaùp cuøng toät, is important to realize that right understanding khoâng coøn coù theå phaân tích ñöôïc nöõa. Ñöùc in Buddhism has a special meaning which Phaät baùc boû loái phaân tích noâng caïn, khoâng taùc differs from that popularly attributed to it. In yù nhö lyù, coù khuynh höôùng laøm cho con ngöôøi Buddhism, right understanding is the trôû neân ñaàn ñoän vaø ngaên trôû vieäc nghieân cöùu application of insight to the five aggregates of tìm toøi vaøo baûn chaát thaät söï cuûa chö phaùp. clinging, and understanding their true nature,

that is understanding oneself. It is self- ‘radical’ or ‘reasoned attention’. These two examination and self-observation. Right conditions, learning and systematic attention, understanding is the understanding of together help to develop right understanding. suffering or the unsatisfactory nature of all One who seeks truth is not satisfied with phenomenal existence, its arising, its surface knowledge, with the mere external cessation, and the path leading to its appearance of things, but wants to dig deep cessation. Right understanding is of the and see what is beyond the reach of naked highest important in the Eightfold Noble Path, eye. That is the sort of search encouraged in for the remaining seven factors of the path are Buddhism, for it leads to right understanding. guided by it. It ensures that right thoughts are The man of analysis states a thing after held and it co-operates ideas; when as a result resolving it into its various qualities, which he thoughts and ideas become clear and puts in proper order, making everything plain. wholesome, man’s speech and action are also He does not state things unitarily, looking at brought into proper relation. Moreover, it is them as a whole, but divides them up through right understanding that one gives up according to their outstanding features so that harmful or profitless effort and cultivates right the conventional and the highest truth can be effort which aids the development of right understood unmixed. The Buddha was mindfulness. Right effort

and right discriminative and analytical to the highest mindfulness guided by right understanding degree. As a scientist resolves a limb into bring about right concentration. Thus, right tissues and the tissues into cells, the Buddha understanding, which is the main spring in analyzed all component and conditioned Buddhism, causes the other limbs of the co- things into their fundamental elements, right ordinate system to move in proper relation. down to their ultimates, and condemned There are two conditions that are conducive shallow thinking, unsystematic attention, to right understanding: Hearing from others, which tends to make man muddle-headed and that is hearing the Correct Law (Saddhamma), hinders the investigation of the true nature of from others (Paratoghosa), and systematic things. It is through right understanding that attention or wise attention (Yoniso- one sees cause and effect, the arising and manasikara). The first condition is external, ceasing of all conditioned things. The truth of that is, what we get from outside, while the the Dhamma can be only grasped in that way, second is internal, what we cultivate and not through blind belief, wrong view, (manasikara literally means doing-in-the- speculation or even by abstract philosophy. mind). What we hear gives us food for According to the Anguttara Nikaya, the thought and guides us in forming our own Buddha says: “This Dhamma is for the wise views. It is, therefore, necessary to listen, but and not for the unwise.” The Nikaya also only to that which is conducive to right explains the ways and means of attaining understanding and to avoid all the harmful wisdom by stages and avoiding false views. and unwholesome utterances of others which Right understanding permeates the entire prevent straight thinking. The second teaching, pervades every part and aspect of condition, systematic attention, is more the Dhamma and functions as the key-note of difficult to cultivate, because it entails Buddhism. Due to lack of right understanding, constant awareness of the things that one the ordinary man is blind to the true nature of meets with in everyday life. The word life and fails to see the universal fact of life, ‘Yoniso-manasikara’ which is often used in suffering or unsatisfactoriness. He does not the discourses is most important, for it enables even try to grasp these facts, but hastily one to see things deeply. ‘Yoniso’ literally considers the doctrine as pessimism. It is means by-way-of-womb instead of only on natural perhaps, for beings engrossed in the surface. Metaphorically, therefore, it is mundane pleasures, beings who crave more

and more for gratification of the senses and Boä ñöôïc thaønh laäp, trong ñoù Chaùnh Löôïng Boä laø hate pain, to resent the very idea of suffering boä thöù ba—One of the 18 sects of early Hinayana. and turn their back on it. They do not, The school of correct measures, or correct however, realize that even as they condemn evaluation. Three hundred years after the the idea of suffering and adhere to their own Buddha’s nirvana it is said that from the convenient and optimistic view of things, they Vatsiputriyah school four divisions were formed, are still being oppressed by the ever recurring of which this was the third. unsatisfactory nature of life. Chaùnh Löu Boà Taùt: Amoghadarsana (skt)— Chaùnh Kieán Hôïp Theá: Mundane right Amoghadarsin (skt)—Baát Khoâng Nhaõn Boà Taùt— understanding—Chaùnh kieán hôïp theá nghóa

laø söï See Baát Khoâng Kieán Boà Taùt. hieåu bieát cuûa haøng phaøm nhaân veà nghieäp vaø quaû Chaùnh Lyù: Naya (skt)—Nyaya (skt)—Na Da— cuûa nghieäp. Vì theá, chaùnh kieán hôïp theá coù nghóa laø Phöông phaùp ñuùng (ñaïo lyù chaân chính)—Good söï hieåu bieát hôïp vôùi Töù Thaùnh Ñeá. Goïi laø chaùnh way—Right method—Right principle. kieán hôïp theá vì söï hieåu bieát naày chöa thoaùt khoûi Chaùnh Lyù Luaän: Naya-sastra (skt)—Luaän veà caùc laäu hoaëc (caáu ueá). Chaùnh kieán hôïp theá coù theå phöông phaùp ñuùng (ñaïo lyù chaân chính)—Treatise goïi laø “tuyø giaùc trí.”—Mundane right on good way (right method, right principle). understanding means an ordinary worldling’s Chaùnh Lyù Nhaát Trích Luaän: Nyayabindu (skt)— knowledge of the efficacy of moral causation or of Teân cuûa moät boä luaän thuoäc phaùi Chaùnh Lyù—Name actions and their results. Therefore, mundane right of a commentary of the Naiyayika. understanding means the knowledge that accords Chaùnh Lyù Phaùi: Naiyayika (skt)—Ninhu (skt)— with the Four Noble Truths. This is called Phaùi theo phöông phaùp ñuùng, ñöôïc saùng laäp vaøo mundane because the understanding is not yet khoaûng theá kyû thöù nhaát, coù nhieàu ñieåm töông ñoàng free from taints. This may be called “knowing vôùi phaùi Thaéng Luaän—Right method sect, founded accordingly.” in the first century, there are a lot of similar views Chaùnh Kieán Sieâu Theá: Supramundane right with the Vaisesika-Sastra Sect—See Thaéng Luaän understanding. Toâng. Chaùnh Kieán Thieàn Ñònh: Jhana samma ditthi Chaùnh Lyù Trích Luaän: See Chaùnh Lyù Nhaát Trích (p)—Right understanding in stages of Luaän. meditation—Chaùnh kieán trong caùc taàng thieàn. Ñaây Chaùnh Maïng: Samma-ajiva (p)—Samyag-ajiva laø söï hieåu bieát thaät vaø saâu xa, hay thaâm nhaäp, (skt)—Correct Livelihood or perfect Livelihood. nghóa laø nhìn söï vaät ñuùng baûn chaát cuûa noù, chöù (I) Nghóa cuûa Chaùnh Maïng—The meanings of khoâng theo teân hay nhaõn hieäu beà ngoaøi. Söï thaâm “Right livelihood”: nhaäp naày chæ xaõy ra khi taâm ta ñaõ goät röûa heát 1) Chaùnh maïng coù nghóa laø sinh soáng chaân chính nhöõng baát tònh vaø ñaõ hoaøn toaøn phaùt trieån qua vaø löông thieän; khoâng laøm giaøu treân moà hoâi thieàn ñònh—This is a real deep understanding, a nöôùc maét cuûa ngöôøi khaùc; khoâng ñoái xöû teä baïc penetration or an intellectual seeing a thing in its vôùi ngöôøi khaùc; khoâng soáng baùm vaøo ngöôøi true nature, without name and external label. This khaùc; khoâng meâ tín dò ñoan; khoâng soáng baèng penetration is possible only when the mind is free mieäng löôõi moái laùi ñeå kieám lôïi. Chaùnh maïng from all impurities and is fully developed through coøn coù nghóa laø möu sinh ñuùng laø traùnh nhöõng meditation. ngheà gaây phöông haïi cho nhöõng chuùng sanh Chaùnh Kî: The day of decease. khaùc nhö ñoà teå, ñi saên, buoân baùn vuõ khí, buoân Chaùnh Löôïng Boä: Sammatiya or Sammitiya baùn xì ke ma tuùy, v.v. Möu sinh ñuùng coøn coù (skt)—Sa Ma Ñeá—School of Correct nghóa laø choái boû moïi loái soáng taø vaïy—Right Evaluation—School of Correct Measure—Moät livelihood means to lead a decent and honest trong 18 boä cuûa tröôøng phaùi Tieåu Thöøa. Phaùp cuûa life. We must keep from exploiting or phaùi boä naày laø chaùnh löôïng hay ñuùng y vôùi Phaät mistreating others or sponging on them. Do phaùp nguyeân thuûy khoâng sai

leäch. Ba traêm naêm not be superstitious; do not act as a go- sau ngaøy Phaät nhaäp nieát baøn thì boán phaùi Ñoäc Töû between to take profit. Correct occupation

also means avoid professions that are harmful should live by profession which is blameless to sentient beings such as the five immoral and free from harm to oneself and others. occupations (slaughterer, hunter, dealer in 5) Chaùnh maïng laø cuoäc soáng ñuùng ñaén cuûa haøng weaponry, or narcotics, ect). Perfect tu só laø khaát thöïc. Laøm vieäc hay laøm thöông livelihood also means rejecting all wrong maïi laø taø meänh—The right livelihood for a living. monk is to beg for food. To work for a living 2) Chaùnh maïng coù nghóa laø möu sinh ôû möùc or to do worldly business is an improper life. khoâng vi phaïm nhöõng giaù trò ñaïo ñöùc caên baûn. (II) Ñöùc Phaät daïy veà Chaùnh Maïng—The Buddha Chaùnh maïng laø söï môû roäng cuûa luaät veà chaùnh taught about the “Right Livelihood”: Ñöùc Phaät nghieäp ñoái vôùi sinh keá trong xaõ hoäi. Chaùnh daïy: “Coù naêm loaïi sinh keá maø ngöôøi Phaät töû maïng laø söï môû roäng veà luaät cuûa chaùnh nghieäp khoâng neân laøm laø buoân baùn suùc vaät ñeå laøm ñoái vôùi sinh keá cuûa Phaät töû trong xaõ hoäi. thòt, buoân baùn noâ leä, buoân baùn vuõ khí, ñoäc Chaùnh maïng coøn coù nghóa laø taïo ra cuûa caûi taøi döôïc, vaø caùc chaát say nhö ma tuùy vaø röôïu. saûn baèng nhöõng phöông caùch thích ñaùng. Phaät Naêm loaïi ngheà nghieäp naøy ngöôøi Phaät töû töû thuaän thaønh khoâng neân nhuùng tay tham gia khoâng neân laøm vì chuùng goùp phaàn laøm cho xaõ vaøo loaïi haønh ñoäng hay lôøi noùi toån haïi ñeå möu hoäi baêng hoaïi vaø vi phaïm nguyeân taéc toân sinh, hoaëc giaû xuùi giuïc khieán ngöôøi khaùc laøm troïng söï soáng vaø phuùc lôïi cuûa ngöôøi khaùc.” vaø noùi nhö vaäy—Right livelihood means Ngöôïc laïi, ngöôøi Phaät töû neân soáng baèng nhöõng earning a living in a way that does not violate ngheà nghieäp löông thieän, khoâng laøm haïi mình basic moral values. Right livelihood is an haïi ngöôøi—The Buddha taught: “There are extension of the rules of right action to our five kinds of livelihood that are discouraged roles as breadwinners in society. Right for Buddhists: trading in animals for food Livelihood also means that to earn a living in (selling animals for slaughter), slaves (dealing an appropriate way. Devout Buddhists should in slaves), arms (selling arms and lethal not engage in any of the physical or verbal weapons), poisons, and intoxicants (drugs and negative actions to earn a living, nor should alcohol, selling intoxicating and/or poisonous we cause others to do so. drinks). These five are not recommended 3) Chaùnh maïng laø khí giôùi cuûa Boà Taùt, vì xa rôøi because they contribute to the destroy of taát caû taø maïng. Chö Boà Taùt an truï nôi phaùp society and violate the values of respect for naày thôøi coù theå dieät töø nhöõng phieàn naõo, kieát life and for the welfare of others.” Right söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng Livelihood is an extension of the rules of right sanh—Right livelihood is a weapon of action to our roles as breadwinners in society. enlightening beings, leading away from all In the contrary, Buddhists should live by an wrong livelihood. Enlightening Beings who honest profession that is free from harm to abide by these can annihilate the afflictions, self and others. bondage, and compulsion accumulated by all Chaùnh Maïng Taêng: See Chaùnh Maïng Thöïc. sentient beings in

the long night of Chaùnh Maïng Thöïc: Chaùnh Maïng Taêng—Ngöôøi ignorance—See Möôøi Khí Giôùi Cuûa Chö Ñaïi xuaát gia phaûi laáy vieäc khaát thöïc maø nuoâi xaùc thaân Boà Taùt. maø tu haønh—The right kind of monk's livelihood 4) Chaùnh maïng laø töø boû nhöõng loái laøm aên sinh by mendicancy. soáng taø vaïy, ñem laïi söï tai haïi, khoå ñau cho Chaùnh Meänh: See Chaùnh Maïng. mình vaø cho ngöôøi khaùc. Ngöôøi Phaät töû neân Chaùnh Meänh Sa Moân: Vò Taêng chæ soáng baèng sinh soáng baèng nhöõng ngheà ñöôïc xem laø phöông caùch khaát thöïc—Monk who makes his khoâng bò khieån traùch, khoâng laøm haïi ñeán baûn living by mendicancy (right livelihood for a thaân vaø ngöôøi khaùc—Right livelihood is monk). abandoning wrong ways of living which bring Chaùnh Minh: Kinh luaän tröïc tieáp trình baøy toâng harm and suffering to others. A Buddhist chæ cô baûn—Sutras and sastras directly show the school's fundamental thesis or ideas.

Chaùnh Moân: Main gate. (II) Chaùnh nghieäp vaø giôùi hoïc—Right action and Chaùnh Nghieäp: Samma-kammanta (p)—Samyak- trainings in ethics: Chaùnh Nghieäp laø moät trong karmanta (skt)—Correct or Right Deed or Action ba phaùp tu hoïc cao thöôïng veà Giôùi Hoïc (hai (conduct)—Perfect conduct means getting rid of phaùp khaùc laø Chaùnh Ngöõ vaø Chaùnh Maïng). all improper action—To dwell in purity. Nhö vaäy chaùnh nghieäp bao haøm toân troïng ñôøi (I) Nghóa cuûa Chaùnh Nghieäp—The meaning of soáng, toân troïng taøi saûn vaø toân troïng quan heä caù Right Action: Haønh ñoäng ñuùng, traùnh laøm vieäc nhaân. Toân troïng ñôøi soáng laø khoâng gieát haïi vaø aùc, thanh tònh thaân laø giai ñoaïn thöù tö trong khoâng baûo ngöôøi khaùc gieát haïi, toân troïng taøi Baùt Thaùnh Ñaïo. Chaùnh nghieäp laø haønh ñoäng saûn laø khoâng troäm caép vaø khoâng baûo ngöôøi chaân chaùnh, ñuùng vôùi leõ phaûi, coù ích lôïi khaùc troäm caép, toân troïng nhöõng quan heä caù chung. Luoân luoân haønh ñoäng trong söï toân nhaân laø traùnh taø daâm. Chaùnh Nghieäp laø haønh troïng haïnh phuùc chung; toân troïng löông taâm ñoäng chaân chaùnh khieán cho chuùng ta coù theå ngheà nghieäp cuûa mình; khoâng laøm toån haïi ñeán traùnh ñöôïc ba vieäc laøm toån haïi veà thaân (saùt quyeàn lôïi, ngheà nghieäp, ñòa vò, danh döï, vaø sanh, troäm caép vaø taø daâm). Chaùnh Nghieäp daïy tính maïng cuûa ngöôøi khaùc; giöõ gìn thaân khaåu yù cho chuùng ta yù thöùc ñöôïc nhöõng tai haïi maø baèng caùch luoân tu taäp möôøi nghieäp laønh vaø chuùng ta gaây ra cho ngöôøi khaùc. Thay vì laøm nhoå döùt möôøi nghieäp döõ. Chaùnh nghieäp coøn coù nhöõng ñieàu maø tröôùc maét chuùng ta caûm thaáy nghóa laø traùnh nhöõng haønh ñoäng taø vaïy, soáng öa thích thì chuùng ta laïi quan taâm ñeán tha thanh khieát, khoâng laøm gì toån haïi ñeán tha nhaân. Moät khi coù Chaùnh Nghieäp thì dó nhieân nhaân, khoâng troäm caép, khoâng taø daâm —Right töï ñoäng caùc moái quan heä cuûa chuùng ta vôùi moïi action, avoiding all wrong, purity of body, the ngöôøi seõ ñöôïc toát ñeïp hôn vaø moïi ngöôøi seõ fourth of the eightfold noble path. Right action caûm thaáy haïnh phuùc hôn khi cuøng soáng vôùi involves action beneficial to both others and chuùng ta. Chaùnh Nghieäp cuõng bao goàm vieäc ra ourselves. We must always act for the tay giuùp ñôõ ngöôøi khaùc nhö phuï giuùp ngöôøi happiness of the community, conforming to giaø caû, cöùu trôï thieân tai baõo

luït, hay cöùu giuùp our sense of duty, without any ulterior motive ngöôøi ñang laâm naïn, vaân vaân—Right action is for damaging others' interests, occupations, one of the three higher trainings in Ethics positions, honors, or lives. We must also keep (two other trainings are Right Speech and strict control of our "“action, speech, and Right Livelihood). Right action implies mind," carrying out ten meritorious actions respect for life, respect for property, and and avoiding ten evil ones. Right action also respect for personal relationships. Respect for means to abstain from injuring living beings, life means not to kill or tell others to kill from stealing and from unlawful sexual living beings, respect for property means not intercourse. Perfect conduct also means to steal or tell others to steal, respect for avoidance of actions that conflict with moral personal relationships means to avoid sexual discipline. misconduct (avoid adultery). Right action (A) Khoâng neân laøm (Neân traùnh): Ngöôøi Phaät töû means acting properly. Right action can help khoâng saùt sanh, khoâng troäm caép, vaø khoâng taø us avoid creating the three destructive actions daâm—Not to do or avoid: A Buddhist should of the body (killing, stealing and unwise abstain from taking life, abstain from taking sexual behavior). Right action teaches us to what is not given, and abstain from carnal be aware of the effects of our actions on indulgence or illicit sexual indulgence. others. Once we possess Right Action, instead (B) Ngöôøi Phaät töû neân luoân trau doài töø bi, chæ laáy of doing whatever pleases us at the moment, khi ñöôïc cho, vaø soáng ñôøi thanh tònh vaø trong we'll be considerate of others, and of course, saïch—Should always cultivate compassion, automatically our relationships will improve take only things that are given, and live a pure and others will be happier in our company. and chaste life. Right Action also includes giving old people a hand in their house work, helping storm and

flood victims, and rescuing people from that are pleasant, gentle, meaningful and danger, and so on. useful. Speak at the right time and place. If Chaùnh Nguyeän: Vappa (p)—Vaspa (skt)—Baspa not necessary, or if one cannot say something (skt)—Baø sa ba—Moät trong naêm ñeä töû ñaàu tieân useful, the Buddha advised people to keep cuûa Ñöùc Phaät, ñöôïc ngöôøi ta coi nhö laø Ngaøi Ñaïi silent. This is a noble silence. Ca Dieáp—One of the first five diciples of the (II) Chaùnh ngöõ bao goàm—Right Speech includes: Buddha, Dasabala-Kasyapa, identified with Maha- 1) Khoâng noùi doái, ñoàng thôøi phaûi luoân luoân noùi Kasyapa. söï thaät—Abstain from falsehood and always Chaùnh Nguyeät: Thaùng gieâng—The first month. speak the truth. Chaùnh Ngöõ: Samma-vaca (p)—Samyak-vaca 2) Khoâng noùi lôøi ly giaùn gaây söï baát hoøa vaø chia (skt)—Correct or perfect Speech—Noùi ñuùng laø reõ, ñoàng thôøi phaûi noùi nhöõng lôøi naøo ñöa ñeán giai ñoaïn thöù ba trong Baùt Thaùnh ñaïo—Right söï hoøa hôïp vaø ñoaøn keát—Abstain from tale- speech, the third of the eightfold noble path. bearing which brings about discord and (I) Nghóa cuûa Chaùnh ngöõ—The meanings of disharmony, and to speak words that are Right speech: Chaùnh ngöõ laø noùi lôøi thaønh thaät conducive to concord and harmony. vaø saùng suoát, noùi hôïp lyù, noùi khoâng thieân vò, 3) Khoâng noùi nhöõng lôøi thoâ aùc, coäc caèn, thay vaøo noùi thaúng chöù khoâng noùi xeùo hay xuyeân taïc, ñoù phaûi noùi

nhöõng lôøi töø aùi, teá nhò—Abstain noùi lôøi thaän troïng vaø hoøa nhaõ; noùi lôøi khoâng from harsh and abusive speech, and instead to toån haïi vaø coù lôïi ích chung. Noùi ñuùng laø khoâng speak kind and refined words. noùi doái, khoâng ba hoa, taùn gaãu hay deøm pha. 4) Khoâng noùi nhöõng lôøi voâ ích, ngoài leâ ñoâi maùch, Noùi ñuùng laø khoâng noùi xaáu phæ baùng vu khoáng thay vaøo ñoù phaûi noùi nhöõng lôøi coù yù nghóa vaø vaø noùi naêng coù theå mang laïi saân haän, thuø oaùn, khoâng bò baäc trí khieån traùch—Abstain from chia reõ vaø baát hoøa giöõa caù nhaân vaø caùc ñoaøn idle chatter, vain talk or gossip and instead to theå. Khoâng noùi doái, khoâng laïm duïng nhaøn speak words which are meaningful and ñaøm hyù luaän, khoâng noùi lôøi coäc caèn thoâ loã, blameless. thieáu leã ñoä, hieåm ñoäc vaø nhöõng lôøi sæ nhuïc, (III) Chaùnh ngöõ vaø Giôùi hoïc—Right Speech and khoâng noùi lôøi böøa baõi. Ngöôïc laïi, Noùi ñieàu the training of ethics: Chaùnh Ngöõ laø moät trong chaân thaät, noùi baèng lôøi dòu daøng thaân höõu vaø ba phaàn cuûa Giôùi Hoïc (hai phaàn khaùc laø nhaân ñöùc, vaø duøng lôøi vui veû lòch söï, coù yù Chaùnh Nghieäp vaø Chaùnh Maïng). Lôøi noùi coù nghóa vaø coù lôïi ích. Noùi ñuùng luùc ñuùng choã. theå laøm aûnh höôûng ñeán haøng trieäu ngöôøi. Neáu khoâng caàn noùi, hay khoâng noùi ñöôïc ñieàu Ngöôøi ta noùi raèng moät lôøi noùi thoâ baïo coù theå lôïi ích, thì Ñöùc Phaät khuyeân chuùng ta neân giöõ laøm toån thöông hôn vuõ khí, trong khi moät lôøi im laëng, vì ñaây laø söï im laëng cao thöôïng— noùi nheï nhaøng coù theå thay ñoåi caû traùi tim vaø Right speech implies sincere, sound, taâm hoàn cuûa moät phaïm nhaân böôùng bænh nhaát. impartial, direct, not distorting, cautious, Vì vaäy chaùnh ngöõ trong Phaät giaùo bao haøm söï affable, harmless, useful words and toân troïng chaân lyù vaø phuùc lôïi cuûa ngöôøi khaùc. discourses. Avoidance of lying, slander and Chaùnh Ngöõ baét ñaàu vôùi vieäc traùnh xa boán loaïi gossip (false and idle talk), or abstaining from lôøi noùi gaây toån haïi: noùi doái, noùi lôøi ly giaùn, noùi lying, tale-bearing, harsh words, and foolish lôøi thoâ aùc vaø noùi chuyeän phuø phieám. Chaúng babble. Abstaining from backbiting slander nhöõng vaäy, Phaät töû thuaàn thaønh neân luoân coá and talk that may bring about hatred, enmity, gaéng duøng lôøi noùi nhö theá naøo cho ngöôøi khaùc disunity and disharmony among individuals or ñöôïc vui veû. Thay vì truùt ñi söï giaän döõ vaø böïc groups of people. Abstaining from lying, doïc leân ngöôøi khaùc, Phaät töû thuaàn thaønh neân abstaining from abuse and idle talk, nghó ñeán nhöõng caùch höõu hieäu ñeå truyeàn ñaït abstaining from harsh, rude, impolite, nhöõng nhu caàu vaø caûm xuùc cuûa chuùng ta. malicious language, abstaining from careless Ngoaøi ra, Chaùnh Ngöõ coøn laø noùi lôøi khen ngôïi words. On the contrary, utilize words that are nhöõng thaønh töïu cuûa ngöôøi khaùc moät caùch soft, friendly and benevolent, utilize words chaân tình, hay an uûi ngöôøi ñang buoàn khoå, hay

giaûng Phaùp cho ngöôøi. Lôøi noùi laø moät coâng cuï Chaùnh Ngöõ Maõ Sö: Asvajit (skt)—A Thaáp Phaï coù coâng naêng aûnh höôûng maïnh meõ leân ngöôøi Phaït Ña—A Thaáp Baø Thò—A Thaáp Baø Thò Ña— khaùc, neáu chuùng ta bieát duøng lôøi noùi moät caùch Maõ Thaéng—See A Thuyeát Thò. khoân ngoan thì seõ coù raát nhieàu ngöôøi ñöôïc lôïi Chaùnh Nhaân: Immediate cause—Direct cause— laïc. Lôøi

noùi coù theå laøm aûnh höôûng ñeán haøng Caän Nhaân—Correct cause (Buddha nature of all trieäu ngöôøi. Ngöôøi ta noùi raèng moät lôøi noùi thoâ beings). Main cause—True cause, as compared to baïo coù theå laøm toån thöông hôn vuõ khí, trong a contributory cause—Nhaân chính, so vôùi nhaân khi moät lôøi noùi nheï nhaøng coù theå thay ñoåi caû phuï. traùi tim vaø taâm hoàn cuûa moät phaïm nhaân böôùng Chaùnh Nhaân Phaät Taùnh: The Buddha-nature or bænh nhaát. Vì vaäy chaùnh ngöõ trong Phaät giaùo Bhutatathata. The direct cause of attaining the bao haøm söï toân troïng chaân lyù vaø phuùc lôïi cuûa perfect Buddha-nature. ngöôøi khaùc, nghóa laø traùnh noùi doái, traùnh noùi Chaùnh Nhaãn: The right patience—Khaû naêng nhaãn xaáu hay vu khoáng, traùnh noùi lôøi hung döõ, vaø nhuïc vaø duøng chaùnh tín ñeå trieät tieâu si meâ vaø ñi traùnh noùi chuyeän voâ ích—Correct or Right ñeán chöùng ngoä Trung Ñaïo (nhöõng baäc trong möôøi Speech or Perfect Speech is one of the three ñòa hay nhöõng ñöùc tính cuûa moät vò Phaät hay Boà higher trainings in Ethics (two other trainings Taùt)—The ability to bear patience and to use right are Right Action and Right Livelihood). faith to eliminate all illusion in order to realize the Speech can influence millions of people. It is Middle Path (those who are in the ten stages or said that a harsh word can wound more deeply characteristics of a Buddha, i.e. Bodhisattvas). than a weapon, whereas a gentle word can Chaùnh Nhöït: The day of a funeral. change the heart and mind of even the most Chaùnh Nieäm: Sati (p)—Smrtindriya (skt)— hardened criminal. Therefore, right speech Sammasati (p)—Samyaksmrti (skt)—Correct implies respect for truth and respect for the thinking—Mindfulness—Memory—Correct (Right well being of others. Right speech begins with or Perfect) Remembrance or Mindfulness—Right avoiding four destructive actions of speech: mindfulness. lying, divisive words, harsh words and idle (I) Toång quan veà "Chaùnh Nieäm"—An overview talk. Not only that, devout Buddhists should of Mindfulness: Coù moät maãu ñaøm thoaïi ngaén always try to communicate in a way pleasing nguûi veà "Chaùnh Nieäm" giöõa ñöùc Phaät vaø moät to others. Rather than venting our anger or trieát gia ñöông thôøi. Trieát gia noùi: "Toâi thöôøng frustration onto another, devout Buddhists nghe noùi raèngñaïo Phaät laø moät hoïc thuyeát giaùc should think about effective ways to ngoä. Vaäy phöông phaùp cuûa Ngaøi laø gì? Caùch communicate our needs and feelings to them. tu taäp haèng ngaøy cuûa Ngaøi goàm coù nhöõng gì?" Besides, Right Speech also means to Ñöùc Phaät ñaùp: "Chuùng toâi ñi, chuùng toâi aên, sincerely make an effort to notice and chuùng toâi taém röûa, vaø chuùng toâi ngoài xuoáng." comment upon others' good qualities and Trieát gia noùi: "Nhö vaäy coù gì laø ñaëc bieät? Taát achievements, or to console people in time of caû moïi ngöôøi ai cuõng ñi, aên, taém röûa vaø ngoài grief, or to teach people Dharma. Speech is a xuoáng..." Ñöùc Phaät ñaùp laïi: "Thöa ngaøi, khi powerful tool to influence others and if we chuùng toâi ñi, chuùng toâi yù thöùc raèng chuùng toâi use it wisely, many people will benefit. ñi. Khi chuùng toâi aên, chuùng toâi yù thöùc raèng Speech can influence millions of people. It is chuùng toâi aên... Noùi chung, khi ñi, khi aên, khi said that a harsh word can wound more deeply taém röûa hoaëc khi ngoài xuoáng, nhöõng ngöôøi than a weapon, whereas a gentle word

can khaùc khoâng yù thöùc veà ñieàu mình ñang laøm." change the heart and mind of even the most Trong ñaïo Phaät, chaùnh nieäm laø ñieàu chuû yeáu. hardened criminal. Therefore, right speech Chaùnh nieäm laø nguoàn naêng löôïng toûa aùnh implies respect for truth and respect for the saùng xuoáng treân moïi vaät vaø moïi hoaït ñoäng, well being of others. It is to say right speech taïo ra söùc maïnh ñònh löïc vaø ñöa chuùng ta ñeán means the avoidance of lying, backbiting or caùi taâm saâu thaúm trong chuùng ta, ñeán bôø giaùc slander, harsh speech and idle talk. ngoä. Noùi toùm laïi, trong ñaïo Phaät, chaùnh nieäm

laø traïng thaùi taâm ñuùng trong ñoù haønh giaû ñöôïc ngoaøi—Right mindfulness means to give heed höôùng ñuùng vaø gaëp gôõ vôùi traïng thaùi taâm cuûa to good deed for our own benefit and that of ñöùc Phaät. Chaùnh nieäm laø coäi nguoàn cuûa taát caû others. Right mindfulness also means moïi tu taäp Phaät giaùo—There's a short remembrance including old mistakes to repent conversation about "Mindfulness" between of and deep gratitude towards parents, the Buddha and a philosopher of his time. The country, humankind, and Buddhist Triple philosopher said, "I have heard that Buddhism Gems. Right mindfulness also means the is a doctrine of enlightenment. What is your reflection on the present and future events or method? What do you practice everyday?" situations. We must meditate upon human The Buddha said, "We walk, we eat, we wash sufferings that are caused by ignorance and ourselves, we sit down." The philosopher said, decide to work for alleviating them, "What is so special about that? Everyone irrespective of possible difficulties and walks, eats, washes, sits down..." The Buddha boredom. Correct Memory which retains the said, "Sir, when we walk, we are aware that true and excludes the false—Dwell in we are walking; when we eat, we are aware contemplation of corporeality. Be mindful that we are eating... When others walk, eat, and putting away worldly greed and grief. wash, or sit down, they are generally not Correct mindfulness also means ongoing aware of what they are doing." In Buddhism, mindfulness of body, feelings, thinking, and mindfulness is the key. Mindfulness is the objects of thought. energy that sheds light on all things and all (III) Chaùnh Nieäm Vaø Moâi Tröôøng—Mindfulness actitivites, producing the power of and Environment: Theo Thieàn sö Thích Nhaát concentration, bringing forth deep insight and Haïnh, khi neùm moät caùi voû chuoái vaøo thuøng awakening. In short, in Buddhism, correct raùc, vaø neáu coù chaùnh nieäm, chuùng ta bieá t raèng state of mind in which one is properly directed caùi voû chuoái seõ bieán thaønh phaân uû vaø vaøi to and united with the state of mind of the thaùng sau, seõ taùi sinh döôùi daïng moät traùi caø Buddha. Mindfulness is at the base of all chua hay moät laù caûi rau dieáp. Nhöng khi Buddhist practice. chuùng ta neùm moät tuùi nhöïa vaøo thuøng raùc, yù (II) Nghóa cuûa "Chaùnh Nieäm"—The meanings of thöù cho chuùng ta bieát raèng seõ khoâng nhanh Mindfulness: Chaùnh nieäm laø nhôù ñeán nhöõng choùng bieán thaønh quaû caø chua hay rau xaù laùch. ñieàu hay leõ phaûi, nhöõng ñieàu lôïi laïc cho mình Vaøi loaïi raùc caàn ñeán boán hoaëc naêm traêm naêm vaø cho ngöôøi. Chaùnh nieäm coøn coù nghóa laø öùc sau môùi phaân huûy. Chaát thaûi haïch nhaân caàn nieäm hay nghó nhôù tôùi caûnh

quaù khöù, nhôù ñeán ñeán hai traêm naêm chuïc ngaøn naêm môùi maát ñi loãi laàm cuõ ñeå söûa ñoåi, nhôù aân cha meï thaày baïn tính laøm haïi vaø quay veà vôùi ñaát. Soáng tænh ñeå baùo ñaùp, nhôù aân toå quoác ñeå phuïng söï baûo giaùc giaây phuùt hieän taïi, toaøn taâm toaøn yù vôùi veä; nhôù aân chuùng sanh ñeå giuùp ñôû traû ñeàn; nhôù hieän taïi giuùp chuùng ta khoâng laøm nhöõng vieäc aân Phaät Phaùp Taêng ñeå tinh taán tu haønh. Chaùnh phaù hoaïi töông lai. Ñoù laø caùch cuï theå nhaát ñeå nieäm coøn coù nghóa laø quaùn nieäm hay quaùn saùt laøm ñieàu gì ñoù coù tính xaây döïng cho töông caûnh hieän taïi vaø töôûng töôïng caûnh töông lai. lai—According to Zen Master Thich Nhat Chuùng ta neân quaùn töôûng ñeán caûnh ñôøi ñau Hanh, when we throw a banana peel into the khoå, beänh taät, meâ môø cuûa chuùng sanh maø garbage, if we are mindful, we know that the khuyeán tu; töôûng nieäm laøm nhöõng ñieàu lôïi ích peel will become compost and be reborn as a chung, khoâng thoái lui, khoâng e ngaïi khoù khaên tomato or a lettuce salad in just afew months. nhoïc nhaèn. Chaùnh nieäm coøn coù nghóa laø chuù But when we throw a plastic bag into the taâm ñuùng laø töôûng ñeán söï thaät vaø choái boû taø garbage, thanks to our awareness, we know vaïy. Luùc naøo cuõng tænh taùo deïp boû tham lam that a plastic bag will not become a tomato or vaø buoàn khoå cuûa theá tuïc. Chaùnh nieäm coøn coù a salad very quickly. Some kinds of garbage nghóa laø luùc naøo cuõng tænh giaùc veà thaân theå, need four or five hundred years to caûm xuùc, tö töôûng cuõng nhö nhöõng ñoái taùc beân decompose. Nuclear waste needs a quarter of

a million years before it stops being harmful vaø chaùnh maïng. Chaùnh nieäm laø moät yeáu toá toái and returns to the soil. Living in the present caàn thieát cho nhöõng haønh ñoäng cuûa chuùng ta moment in an awakened way, looking after trong ñôøi soáng haèng ngaøy cuõng nhö cho taâm the present moment with all our heart, we will linh—According to Theravada Buddhism, not do things which destroy the future. That is mindfulness is considered as the strongest the most concrete way to do what is strand for it plays an important role in the constructive for the future. acquisition of both calm and insight. (IV) Chaùnh nieäm theo Phaät giaùo Nguyeân Thuûy—Mindfulness is a certain function of the mind, Right mindfulness according to the Theravada and therefore , a mental factor. Without this Buddhism: Theo Phaät giaùo Nguyeân Thuûy, all important factor of mindfulness one cannot nieäm ñöôïc xem nhö laø moät sôïi daây maïnh meõ cognize sense-objects, one cannot be fully vì noù giöõ moät vai troø quan troïng trong caû hai aware of one’s behavior. It is call right loaïi thieàn ñònh laø tònh truù vaø bieät quaùn. Nieäm mindfulness because it avoids misdirected laø moät cô naêng naøo ñoù cuûa taâm vaø vì vaäy, noù attention, and prevents the mind from paying laø moät yeáu toá cuûa taâm hay moät taâm sôû. Khoâng attention to things unwholesome, and guides coù nieäm, moät taâm sôû toái quan troïng, chuùng ta its possessor on the right path to purity and khoâng coù khaû naêng nhaän ra baát cöù thöù gì, freedom. Right mindfulness sharpens the khoâng theå hay bieát ñaày ñuû caùc taùc phong cuûa power of observation, and assists right chính mình. Ñöôïc goïi laø chaùnh nieäm, vì noù thinking and right understanding.

Orderly vöøa traùnh chuù taâm sai laïc, maø cuõng vöøa traùnh thinking and reflection is conditioned by cho taâm ñeå yù vaøo nhöõng ñieàu baát thieän, vaø man's right mindfulness. In the Satipatthana ñaøng khaùc noù höôùng daãn taâm cuûa haønh giaû and Anapanasati sutras, the Buddha states treân con ñöôøng chaân chaùnh, trong saïch vaø giaûi clearly how a meditator becomes aware of his thoaùt moïi phieàn tröôïc. Chaùnh nieäm laøm beùn thoughts, mindfully watching and observing nhaïy khaû naêng quan saùt cuûa haønh giaû, vaø hoã each and every one of them, be they good or trôi chaùnh tö duy vaø chaùnh kieán. Hieåu bieát vaø evil, salutary or otherwise. The sutras warn us suy tö ñöôïc coù traät töi cuõng nhôø chaùnh nieäm. against negligence and day-dreaming and Trong hai kinh Nieäm Xöù vaø Nhaäp Töùc Xuaát urges us to be mentally alert and watchful. As Töùc Nieäm, Ñöùc Phaät daïy roõ raøng laøm caùch a matter of fact, the earnest student will note naøo moät haønh giaû coù theå hay bieát luoàng tö that the very reading of the discourse, at töôûng cuûa mình, tænh giaùc theo doõi, ghi nhaän times, makes him watchful, earnest and vaø quan saùt töøng yù nghó cuûa chính mình, töø toát serious-minded. It goes without saying that cuõng nhö xaáu. Caû hai baøi kinh ñeàu caûnh giaùc right mindfulness is a quality that no sensible chuùng ta khoâng neân xao laõng vaø mô moäng, man would treat with contempt. Thus, it is cuõng nhö thuùc hoái chuùng ta neân luoân canh truly essential to cultivate mindfulness in this chöøng vaø luoân giöõ taâm chaùnh nieäm. Kyø thaät, confused age when so many people suffer moät haønh giaû chuyeân caàn tu nieäm seõ ghi nhaän from mental imbalance. Right mindfulness is raèng chính nhôø söï kieän ñoïc laïi kinh ñieån seõ an instrumental not only in bringing laøm cho chuùng ta tænh giaùc hôn, quyeát taâm concentration calm, but in promoting right hôn, vaø thaän troïng chuù nieäm nhieàu hôn. Khoûi understanding and right living. It is an noùi ai trong chuùng ta cuõng bieát raèng chaùnh essential factor in all our actions both worldly nieäm laø moät ñöùc ñoä maø khoâng ai coù theå xem and spiritual. thöôøng ñöôïc. Nhö vaäy vieäc tu taäp chaùnh nieäm (V) Chaùnh nieäm vaø Thieàn ñònh—Right thaät laø thieát yeáu trong thôøi buoåi hoãn taïp maø Mindfulness and Meditation: chuùng ta ñang soáng ñaây trong khi raát nhieàu 1) Chaùnh Nieäm laø moät trong ba phaàn hoïc cuûa ngöôøi phaûi gaùnh chòu khoå ñau vì taâm trí maát Thieàn Ñònh (hai phaàn hoïc khaùc laø Chaùnh Tinh thaêng baèng. Chaùnh nieäm laø moät phöông tieän Taán vaø Chaùnh Ñònh). Chaùnh Nieäm laø yù thöùc, mang laïi tònh truï, laøm thaêng tieán chaùnh kieán hay söï chuù yù, nhö vaäy chaùnh nieäm laø traùnh söï

xao laõng hay tình traïng taâm trí vaån ñuïc. Trong (cittanupassana), and mental objects vieäc tu taäp Phaät phaùp, chaùnh nieäm giöõ vai troø (dhammanapassana). moät sôïi daây cöông kieåm soaùt taâm cuûa chuùng ta 3) Vôùi haønh giaû tu thieàn, chaùnh nieäm laø nhôù vì taâm chuùng ta khoâng bao giôø taäp trung hay ñuùng nghó ñuùng laø giai ñoaïn thöù baûy trong Baùt ñöùng yeân moät choã. Ñöùc Phaät daïy: "Tu taäp Thaùnh ñaïo. Nhìn vaøo hay quaùn vaøo thaân taâm chaùnh nieäm laø tu taäp chuù taâm vaøo thaân, chuù ñeå luoân tænh thöùc. Chaùnh nieäm coù nghóa laø lìa taâm vaøo caûm nghó, chuù taâm vaøo thöùc, vaø chuù moïi phaân bieät maø

nieäm thöïc tính cuûa chö taâm vaøo ñoái töôïng cuûa taâm.” Noùi toùm laïi, phaùp. Theo Baùt Chaùnh Ñaïo, chaùnh nieäm laø chaùnh nieäm laø kieåm soaùt thaân vaø taâm vaø bieát “Nhaát Taâm.” Nôi thaân tænh thöùc baèng caùch chuùng ta ñang laøm gì vaøo moïi luùc. Chaùnh thöïc taäp taäp trung vaøo hôi thôû. Nôi caûm thoï Nieäm laø moät yeáu toá taâm thöùc quan troïng coù tænh thöùc baèng caùch quaùn saùt söï ñeán ñi trong ta chöùc naêng laøm cho chuùng ta nhôù tôùi nhöõng gì cuûa taát caû moïi hình thöùc cuûa caûm thoï, vui, coù lôïi laïc. Chaùnh nieäm giöõ moät vai troø quan buoàn, trung tính. Nôi nhöõng hoaït ñoäng cuûa troïng trong thieàn ñònh, thí duï Chaùnh Nieäm coù taâm tænh thöùc baèng caùch xem coi taâm ta coù theå giuùp chuùng ta laøm tan ñi nhöõng tö töôûng chöùa chaáp duïc voïng, saân haän, löøa doái, xao roän ròp xoân xao trong taâm thöùc, vaø cuoái cuøng laõng, hay taäp trung. Nôi vaïn phaùp tænh thöùc giuùp chuùng ta coù ñuû naêng löïc ñaït ñöôïc söï nhaát baèng caùch quaùn saùt baûn chaát voâ thöôøng cuû a taâm treân hôi thôû—Right Mindfulness is one of chuùng töø sanh truï dò dieät ñeå taän dieät chaáp the three trainings in meditation (two others tröôùc vaø luyeán aùi. Chaùnh nieäm laø yeáu toá giaùc are Right Effort and Right Concentration). ngoä thöù nhaát. “Sati” laø thuaät ngöõ töông ñöông Mindfulness is awareness or attention, and as gaàn nhaát trong ngoân ngöõ Nam Phaïn duøng ñeå such it means avoiding a distracted or cloudly chæ vaø dòch ra cho töø “Chaùnh nieäm.” Tuy state of mind. In the practice of the Dharma, nhieân, chaùnh nieäm phaûi ñöôïc hieåu vôùi nghóa right mindfulness plays as a kind of rein upon tích cöïc hôn. Chaùnh nieäm phaûi ñöôïc hieåu laø our minds for our minds are never taâm tieán ñeán vaø bao phuû hoaøn toaøn ñoái töôïng, concentrated or still. The Buddha taught: “The xuyeân thaáu vaøo trong ñoái töôïng khoâng thieáu practice of mindfulness means mindfulness of phaàn naøo. Chaùnh nieäm coù theå ñöôïc hieåu roõ the body, mindfulness of feelings, baèng caùch khaûo saùt ba khía caïnh laø ñaëc taùnh, mindfulness of consciousness, and chöùc naêng vaø söï theå hieän. Trong Phaät giaùo mindfulness of objects of the mind.” In short, chaùnh nieäm laø luoân tænh thöùc veà taát caû moïi right mindfulness means to watch our body sinh hoaït, töø vaät chaát ñeán tinh thaàn. Haønh giaû and mind and to know what we are doing at giöõ taâm chaùnh nieäm laø vò aáy hieåu bieát roõ raøng all times. Right Mindfulness is an important veà nhöõng hoaït ñoäng cuûa cô theå mình vaø luoân mental factor that enables us to remember tænh thöùc veà nhöõng uy nghi: khi ñi, ñöùng, ngoài and keep our attention on what is beneficial. hay naèm. Taát caû nhöõng hoaït ñoäng cuûa cô theå Right Mindfulness plays an important role in haønh giaû ñeàu laøm vôùi caùi taâm tænh thöùc. Khi ñi meditation, i.e., Right mindfulness can help us tôùi ñi lui, khi nhìn tôùi hoaëc nhìn moät beân, haønh clear the flurry of thoughts from our minds, giaû chuù taâm hay bieát roõ raøng; khi co tay co and eventually, we’ll be able to concentrate chaân hay khi duoãi tay duoãi chaân haønh giaû luoân single-pointedly on our breath. laøm trong chaùnh nieäm; khi maëc quaàn aùo, khi 2) Chaùnh nieäm laø phaùt khôûi nieäm hay gaùn söï chuù aên, uoáng, nhai, vaân vaân, haønh giaû phaûi luoân taâm vaøo thaân haønh nieäm (caùc hoaït ñoäng cuûa chuù taâm hay bieát roõ raøng; khi ñi, ñöùng, ngoài, thaân), thoï nieäm, taâm

haønh nieäm (caùc hoaït naèm, haønh giaû phaûi luoân giöõ chaùnh nieäm; khi ñoäng cuûa taâm), vaø nieäm phaùp (caùc hoaït ñoäng noùi cuõng nhö khi khoâng noùi haønh giaû phaûi luoân cuûa phaùp)—Right mindfulness is the hay bieát roõ raøng—For Zen practitioners, right application or arousing of attention in remembrance or the seventh of the eightfold activities of the body (kayanupassana), noble path means remembering correctly and feelings or sensations, activities of the mind thinking correctly. The looking or

contemplating on the body and the spirit in 4) Theo Thieàn sö Thích Nhaát Haïnh trong quyeån such a way as to remain ardent, self- 'Chìa Khoùa Tu Thieàn': "Chaùnh nieäm giuùp possessed and mindful. Right remembrance chuùng ta taäp trung chuù yù vaø bieát ñöôïc chuùng ta means looking on the body and spirit in such a ñang laøm gì. Thoâng thöôøng chuùng ta laø tuø way as to remain ardent, self-possessed and nhaân cuûa xaõ hoäi. Naêng löïc cuûa chuùng ta bò mindful, having overcome both hankering and phaân taùn choã naøy choã kia. Thaân vaø taâm chuùng dejection. According to the eightfold noble ta khoâng haøi hoøa. Ñeå baét ñaàu yù thöùc ñöôïc ñieàu path, right mindfulness means the one- chuùng ta ñang laøm, ñang noùi vaø ñang suy nghó pointedness of the mind. Be attentive to the laø baét ñaàu cöôõng laïi söï xaâm laán cuûa ngoaïi activities of the body with the practice of caûnh vaø nhöõng nhaän thöùc sai laàm cuûa chuùng concentration on breathing. Be aware of all ta. Khi ngoïn ñeøn yù thöùc ñöôïc ñoát leân, toaøn theå forms of feelings and sensations, pleasant, con ngöôøi chuùng ta saùng böøng leân. Chuùng ta unpleasant, and neutral, by contemplating tìm laïi ñöôïc loøng töï tin, boùng toái cuûa aûo töôûng their appearance and disappearance within khoâng coøn nhaán chìm chuùng ta, vaø chuùng ta coù oneself. Be aware whether one’s mind is theå taäp trung ñeán möùc cao nhaát. Chuùng ta röûa lustful, hatred, deluded, distracted or tay, maëc y phuïc, laøm nhöõng coâng vieäc haèng concentrated. Contemplate the impermanence ngaøy gioáng nhö tröôùc ñaây, nhöng baây giôø, of all things from arise, stay, change and chuùng ta yù thöùc ñöôïc veà haønh ñoäng, lôøi noùi vaø decay to eliminate attachment. Mindfulness is tö töôûng cuûa mình."—According to Zen the first factor of enlightenment. The nearest Master Thich Nhat Hanh in The Zen Keys: equivalent term in Pali for “mindfulness” is "Mindfulness helps us focus our attention on “Sati.” Mindfulness has come to be the and know what we are doing. Usually we are accepted translation of “sati” into English. a prisoner of society. Our energies are However, this word has a kind of passive dispersed here and there. Our body and our connotation which can be misleading. mind are not in harmony. To begin to be “Mindfulness” must be dynamic and aware of what we are doing, saying, and confrontative. Mindfulness should leap onto thinking is to begin to resist the invasion by the object, covering it completely, our surroundings and by all of our wrong penetrating into it, not missing any part of it. perceptions. When the lamp of awareness is Mindfulness can be well understood by lit, our whole being is lit up. Self-confidence examining its three aspects of characteristics, is re-established, the shadows of illusion no function and manifestation. In Buddhism, longer overwhelm us, and our concentration mindfulness

means being aware of all develops to its fullest. We wash our hands, activities, both physical and mental. A dress, perform everyday actions as before, but meditator who is mindful of his bodily now we are aware of our actions, words, and activities becomes aware of his postures: thoughts." when walking, standing, sitting or lying down. Chaùnh Nieäm Löïc: Löïc chaùnh nieäm vaø chaùnh All his bodily activities he does with quaùn—Power of right mindfulness and right mindfulness. In walking to and from, in contemplation. looking ahead and in looking aside, he applies Chaùnh Nieäm Phaùp Tuùc: Phaùp ñaïo ñi vaøo chaùnh mindfulness; in bending and stretching he nieäm, moät trong boán phaùp tuùc theo Kinh Phuùng applies mindfulness; in wearing clothes, in Tuïng trong Tröôøng Boä Kinh—Way of Dhamma eating, drinking, chewing, etc. he applies with right mindfulness, one of the four ways of mindfulness; in walking, standing, sitting, Dhamma according to the Sangiti Sutta in the lying down, he applies mindfulness; in Long Discourses of the Buddha. keeping awake, speaking, and being silent, he Chaùnh Nieäm Vaø Tænh Giaùc: Sati ca applies mindfulness. sampajananan ca (p)—Mindfulness and clear awareness (clarity of awareness).

Chaùnh Nieäm Vaø Tænh Thöùc: Mindfulness and caùc nghi leã khaùc. Trong moãi Thieàn ñöôøng ñeàu coù awareness—See Chaùnh Nieäm, and Tænh Thöùc. hai cöûa: cöûa tröôùc vaø cöûa sau. Trong haàu heát caùc Chaùnh Nieäm Tyø Kheo: Mindful monk—Monk thieàn ñöôøng ôû Nhaät Baûn, thöôøng thöôøng beân treân who is mindful—Vò Tyø Kheo chaùnh nieäm, ñaày ñuû cöûa tröôùc coù haøng chöõ "Chaùnh Phaùp Nhaõn Ñöôøng." toái thöôïng nieäm vaø tænh giaùc, nhôù ñeán vaø ghi nhôù Theo Thieàn sö D.T. Suzuki trong quyeån "Söï Huaán nhöõng ñieàu noùi vaø laøm töø laâu—Here a monk who Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," bôûi vì is mindful, with a great capacity for clear recalling thieàn ñöôøng coù chuû yù laø khai môû Phaùp nhaõn cuûa things done and said long ago. nhöõng ngöôøi ôû trong ñoù, ñeå baèng vaøo Phaùp nhaõn Chaùnh Phaùp: Saddharma (skt)—Saddhamma hoï coù theå nhìn thaáy nhöõng bí maät cuûa ñôøi soáng vaø (p)—Chaùnh Phaùp Thoï—Buddha dharma—Buddha theá gian. Laïi coù treo moät taám baûng vuoâng baèng goã dharma—Correct Doctrine of the Buddha—The ñöôïc söû duïng trong nhieàu muïc ñích khaùc nhau: ñeå Law correctness—Right teaching—Right goïi Taêng chuùng ñi aên, nghe giaûng, laøm vieäc, vaân dharma—Right method—The period of correct vaân, hay ñeå hoï bieát giôø thieàn ñònh ñaõ baét ñaàu hay Dharma—Chaùnh Phaùp coøn laø phöông phaùp ñuùng, chaám döùt. Treân taám baûng coù ghi haøng chöõ: thöôøng ñöôïc duøng ñeå chæ Baùt Chaùnh Ñaïo—Correct "Sanh töû laø chuyeän ñaïi söï; (right or true) doctrine of the Buddha also means Cuoäc soáng voâ thöôøng laøm sao! the right method, is often used as a name for the Phaûi tieác töøng giaây phuùt, Noble Eightfold Path. Thôøi giôø khoâng ñôïi ai." Chaùnh Phaùp Cöï: AÙnh ñuoác chaân lyù hay Phaät Phía sau thieàn ñöôøng coù thôø Boà Taùt Vaên Thuø Sö Giaùo—The torch of the truth or Buddhism. Lôïi, vò Boà Taùt töôïng tröng cho trí hueä Baùt Nhaõ. Chaùnh Phaùp Hoa Kinh: Cheng-Fa-Hua-Ching— Môû Phaùp nhaõn coù nghóa laø ñaït ñöôïc loaïi trí hueä 10 quyeån dòch cuûa boä kinh Phaùp Hoa ñöôïc

dòch bôûi naøy, vaø Boà Taùt Vaên Thuø xöùng ñaùng ñöôïc thôø trong ngaøi Truùc Phaùp Hoä ñôøi Taán vaøo khoaûng naêm 286 thieàn ñöôøng. Trong khi ñoù, cöûa sau cuûa thieàn sau Taây Lòch, hieän nay vaãn coøn (ñaïi ñeå cuõng gioáng ñöôøng ñöôïc Taêng chuùng duøng cho nhöõng muïc ñích nhö baûn dòch cuûa ngaøi Cöu Ma La Thaäp sau rieâng nhö taåy röûa, laøm vieäc vaët vaõnh, vaân vaân. naày)—The earliest translation of the Lotus Sutra Giaøy deùp ñöôïc xeáp ñaët raát thöù töï. Tuy chuùng ñeàu in 10 books by Dharmaraksa in around 286 A.D., laø nhöõng chuyeän giaû n dò nhaát, nhöng ñöôïc gìn giöõ still in existence. raát kyõ caøng; vaø khi moät Thieàn Taêng côûi giaøy ra ñeå Chaùnh Phaùp Höng Thònh: The True Dharma is ñi vaøo thieàn ñöôøng, hoï caån thaän khoâng ñeå loän still flourished. loän—In large temples, meditation hall is a Chaùnh Phaùp Kieàu: Thuaät ngöõ chæ Phaät phaùp nhö separate structure, where only meditation is moät caùi caàu cho pheùp moïi ngöôøi vöôït qua doøng practiced without any other ceremonies. In each soâng sanh töû—A term for Buddhism, which is Zen hall (Zendo or meditation hall) has two main compared to a bridge that permits human beings to entrances: the front and the back. In most cross the river of life and death. Japanese Zendos, usually there is a tablet at the Chaùnh Phaùp Luaân: Phaät phaùp—Buddha-dharma. top of the front entrance that reads "The Hall of Chaùnh Phaùp Minh Nhö Lai: Vò Nhö Lai hieåu the Eye of the Right Dharma." According to Zen töôøng taän chaùnh phaùp. Danh hieäu Phaät maø Ñöùc master Daisetz Teitaro Suzuki in "The Training of Quaùn Theá AÂm ñaõ ñaéc thaønh trong quaù khöù —The the Zen Buddhist Monk," because the hall is Tathagata who clearly understands the true law, intended for opening the Dharma-eye of the i.e. Kuan-Yin, who attained Buddhahood in the occupants who with it can see into the secrets of past. life and the world. There is also a square board of Chaùnh Phaùp Nhaõn: The Right Dharma Eye— wood which is used for various purposes: to call Right or true experience of reality. the monks to meals, lectures, services, etc., or to tell them that the meditation hour has begun or Chaùnh Phaùp Nhaõn Ñöôøng: The Hall of the Eye ended. On the board there are several lines which of the Right Dharma (Shobogen Do)—Taïi caùc read: chuøa lôùn, thöôøng Thieàn Ñöôøng laø moät kieán truùc "Birth and death is a great event; bieät laäp chæ ñeå thöïc haønh toïa thieàn, chöù khoâng coù

How transient is life! thì coù meâ hoaëc vaø giaùc ngoä, coù trau doài tu taäp, Every minute is to be grudged, coù sanh, coù töû, coù chö Phaät, coù chuùng sanh Time waits for nobody." muoân loaøi. Khi muoân söï khoâng laø caùi ngaõ, The shrine behind the half-opened door contains khoâng coù meâ hoaëc vaø giaùc ngoä, khoâng coù trau generally the image of Manjusri Bodhisattva, who doài tu taäp, khoâng coù sanh, khoâng coù töû, khoâng represents wisdom. The opening of the Dharma- coù chö Phaät, vaø khoâng coù chuùng sanh muoân eye means acquiring this wisdom, and the loaøi. Bôûi vì Phaät Ñaïo töø nguyeân thuûy khôûi Bodhisattva is the fit object of worship in the sanh töø söï phong phuù vaø söï thieáu thoán, nhö theá Meditation Hall. The rear door is used by monks môùi coù meâ hoaëc vaø giaùc ngoä, coù trau doài tu for their private purposes such as washing, going taäp, coù sanh, coù töû, coù chö

Phaät, coù chuùng sanh on errands, etc. Observe those foot-gears in muoân loaøi. Hôn nöõa, daàu laø nhö theá, hoa vaãn perfect order. They are the simplest kind, but very rôi ruïng khi chuùng ta luyeán chaáp vaøo chuùng, well taken care of; and when the monks leave vaø caùc loaøi coû daïi vaãn sanh soâi naåy nôû cho them at the door to enter into the Hall, they see to daàu chuùng ta coù gheùt boû chuùng. Ngöôøi ñaõ ñaït it that they are not scattered about in confusion— ñeán giaùc ngoä coù theå saùnh ñöôïc vôùi aùnh traêng See Thieàn Ñöôøng. chieáu xuoáng nöôùc. Vaàng traêng khoâng öôùt, maët Chaùnh Phaùp Nhaõn Taïng: nöôùc khoâng vôõ. Söùc saùng cuûa traêng maõnh lieät, 1) Correct Law Eye-Treasury—Treasury of the nhöng traêng vaãn naèm yeân trong vuõng nöôùc eye of the true dharma—Ñaây laø moät trong nhoû, troïn veïn moät vaàng traêng, troïn veïn baàu taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay trôøi naèm yeân trong moät gioït söông treân ngoïn lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi coû, naèm yeân trong moät gioït nöôùc li ti. Söï Thieàn Toâng—Correct Law Eye-Treasury. chöùng ñaïo maø khoâng gaây toån thöông cuõng This is one of the eight fundamental gioáng nhö aùnh traêng khoâng xuyeân thuûng nöôùc. principles, intuitional or relating to direct Ngöôøi khoâng ngaên trôû giaùc ngoä cuõn g gioáng mental vision of the Zen School—See Baùt nhö gioït söông khoâng ngaên trôû aùnh traêng giöõa Caâu Nghóa. baàu trôøi."—The right Dharma eye treasury or 2) Shobo-genzo (jap)—The right Dharma eye 'Treasure Chamber of the Eye of True treasury—Something that contains and Dharma'. Something that contains and preserves the right experience of reality— preserves the right experience of reality, the Dieäu Phaùp Trí Taïng—Kho Taøng Kieán Thöùc principal work of the great Japanese Zen Dieäu Phaùp—Treasury of Knowledge of the master Dogen Zenji; it is considered the most True Dharma—Chaùnh Phaùp Nhaõn Taïng hay profound work in all of Zen literature and the 'Con maét cuûa kho baùu Chaùnh Phaùp'. Boä söu most outstanding work of religious literature taäp nhöõng chaâm ngoân vaø nhöõng lôøi thuyeát of Japan. A collection of sayings and giaûng cuûa ñaïi thieàn sö Ñaïo Nguyeân, ñöôïc ñeä instructions of the great Japanese Zen master töû cuûa oâng laø thieàn sö Hoaøi Trang ghi laïi. Dogen Zenji as recorded by his student Ejo Chaùnh Phaùp Nhaõn Taïng laø moät taùc phaåm (1198-1280). "Shobo-genzo" is a major work chính cuûa thieàn sö Ñaïo Nguyeân, ñöôïc coi nhö of Dogen Master (1200-1253), a voluminous laø moät trong nhöõng vaên baûn saâu saéc nhaát cuûa treatise that discusses all aspects of Buddhist toaøn boä vaên hoïc thieàn vaø taùc phaåm xuaát saéc life and practice, from meditation to details nhaát cuûa toân giaùo noùi chung. Moät taùc phaåm concerning personal hygiene. In Shobogenzo, cuûa Thieàn sö Ñaïo Nguyeân (1200-1253), ñaây Zen Master Dogen taught: "When all things laø moät boä luaän nhieàu taäp baøn luaän veà moïi khía are Buddha-teachings, then there is delusion caïnh trong ñôøi soáng Phaät giaùo vaø söï tu taäp, töø and enlightenment, there is cultivation of thieàn taäp ñeán chi tieát veà veä sinh caù nhaân. practice, there is birth, there is death, there Trong quyeån Chaùnh Phaùp Nhaõn Taïng, Thieàn are Buddhas, there are sentient beings. When sö Ñaïo Nguyeân Hy Huyeàn (1200-1253) daïy: myriad things are all not self, there is no "Khi

taát caû moïi söï vieäc ñeàu laø Phaät phaùp, roài delusion, no enlightenment, no Buddhas, no

sentient beings, no birth, no death. Because Chaùnh Só: 1) Baäc thöùc giaû chôn chaùnh: Correct the Buddha Way originally sprang forth from scholar; 2) Boà Taùt: Bodhisattva. abundance and paucity, there is birth and Chaùnh Taïp Nhò Haïnh: Two kinds of practices: death, delusion and enlightenment, sentient Right and sundry practices—Chaùnh haïnh laø haønh beings and Buddhas. Moreover, though this is ñoäng ñuùng. Chaùnh haïnh nôi thaân laø moät trong so, flowers fall when we cling to them, and nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø weeds only grow when we dislike them. ñoù maø tam nghieäp haèng thanh tònh. Taïp haïnh coù People's attaining enlightenment is like the nghóa laø ngöôøi thaáy ai tu phaùp moân gì cuõng baét moonreflected in water. The moon does not chöôùc theo caû, thay ñoåi lieàn lieàn. Nay tu Tònh Ñoä, get wet, the water isn't broken. Though it is a mai tu Thieàn, moát tuïng kinh. Nay tuïng kinh naày, vast expansive light, it rests in a little bit of mai tuïng kinh khaùc, vaân vaân—Right conduct of water, even the whole moon, the whole sky, the actions of the body is one of the most rests in a dewdrop on the grass, rests in even a important entrances to the great enlightenment; single droplet of water. That enlightenment for with it, the three kinds of behavior are pure. does not shatter people is like the moon not Combining practices also referred to as “Mixed piercing the water. People's not obstructing Cultivation.” This refers to cultivators who mimic enlightenment is like the drop of dew not others’ practices depending on who is practicing obstructing the moon in the sky." what at the time. Thus, they are constantly mixing Chaùnh Phaùp Nhöït Oai Löïc: Energy of the Sun of and changing their practices by practicing Truth. Pureland one day, Zen the next, and then another Chaùnh Phaùp Nieäm Xöù: Base of mindfulness or day chanting one Sutra, only to switch to a foundation of mindfulness on the correct dharma. different Sutra the next day, etc. Chaùnh Phaùp Nieäm Xöù Kinh: Saddharma- Chaùnh Taâm: Taâm caên baûn vaø chaân chaùnh—True smrtyupasthana-sutra (skt)—Sutra on the base of and Fundamental Mind—Duø bò bao nhieâu oâ nhieãm mindfulness on correct dharmas. che laáp, chaùnh taâm vaãn coøn ñoù, nhö maët traêng vaãn Chaùnh Phaùp Taïng: Phaùp Giôùi Taïng—The source coøn ñoù duø bò maây che laáp—The essence of one’s or treasury of all right laws and virtues—Treasury nature. No matter how much defilement covered, of all right laws. this mind is still there just like the moon is often Chaùnh Phaùp Thoï: See Chaùnh Phaùp. hidden behind clouds. Chaùnh Phaùp Thôøi: Right Dharma—Period of Chaùnh Taâm Haønh Xöù: Ñieàu kieän trong ñoù söï vaän orthodoxy and vigour—See Chaùnh Töôïng Maït. haønh cuûa taâm vöõng chaéc vaø hoøa hôïp vôùi ñoái Chaùnh Phaùp Y: 1) Phaät laø choã töïa cuûa Chaùnh töôïng—The condition when the motions of the Phaùp: He, the Buddha, on whom the truth mind are steadied and harmonized with the object. depends; 2) Danh hieäu cuûa Phaät: A term for a Chaùnh Taâm Thieàn Sö (1836-1906): Teân cuûa moät Buddha. vò Thieàn sö Vieät Nam vaøo theá kyû thöù XIX, ñôøi thöù Chaùnh Phuï: Primary and secondary. 40 toâng Laâm Teá, queâ ôû Long An, Nam Vieät — Chaùnh Quaû: 1) Chaùnh baùo

(chuùng sanh do nôi Name of a Vietnamese Zen master in the nghieäp löïc ñôøi tröôùc ñaõ taïo maø chieâu caûm quaû baùo nineteenth century, of the fortieth Lin-chi lineage. thaân ñoù. Thaân laø moät söï ñeàn traû, laø quaû baùo chaùnh He came from Long An, South Vietnam. cuûa chuùng sanh, neân goïi thaân laø chaùnh baùo): Direct Chaùnh Taâm Truï: Choã truù cuûa söï chaùnh taâm. reward, body or person; 2) Heä quaû tröïc tieáp, toát Dung maïo vaø taâm töôùng nhö Phaät, goïi laø chính hay xaáu laø do bôûi keát quaû cuûa tieàn nghieäp: One's taâm truï—Abode of correct mind. With a physical direct reward, good or bad, depends on or results appearance like that of a Buddha and a mind that from former karma. is the same as well, they are said to be dwelling in Chaùnh Quan: Söï quan saùt ñuùng ñaén—Correct the rectification of the mind. The whole mind observation. becoming Buddha-like or dwelling of the Chaùnh Quaùn: Söï thieàn ñònh ñuùng ñaén—Correct rectification of the mind. meditation. Chaùnh Taän Giaùc: See Chaùnh Bieán Tri.

Chaùnh Thaønh (1873-1949): Teân cuûa moät vò danh Hoïc Nhaäp Moân", thaät ra, Thieàn khoâng hoaøn Taêng Vieät Nam vaøo theá kyû thöù XX, ñôøi thöù 36 toaøn phuû ñònh, cuõng khoâng baét buoäc trong loøng toâng Laâm Teá—Name of a Vietnamese Zen master khoâng coù ñieàu gì caû, phaûng phaát laø hö voâ in the twentieth century, of the thirty-sixth Lin-chi thuaàn tuùy vì ñieàu ñoù seõ töï gieát maát trí hueä. lineage. Trong Thieàn coù moät loaïi khaúng ñònh töï ngaõ Chaùnh Thoï: Caûm thoï ñuùng veà ñoái töôïng trong khi naøo ñoù, nhöng ñoù laø söï töï do tuyeät ñoái, khoâng thieàn quaùn—Correct sensation of the object coù baát cöù moät giôùi haïn naøo, cuõng khoâng theå contemplated—See Ñaúng Chí. thaûo luaän veà noù thoâng qua phöông phaùp tröøu Chaùnh Thoï Laõo Nhaân Thieàn Sö: Zen master töôïng. Thieàn laø thöïc töôùng cuûa sinh meänh, noù Shoju Rojin—See Chaùnh Thoï Laõo OÂng Thieàn Sö. khoâng phaûi laø taûng ñaù hay hö voâ khoâng coù Chaùnh Thoï Laõo OÂng Thieàn Sö (1642-1721): sinh meänh. Muïc ñích cuûa vieäc tu Thieàn laø phaûi Shoju Rojin (jap)—Teân cuûa moät vò thieàn sö trong tieáp xuùc vôùi thöïc töôùng traøn ñaày söùc soáng naøy, Phaät giaùo Nhaät Baûn, vaøo cuoái theá kyû thöù XVII, noùi tröïc tieáp hôn chính laø naém baét noù ngay ñaàu theá kyû thöù XVIII. Thieàn sö Chaùnh Thoï Laõo trong nhöõng haønh ñoäng ñi, ñöùng, naèm, ngoài — OÂng, coøn goïi laø Ñaïo Caûnh (Ñaïo Kính Hueä Ñoan), While still a young monk, Hakuin eagerly thuoäc Thieàn phaùi Laâm Teá, ñeä töû vaø ngöôøi noái phaùp bent on the monastery of Zen, had an cuûa Voâ Nan Thieàn Sö; vaø laø thaày cuûa thieàn sö interview with Zen master Shoju Rojin. Baïch AÅn Hueä Haïc. Ngaøi laøm du Taêng ñi khaép Hakuin thought that he fully comprehended nöôùc Nhaät, theo hoïc vôùi nhieàu baäc thaày Thieàn Zen and was proud of his attainment, and this khaùc nhau. Ngaøi laø taùc giaû cuûa boä "Goùp Nhaët Caùt interview with Shoju Rojin was in fact Ñaù," moät taùc phaåm raát phoå thoâng, taä p hôïp nhöõng intended to be a demonstration of his own caâu chuyeän vaø truyeàn thuyeát ñaày chaát haøi höôùc maø high understanding. Shoju Rojin asked Hakuin caùc thaày Thieàn thöôøng duøng khi thuyeát giaûng tö how much he knew of Zen. Hakuin answered töôûng cuûa mình—Name of a Japanese Zen master disgustingly, "If there is anything I can lay my

in the late seventeenth century and early hand on, I will get it all out of me." So saying, eighteenth century. Zen master Shoju Rojin, also he acted as if he were going to vomit. Shoju called Dokyo Etan, belonged to the Japanese Lin- Rojin took firm hold of Hakuin's nose and Chi school, a disciple and dharma successor of said: "What is this? Have I not after all Bu'nan Shido; and the master of Hakuin Zenji. He touched it?" Zen practitioners should think it wandered through Japan and trained under over on Hakuin's interview with Zen master masters of various Zen schools. He is the author of Shoju Rojin and try to find out for yourselves the Collection of Sand and Stone, a popular what is that something which is so realistically anthology of frequently humorous Buddhist stories demonstrated by Shoju Rojin. According to and legends, which Zen masters are fond of Zen master D.T. Suzuki in "An Introduction quoting in their teaching. To Zen Buddhism," Zen is not all negation, Khi Baïch AÅn ñeán tham kieán Thieàn sö Chaùnh leaving the mind all blank as if it were pure Thoï Laõo OÂng, töï khoe mình ñaõ ngoä ñaïo, muoán nothing; for that would be intellectual suicide. ñöôïc Chaùnh Thoï aán khaû. Chaùnh Thoï hoûi Baïch There is in Zen something self-assertive, AÅn ñaõ ngoä Thieàn nhieàu hay ít? Baïch AÅn ñaùp: which, however, being free and absolute, "Neáu coù baát cöù vaät gì coù theå baøy ra treân tay, knows no limitations and refuses to be toâi seõ oùi heát ra roài." Theá laø Baïch AÅn laøm haønh handled in abstraction. Zen is a live fact, it is ñoäng noân oùi ra. Chaùnh Thoï keùo muõi Baïc h AÅn, not like an inorganic rock or like an empty hoûi: "Ñaây laø caùi gì? Chaúng phaûi ta ñaõ naém space. To come into contact with this living ñöôïc noù roài sao?" Haønh giaû haõy suy nghó veà fact, directly speaking, to take hold of it in maãu ñoái thoaïi naøy cuøng Baïch AÅn ñeå töï mình every phase of life such as walking, standing, phaùt hieän ra vieäc tieáp cô soáng ñoäng nhö theá lying down and sitting, is the aim of all Zen cuûa Chaùnh Thoï laø muoán noùi caùi gì. Theo discipline. Thieàn sö D.T. Suzuki trong taùc phaåm "Thieàn

Moät laàn khaùc, vaøo moät buoåi chieàu heø, Baïch voã vai oâng, noùi: "Ñöôïc roài ñoù, ñöôïc roài ñoù." AÅn ñeán trình choã sôû ngoä cuûa mình cho Laõo Ñoù laø caùch maø ngöôøi xöa duøng ñeå bieán moät OÂng, luùc aáy ñang hoùng gioù tröôùc maùi hieân. thieàn sinh bình thöôøng thaønh moät Toå Sö Thieàn Laõo OÂng baûo: "Troø nhaûm!" Baïch AÅn laëp laïi vó ñaïi. Caùc thieàn sö thöôøng duøng nhöõng thuû trong moät tieáng cöôøi gaèn hôi mai mæa: "Troø ñoaïn haàu nhö quaù taøn nhaãn. Tuy nhieân, trong nhaûm!" Laõo OÂng beøn naém laáy ngöôøi hoïc troø, nhöõng tröôøng hôïp naøy, loøng tin phaûi tuyeät ñoái ñaùnh ñaù lung tung, roài xoâ ra ngoaøi maùi hieân. ñaët ôû chaân lyù Thieàn, vaø ôû söï trieät ngoä cuûa Ñang muøa möa, Baïch AÅn teù xuoáng vuõng sình. thaày. Thieáu loøng tin aáy töùc laø thieáu luoân loøng Laùt sau tænh laïi, Baïch AÅn laïi vaøo laïy thaày, vaø tin ôû khaû naêng töï tri töï giaùc cuûa chính mình. laàn nöõa bò thaày maéng: "Ñoà suùc sinh ôû hang Hôn theá nöõa, haønh giaû tu Thieàn neân luoân nhôù ñoäng." Hoâm sau, Baïch AÅn nghó raèng thaày raèng trong söï tu taäp Thieàn, söùc noäi quaùn chieáu mình khoâng hieåu noåi kieán giaûi cao thaâm tuyeät dieäu phaûi ñi ñoâi vôùi ñöùc ñoä khieâm haï saâu daøy dieäu cuûa mình, neân nhaát quyeát baèng moïi caùch vaø moät caùi taâm

nhaãn nhuïc cao ñoä —Another phaûi laøm cho ra leõ. Vöøa gaëp cô hoäi, oâng vaøo time, in one summer evening when Hakuin ngay phöông tröôïng, vaø ñem heát bieän taøi ra presented his view to the old master, Shoju, tranh luaän vôùi thaày, laàn naøy nhaát ñònh khoâng who was cooling himself on the veranda, nhöôøng moät taác ñaát naøo. Laõo OÂng noåi côn Shoju said, "Stuff and nonsense." Hakuin thònh noä, chuïp laáy Baïch AÅn, giaùng cho maáy echoed, loudly and rather satirically, "Stuff baït tai, roài xoâ ra khoûi cöûa. Baïch AÅn rôi töø gaùc and nonsense!" Thereupon Shoju seized him, cao xuoáng chaân böùc töôøng ñaù, naèm meâ man struck him several times, and finally pushed baát tænh. Laõo OÂng doøm xuoáng oâng Taêng baát him off the veranda. It was soon after the haïnh, cöôøi ha haû. Tieáng cöôøi ñaùnh thöùc Baïch rainy weather, and poor Hakuin rolled in the AÅn tænh côn cheát giaác; oâng raùng leo leân, moà mud and water. Having recovered himself hoâi ñaàm ñìa. Nhöng Laõo OÂng vaãn chöa chòu after a while, he came up and reverentially buoâng tha, vaø nhö tröôùc, laïi maéng: "Ñoà suùc bowed to the teacher, who then remarked sinh ôû hang ñoäng!" Trong côn tuyeät voïng, again, "O you, denizen of the dark cavern!" Baïch AÅn tính boû thaày ra ñi. Ngaøy noï, treân Another day Hakuin thought that the master ñöôøng khaát thöïc, oâng döøng böôùc tröôùc nhaø moät did not know how deep his knowledge of Zen baø laõo, baø khoâng cho côm, oâng cöù ñöùng yeân was and decided to have a settlement with tröôùc cöûa nhö khoâng bieát gì ñeán söï töø khöôùc him anyhow. As soon as the time came cuûa baø. Taâm thaàn oâng ñang taäp trung cao ñoä Hakuin entered the master's room and vaøo caâu hoûi laøm baän taâm oâng nhaát maáy luùc exhausted all his ingenuity in contest with gaàn ñaây. Baø laõo noåi giaän, töôûng oâng khoâng Shoju, making his mind up not to give way an ñeám xæa gì ñeán lôøi baø noùi, vaø coá xin cho kyø inch of ground this time. Shoju was furious, ñöôïc môùi nghe. Saün caây choåi lôùn caàm treân tay, and finally taking hold of Hakuin gave him baø ñaäp vaøo ñaàu oâng, baûo phaûi cuùt ñi ngay. several slaps and let him go over the porch Caây choåi ñaäp naëng quaù laøm xeäp caùi noùn töø lö again. Hakuin fell several feet at the foot of cuûa oâng, coøn oâng thì ngaõ xuoáng ñaát xæu. Giaây the the stone wall, where he remained for a laâu oâng tænh daäy, vaø oâ kìa, döôùi maét oâng, taát while almost senseless. The master looked caû hieän ra saùng roõ, thoâng suoát. Tai naïn tình côø down and heartily laughed at the poor fellow. hoát nhieân môû maét oâng tröôùc chaân lyù Thieàn, maø This brought Hakuin back to consciousness. töø tröôùc bò hoaøn toaøn khuaát laáp ôû oâng. OÂng He came up again all in perspiration. Shoju, möøng rôõ khoâng keå sieát, voäi trôû veà trong taâm however, did not release him yet and traïng phaán khích cöïc ñoä. Chöa ñaët chaân ñeán stigmatized him as ever with, "O you, denizen cöûa ngoaøi thì Laõo OÂng ñaõ nhaän ra, ñöa tay ra of the dark cavern!" Hakuin grew desperate daáu, vaø noùi: "Böõa nay ñem tin vui gì veà ñaây? and thought of leaving the old master Vaøo ñaây mau, leï ñi!" Baïch AÅn thuaät laïi söï altogether. When one day he was going about vieäc vöøa qua trong ngaøy. Laõo OÂng nheï nhaøng begging in the village, a certain accident

made him all of a sudden open his mental eye Right effort, zeal or progress, the sixth of the to the truth of Zen, which until this time eightfold noble path. completely shut off from him. His joy knew (I) Nghóa cuûa Chaùnh tinh taán—The meanings of no bounds and came back in a most exalted “Right effort”: Chaùnh tinh taán coù nghóa laø state of mind. Before he crossed the front chuyeân caàn sieâng naêng laøm lôïi mình vaø lôïi gate, the master recognized him and ngöôøi; khoâng laøm nhöõng vieäc baát chính nhö beckoned to him, saying "What good news saùt haïi, gian xaûo, ñaøng ñieám, côø baïc, aùc ñoäc have you brought home today? Come right in, vaø bæ oåi, vaân vaân; ngöôïc laïi phaûi chuù taâm laøm quick, quick!" Hakuin told Shoju all about nhöõng vieäc laønh, taïo phöôùc nghieäp. Chaùnh tin what he had been through that day. The taán coøn coù nghóa laø noã löïc ñuùng coù nghóa laø coá master tenderly stroked him on the back and gaéng khoâng cho phaùt khôûi nhöõng ñieàu taø vaïy, said, "You have it now, you have it now." coá gaéng vöôït qua nhöõng taø vaïy ñang maéc That's the way the ancients turn an ordinary phaûi, coá gaéng laøm naåy nôû nhöõng ñieàu thieän student to a great Zen patriarch. Zen masters laønh chöa naåy nôû, coá gaéng phaùt huy nhöõng always resort to methods seemingly inhuman. ñieàu thieän laønh ñaõ phaùt khôûi. Chaùnh tinh taán In these cases, however, there must be coøn coù nghóa laø vun boài thieän nghieäp cuøng luùc absolutely faith in the truth of Zen and in the nhoå boû aùc nghieäp—Right effort means we master's perfect understanding of it. The lack must be always hard-working, helpful to of this faith will also mean the same in one's others and ourselves. Do not kill, cheat, or own spiritual possibilities. Furthermore, Zen lead a wanton, gamble life. On the contrary, practitioners should always remember that in always try to perform good deeds for having the study of Zen the power of an illuminating good karma. Correct (Right or Perfect) Zeal insight must go hand in hand with a deep or Effort or Energy also means to try to avoid sense of humility and meekness of mind. the arising of evil, demeritorious things have Chaùnh Thuï: Samapatti (skt & p)—Attainment of not yet arisen. Try to overcome the evil, an enjoying stage of meditation—Chöùng ñaéc— demeritorious things that have already arisen. See Ñaúng Chí. At the same time, try to produce meritorious Chaùnh Thöøa Phöông Tieän Thöøa: Chaùnh thöøa laø things that have not yet arisen and try to duøng phaùp moân cöùu caùnh ñeå hoùa ñoä chuùng sanh. maintain the meritorious things that have Trong khi phöông tieän thöøa laø duøng phöông phaùp already arisen and not let them disappear, but tieän duïng tuøy theo hay thích hôïp vôùi söï thuï nhaän to bring them to growth, to maturity and to the cuûa chuùng sanh; caùch tieän lôïi vôùi hoaøn caûnh vaø full perfection of development. Right effort ñieàu kieän—The correct vehicle uses the ultimate also means cultivation of what is karmically dharma door to save beings, i.e., methods of wholesome and avoidance of what is meditation. While upaya-yana means using tacts karmically unwholesome. or skills or expedient ways in teaching according (II) Nhieäm vuï cuûa chaùnh tin taán laø ñeå caûnh giaùc to receptivity; ways that are convenient to the vaø chaën ñöùng nhöõng tö duy khoâng laønh maïnh, place or situation and suited to the conditions. ñoàng thôøi tu taäp, thuùc ñaåy, duy trì nhöõng tö Chaùnh Tín: Right belief—Cöûa

ngoõ ñaàu tieân ñi duy thieän vaø trong saùng ñang sanh trong taâm vaøo ñaïi giaùc, vì nhôø ñoù maø taâm ta luoân kieân ñònh haønh giaû—The function of the right effort is to khoâng thoái chuyeån—The first entrance to the great be vigilant and check all unhealthy thoughts, enlightenment; for with it, the steadfast mind is and to cultivate, promote and maintain not broken. wholesome and pure thoughts arising in a Chaùnh Tín Nieäm Phaät Keä: Hymns on True Faith man's mind. in Nembutsu—Baøi tuïng veà Nieäm Phaät Chaân Thaät 1) Ñeå ngaên ngöøa nhöõng tö duy aùc, baát thieän chöa Tín (nieàm tin chaân thaät cho ngöôøi nieäm Phaät). sanh, khoâng cho chuùng khôûi sanh trong taâm Chaùnh Tinh Taán: Samma-vayama (p)—Coá gaéng haønh giaû—To prevent the arising of evil and ñuùng laø giai ñoaïn thöù saùu trong Baùt Thaùnh ñaïo—

unwholesome thoughts that have not yet both. Now if we allow such thoughts to rise arisen in a man's mind. repeatedly, it is a bad sign, for when an 2) Ñoaïn tröø nhöõng tö duy aùc ñaõ sanh—To unhealthy thought is allowed to recur again discard such evil thoughts already arisen. and again, it tends to become a habit. It is, 3) Laøm cho sanh khôûi vaø phaùt trieån nhöõng tö duy therefore, essential to make a real effort to thieän chöa sanh—To produce and develop keep unwholesome thoughts away from us. wholesome thoughts not yet arisen. Until we succeed in stopping them to rise in 4) Thuùc ñaåy vaø duy trì nhöõng tö duy thieän ñaõ our mind, unhealthy thoughts will always be sanh caøng theâm taêng tröôûng—To promote and taking possession of our mind. It is not only maintain the good thoughts already present. during the time of meditation that we need to (III) Phaùt trieån Chaùnh tinh taán—Development of cultivate our right effort. Right effort should "Right effort": Khi tu taäp chaùnh tinh taán chuùng be cultivated always whenever possible. In all ta caàn phaûi thöïc haønh vôùi nhöõng tö duy cuûa our speech, actions and behavior, in our daily chuùng ta. Neáu suy xeùt chuùng ta seõ thaáy raèng life, we need right effort to perform our duties nhöõng tö duy naày khoâng phaûi luùc naøo cuõng laø wholeheartedly and successfully. If we lack thieän laønh trong saùng. Ñoâi khi chuùng chæ laø right effort and give in to sloth and indolence, nhöõng tö duy baát thieän vaø ngu xuaån, maëc duø we can not proceed with our cultivation. khoâng phaûi luùc naøo chuùng ta cuõng boäc loä (IV) Chaùnh tinh taán trong thieàn ñònh—Right effort chuùng thaønh lôøi noùi hay haønh ñoäng. Nhö vaäy, in Zen: Chaùnh Tinh Taán laø moät trong ba phaàn neáu chuùng ta cöù ñeå cho nhöõng tö duy naày khôûi hoïc cuûa Thieàn Ñònh (hai phaàn hoïc khaùc laø leân, ñoù laø moät daáu hieäu khoâng toát, vì khi moät Chaùnh Nieäm vaø Chaùnh Ñònh). Theo Phaät giaùo, tö duy khoâng thieän laønh ñöôïc pheùp taùi dieãn chaùnh tinh taán laø trau doài moät thaùi ñoä töï tin nhieàu laàn, noù seõ thaønh thoùi quen. Vì theá, ñieàu cuûa taâm, chuù yù vaø tænh thöùc: Chaùnh tinh taán laø thieát yeáu laø phaûi noã löïc khoâng ñeå cho nhöõng söï noã löïc trau doài thaùi ñoä töï tin ñoái vôùi coâng tö duy baát thieän naày tôùi gaàn, vì cho ñeán khi vieäc hay ñaûm nhaän vaø theo ñuoåi nhieäm vuï naøo chuùng ta thaønh coâng trong vieäc cheá ngöï baèng nghò löïc vaø yù chí thi haønh nhieäm vuï aáy chuùng, nhöõng tö duy baát thieän naày vaãn seõ xaâm cho ñeán cuøng. Ñeå tieán boä treân con

ñöôøng ñaïo, chieám taâm chuùng ta. Khoâng phaûi chæ trong chuùng ta caàn phaûi noã löïc trong vieäc tu taäp theo nhöõng giôø haønh thieàn chuùng ta môùi ñeå yù ñeán Chaùnh Phaùp. Nhôø nhieät taâm tinh caàn chuùng ta tính chaát voâ cuøng quan troïng cuûa chaùnh tinh coù theå laøm cho nhöõng haønh ñoäng quaáy aùc oâ taán. Chaùnh tinh taán caàn phaûi ñöôïc thöôøng nhieãm maø mình ñaõ laøm tröôùc ñaây trôû neân xuyeân tu taäp baát cöù khi naøo vaø baát cöù ôû ñaâu coù thanh tònh, ñoàng thôøi ngaên ngöøa nhöõng haønh theå ñöôïc. Trong moïi lôøi noùi cuûa chuùng ta, moïi ñoäng naøy phaùt sinh trong töông lai. Laïi nöõa, haønh ñoäng cuûa chuùng ta vaø caùch cö xöû cuûa tinh caàn raát caàn thieát ñeå duy trì ñöùc haïnh maø chuùng ta trong ñôøi soáng haèng ngaøy, chuùng ta chuùng ta ñaõ tu taäp, cuõng nhö xaây döïng nhöõng caàn chaùnh tinh taán ñeå thöïc hieän nhöõng boån ñöùc haïnh môùi trong töông lai—Right effort is phaän cuûa chuùng ta moät caùch toaøn haûo. Neáu one of the three trainings in meditation (two chuùng ta thieáu chaùnh tinh taán hay ñöùc tính other trainings are Right Mindfulness and nhieät taâm tinh caàn naày, chuùng ta coù theå bò Right Concentration). Right effort means nhöõng traïng thaùi hoân traàm vaø löôøi bieáng khuaát cultivating a confident attitude toward our phuïc, thì chaéc chaén khoâng theå naøo chuùng ta coù undertakings, taking up and pursuing our task theå tieán trieån vieäc tu taäp ñöôïc—When with energy and a will to carry them through developing right effort we must be sincere to the end. In Buddhism, right effort means about our thoughts. If we analyze them we cultivating a confident attitude of mind, being will find that our thoughts are not always good attentive and aware. To progress on the path, and wholesome. At times they are we need to put our energy into Dharma unwholesome and foolish, though we may not practice. With enthusiastic effort, we can always express them in words and actions or purify negative actions already done to

prevent doing new ones in the future. In Nibbana. According to Zen Master D. T. Suzuki in addition, effort also is necessary to maintain The Studies In The Lankavatara Sutra, this is one the virtuous states we've already generated, of the five categories of forms. Corrective as well as to induce new ones in the future. wisdom, which correct the deficiencies of errors of Chaùnh Tính Ly Sinh: According to Abhidharma- the ordinary mental discrimination. Right kosa, the life of holiness apart or distinguished Knowledge consists in rightly comprehending the from the life of common unenlightened people— nature of Names and Appearances as predicating See Thaùnh Tính Ly Sinh. or determining each other. It consists in seeing Chaùnh Tri Kieán: Holy wisdom—Supreme mind as not agitated by external objects, in not knowledge—Wisdom of Buddha—Söï hieåu bieát toái being carried away by dualism such as nihilism thöôïng hay trí hueä Phaät hieåu bieát vaïn höõu vaø and eternalism, and in not faling the state of phöông caùch cöùu ñoä—The perfect understanding Sravakahood and Pratyekabuddhahood as well as of omniscience regarding the laws of universal into the position of the philosopher. salvation. The Buddha-wisdom of knowing Chaùnh Trí Mai Thoï Truyeàn (1905-1973): Teân everything or method of salvation. cuûa moät vò cö só hoïc giaû Phaät giaùo Vieät Nam vaøo Chaùnh Tri Nhi

Truï: Giöõ laáy chaùnh tri—Abiding theá kyû XX. OÂng laø moät trong nhöõng ngöôøi ñaàu tieân in correct wisdom. ñöôïc môøi veà giaûng daïy taïi Vieän Ñaïi Hoïc Vaïn Chaùnh Trí: Samma-nana (p)—Samyagjnana Haïnh vaøo naêm 1964—Name of a Vietnamese (skt)—Trí hueä chaân chaùnh—Correct knowledge— Buddhist scholar in the twentieth century. He was Correct insight—Correct vision through wisdom— one of the first scholars who was invited to teach Right knowledge—Right wisdom—Trí cuûa caùc at Vaïn Haïnh University in 1964. baäc Hieàn Thaùnh hay söï nhìn thaáy baèng trí tueä, moät Chaùnh Trôï Nhò Nghieäp: Hai nghieäp chaùnh trôï— trong nguõ phaùp. Chaùnh trí laø trí thaáy caùc phaùp nhö Chaùnh nghieäp laø haønh ñoäng ñuùng, traùnh laøm vieäc chuùng thaät söï laø, thaáy tính chaát voâ thöôøng, khoå vaø aùc, thanh tònh thaân laø giai ñoaïn thöù tö trong Baùt voâ ngaõ cuûa chö phaùp höõu vi. Nhôø bieát caùc phaùp Thaùnh Ñaïo. Trôï nghieäp laø tuïng kinh hoä nieäm giuùp nhö chuùng thaät söï laø nhö vaäy, nhaän chaân ñöôïc thöïc ngöôøi quaù coá vaõng sanh Tònh Ñoä—Two kinds of chaát cuûa nguû uaån chaáp thuû, haønh giaû coù theå chöùng action: Correct or right deed or sction (conduct) nghieäm haïnh phuùc cuûa Nieát Baøn. Theo Thieàn Sö and auxiliary karma. Right action, avoiding all D. T. Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, wrong, purity of body, the fourth of the eightfold ñaây laø moät trong naêm phaùp töôùng. Trí hueä chaân noble path. While auxiliary karma bases on chaùnh thaáy roõ nhöõng loãi laàm cuûa söï phaân bieät cuûa reciting a sutra to help a death person to reach the phaøm phu. Chaùnh trí bao goàm hieåu ñuùng baûn chaát Pure Land. cuûa Danh vaø Töôùng nhö laø söï xaùc nhaän vaø quyeát Chaùnh Trung: See Chính Trung. ñònh laãn nhau. Chaùnh trí laø ôû choã nhìn thaáy caùi taâm Chaùnh Trung Lai: Giai ñoaïn thöù ba laø ngoâi vò khoâng bò dao ñoäng bôûi caùc ñoái töôïng beân ngoaøi, ôû trong aáy khoâng coøn yù thöùc veà thaân hay taâm. Caû hai choã khoâng bò mang ñi xa bôûi nhò bieân nhö ñoaïn ñaõ ñöôïc xaû boû hoaøn toaøn. Ñaây laø naêm caáp baäc dieät hay thöôøng haèng, vaø ôû choã khoâng bò rôi vaøo chöùng ngoä do Ñoäng Sôn Löông Giôùi thieát laäp. traïng thaùi cuûa Thanh Vaên hay Duyeân Giaùc, hay Gioáng nhö 10 baøi keä chaên traâu, ñaây laø caùc möùc ñoä luaän ñieäu cuûa caùc trieát gia—Sage-like or saint-like khaùc nhau veà söï thaønh töïu trong nhaø Thieàn—The knowledge, one of the five Dharmas. True third grade is a level of realization wherein no wisdom or insight is wisdom that sees all things as awareness of body or mind remains; both “drop they really are. Wisdom that views things as they away” completely. Like the Ten Osherding are implies, and sees the transient, unsatisfactory Verses, these are five different levels or degrees and no-self-nature of all conditioned and of Zen realization formulated by Zen master component things. Owing to the comprehending Tung-Shan-Liang-Chieh—See Ñoäng Sôn Nguõ Vò. things as they really are, and realizing the true Chaùnh Trung Thieân: Sho-Chu-Hen (jap)—Moät nature of the five aggregates of clinging, trong naêm caáp baäc chöùng ngoä do Ñoäng Sôn Löông practitioner will be able to experience the bliss of Giôùi thieát laäp. Gioáng nhö 10 baøi keä chaên traâu, ñaây

laø caùc möùc ñoä khaùc nhau veà söï thaønh töïu trong nhaø suffering, the root of all wicked acts; Thieàn. Giai ñoaïn trong ñoù söï nhaän thöùc veà theá giôùi therefore, we

must look for a way to get rid of hieän töôïng ngöi trò, nhöng noù ñöôïc nhaän thöùc nhö suffering for us and for others. A mind free laø chieàu kích cuûa ngaõ tuyeät ñoái—The first level of from sensual lust, ill-will and cruelty. Right the five different levels or degrees of Zen thought means resolve in favour of realization formulated by Zen master Tung-Shan- renunciation, goodwill and nonharming of Liang-Chieh. The stage in which realization of the sentient beings. Right thought and intent, the world of phenomena is dominant, but it is second of the eightfold noble path. Right perceived as a dimension of the absolute self— aspiration towards renunciation, benevolence See Ñoäng Sôn Nguõ Vò. and kindness. Chaùnh Truyeàn: Handed down from authentic 2) Tö duy chaân chaùnh laø nhöõng tö duy coù lieân source—From genuine tradition. quan ñeán söï xuaát ly (Nekkhamma-samkappa), Chaùnh Tröïc: 1) Thaúng Thaén: Correct and straight; tö duy voâ saân hay töø aùi (Avyapada- 2) Nhöùt Thöøa Thieân Thai: The One Vehicle samkappa). Nhöõng tö duy naày caàn ñöôïc tu taäp teaching of the T'ien-T'ai. vaø môû roäng ñeán muoân loaøi chuùng sanh baát keå Chaùnh Tröïc Taâm: Cittajjukata (p)—Moät caùi taâm chuûng toäc, giai caáp, doøng doõi hay tín ngöôõng, chaùnh tröïc—Rectitude of consciousness. vì chuùng bao truøm moïi loaøi coù hôi thôû, khoâng Chaùnh Tröïc Taâm Sôû: Kayujjukata (p)—Taâm Sôû coù nhöõng giôùi haïn quy ñònh—Right thoughts Chaùnh Tröïc—Rectitude of mental body. includes thoughts of renunciation, good will, Chaùnh Tröïc Xaû Phöông Tieän: Con ñöôøng thaúng and of compassion, or non-harm. These loaïi boû taát caû moïi phöông tieän—The straight way thoughts are to be cultivated and extended which has cast aside expediency. towards all living beings regardless of race, Chaùnh Tö Duy: Samma-sankappa (p)— caste, clan, or creed. As they embrace all that Samyaksamkalpa (skt)—Sho-Shi-I (jap)—Correct breathes there are no compromising or Right Thought or Perfect Resolve. limitations. (I) Nghóa cuûa Chaùnh tö duy—The meanings of (II) Chaùnh tö duy vaø Tueä hoïc—Right Thought and Right thought: the training in Wisdom: Chaùnh Tö Duy laø moät 1) Chaùnh tö duy laø suy nghó ñuùng vôùi leõ phaûi, coù trong hai phaàn hoïc cuûa trí tueä (phaàn khaùc laø lôïi cho mình, vaø coù lôïi cho ngöôøi khaùc. Suy Chaùnh Kieán). Chaùnh tö duy coù nghóa laø traùnh nghó nhöõng haønh vi laàm loãi, nhöõng taâm nieäm luyeán aùi vaø saân haän. Theo Phaät giaùo, nguoàn xaáu xa caàn phaûi caûi söûa. Suy nghó giôùi ñònh goác cuûa khoå ñau vaø phieàn naõo laø voâ minh, tueä ñeå tu taäp giaûi thoaùt. Suy xeùt voâ minh laø luyeán aùi vaø saân haän. Trong khi chaùnh kieán nguyeân nhaân cuûa moïi söï ñau khoå, laø nguoàn loaïi boû voâ mình thì chaùnh tö duy loaïi boû luyeán goác cuûa moïi toäi aùc; suy nghó tìm phöông phaùp aùi vaø saân haän; vì vaäy chaùnh kieán vaø chaùnh tö ñuùng ñeå tu haønh giaûi thoaùt cho mình vaø cho duy cuøng nhau loaïi boû nguyeân nhaân cuûa khoå ngöôøi. Nghó ñuùng laø yù nghó töø boû moïi duïc ñau vaø phieàn naõo. Ñeå loaïi boû luyeán aùi vaø voïng tham saân si. Nghó ñuùng laø luoân nghó veà tham lam, chuùng ta phaûi trau doài buoâng boû, loøng khoan dung vaø nhaân töø vôùi moïi loaøi. Suy trong khi muoán loaïi boû saân haän vaø giaän döõ nghó ñuùng laø giai ñoaïn thöù nhì trong Baùt chuùng ta phaûi trau doài loøng yeâu thöông vaø bi Thaùnh ñaïo. Suy nghó ñuùng veà cuoäc soáng xuaát maãn. Buoâng boû

phaùt trieån baèng caùch suy gaãm gia, töø bi lôïi chuùng—Right thought means that veà baûn chaát baát toaïi nguyeän cuûa ñôøi soáng, ñaëc our reflection must be consistent with bieät laø baûn chaát baát toaïi cuûa laïc thuù giaùc quan. common sense, useful both to others and Laïc thuù giaùc quan cuõng gioáng nhö nöôùc maën, ourselves. We must strive to correct our caøng uoáng caøng khaùt. Do hieåu bieát baûn chaát faults, or change our wicked opinions. While baát toaïi cuûa cuoäc soáng, vaø coâng nhaän nhöõng meditating on the noble formula of "Precept, haäu quaû khoâng ñöôïc öa thích cuûa laïc thuù giaùc Concentration, and Wisdom," we must realize quan, chuùng ta coù theå trau doài söï buoâng boû vaø that 'ignorance' is the main cause of khoâng luyeán chaáp moät caùch deã daøng. Chuùng ta

coù theå phaùt trieån loøng yeâu thöông vaø bi maãn desire life and happiness. Understanding this, do coâng nhaän söï bình ñaúng thieát yeáu ôû chuùng we should not place ourselves above others or sanh moïi loaøi. Gioáng nhö con ngöôøi, taát caû regard ourselves any differently from the way chuùng sanh ñeàu sôï cheát vaø run raåy tröôùc hình we regard others. Right thought means the phaït. Hieåu thaáu ñieàu naøy chuùng ta khoâng neân thoughts of non-attachment, benevolence and gieát haïi hay laøm cho chuùng sanh khaùc bò gieát non-harmfulness. On a deeper level, Right haïi. Cuõng gioáng nhö con ngöôøi, taát caû chuùng Thought refers to the mind that subtly sanh ñeàu muoán soáng vaø haïnh phuùc. Hieåu thaáu analyzes Emptiness, thus leading us to ñieàu naøy, chuùng ta khoâng neân töï cho mình cao perceive it directly. hôn ngöôøi khaùc hay ñaùnh giaù mình khaùc vôùi Chaùnh Töôïng Maït: Ba thôøi kyø chính cuûa Phaät caùch maø chuùng ta ñaùnh giaù ngöôøi khaùc. Chaùnh giaùo laø thôøi Chaùnh Phaùp, Töôïng Phaùp, vaø Maït Tö Duy coù nghóa laø nhöõng tö duy khoâng coá Phaùp—Three main periods of Buddhism, the real chaáp, töø aùi vaø baát toån haïi. ÔÛ möùc ñoä cao hôn, or correct, the formal or semblance, and the final Chaùnh Tö Duy chæ cho loaïi taâm thöùc coù khaû or termination—See Chaùnh Phaùp, Töôïng Phaùp, naêng giuùp chuùng ta phaân tích khoâng tính moät and Maït Phaùp. caùch vi teá, ñeå nhaän bieát ñöôïc tính khoâng moät Chaùnh ÖÙng: Söï caûm öùng linh nghieäm cuûa chö caùch tröïc tieáp—Right Thought is one of the Phaät vaø chö Thaùnh—The influence of Buddha; the two trainings in Wisdom (the other training is response of the Buddhas, or saints. Right View or Right Understanding). Right Chay: Uposatha (skt)—Fasting feasts— thought or right thinking means avoiding Vegetarian—See Trai. attachment and aversion. According to Chay Tònh: Uposatha (skt)—Fasting feasts— Buddhism, the causes of suffering and Vegetarian—See Trai. afflictions are said to be ignorance, Chaïy Theo Danh Lôïi Hö AÛo: To chase after attachment, and aversion. When right dream-like and empty fame and fortune. understanding removes ignorance, right Chaúng Boû Taâm Meán Thích Thieän Tri Thöùc : thought removes attachment and aversion; Never give up friendships with wise people— therefore, right understanding and right Chaúng boû taâm meán thích taát caû thieän tri thöùc; ñaây thought remove the causes of suffering. To laø moät trong möôøi luaät nghi cuûa chö Ñaïi Boà Taùt. remove attachment and greed we must Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc luaät cultivate renunciation, while

to remove nghi ñaïi trí voâ thöôïng—Should never give up their aversion and anger we must cultivate love friendship with wise people. This is one of the ten and compassion. Renunciation is developed kinds of rules of behavior of great enlightening by contemplating the unsatisfactory nature of beings. Enlightening beings who abide by these existence, especially the unsatisfactory nature can attain the supreme discipline of great of pleasures of the senses, for pleasures of the knowledge—See Möôøi Luaät Nghi Cuûa Chö Ñaïi sens are likened to salt water, the more we Boà Taùt. drink, the more we feel thirsty. Through Chaúng Phaûi Gioù Ñoäng, Chaúng Phaûi Phöôùn understanding the unsatisfactory nature of Ñoäng: It is not the wind moving, neither the flag existence and recognizing the undesirable moving—Luïc toå Hueä Naêng ñaõ khaúng ñònh vôùi caùc consequences of pleasures of the senses, we vò sö ñang caûi coï tröôùc tu vieän Phaùp Taâm raèng: can easily cultivate renunciation and “Chaúng phaûi phöôùn ñoäng, cuõng chaúng phaûi gioù detachment. To develop love and compassion ñoäng, maø laø taâm cuûa maáy oâng ñoäng.”—Several through recognizing the essential equality of monks was arguing back and forth about the flag all living beings. Like human beings, all other and the wind without reaching the truth in front of beings fear death and tremble at the idea of the Fa Hsin monastery in Kuang Chou. The sixth punishment. Understanding this, we should patriarch, Hui-Neng, said to them: “It is not the not kill other beings or cause them to be wind moving, neither the flag moving. It is your killed. Like human beings, all other beings

own minds that are moving."—See Phi Phong Phi ngöôøi coøn khoù hôn theá aáy nöõa)—A needle eye; it Phan. is as difficult to be reborn as a man as it is to Chaúng Sôï Nghieäp Sôùm Khôûi, Chæ Sôï Chaäm Giaùc thread a needle on earth by throwing the thread at Ngoä Maø Thoâi: Not to fear an early development it from the sky. of karma, fear only a slow awakening. Chaâm Mao Quyû: Moät trong chín loaøi quyû—One Chaép Tay: Hapchang (kor)—To join one’s hands of the nine classes of pretas—See Cöûu Quyû. together—Join one's palms together. Chaâm Ngoân: Maxim—Precept. Chaép Tay Vaùi Chaøo: Adara (skt)—Salute with Chaâm Phong: See Chaâm Giôùi. folded hands and palms together. Chaám Döùt: To put an end—To close—To Chaâm: Suci (skt)—Caây kim—A needle. conclude—To end—To finish—To bring to an Chaâm Bieám: Ironical. end. Chaâm Chuøy: Laáy kim nhoïn ñaâm vaøo traùn, aùm chæ Chaám Döùt Luaân Hoài: Cessation of thuû thuaät maø moät soá thieàn sö söû duïng nhaèm traéc transmigration. nghieäm söï laõnh hoäi thieàn cuûa ñeä töû—To pin the Chaám Döùt Moïi Troùi Buoäc Cuûa Kieát Söû: To stop forehead with a sharp needle. The term implies one’s propensities and habits. expedient tricks that some masters utilize to test Chaám Döùt Toàn Taïi: Cease to exist. their disciples' comprehension of Zen. Chaåm: Theá naøo—How?—What? Chaâm Giôùi: Haït caûi vaø muõi kim, ví vôùi vieäc thò Chaåm Sinh: Laøm theá naøo ñöôïc sinh ra?—How hieän cuûa Ñöùc Phaät coøn hieám hôn vieäc haït caûi bay born?—How did it arise? töø khoâng trung maø rôùt vaøo ngay loå kim—Needle Chaân: 1) Chaân dung: A portrait; 2) Chaân thöïc: and mustard seed; the appearance of Buddha is as Tattva (skt)—True, real, truth, reality; 3) Traïng rare as hitting the point of a needle on earth by a thaùi thöïc: Tattvata

(skt)—Real state. mustard seed thrown from the sky. Chaân AÛnh: AÛnh töôïng chaân dung, bao goàm tranh Chaâm Giôùi Töông Ñaàu: Haït caûi neùm ra ngay vaøo veõ chaân dung, hình aûnh hay töôïng goã —The ñaàu muõi kim, ví vôùi vieäc thaày troø nhaân duyeân kheá reflection of the truth, i.e. a portrait, photograph, hôïp thaät ñaëc bieät hieám coù, cuõng gioáng nhö vieäc haït image, etc. caûi töø khoâng trung maø rôùt vaøo ngay loå kim vaäy — Chaân Ba Tî: Ngöôøi thaät söï coù ñuû caùi loã muõi, duï To throw a mustard seed to hit the point of a cho baäc ñaïi tröôïng phu thaät söï trieät ngoä —A person needle. The term means suitable conditions and who really has a complete nose, i.e., a great circumstances of the meeting between a master gentleman or a great noble-minded man who and a disciple is as rare as hitting the point of a really has an absolutely complete enlightenment. needle on earth by a mustard seed thrown from Chaân Baø La Moân: Brahmas (skt)—See Phaïm the sky. Thieân. Chaâm Khaåu Quyû: Moät trong chín loaïi quyû, laø loaïi Chaân Bæ Löôïng: Söï suy luaän vöõng chaéc—Valid quyû coù mieäng nhoû nhö caây kim, khoâng aên uoáng gì inference. ñöôïc—One of the nine classes of pretas, needle- Chaân Boá Thí: Söï boá thí chaân chaùnh—Correct mouth ghosts, with mouth so small that they donation—Taïi Nhaät Baûn, ngaøy ñoù Hei-zayemon laø cannot satisfy their hunger or thirst—See Ngaï moät ñaïi phuù gia suoát ñôøi soáng cuoäc soáng ñöùc haïnh Quyû, and Cöûu Quyû. maø caùc vò thaùnh coå ñöùc ngôïi khen. OÂng luoân söû Chaâm Khoảng: Loå kim, yù noùi taùi sanh laøm ngöôøi duïng taøi saûn cuûa mình laøm phöôùc, töø thieän vaø phuùc coøn khoù hôn chuyeän moät sôïi chæ töø treân khoâng bay lôïi xaõ hoäi. Nhieàu treû sô sinh trong caùc gia ñình xoû vaøo ngay loå kim döôùi ñaát (theo Phaùp Uyeån ngheøo ñöôïc oâng cöùu giuùp. OÂng cuõng laø ngöôøi ñaõ Chaâu Laâm, quyeån 31, “Neáu nhö coù moät ngöôøi taøi trôï cho raát nhieàu coâng trình baét caàu boài loä giuùp ñöùng treân ñænh nuùi Tu Di keùo ra moät sôïi daây cöïc cho daân chuùng trong vuøng ñi laïi tieän lôïi. Tröôùc khi nhoû, moät ngöôøi ñöùng döôùi chaân nuùi tay caàm caây qua ñôøi, oâng ñaõ laäp di chuùc yeâu caàu tieáp tuïc söû kim ñoùn laáy ñaàu daây, ôû löng chöøng gioù loác, gioù duïng taøi saûn cuûa mình vaøo muïc ñích nhaân ñaïo. YÙ xoaùy laïi noåi leân döõ doäi vaøo sôïi daây, sôïi daây thaät laø nguyeän naøy ñaõ ñöôïc con chaùu oâng traân troïng vaø khoù chui vaøo ñöôïc ñuùng loå kim. Laøm ñöôïc thaân nghieâm chænh thöïc hieän. Vaøo luùc sinh thôøi, moät

ngaøy noï coù moät vò sö Phaät giaùo nghe noùi veà loøng groups of Hi-Yuan’s categories of Buddhist haøo hieäp cuûa oâng neân ñaõ ñeán nhaø oâng ñeå quyeân schools. goùp tieàn xaây döïng coảng chuøa. Nghe xong lôøi oâng Chaân Daõ Chính Thuaän (1892-1962): Teân cuûa moät phaùt leân cöôøi vaø noùi: "Toâi giuùp ngöôøi vì khoâng vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû XX. muoán nhìn thaáy hoï khoå sôû. Nhöng moät ngoâi chuøa OÂng chuû tröông môû roäng vieäc tu taäp nieäm Phaät — khoâng coù coảng thì coù gì goïi laø khoán khoå ñeå toâi phaûi Name of a Japanese Buddhist scholar in the giuùp?" Phaät töû chaân thuaàn neân hieåu moät caùch roõ twentieth century. He supported in spreading the raøng veà chaân boá thí—In Japan, once there was a cultivation of Buddha Recitation. wealthy man,

Hei-zayemon by name, who strove Chaân Dò Thuïc: Satya-parinata (skt)—True to realize in his life the virtues commended by maturation of effect—See Dò Thuïc. ancient sages. An earnest and studious man, Hei- Chaân Dieãn Thieàn Sö (1621-1677): Zen master zayemon used to spend liberally of his wealth in Jen-Yuan—Teân cuûa moät vò Thieàn sö Trung Hoa ôû acts of benevolence, charity, and welfare. Many Giang Toâ, Thieàn phaùi Laâm Teá vaøo thôøi nhaø infants of impoverished families were rescued by Minh—Name of a Chinese Zen master in Jiang his intervention, and he personally financed the Ssu Province, of the Lin-chi lineage, in the Ming construction of numerous bridges and roads in his dynasty (1368-1644). province for the convenience of the people. When Chaân Dieän Muïc: Horai-no-nemoku (jap)—Baûn he died, Hei-zayemon stipulated in his will that his Lai Dieän Muïc—Initial form—Original form— bequest should be used to continue relief work Former state of things—Original face or Buddha- through the generations, and this was honored by nature. his children and grandchildren. One day, they say, Chaân Dieäu: Chaân thöïc vi dieäu—The mysterious there appeared at the door of Hei-zayemon a reality; reality in its profundity. certain Buddhist friar. It seems that this clergyman Chaân Ñaø La Ni Haøo Töôùng AÁn: Daáu aán ñaø la ni had heard of the wealthy man's selfless cuûa töôùc loâng traéng giöõa hai chaân maøy cuûa Phaät, benevolence, unusual among the rich of his time, moät trong 32 töôùng haûo—Dharani seal of white and had come to ask him for money to build a hair between Buddha’s eyebrows, one of the temple gate. The philanthropist laughed in the thirty-two signs of a Buddha. friar's face and said, "I help people because I Chaân Ñaø Ma Ni AÁn: See Chaân Ñaø La Ni Haøo cannot bear to see them suffer. What's so bad Töôùng AÁn. about a temple without a gate?" Sincere Buddhists Chaân Ñaø Ma Ni Haøo Töôùng AÁn: Cintamani (skt should understand clearly about correct donation. & p)—Chaán Ña Maït Ni—Ma Ni. Chaân Caûnh: Caûnh giôùi cuûa chaân lyù—The region 1) AÁn ngoïc öôùc cuûa nhaø hieàn giaû: The seal of of truth or reality. philosopher’s stone, granting all one’s wishes. Chaân Chaùnh Yeáu Taäp: Saddharma- 2) AÁn ngoïc nhö yù—The seal of fabulous gem samparigraha-sastra (skt)—Nhieáp Chaùnh Phaùp (jewel of the thought)—The seal of Luaän—Treatise on the collected correct dharmas. philosopher’s stone—The seal of sacred Chaân Chính: Legitimate. gem—The seal of wish-fulfilling jewel—AÁn Chaân Chính Phaùt Taâm: Hotsu-bodaishin (jap)— “Ngoïc öôùc nhö nguyeän” hay aán ngoïc Ma Ni Develop Bodhicitta—See Phaùt Taâm Boà Ñeà. baûo chaâu hay Nhö YÙ baûo chaâu, hay ngoïc öôùc Chaân Chöùng: Baèng chöùng cuûa söï giaùc ngoä—Real nguyeän. evidence, proof or assurance, or realization of Chaân Ñan: Chaân Ñaùn—Thaàn Ñan—Thaàn Ñaùn— truth. The knowledge, concept, or idea which Traàn Ñan—Moät töø ngöõ coå cuûa AÁn Ñoä duøng ñeå goïi corresponds to reality. Trung Quoác—An ancient Indian term for China. Chaân Cuï Phaàn Maõn Giaùo: Boà Taùt hieåu roõ caû hai Chaân Ñaïo: Con ñöôøng cuûa chaân lyù—The Truth, “tuøy duyeân” vaø “baát bieán”. Ñaây laø Moät trong Uyeån the true way; reality. Coâng Töù Giaùo—The school of fully developed Chaân Ñaïo Voâ Theå: Chaân Phaùp Voâ Töôùng— Chaân Bodhisattvas, who know both the phenomenal and Phaät Voâ

Hình—Chaân lyù döùt tuyeät moïi hình the noumenal bhutatathata. This is one of the four

töôùng—Absolute truth as having no differentiated competent adept, you get to the one reality ideas nor appearances. naturally, without wasting any effort. Chaân Ñaït La Ñaïi Töôùng: Kinnara (skt)—Chaân Chaân Ñaúng Löu: Respective consequences—Haäu Trì La Thaàn—Moät trong möôøi hai vò thaàn lieân heä quaû theo sau haønh ñoäng thieän, baát thieän hay trung vôùi ñöùc Phaät Döôïc Sö—One of the the twelve tính—The certain consequences that follow on a spirits connected with the Master of Healing good, evil or neutral kind of nature respectively. Buddha. Chaân Ñeá: Paramartha-satya (skt)—Ñeä nhaát nghóa Chaân Ñaéc Thöïc Töôùng: To really attain the one ñeá—Thaéng ñeá—The Buddha law—The correct Reality—Theo Bích Nham Luïc, khi baïn tu hoïc vaø dogma or averment of the enlightened— tham vaán, khoâng coù nhieàu ñieàu khieán baïn phaûi baän Fundamental meaning—Reality—Ultimate taâm. Caùc moái baän taâm naûy sinh vì baïn thaáy beân truth—Categories of reality in contrast with ngoaøi vaãn coù nuùi, soâng vaø ñaïi ñòa hieän höõu; beân ordinary categories (tuïc ñeá) —Giaùo phaùp giaùc ngoä trong baïn nhaän thöùc ñöôïc raèng vieäc thaáy, nghe, toái thöôïng cuûa Phaät hay caùi thöïc khoâng hö voïng caûm xuùc, vaø hieåu bieát vaãn hieän höõu; beân treân, baïn voán coù, ñoái laïi vôùi theá ñeá (tuïc ñeá) cuûa phaøm phu, thaáy coù nhieàu vò Phaät khaû caàu; vaø beân döôùi, baïn haïng chæ bieát hình töôùng beân ngoaøi chöù khoâng phaûi thaáy coù nhieàu chuùng sanh coù theå cöùu ñoä. Baïn phaûi laø chaân lyù—The asseveration or categories of khaïc heát nhöõng thöù aáy ra ngoaøi ngay laäp töùc: sau reality. Truth in reality, opposite of ordinary or ñoù, daàu baïn ñi, ñöùng, ngoài, hay naèm, hai möôi boán worldly truth (Theá ñeá) or ordinary categories; they giôø moät ngaøy, baïn seõ ñuùt keát moïi thöù thaønh moät are those of the sage, or man of insight, in contrast khoái. Luùc ñoù, daàu baïn coù ñöùng treân choùp moät sôïi with those of the common man, who knows only loâng, noù cuõng bao la nhö vuõ truï; cho daàu baïn ôû appearance and not reality. trong moät noài nöôùc soâi hay trong loø than hoàng thì Chaân Ñeá Ba La Maät: Sacca-paramita (skt)— cuõng chæ gioáng nhö baïn ñang ôû trong moät daõy ñaát Perfection of Truthfulness. thanh bình vaø haïnh phuùc; daàu cho baïn coù giöõa moät Chaân Ñeá Ñaêng: Paramattha-dipani (p)—Lamp of môù chaâu baùu, ngoïc ngaø cuõng gioáng nhö baïn ñang the Ultimate truth—Moät trong nhöõng boä luaän noåi soáng trong moät tuùp leàu tranh thoâi. Vì vaäy neáu baïn tieáng do ngaøi Phaùp Hoä vieát vaøo theá kyû thöù naêm— laø moät Phaät töû coù naêng löïc, baïn seõ ñaït ñeán thöïc One of the famous commentaries written by töôùng moät caùch töï nhieân, maø khoâng caàn phí phaïm Dhammapala in the fifth century. theâm baát cöù noã löïc naøo nöõa—According to The Chaân Ñeá Khuoâng: Paramattha-manjusa (p)—Moät Blue Cliff Record, whenever you study and ask boä luaän veà Thanh Tònh Ñaïo, ñöôïc vieát bôûi ngaøi questions, there aren't so many things to be Phaùp Hoä vaøo theá kyû thöù naêm—A commentary to concerned with. Concerns arise because outside the Visuddhimagga, written by Dhammapala in you perceive that mountains and rivers and the the fifth century. great earth exist; within

you perceive that seeing, Chaân Ñeá Phieán Dieän: The one-sided higher hearing, feeling, and knowing exist; above you truth—Theo Ngaøi Long Thoï Boà Taùt trong Trung see that there are various Buddhas that can be Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc baèng sought; and below you see that there are sentient "Naêm Huyeàn Nghóa". Chaân ñeá phieán dieän chaáp beings who can be saved. You must simply spit vaøo thuyeát baát dieät cuûa theá giôùi hieän töôïng, moät them all out at once: afterwards, whether walking, trong naêm huyeàn nghóa—According to Nagarjuna standing, sitting, or lying down, twenty-four hours Bodhisattva in the Madhyamika Sastra, the a day, you fuse everything into one. Then, though Middle Path of the Twofold Truth is expounded by you're on the tip of a hair, it's as broad as the the "five terms." The one-sided higher truth universe; though you dwell in a boiling caudron or adheres to the theory of the non-production and in furnace embers, it's like being in the land of non-extinction of the phenomenal world, one of peace and happiness; though you dwell amidst the five terms. gems and jewels in profusion, it's like being in a Chaân Ñeá Tam Taïng (513-569): Paramartha thatched hut. For this kind of thing, if you are a (skt)—Gunarata, or Kulanatha (skt)—Shintai- Sanzo (jap)—Ba La Maït Ñaø—Caâu Na La Ñaø—

Chaân Ñeá Tam Taïng laø moät nhaø sö, nhaø dòch thuaät moät trong naêm huyeàn nghóa—According to noåi tieáng, töø vuøng Taây AÁn. Vaøo naêm 548, Chaân Ñeá Nagarjuna Bodhisattva in the Madhyamika Sastra, ñaõ mang theo moät soá lôùn kinh Phaät ñeán Trung the Middle Path of the Twofold Truth is Hoa baèng ñöôøng bieån (ñeán Nam Kinh). Theo expounded by the "five terms." In the middle path mong öôùc cuûa nhaø vua, trong khoaûng thôøi gian ñoù of the higher truth, one sees there is neither ñeán naêm 557, oâng ñaõ dòch 70 taùc phaåm. Ngöôøi ta contemporary production nor contemporary noùi oâng cuõng coù vieát treân 40 taùc phaåm khoaûng 200 extinction, one of the five terms—See Nguõ Truøng quyeån. Ñoái töôïng chính cuûa oâng laø truyeàn baù hoïc Huyeàn Nghóa. thuyeát A Tyø Ñaït Ma Caâu Xaù vaø Nhieáp Ñaïi Thöøa Chaân Ñeá Tuïc Ñeá: The twofold truth, the higher Luaän. Hoaït ñoäng vaên hoïc cuûa oâng hình nhö ñaõ gaây truth and the worldly truth. aûnh höôûng lôùn trong taâm hoàn Trung Hoa thôøi baáy 1) Chaân Ñeá: Higher truth—Chaân lyù tuyeät ñoái— giôø; ñieàu naày ñöôïc minh chöùng vôùi nhieàu ñoà ñeä The higher truth—See Chaân Ñeá. xuaát saéc döôùi tröôùng. Chaân Ñeá thieát laäp Caâu Xaù 2) Tuïc Ñeá: Worldly truth—Chaân lyù cuûa theá giôùi Toâng vaø hoaït ñoäng cuûa oâng chæ coù theå so saùnh hieän töôïng—The phenomenal truth—See Tuïc ñöôïc vôùi Cöu Ma La Thaäp ôû theá heä tröôùc vaø Ñeá. Huyeàn Trang ôû theá heä sau oâng maø thoâi. Sau ñoù Chaân Ñoä: True Recompensed Land—See Baùo oâng bò buoäc phaûi ñi lang thang nhieàu nôi do nhöõng Ñoä. bieán ñoäng chaùnh trò ôû Trung Hoa. OÂng soáng nhöõng Chaân Ñoäc: Ñoïc tuïng moät boä kinh suoát töø ñaàu ñeán naêm cuoái ñôøi trong aån daät. Naêm 569 oâng thò tòch, cuoái khoùa leã—To recite just one sutra from the thoï baûy möôi moát tuoåi—Paramartha was a famous beginning to the end of the session. translator, a monk from Ujjayini, western India. In Chaân Ñöùc Baát Khoâng Toâng: Toâng phaùi tin raèng 548 A.D., Paramartha carried

with him a large maëc duø chaân nhö khoâng coù ñònh töôùng, nhöng vaãn collection of Buddhist texts and travelled to China coù voâ soá aân ñöùc maø töø ñoù bieåu loä taát caû caù c phaùp by the sea route (arrived in Naking). In taát ñònh vaø sai bieät. Giaùo thuyeát naày ñöôïc Ñaïi accordance with the desire of the emperor, from Thöøa Chung Giaùo vaø Ñaïi Thöøa Khôûi Tín Luaän that time to 557, he translated seventy texts. He is thöøa nhaän—The attribute of Thusness not empty also said to have written more than forty works, or 'void.' Thusness , though it is without any altogether amounting to two hundred Chinese determinate character, is possessed with volumes. His chiefly object was to propagate the innumerable potentialities from which all doctrine of Abhidharma-kosa and the Mahyana- determinate ot differentiated dharmas are samparigraha. His literary and religious activity manifested. This tenet is admitted in the final seems to have greatly influenced the Chinese doctrine of Mahayana (the T'ien-T'ai School) and mind of the time as is testified by the fact that he in the Awakening of Faith. had many able pupils under him. Paramartha Chaân Ñöôøng: Hall for Patriarchs' images— founded the realistic Kosa School and his Trueness Hall. activities can be compared only with Kumarajiva Chaân Giaù Trò: True value. who came before him and Hsuan-Tsang who came Chaân Giaû: True and false—Real and unreal— after him. Thereafter he was compelled to wander Chaân nguïy—Chaùnh taø—Chaân Voïng—Taát caû chö from place to place on account of political phaùp ñeàu coù hai tính chaân vaø voïng. Phaùp tuøy theo upheavals in China. The last years of his life were tònh duyeân tam hoïc (Phaät Phaùp) thì goïi laø chaân, spent in solitude and retirement and he died in 569 phaùp tuøy theo nhieãm duyeân voâ minh (khoâng giaùc A.D. at the age of seventy-one. ngoä) maø khôûi leân thì goïi laø voïng. Chaân nhö chaân Chaân Ñeá Trung Ñaïo: The middle path of the thöïc (baát sinh baát dieät) thì goïi laø chaân phaùp, Caùc higher truth—Theo Ngaøi Long Thoï Boà Taùt trong phaùp do nhaân duyeân sinh ra thì goïi laø hieän töôïng Trung Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc hay laø voïng phaùp—All things have two baèng "Naêm Huyeàn Nghóa". Trong Trung Ñaïo characteristics: true and false, or real and unreal. Chaân Ñeá, ngöôøi ta thaáy raèng giaû baát sinh giaû baát That which arises in Buddha-truth, meditation and dieät hay thaáy raèng khoâng coù giaû sinh hay giaû dieät, wisdom is true, influences of unenlightenment is

untrue. The essential bhutatathata is the real, realized. Bernard Glassman and Rick Fields wrote phenomena as the unreal. in Instruction to the Cook: "People who cling to Chaân Giaû Nhò Moân: True and provisional doors— the experience of spirituality are said to have 'the Chaân Moân, cöûa ngoû chaân chaùnh ñi vaøo chaân lyù cuûa stink of enlightenment.' It's necessary to come hieän thöïc; vaø giaû moân bao goàm taát caû nhöõng lôøi back and work in the world." According to Zen phaùp taïm thôøi ñeå cöùu ñoä chuùng sanh—The true Master Philip Kapleau in Awakening to Zen, those door is the gateway of truth or reality, and truly enlightened do not boast of their provisional door includes all provisional teachings enlightenment. Just as a truly generous person for saving beings. doesn't say, "I'm a generous guy, you know," so Chaân Giaùc: Chen-chueh (chi)—Söï toaøn giaùc chaân one who has integrated into life what she or

he chính, nhö nieát baøn toaøn thieän cuûa Phaät—The true has realized in awakening will not wear and complete enlightenment, i.e. the perfect enlightenment as a badge and shield. The fully nirvana of Buddha, the perception of ultimate awakened are modest and self-effacing. While truth. they do not hide their light under a bushel basket, Chaân Giaùc Ngoä: Chen-chueh-wu (chi)—To be as the saying goes, at the same time they are not truly enlightened—Chaân giaùc ngoä laø söï toaøn giaùc pushy or aggressively self-assertive. They know chaân chính, nhö nieát baøn toaøn thieän cuûa Phaät. that in truth there's nowhere to go; they are there Haønh giaû tu Thieàn neân luoân nhôù raèng chaân giaùc already. Those who are fully awakened do not ngoä khoâng gì khaùc hôn laø toaøn trieät chính baûn theå hate either themselves or others since they know cuûa töï ngaõ. Bernard Glassman and Rick Fields vieát that the all-embracing, nothing-lacking Essential trong quyeån 'Truø Phoøng Giaùo Chæ': "Nhöõng ngöôøi Nature is common to all; thus they see others as mieät maøi ñi tìm kinh nghieäm taâm linh ñöôïc xem fundamentally no different from themselves... nhö laø nhöõng ngöôøi chæ coù 'phaàn thoái tha cuûa giaùc What is it really like to be enlightened? There's ngoä.' Hoï caàn quay veà vaø chuyeân taâm laøm vieäc one certain way to find out: wake up yourself! trong coõi theá gian naøy." Theo Thieàn sö Philip Chaân Giaûi Thoaùt: Söï giaûi thoaùt thaät söï laø söï thoaùt Kapleau trong quyeån 'Giaùc Ngoä Thieàn', nhöõng baäc khoûi moïi chöôùng ngaïi cuûa duïc voïng phieàn naõo ñeå chaân giaùc khoâng laáy laøm kieâu haõnh veà söï giaùc ngoä ñaït tôùi Nieát Baøn cuûa Phaät (döùt boû troùi buoäc goïi laø cuûa mình, cuõng gioáng nhö moät ngöôøi thaät taâm haøo giaûi, an nhieân töï taïi goïi laø thoaùt). Nieát baøn cuûa hieäp khoâng bao giôø noùi: "Toâi laø ngöôøi haøo hieäp, Phaät coù ñaày ñuû phaùp thaân, baùt nhaõ vaø giaûi thoaùt, caùc baïn ñeàu bieát ñoù." Vì vaäy moät ngöôøi ñaõ bieát maø khoâng thieáu vaéng ñaïi bi maãn chuùng—Release ñem nhöõng ñieàu mình chöùng ñöôïc qua giaùc ngoä from all the hindrances of passions and afflictions hoøa vaøo cuoäc soáng aét khoâng ñem ñieàu ñoù ra phoâ to attain the Buddha’s nirvana, which is not a tröông. Baäc toaøn giaùc khieâm toán vaø kheùp mình kín permanent state of absence from the needs of the ñaùo. Hoï khoâng che daáu phaåm chaát cuûa mình vì living, but is spiritual, omniscient, and liberating. khieâm toán, ñoàng thôøi hoï khoâng töï ñeà cao, huøng hoå Chaân Giaùo: töï khaúng ñònh mình. Hoï thaät bieát raèng khoâng coøn 1) Saddhamma (p)—Saddharma (skt)—True phaûi ñi ñaâu nöõa, vì hoï ñaõ ñeán nôi roài. Nhöõng baäc vehicle—Chaân giaùo hay Chaùnh Phaùp laø giaùo toaøn giaùc khoâng gheùt mình, cuõng khoâng gheùt lyù chaân chaùnh, laø lôøi daïy cuûa Phaät, laø phöông ngöôøi, vì hoï bieát raèng chaân baûn taùnh vieân hôïp, phaùp ñuùng, thöôøng ñöôïc duøng ñeå chæ Baùt toaøn haûo voán dó coù trong taát caû moïi ngöôøi; nhö theá, Chaùnh Ñaïo. Trong Phaät giaùo Ñaïi Thöøa, hoï thaáy ngöôøi khaùc cô baûn khoâng khaùc gì hoï. Giaùc Chaùnh Phaùp thöôøng duøng ñeå chæ nhöõng kinh ngoä thaät söï nhö theá naøo? Coù moät caùch chaéc chaén Phaùp Hoa vaø Hoa Nghieâm. Trong khi Phaùp ñeå hieåu ra: haõy töï mình ñaùnh thöùc mình daäy!— phöông tieän goàm nhöõng lôøi daïy thöïc tieån The true and complete enlightenment, i.e. the khaùc—True teaching or right doctrine

means perfect nirvana of Buddha, the perception of true teaching, the Buddha's teachings, the ultimate truth. Zen practitioners should always right method which is often used as for the remember that the true enlightenment is nothing Noble Eightfold Path. In Mahayana, true but the nature of one's own selfbeing fully teachings primarily refer to those of the Lotus

and Avatamsaka Sutras. While Expedient the mind. Right concentration or abstraction so teachings include all other practical teachings. that becomes vacant and receptive. In this state, 2) (1237-1319): Master Jen-Jiao—Teân cuûa moät the mind is fixed and undisturbed. This is the last vò Taêng Nhaät Baûn, thuoäc Thôøi Toâng (Thôøi link of the Eightfold Path. Toâng ñöôïc Nhaát Bieán khai saùng vaøo naêm Chaân Höõu Taùnh: Parinispanna-laksana (skt)— 1276)—Name of a Japanese monk, of the Character of Ultimate Reality—True existence— Shih School in Japan (was founded in 1276 by Theo Duy Thöùc Toâng, ñaây laø moät trong ba loaïi I-Bien (1238-1289). hieän höõu cuûa moïi vaät. Chaân höõu taùnh coøn ñöôïc goïi Chaân Haønh: See Thò Chaân Haønh Giaû. laø "Vieân Thaønh Thaät Taùnh." Nhöõng höõu theå chaân Chaân Haïnh Phuùc: Advaitananda (skt)— thaät, nghóa laø phi höõu trong yù nghóa cao nhaát cuûa Mahamangala (skt)—Bliss of knowledge of the danh töø naày, xa lìa taát caû töôùng khoâng thaät vaø giaû absolute—Real happiness—True happiness. taïm hay voâ töôùng. Söï thöïc, caùi naày khoâng phaûi laø Chaân Hieän Löôïng: Söï nhaän thöùc chính xaùc vaø phi höõu maø laø hieän höõu sieâu vieät. Taùnh naày coøn vöõng chaéc—Accurate perception—Valid ñöôïc goïi laø "Baûn Theå cuûa taát caû" vaø chæ coù nhöõng cognition—Valid perception. ngöôøi coù trí tueä sieâu vieät môùi thaáu hieåu noù ñöôïc. Chaân Hình: Thaân chaân thaät voâ töôùng cuûa Phaät— Taùnh naày tieâu bieåu nhöõng gì coøn soùt laïi sau khi hai Body of ultimate truth—The true body—Buddha taùnh tröôùc ñaõ bò loaïi boû—According to the Mind- as absolute. Only School, this is one of the three kinds of Chaân Hoùa: existence for everything. True existence, also 1) Cöùu ñoä ngöôøi baèng chaân lyù giaûi thoaùt—To called "Character of Ultimate Reality." Those of convert people by using teaching of the Truth. true existence, that is to say, non-existent in the 2) Giaùo thuyeát cuûa Chaân Toâng: The teaching of highest sense of the word, bereft of all false and the True Sect or Shingon. temporary nature (alaksana). This is, in truth, not Chaân Hoùa Nhò Thaân: Chaân thaân laø phaùp thaân vaø non-existence but transcendental existence. This baùo thaân; vaø hoùa thaân laø öùng thaân—The true body is also called the "Substratum of all" and can be is the dharmakaya and sambhogakaya, and the known only by a person of supreme knowledge. It transformation body is the nirmanakaya. represents merely the remainder after the Chaân Hueä (1434-1512): Master Jen-Hui—Teân elimination of the first two—See Tam Höõu. cuûa moät vò Taêng Nhaät Baûn, thuoäc Chaân Toâng Chaân Hyû: Kalaruci (skt)—Kararuci (skt)—See (Chaân Toâng hay Tònh Ñoä Toâng cuûa ngaøi Chaân Cöông Löông Laâu Chí. Loan saùng laäp taïi Nhaät Baûn vaøo naêm 1224)— Chaân Khaû Thieàn Sö (1543-1603): Zen master Name of a Japanese monk, of the Shin School in Jen-K'o—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo Japan (the True Sect, or Shin Sect of Japan, thôøi nhaø Minh—Name of

a Chinese Zen master in founded by Shinran in 1224 A.D.). the Ming dynasty (1368-1644). Chaân Hueä Tòch Tónh Phaùp Thaân: Nirvanic Chaân Khoâng: dharma-body of true wisdom—Thuaät ngöõ ñöôïc 1) Shinku (jap)—Emptiness—Wonderful ngaøi Theá Thaân duøng trong baøi thuyeát veà Tònh Ñoä existence—Chaân khoâng khoâng coù nghóa laø ñeå dieãn taû chaân lyù toái thöôïng maø moïi söï thò hieän troáng roãng, maø coù nghóa laø caùi khoâng maø röïc rôõ cuûa Phaät A Di Ñaø, cuûa cöïc laïc quoác ñoä vaø khoâng phaûi laø khoâng; chaân khoâng laøm khôûi leân cuûa chö Boà Taùt ñi vaøo trong ñoù ñeàu hieån hieän—dieäu höõu. Ngöôøi ta noùi chaân khoâng laø Nieát The term used by Vasubandhu in his discourse on Baøn cuûa Tieåu Thöøa (chaân khoâng töùc nieát baø n the Pure Land to describe the ultimate reality into dieät ñeá, chaúng phaûi giaû neân goïi laø chaân, lìa boû which all the glorious manifestations of Amitabha, haønh töôùng neân goïi laø khoâng)—True his Pure Land and Bodhisattvas enter. emptiness is not empty; it gives rise to Chaân Höu Chi Xöù: Thuaät ngöõ Thieàn aùm chæ choã wonderful existence. Wonderful existence ngöng nghæ cuûa taâm. Taâm coá ñònh vaø khoâng bò does not exists; it does not obstruct True khuaáy roái. Giai ñoaïn cuoái cuøng trong Baùt Thaùnh Emptiness. From the void which seemingly Ñaïo—In Zen, the term means the resting place of contains nothing, absolutely everything

descends. The absolute void, completely contrasted with phenomenon. However, true vacuity, said to be the nirvana of the mark stands for true form, true nature, Buddha Hinayana. nature always unchanging. True mark of all 2) (855-937) Master Jen-K'ung—Teân cuûa moät vò phenomena is like space; always existing but danh Taêng Trieàu Tieân vaøo khoaûng giöõa nhöõng really empty; although empty, really existing. theá kyû thöù IX vaø thöù X—Name of a famous 2) Khi nhìn ra khoaûng khoâng tröôùc maët, chuùng ta Korean monk between the ninth and tenth cho raèng noù laø troáng khoâng, nhöng kyø thaät centuries. trong ñoù coù khoâng khí vaø voâ soá buïi traàn. Ngaøy 3) (1204-1268): Master Jen-K'ung—Teân cuûa moät nay ngöôøi ta tìm thaáy trong khoaûng khoâng aáy vò Taêng Nhaät Baûn, thuoäc Tam Luaän Toâng nhöõng chaát khaùc nhö döôõng khí, ñaïm khí, vaø (Vaøo theá kyû thöù baûy, Hueä Quaùn, ngöôøi Cao coù theå coù voâ soá vi khuaån nöõa. Hôn theá nöõa, Ly, ñoà ñeä cuûa Caùt Taïng, sang Nhaät naêm 625 caùc nhaø vaät lyù ñaõ tìm thaáy caùc tia vuõ truï, tia vaø giaûng giaùo lyù Tam Luaän taïi chuøa Nguyeân soùng aâm thanh vaø nhieàu thöù khaùc maø chæ coù Höng ôû Naïi Löông. Ñaây laø söï truyeàn thöøa caùc khoa hoïc gia môùi hieåu noåi. Ñieàu naøy cho Tam Luaän toâng ñaàu tieân taïi Nhaät Baûn)— chuùng ta thaáy khoaûng chaân khoâng naøy dieäu Name of a Japanese monk, of the San Lun höõu. Ñieàu naøy coøn cho chuùng ta thaáy khoaûng School in Japan (In the seventh century A.D., khoâng gian naøy khoâng phaûi laø troáng khoâng— Chi-Tsang's Korean pupil, Hui-Kuan from When we look at the open space right in front Kauli, a state in Korea, came to Japan in 625 of us, we say it's empty space, but in fact, it and taught the Madhyamika doctrine at the has air and numerous particles of dust in it. monastery Gwangoji in Nara. This is the first Nowadays people find in it other substance transmission of Madhyamika to Japan). such as oxygen,

nitrogen, and possibly Chaân Khoâng Baát Khoâng: Moïi hieän töôïng vaät numerous bacteria. Furthermore, physicists chaát ñeàu khoâng coù thaät. Caùi gì laø theá giôùi hieän have found cosmic rays, radio rays and many töôïng thì caùi ñoù laø Khoâng, caùi gì Khoâng thì caùi ñoù other things which only scientists can laø theá giôùi hieän töôïng—All physical phenomena understand. This will tell us that the true void are unreal. What is the phenomenal world that is is the mysteriously existing. This means that emptiness, what is emptiness that is the this this open space is far from empty. phenomenal world—See Saéc Töùc Thò Khoâng, 3) Chaúng phaûi hieän höõu maø cuõng chaúng phaûi Khoâng Töùc Thò Saéc. khoâng hieän höõu: Futan-ku (jap)—Neither Chaân Khoâng Dieäu Höõu: True void is wonderful existence nor nonexistence (the true nature or existence—The true void is the mysteriously Buddha-nature)—Baûn taùnh thaät cuûa caùc hieän existing—Truly void, or immaterial yet töôïng chaúng phaûi 'toàn taïi' hay 'khoâng toàn taïi', transcendentally existing—True emptiness— maø laø caû hai cuøng moät luùc, hoaëc khoâng phaûi laø Wonderful existence. caùi naøo heát trong hai thöù ñoù, tuøy thuoäc vaøo 1) Taùnh coù nghóa laø tinh thaàn hay tinh yeáu; daáu quan ñieåm cuûa mình. Löôùt qua Taâm kinh, hieäu coù nghóa laø töôùng. Taùnh vaø töôùng ñoái baèng moät coâng thöùc ngaén Thieàn nhaán maïnh söï nghòch nhau, gioáng nhö tinh thaàn ñoái choïi vôùi khoâng phaân bieät caùi tuyeät ñoái vaø töông ñoái, hieän töôïng. Tuy nhieân, thaät töôùng thaät taùnh moät söï ñoàng nhaát vöôït khoûi moïi caùch hieåu hay Phaät taùnh thöôøng haèng khoâng thay ñoåi. bieát theo lyù luaän vaø duy lyù: "Saéc töùc laø khoâng, Thaät taùnh cuûa theá giôùi hieän töôïng laø chaân khoâng töùc laø saéc." Thaät vaäy, söï toång hôïp hình khoâng, thöôøng höõu maø hö voâ; tuy hö voâ nhöng thöùc vaø hö khoâng khoâng theå hieåu ñöôïc baèng lyù thöôøng höõu (caùi khoâng chaúng phaûi laø khoâng, luaän duy lyù; noù baát khaû tö nghì, vaø chæ coù theå caùi höõu chaúng phaûi laø höõu maø phaøm phu suy nghieäm ñaïi giaùc saâu xa môùi cho pheùp chuùng ta nghó)—Nature means noumenon or essence; hieåu ñöôïc noù—The true nature of all mark mean characteristics, forms or phenomena is neither existence nor physiognomy. Marks and nature are nonexistence, but rather both and yet neither, contrasted, in the same way noumenon is depending on the viewpoint from which

phenomena are regarded. A glimpse of the maõi vôùi thaùi hö. OÂng coù bao giôø thaáy coù thöù gì laøm non-distinctiveness of relative and absolute, trôû ngaïi thaùi hö ñöôïc chaêng? Tuy khoâng bò vaät trôû which transcends all logical or conceptual ngaïi, noù cuõng chaúng ngaên ngaïi caùc vaät ñi laï i trong comprehension, is provided by a short formula noù (caùi Chaân khoâng Dieäu trí cuõng vaäy, sinh töû from the Heart Sutra: "Form is nothing other phaøm thaùnh chaúng nhieãm tröôùc noù ñöôïc chuùt naøo; than emptiness, emptiness is nothing other tuy chaúng bò nhieãm tröôùc, nhöng noù cuõng chaúng than form." As a matter of fact, the unity of ngaïi sinh töû phaøm thaùnh ñi laïi trong noù)"—The form and emptiness is not something that can wisdom the knows clearly that nature means be reached by reasoning and thinking; it is noumenon or essence; mark mean characteristics, inconceivable, and it can only be experienced forms or physiognomy. Marks and

nature are in profound enlightenment. contrasted, in the same way noumenon is Chaân Khoâng Dieäu Trí: The true, void marvellous contrasted with phenomenon. True mark of all wisdom—Trí thaáy roõ raèng taùnh coù nghóa laø tinh phenomena is like space; always existing but thaàn hay tinh yeáu; daáu hieäu coù nghóa laø töôùng. really empty; although empty, really existing. Taùnh vaø töôùng ñoái nghòch nhau, gioáng nhö tinh When we look at the open space right in front of thaàn ñoái choïi vôùi hieän töôïng. Thaät taùnh cuûa theá us, we say it's empty space, but in fact, it has air giôùi hieän töôïng laø chaân khoâng, thöôøng höõu maø hö and numerous particles of dust in it. Nowadays voâ; tuy hö voâ nhöng thöôøng höõu (caùi khoâng chaúng people find in it other substance such as oxygen, phaûi laø khoâng, caùi höõu chaúng phaûi laø höõu maø phaøm nitrogen, and possibly numerous bacteria. phu suy nghó). Khi nhìn ra khoaûng khoâng tröôùc Furthermore, physicists have found cosmic rays, maët, chuùng ta cho raèng noù laø troáng khoâng, nhöng radio rays and many other things which only kyø thaät trong ñoù coù khoâng khí vaø voâ soá buïi traàn. scientists can understand. This will tell us that the Ngaøy nay ngöôøi ta tìm thaáy trong khoaûng khoâng true void is the mysteriously existing. This means aáy nhöõng chaát khaùc nhö döôõng khí, ñaïm khí, vaø coù that this this open space is far from empty. In a theå coù voâ soá vi khuaån nöõa. Hôn theá nöõa, caùc nhaø letter to respond to his disciple Tseng T'ien-yu, vaät lyù ñaõ tìm thaáy caùc tia vuõ truï, tia soùng aâm thanh Zen master Hsu-yun wrote: "The one who vaø nhieàu thöù khaùc maø chæ coù caùc khoa hoïc gia môùi distinguishes, judges, and makes decisions is hieåu noåi. Ñieàu naøy cho chuùng ta thaáy khoaûng chaân sentient consciousness. This is the one who khoâng naøy dieäu höõu. Ñieàu naøy coøn cho chuùng ta forever wanders in Samsara. Not being aware that thaáy khoaûng khoâng gian naøy khoâng phaûi laø troáng this sentient consciousness is a dangerous pitfall, khoâng. Trong moät böùc thô traû lôøi cuûa Thieàn sö Hö many Zen students nowadays cling to it and deem Vaân göûi cho Taêng Thieân Du, ngaøi ñaõ noùi: "Ngöôøi it to be the Tao. They rise and fall like a piece of naøo duøng tình thöùc ñeå phaân bieät, phaùn ñoaùn vaø driftwood in the sea. But if you can abruptly put quyeát ñònh, ngöôøi ñoù seõ traàm luaân troâi noåi trong everything down, stripped of all thought and coõi ta baø vôùi caùi tình thöùc naøy. Khoâng yù thöùc ñöôïc deliberation, suddenly you feel as if you had veà caùi tình thöùc naøy laø caùi haàm baãy nguy hieåm, stumbled over a stone and stepped upon your own nhieàu Thieàn giaû ngaøy nay baùm víu vaøo noù maø cho nose. Instantaneously you realize that this sentient laø Ñaïo. Hoï khôûi leân vaø chìm xuoáng gioáng nhö moät consciousness is the true, void, marvellous mieáng vaùn troâi giaït giöõa bieån khôi. Neáu nhö oâng wisdom itself. No other wisdom than this can be thình lình gaït boû ñöôïc moïi thöù, tuoät boû caû tö töôûng obtained. This is like a man, in his confusion, vaø söï giaûi thoaùt, hoát nhieân oâng thaáy mình nhö trôït mistakenly regarding the east as the west. But chaân daãm leân treân muõi mình. Ngay töùc khaéc luùc ñoù when he awakens, he realizes that the west is the oâng nhaän ra raèng caùi tình thöùc ñoù töï noù laø caùi Chaân east. There is no other east to be found. This true, khoâng dieäu trí, chöù khoâng coøn thöù gì khaùc nöõa ñeå

void, marvellous wisdom lives on eternally like maø ñaït ñöôïc. Nhö moät ngöôøi trong côn meâ loaïn space. Have you ever seen anything that can xem ñoâng laø taây, kòp ñeán khi tænh nhaän ra raèng taây impede space? Though it is not impeded by cuõng chính laø ñoâng, chaúng coøn coù ñoâng naøo khaùc anything, neither does it hinder anything from ñeå tìm. Caùi Chaân khoâng Dieäu trí naøy cuøng soáng moving on in its embrace."

Chaân Khoâng Giaùo: Khoâng Ñaïo—Path of taâm cuûa moät vò thaày ñaõ chöùng ñaéc. Chæ coù ngöôøi Emptiness. naøo khoâng coøn luyeán chaáp vaøo keát quaû cuûa haønh Chaân Khoâng Quaùn: Chaân khoâng quaùn laø phaùp ñoäng môùi coù theå haønh xöû caùch naøy, vaø ngöôøi ta noùi quaùn Lyù phaùp giôùi. Ñaây laø caùch nhìn Phaùp Giôùi voâ vi bieåu thò nhö laø söï hoaøn toaøn töï do cuûa haønh nhö laø söï hieån hieän cuûa nhaát taâm (ekacitta) hay ñoäng thích öùng khoâng ngaên ngaïi tröôùc moïi hoaøn moät baûn theå cô baûn (ekadhatu). Ñaây laø theá giôùi theå caûnh. Voâ vi laø phaùp xa lìa nhaân duyeân taïo taùc hay taùnh noùi veà caùc phaùp saéc vaø taâm cuûa chuùng sanh khoâng coøn chòu aûnh höôûng cuûa nhaân duyeân. Haønh tuy coù sai khaùc nhöng cuøng chung moät theå taùnh. giaû tu thieàn neân luoân nhôù raèng 'voâ vi' laø phaùp Ñaây laø theá giôùi cuûa lyù taéc. Noù ñöôïc Tam Luaän thöôøng haèng, khoâng thay ñoåi, vöôït thôøi gian vaø Toâng vaø Phaùp Töôùng Toâng chuû xöôùng, daïy raèng lyù sieâu vieät. Nieát Baøn vaø hö khoâng ñöôïc xem nhö laø taùch rôøi vôùi söï—Contemplation of emptiness or Voâ Vi Phaùp. Noùi toùm laïi, voâ vi laø söï taïo taùc khoâng meditation on Emptiness is the idea of looking at coù nhaân duyeân. Phaùp khoâng nhôø haønh ñoäng cuûa the Dharmadhatu as a manifestation of one spirit thaân khaåu yù. Baát cöù phaùp naøo khoâng sanh, khoâng (ekacitta) or one elementary substance dieät, khoâng truï vaø khoâng bieán ñoåi ñích thöïc laø (ekadhatu). This is the noumenal realm, or phaùp voâ vi." Ngaøi ñaõ toùm löôïc phaùp ngöõ luïc cuûa noumenal world. The Dharma Realm of mình qua nhöõng vaàn keä sau ñaây: Noumena, or the realm of principles. This is the "Dieäu baûn hö voâ minh töï khoa, world of principle or theorical world. It is Hoøa phong xuy khôûi bieán ta baø. represented by the Sam-Lun and Dharmalaksana Nhaân nhaân töï thöùc voâ vi laïc, Schools which teach that principle is separate Nhöôïc ñaéc voâ vi thuûy thò gia." from facts—See Khoâng Quaùn. (Dieäu baûn theânh thang roõ töï baøy, Chaân Khoâng Sinh Dieät: Vacuum Polarization— Gioù hoøa thoåi daäy bieán ta baø. Truøng truøng duyeân khôûi—Caùi naày coù thì caùi kia Ngöôøi ngöôøi nhaän ñöôïc voâ vi laïc, coù, caùi naày dieät thì caùi kia dieät. Neáu ñöôïc voâ vi môùi laø nhaø). Chaân Khoâng Thieàn Sö: Zen Master Chaân Khoâng A Vietnamese Zen master from Phuø Ñoång, Tieân (1045-1100)—Thieàn sö Vieät Nam, queâ ôû Phuø Du, North Vietnam. He left home at the age of 20. Ñoång, Tieân Du, Baéc Vieät. Naêm 20 tuoåi sö xuaát gia First, he went to Tónh Löï Temple on Mount Ñoâng taïi chuøa Tónh Löï treân nuùi Ñoâng Cöùu. Ngaøi laø phaùp Cöùu to stay there to practice meditation. He was töû ñôøi thöù 16 doøng Thieàn Tyø Ni Ña Löu Chi. Veà the dharma heir of the sixteenth generation of the sau, ngaøi dôøi ñeán nuùi Töø Sôn vaø truï taïi ñaây vaøi Vinitaruci Zen Sect. Later, he moved to Mount Töø naêm. Vua Lyù Nhaân Toâng göûi chieáu chæ

trieäu hoài Sôn and stayed there for several years. King Lyù ngaøi veà trieàu ñình thuyeát phaùp. Sö vaøo trong Ñaïi Nhaân Toâng sent an Imperial Order to summon him noäi vaø thuyeát kinh Phaùp Hoa laøm thöùc tænh nhieàu to the capital to preach Buddha Dharma to the ngöôøi. Sau ñoù sö veà truï taïi chuøa Chuùc Thaùnh treân royal family. He went to the Great Citadel to nuùi Phaû Laïi. Moät ngaøy noï coù vò sö tôùi hoûi: "Theá preach the Lotus sutra to awaken many people. naøo laø dieäu ñaïo?" Sö ñaùp: "Haõy ngoä ñi roài seõ Later, he stayed at Chuùc Thaùnh Temple on Mount bieát!" Khi veà giaø, sö trôû veà queâ höông truøng tu Phaû Laïi. One day, a monk came to ask him: "What chuøa Baûo Caûm vaø truï taïi ñaây tieáp tuïc hoaèng hoùa is the wonderful way?" He replied: "When you Phaät giaùo cho ñeán khi thò tòch vaøo naêm 1100, thoï obtain enlightenment, you will know it by 55 tuoåi. Ngaøi thöôøng daïy ñeä töû: "Voâ vi coù nghóa yourself." When he was old, he returned to his ñen laø 'khoâng gaéng söùc,' hay 'khoâng göôïng eùp,' home district to rebuild Baûo Caûm Temple and hay 'khoâng mieãn cöôõng taïo taùc.' Noù khoâng aùm chæ stayed there to revive and expand Buddhism until söï baát ñoäng hay löôøi bieáng. Haønh giaû tu Thieàn chæ he passed away in 1100, at the age of 55. He khoâng neân gaéng söùc vì nhöõng vieäc khoâng chaân always taught his disciples: "'Non-doing' means thaät, laøm cho chuùng ta hoùa muø ñeán noãi khoâng thaáy 'non-striving' or 'not making.' It does not imply ñöôïc töï taùnh. Ñaây laø moät khaùi nieäm cuûa Thieàn veà inaction or mere idling. We are merely to cease haønh ñoäng töùc thôøi, chöù khoâng coù vaán ñeà chuaån bò striving for the unreal things which blind us to our tröôùc, thuaät ngöõ naøy ñöôïc xem nhö laø söï dieãn taû veà true self. This is a Zen notion of acting

spontaneously, without premeditation, considered cho vaøng roøng maát maøu—Pure gold loses color, to be an expression of the mind of an awakened i.e., an enlightened practitioner has the power to master. Only a person who is unattached to the cause pure gold to lose its color. result of actions is able to act in this way, and it is Chaân Kim Töôïng: 1) Moät pho töôïng baèng vaøng characterized as perfect freedom of action that roøng: An image of pure gold; 2) Thaân Phaät: The responds without hesitation to circumstances. body of the Buddha. 'Non-action' means anything that is not subject to Chaân Kinh: True sutras—Thöïc Kinh—Thöïc kinh cause, condition or dependence. Practitioners ñoái laïi vôùi quyeàn kinh (theo Kinh Trung A Haøm: should always remember that 'non-action' "Con ngöôøi coi luyeán aùi laø moùn aên, luyeán aùi coi voâ dharmas are out of time, eternal, inactive, minh laø moùn aên, voâ minh coi nguõ caùi laø moùn aên, unchanging, and supra-mundane. Nirvana and baát tín coi aùc phaùp laø moùn aên, bieån caû coi soâng lôùn space are considered to be unconditioned laø moùn aên, soâng lôùn coi soâng nhoû laø moùn aên, khe dharmas. In short, unconditioned dharmas are suoái, ao ñaàm coi gioït möa laø moùn aên)—As things that are not being produced or non- contrasted to the relative or temporary sutras, a causative. Whatever dharmas lack production, term of the Lotus school. cessation, abiding, and change are Chaân Loan: Shinran (jap)—Thaân Loan (1173- 'unconditioned.'" He summarized his teachings in 1262)—The founder of Jodoshinshu—Toå sö phaùi the following verses: Chaân Toâng ôû Nhaät. "Wonderful

originally, Chaân Lyù: Sacca (p)—Satya (skt)—Sutyata (skt)— the emptiness manifests itself visibly. Truth—Suchness—True emptiness— The true A peaceful wind blows and creates principle—The principle of truth—The absolute all the universe. apart from phenomena—Chaân lyù laø leõ töï nhieân, Should all human beings know khoâng choái caõi ñöôïc. Chaân lyù chính laø nguyeân the bliss of non-action, nhaân dieät tröø khoå ñau. Trong Phaät Giaùo Ñaïi Thöøa, For attaining the non-action is being chaân lyù ñöôïc noùi trong Kinh Lieân Hoa vaø Hoa in real home." Nghieâm. Theo Tam Phaùp Ñoä Luaän, chaân lyù coù Chaân Kieán: Dris-tattva (skt)—True perceiving. nghóa thöïc höõu, chaân, baát hö vaø nhö thò; ñoù goïi laø Chaân Kieán Ñaïo: Giaùc ngoä ñöôïc caùi lyù chaân nhö chaân lyù. Trong Töù A Haøm Moä Sao Giaûi coù chöùa voâ phaân bieät—The realization of reality in the ñöïng moät ñoaïn ngaén veà tam ñeá: "Chaân lyù goàm coù absolute as whole and undivided. nghóa cuûa theá gian höõu töôùng vaø nghóa ñeä nhaát. Chaân Kim: Vaøng roøng—Pure gold. Kinh noùi: 'Chaân lyù theá tuïc, chaân lyù cuûa hình töôùng, Chaân Kim Phoá: Tieäm baùn vaøng roøng, yù khen ngôïi vaø chaân lyù toái thöôïng'"—True teachings. The truth thieàn phong quyù nhö vaøng roøng. Theo Truyeàn is the destructive cause of pain. In Mahayana, true Ñaêng Luïc, quyeån XIV, trong moät böùc thö, Thieàn teachings primarily refer to those of Lotus and sö Döôïc Sôn Duy Nghieãm noùi: "Thaïch Ñaàu laø Avatamsaka Sutras. Expedient teachings include Chaân Kim Phoá, coøn Giang Taây laø tieäm baùn taïp all other teachings. According to the Treatise on hoùa"—Pure gold shop, i.e., Zen manner or Zen liberation in three parts, truth means that which is style is as precious as pure gold. According to The actually existent, real, not nothingness and Records of the Transmission of the Lamp (Ch'uan- Thusness; therefore, it is called "truth." The Teng-Lu), Volume XIV, in a letter, Zen master Summary of the four Agamas (Ssu EÂ Han Mu Yueh-Shan-Wei-Yen (745-828 or 750-834) wrote: Ch'ao Chieh) contains a short reference to three "Shih-tou is a Pure gold shop, while Jiang-Hsi Ma- truths: "Truth includes that of mundane plurality, tsu is a Sundry goods store." that which has marks, and that of supreme Chaân Kim Sôn: 1) Moät traùi nuùi baèng vaøng roøng: A meaning. A Sutra says 'The truth of mundane moutain of pure gold; 2) Thaân Phaät: Buddha's plurality, the truth of marks, and the truth of body. supreme meaning'." Chaân Kim Thaát Saéc: Vaøng roøng maát maøu, yù noùi Chaân Lyù Baùt Nhaõ: The Prajna-Truth—Sau thôøi ngöôøi tu thieàn ngoä ñaïo coù söùc maïnh coù theå laøm Luïc Toå Hueä Naêng, Thieàn daàn daàn ñaõ trôû thaønh

moät "Ngheä thuaät," moät ngheä thuaät ñoäc nhaát ñeå thoaùt ra. Hai hình aûnh naøy mieâu taû moät caùch linh truyeàn Chaân lyù Baùt Nhaõ, nhö taát caû nhöõng ngheä ñoäng caùi baûn tính eo heïp, böng bít vaø chaáp tröôùc thuaät vó ñaïi, töø choái khoâng chòu theo moät hình cuûa taâm trí con ngöôøi. Vôùi tính chaát haïn heïp vaø thöùc, khuoân maãu, hay heä thoáng nhaát ñònh naøo böng bít ñaùng thöông naøy baét reã saâu xa trong loái trong vieäc bieåu hieän. Thaùi ñoä phoùng khoaùng ñaëc suy töôûng cuûa con ngöôøi, khoâng laï gì caùi Chaân lyù bieät naøy phaùt sinh ra nhöõng caùch bieåu thò quaù Baùt Nhaõ töï do vaø bao haøm taát caû trôû neân moät chieác khích vaø ñoâi khi "hoang daïi" ñoù cuûa Thieàn, goùp boùng maõi maõi

treo lô löûng trong söï coá naém baét cuûa phaàn lôùn lao cho tính phöùc taïp vaø khoù hieåu cuûa con ngöôøi—After the period of the Sixth Patriarch vaán ñeà. Haønh giaû tu Thieàn neân luoân nhôù raèng Hui-neâng (638-713), Zen gradually became an Chaân lyù Baùt Nhaõ cöùu caùnh maø Thieàn coá gaéng "Art", a unique art for transmitting the Prajna- chuyeån taûi khoâng theå naøo coù theå laø moät caùi gì heïp Truth, refusing, as all great arts do, to follow any hoøi, höõu haïn hoaëc chuyeân bieät; noù phaûi laø moät caùi set form, pattern, or system in expressing itself. gì bao la, ñaïi ñoàng vaø voâ haïn, haøm chöùa taát caû vaø This exceptionally liberal attitude gave birth to bao truøm taát caû; khoâng theå ñònh nghóa vaø meänh those radical and sometimes "wild' Zen danh ñöôïc. Ñoù laø lyù do taïi sao Chaân lyù Baùt Nhaõ expressions, which also contribute so greatly to cöùu caùnh Thieàn laø khoâng theå ñònh nghóa cuõng the complexity and incomprehensibility of the khoâng theå laõnh hoäi ñöôïc baèng phaøm trí. Caùi baûn subject. Zen practitioners should always chaát khoâng theå ñònh nghóa vaø khoâng theå laõnh hoäi remember that the ultimate Prajna-Truth that Zen naøy cuûa Chaân lyù Thieàn ñöôïc giaûi minh raát roõ raøng tries to convey cannot be a thing that is narrow, trong nhöõng coâng aùn theo sau ñaây. Theo Kinh finite, or exclusive; it must be something vast, Phaùp Baûo Ñaøn, chöông baûy, Nam Nhaïc Hoaøi universal, and infinite; all-inclusive and all- Nhöôïng ñeán Taøo Kheâ tham vaán Luïc Toå Hueä embracing; defying definition and designation. Naêng. Toå hoûi: “ÔÛ ñaâu ñeán?” Sö thöa: “ÔÛ Tung Sôn That's why the ultimate Prajna-Truth cannot be ñeán.” Toå hoûi: “Maø vaät gì ñeán?” Sö thöa: “Noùi in defined and grasped by ordinary intellect. This tuoàng moät vaät töùc khoâng truùng.” Toå hoûi: “Laïi coù indefinable and ungraspable nature of Zen-truth is theå tu chöùng chaêng?” Sö thöa: “Tu chöùng töùc well illustrated in the following koans. According chaúng khoâng, nhieãm oâ töùc chaúng ñöôïc.” Toå noùi: to the Flatform Sutra, Chapter Seven, Nan-Yueh “Chính caùi khoâng nhieãm oâ naày laø choã hoä nieäm cuûa came to Tsao-Xi to study with Hui-Neng. Hui- chö Phaät, ngöôøi ñaõ nhö theá, ta cuõng nhö theá. Toå Neng said to Nan-Yueh: “Where did you come Baùt Nhaõ Ña La ôû Taây Thieân coù lôøi saám raèng: from?” Nan-Yueh said: “From Mount Song.” Hui- ‘Döôùi chaân ngöôi seõ xuaát hieän NHAÁT MAÕ CAÂU Neng said: “What is it that thus come?” Nan-Yueh (con ngöïa tô) ñaïp cheát ngöôøi trong thieân haï. ÖÙng couldn’t answer. After eight years, Nan-Yueh taïi taâm ngöôi chaúng caàn noùi sôùm.’” Vaø ñaây laø moät suddenly attained enlightenment. He informed the coâng aùn khaùc: Phoù Ñaïi Só noùi trong baøi keä noåi Sixth Patriarch of this, saying: “I have an tieáng cuûa ngaøi: understanding.” The Sixth Patriarch said: “What is "Khoâng thuû baû xöø ñaàu; it?” Nan-Yueh said: “To say it’s a thing misses the Boä haønh kî thuûy ngöu; mark.” The Sixth Patriarch said: “Then can it be Nhaân tuøng kieàu thöôïng quaù. made evident or not?” Nan-Yueh said: “I don’t say Kieàu löu thuûy baát löu." it can’t be made evident, but it can’t be defiled.” (Tay khoâng, caàm caùn mai; The Sixth Patriarch said: “Just this that is Ñi boä, löng traâu ngoài; undefiled is what is upheld and sustained all Ngöôøi ñi qua treân caàu. Buddhas. You are thus. I am also thus. Caàu troâi nöôùc chaúng troâi!) “Prajnadhara has foretold that from beneath your Thaät

vaäy, theo Chang Chen-Chi trong quyeån feet will come a horse which will trample to "Thieàn Ñaïo Tu Taäp," ngay chöõ "ñònh nghóa" khieán death everyone in the world. Bear this in mind but chuùng ta lieân töôûng ñeán moät ngoùn tay chæ vaøo moät don't soon repeat it." And here is another koan: Fu ñoái töôïng ñaëc thuø, vaø chöõ "laõnh hoäi," gôïi yù moät Ta Shih said in his famous stanza: baøn tay caàm chaéc moät caùi gì khoâng ñeå cho noù "Empty-handed I go,

but a spade is in my hand; which was immediately followed a blow and this: I walk on my feet, "Impossible it is to fix nails onto vacuity of space." yet I am riding on the back of a bull; Zen practitioners should always remember that When I pass over the bridge, the ultimate truth that Zen tries to convey cannot The bridge, but not the water, flows!" be a thing that is narrow, finite, or exclusive; it As a matter of fact, according to Chang Chen-Chi must be something vast, universal, and infinite; in the "Practice of Zen (p.17)," the very word all-inclusive and all-embracing; defying definition "defining" suggests a finger pointing to a and designation. That's why the ultimate truth particular object, and the word "grasping", a hand cannot be defined and grasped by ordinary holding something tightly and not letting it go. intellect. These two pictures vividly portray the narrow, Chaân Lyù Nhaát Ñeá: One truth—Caùi taïm goïi laø tight, and clinging nature of the human mind. With chaân lyù coù voâ löôïng traïng thaùi khaùc nhau. Coù khi this deplorable limitation and tightness deeply noù ñöôïc goïi laø nhaát ñeá: chaân lyù nhö ñöôïc hieåu bôûi rooted in the human way of thinking, no wonder ngöôøi khoâng coøn voïng nieäm. Chæ coù moät chaân lyù the free and all-inclusive Prajna-Truth becomes an bôûi vì khoâng coù caùi thöù hai—That which is evasive shadow forever eluding one's graps. conventionally called truth has innumerable Chaân Lyù Cöùu Caùnh: Parayana (skt)—Ultimate varieties. At times one truth is established: reality truth—Chaân lyù toái thöôïng thöøa—Moät vò Taêng ñeán as perceived by one who has no delusions. There gaëp Thieàn sö Laâm Teá vaø hoûi: "Chaân lyù cöùu caùnh is only one truth because there is no second. cuûa ñaïo Phaät laø gì?" Laâm Teá lieàn quaùt leân! Vò Chaân Lyù Nhò Ñeá: Two truths—Caùi taïm goïi laø Taêng leã baùi. Thieàn sö Laâm Teá noùi moät caùch chaâm chaân lyù coù voâ löôïng traïng thaùi khaùc nhau. Coù khi bieám: "Vò sö huynh ñaùng kính naøy coù theå giöõ vöõng noù ñöôïc goïi laø nhò ñeá: theá tuïc ñeá vaø thaéng nghóa laäp tröôøng trong tranh bieän." Vò Taêng hoûi: "Thaày ñeá—That which is conventionally called truth has chôi aâm ñieäu gì vaäy? vaø Thaày thuoäc tröôøng phaùi innumerable varieties. At times two truths are naøo?" Laâm Teá noùi: "Khi laõo Taêng ôû nôi cuûa Hoaøng established: worldly truth and the truth of supreme Baù, laõo Taêng hoûi Thaày moät caâu hoûi ba laàn vaø caû ba meaning. laàn laõo Taêng ñeàu bò thaày ñaùnh." Vò Taêng chaàn chöø. Chaân Lyù Quy Öôùc: Sammuti-sacca (p)— Thaáy theá Thieàn sö Laâm Teá beøn quaùt leân roài laäp töùc Samvr(i)ti-Satya (skt)—Tuïc Ñeá—Conventional ñaùnh vaø noùi: "Khoâng theå naøo ñaët moùng tay vaøo hö truth—Mundane truth—Ordinary truth—Relative khoâng ñöôïc." Haønh giaû tu Thieàn neân luoân nhôù raèng truth—Superficial truth, or ordinary ideas of Chaân lyù Cöùu Caùnh cöùu caùnh maø Thieàn coá gaéng things—Worldly truth—Tuïc ñeá chæ

söï vaät chæ ñuùng chuyeån taûi khoâng theå naøo coù theå laø moät caùi gì heïp treân möùc ñoä hieåu bieát bình thöôøng vaø thöïc taïi cuûa hoøi, höõu haïn hoaëc chuyeân bieät; noù phaûi laø moät caùi caùc hieän töôïng—Conventional truths refer to gì bao la, ñaïi ñoàng vaø voâ haïn, haøm chöùa taát caû vaø things that are true on the level of ordinary bao truøm taát caû; khoâng theå ñònh nghóa vaø meänh perceptions and phenomenal reality. danh ñöôïc. Ñoù laø lyù do taïi sao Chaân lyù cöùu caùnh Chaân Lyù Tam Chuûng: Three kinds of truth— Thieàn laø khoâng theå ñònh nghóa cuõng khoâng theå Trong Tam Phaùp Ñoä Luaän coù moät ñoaïn vaên noùi laõnh hoäi ñöôïc baèng phaøm trí—A monk came to raèng: "Coù ba loaïi chaân lyù: chaân lyù ña nguyeân, chaân see Zen master Lin-chi and asked: "What is the lyù saéc töôùng, vaø chaân lyù ñeä nhaát." Trong Töù A ultimate truth of Buddhism?" The master gave a Haøm Moä Sao Giaûi coù chöùa ñöïng moät ñoaïn ngaén "kwatz!" The monk bowed. The master said veà tam ñeá: "Chaân lyù goàm coù nghóa cuûa theá gian sarcastically: "The venerable brother can hold his höõu töôùng vaø nghóa ñeä nhaát. Kinh noùi: 'Chaân lyù theá point in controversy." The monk asked: "Whose tuïc, chaân lyù cuûa hình töôùng, vaø chaân lyù toái tune do you play? and to what school do you thöôïng'." Moãi thöù trong ba chaân lyù naøy ñöôïc giaûi belong?" The master said, "When I was at Huang- laøm ba phaàn. Ñaúng ñeá ñöôïc giaûi thích nhö coõi theá po, I asked him a question three times and was tuïc, gia ñình vaø giaùo duïc. Choã naøy töông hôïp vôùi struck by him three times." The monk hesitated. hieän höõu giaû taïm trong ñôøi soáng haèng ngaøy, vaø söï Thereupon, the master gave him another "kwatz!" chaáp nhaän caùi nhìn töông ñoái hôïp lyù. Thöù nhì laø

chaân lyù cuûa saéc töôùng goàm ba phaàn thuoäc Töù Dieäu innumerable varieties. At times three truths are Ñeá: khoå, taäp vaø ñaïo. Ñaây goïi laø chaân lyù cuûa hình established: the truth of marks, the truth of words, töôùng vì noùi ñeán vieäc quaùn chieáu hình töôùng hoaëc and the truth of activity. söï thöïc, vöôït luaân hoài sanh töû, chöùng ngoä khoå ñeá, Chaân Lyù Thieàn: The truth of Zen—Haønh giaû tu taäp ñeá vaø ñaïo ñeá. Phaàn thöù tö cuûa Töù Dieäu Ñeá laø Thieàn neân luoân nhôù raèng Thieàn khoâng phaûi laø caùi dieät ñeá, ñöôïc giaûi thích laø voâ töôùng, vì vaäy khoâng gì phöùc taïp, hoaëc laø moät söï nghieân cöùu ñoøi hoûi naèm trong phaïm vi töôùng maïo. Chaân lyù ñeä nhaát giaùc quan coù söï tröøu töôïng cao nhaát. Chaân lyù vaø nghóa goàm coù ba phaàn: tònh thaân, tònh khaåu vaø tònh söùc maïnh cuûa Thieàn chính laø söï ñôn giaûn, tröïc tieáp yù. Thaân chæ cho nhöõng hoaït ñoäng sinh vaät lyù, khaåu vaø thöïc tieãn. Tyû nhö, khi baïn gaëp moät ngöôøi, chæ chæ cho lôøi noùi vaø yù chæ cho töi töôûng. Nhö vaäy ñôn giaûn chaøo vaø hoûi "hoâm nay anh coù khoeû thanh tònh taát caû ba maët naøy laø ñeä nhaát nghóa—In khoâng?" Ngöôøi aáy seõ noùi "Toâi khoûe, caùm ôn anh." the Treatise on liberation in three parts contains a Ñaây chính laø Thieàn. Hay khi baïn gaëp moät ngöôøi commentary, sayings: "There are three types of baïn, lieàn môøi ngöôøi aáy uoáng moät taùch traø, ñaây truth: the truth of plurality, the truth of marks, and cuõng traøn ñaày yù Thieàn. Hay khi baïn ñoùi buïng, lieàn the truth of supreme meaning." The Summary of tìm caùi gì ñoù ñeå aên, töùc laø baïn ñang haønh Thieàn the four Agamas (Ssu EÂ Han Mu

Ch'ao Chieh) moät caùch troïn veïn. Khoâng coøn thöù gì khaùc töï nhieân contains a short reference to three truths: "Truth hôn nhö theá ñöôïc; ñieàu duy nhaát chuùng ta phaûi laøm includes that of mundane plurality, that which has laø môû maét ra ñeå thaáy ñöôïc yù nghóa tieàm taøng cuûa marks, and that of supreme meaning. A Sutra says vaïn höõu. Tuy nhieân, haønh giaû tu Thieàn phaûi luoân 'The truth of mundane plurality, the truth of marks, caån troïng veà vaán ñeà naøy. Thieàn khoâng theå vaø and the truth of supreme meaning'." These three khoâng bao giôø ñöôïc laãn loän vôùi chuû nghóa töï nhieân truths are each explained in three parts. First, the hay söï buoâng thaû khoâng boù buoäc naøo, nghóa laø con truth of plurality is explained as the realm of the ngöôøi buoâng troâi theo taäp khí töï nhieân maø khoâng mundane, the family, and the education. This ñaët nghi vaán veà giaù trò vaø nguoàn goác cuûa söï vieäc. corresponds to the conventional world of everyday Coù söï khaùc bieät lôùn giöõa haønh vi cuûa ñoäng vaät vaø existence and the acceptance of the cuûa con ngöôøi, haønh vi cuûa ñoäng vaät thì thieáu haún commonsensical view of reality. Second, the truth ñaïo ñöùc tröïc giaùc vaø söï hieåu bieát veà toân giaùo. of marks consists of three parts of the Four Noble Ñoäng vaät khoâng bieát gì veà chuyeän töï coá gaéng caûi Truths: suffering, the cause of suffering, and the thieän hoaøn caûnh hay tieán boä treân ñöôøng ñi ñeán ñöùc Path. This is called the "truth of marks" because it haïnh cao hôn. Theo Truyeàn Ñaêng Luïc, quyeån VI, refers to contemplating the marks or moät hoâm Thaïch Cuûng Hueä Taïng ñang laøm vieäc characteristics of reality, the transiency of samaric trong nhaø beáp, Thieàn sö Maõ Toå Ñaïo Nhaát, thaày existence, and realizing the truth of suffering, the cuûa Thaïch Cuûng, ñeán hoûi oâng ñang laøm caùi gì vaäy. cause of suffering, and the way to liberation. The Thaïch Cuûng traû lôøi: "Chaên traâu." Thaày hoûi: "Chaên fourth Noble Truth, that of the extinction of nhö theá naøo?" Thaïch Cuûng ñaùp: "Moãi khi traâu ñi suffering, is explained as having no marks, and leäch daàu chæ moät laàn, con lieàn keùo muõi traâu laïi." therefore does not correspond to the realm of Maõ Toå noùi: "OÂng ñuùng laø keû chaên traâu." Theo marks. Third, the truth of supreme meaning also Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc has three parts: it consists of the complete Nhaäp Moân," ñaây khoâng phaûi laø chuû nghóa töï nhieân, cessation of action, words, and thoughts. Action maø ñaây laø duïng coâng tu taäp. Ñaây chính laø chaân lyù corresponds to physical activity, words to verbal Thieàn—Zen practitioners should always activity, and thoughts to mental activity. Thus the remember that Zen is not a very complicated cessation of all activity is the realm of supreme affair, or a study requiring the highest faculty of truth. abstraction and speculation. The truth and power Chaân Lyù Tam Ñeá: Three truths—Caùi taïm goïi laø of Zen consists in its very simplicity, directness, chaân lyù coù voâ löôïng traïng thaùi khaùc nhau. Coù khi and utmost practicalness. For instance, when you noù ñöôïc goïi laø Tam ñeá: töôùng ñeá, ngöõ ñeá vaø haønh see another person, just simply say hello, good ñeá—That which is conventionally called truth has morning, and ask "how are you today?" That

person will say "I am fine, thanh you." This is Zen. cause of ignorance, and the truth of extinction of Or, when you see a friend, you invite that friend to ignorance, and the truth of of Path. have a cup of tea, this, again, is full of Zen. Or, Chaân Lyù Töi Minh: Obvious truth—Self-evident when you are hungry, you find something to eat, truth. you have been acting Zen to its fullest extent. Chaân Lyù Töông Ñoái: Kun sop (tib)—Relative Nothing could be more natural; the one thing truth. needful is just to open your eye to the latent Chaân Lyù Töông Ñoái-Chaân Lyù Tuyeät Ñoái: (concealed or hidden) significance of it all. Relative truth-Absolute truth—Theo chaân lyù töông However, Zen practitioners should always be ñoái thì taát caû caùc söï vaät ñeàu hieän höõu, nhöng trong careful on this matter. Zen cannot and can never chaân lyù tuyeät ñoái thì khoâng coù gì hieän höõu caû; be confused with naturalism or libertinism, which trong chaân lyù tuyeät ñoái, ngöôøi ta thaáy raèng taát caû means to follow one's natural bent without caùc söï vaät ñeàu khoâng coù töï tính, nhöng trong chaân questioning its origin and value. There is a great lyù töông ñoái coù moät söï nhaän thöùc choã naøo khoâng difference between human action and that of the coù töï tính—According to relative truth all things animals, which are lacking in moral intuition and exist, but in absolute truth nothing is; in absolute religious consciousness. The animals do not know truth one sees that all things are devoid of self- anything about exerting themselves in order to nature; however, in relative truth, a perception improve their conditions or to progress in the way where there is no self-nature. to higher virtues. According to the Records of the Chaân Minh: 1) Trí tueä baùt nhaõ hay trí hueä cuûa söï Transmission of the Lamp (Ch'uan-Teng-Lu), giaùc ngoä chaân lyù ñoái laïi vôùi hình töôùng beân ngoaøi: Volume VI, one day Shih-kung was working in the The truth wisdom: Buddha-illumination, true kitchen when Zen master Ma-tsu Tao-i, his knowledge or enlightenment (in regard to reality master, came in and asked what he was doing. "I in contrast with appearance); 2) See Chaùnh Trí. am herding the cow," said Shih-kung. The master Chaân Moân: The gateway of truth or reality. asked, "How do you attend her?" Shih-kung Chaân Naêng Laäp: Phöông phaùp cuûa nhaân minh replied, "If she goes out of the path even once, I luaän, coù ñaày ñuû chính nhaân vaø chính duï ñeå thaønh pull her back straightway by the nose; not a laäp toân phaùp goïi laø naêng laäp—A proposition in moment's delay is allowed." Said the master, "You logic that can be established, or postulated. truly know how to take care of her." According to Chaân Naêng Phaù: Invalid proposition—Coù theå phaù Zen master Daisetz Teitaro Suzuki in "An boû ñi ñöôïc; ñaây laø moät trong taùm phaùp moân hay Introduction To Zen Buddhism," this is not taùm lyù luaän khoân ngoan trong lyù luaän Phaät giaùo — naturalism. Here is an effort to do the right thing. This is one of the eight kinds of syllogisms in This is the truth of Zen. Buddhist logic—See Baùt Moân. Chaân Lyù Thieàn Sö: Teân cuûa moät vò Thieàn sö Vieät Chaân Ngaõ: Mahatman (skt)—Parmatman (skt)— Nam vaøo theá kyû thöù XVII, thuoäc Thieàn phaùi Truùc Intrinsic essence—Transcendental ego—True Laâm, queâ ôû Hueá, Trung Vieät—Name of a selfness—See Chaân Ngaõ Dieän. Vietnamese Zen master in the seventeenth Chaân Ngaõ Dieän: Boä maët thaät cuûa Chaân Ngaõ—The

century, of the Ch'u-Lin Sect. He came from Hue, real face of our real self—Chaân ngaõ hay Nieát Baøn Central Vietnam. ngaõ cuûa chö Phaät, töùc laø caùi ngaõ sieâu vieät, ñoái laïi Chaân Lyù Tuyeät Ñoái: Söï thaät tuyeät ñoái—Absolute vôùi voïng ngaõ cuûa phaøm phu. Caùi ngaõ maø ngoaïi truth. ñaïo cho laø thöïc, Phaät giaùo thì cho laø giaû ngaõ. Chaân Lyù Töù Ñeá: Four truths—Caùi taïm goïi laø chaân Trong quyeån Coát Loõi Thieàn, Thieàn sö Laâm Teá noùi: lyù coù voâ löôïng traïng thaùi khaùc nhau. Coù khi noù "Neáu baïn muoán töï do, haõy coá nhaän ra chaân ngaõ ñöôïc goïi laø töù ñeá: khoå ñeá, taäp ñeá, dieät ñeá, vaø ñaïo cuûa baïn, noù khoâng coù hình töôùng, khoâng coù ngoaïi ñeá—That which is conventionally called truth has dieän, khoâng goác reã, khoâng caên baûn, khoâng nôi truù innumerable varieties. At times four truths are nguï, nhöng noù vaãn soáng ñoäng vaø beành boàng. Noù established: the truth of ignorance, the truth of deã daøng ñaùp öùng vôùi nhöõng thay ñoåi, nhöng chöùc naêng cuûa noù khoâng theå ñöôïc xaùc ñònh. Vì vaäy, khi

baïn tìm noù baïn seõ xa caùch noù; khi baïn ñuoåi theo 2) Ñeä Nhò Toå: Ngaøi Kim Cang Taùt Ñoûa Boà noù, baïn seõ caøng quay löng laïi vôùi noù."—The real Taùt—The second patriarch, The imaginary or nirvana ego, the transcendental ego, as Bodhisattva Vajrasattva. contrasted with the illusory or temporal ego. The 3) Ñeä Tam Toå: Ngaøi Long Thoï Boà Taùt —The ego as considered real by non-Buddhists. In Zen third patriarch, Nagarjuna Bodhisattva. Essence, Zen Master Linji said, "If you want to be 4) Ñeä Töù Toå: Ngaøi Long Trí Boà Taùt —The fourth free, get to know your real self. It has no form, no patriarch, Dragon-wisdom Bodhisattva. appearance, no root, no basis, no abode, but is 5) Ñeä Nguõ Toå: Ngaøi Kim Cang Trí Taïng Boà lively and buoyant. It responds with versatile Taùt—The fifth patriarch, Vajramati facility, but its function cannot be located. Bodhisattva. Therefore when you look for it you become 6) Ñeä Luïc Toå: Ngaøi Baát Khoâng Tam Taïng Boà further from it, when you seek it you turn away Taùt—The sixth patriarch, Amoghavajra from it all the more." Bodhisattva. Chaân Ngoân: Dharani (skt)—Chen-yen (chi)— 7) Ñeä Thaát Toå: Ngaøi Hueä Quaû—The seventh Sacred formula—Maïn Ñaùt La—Maïn Ñoà La—Ñaø patriarch, Hui-Kuo. La Ni Chuù Minh—Thaàn Chuù—Chaân ngoân laø ngöõ 8) Ñeä Baùt Toå: Ngaøi Khoâng Haûi (Nhaät Baûn)— maät trong tam maät cuûa Ñöùc Nhö Lai, chæ rieâng The eighth patriarch, K’ung-Hai (Japan). thuyeát phaùp cuûa phaùp thaân Phaät (coøn goïi laø bí maät Chaân Ngoân Baùt Toå Töông Thöøa: See Chaân Ngoân hieäu, maät ngoân, maät ngöõ, chuù minh). Chaân Ngoân laø Baùt Toå. tieáng dòch töø Phaïn ngöõ “Mantra,” coù nghóa laø Chaân Ngoân Bí Maät: Nhaát ngöõ bí maät cuûa Nhö “chuù” ñöôïc duøng trong Phaät Giaùo Maät Toâng. Lai, moät trong tam maät cuûa Ñöùc Phaät (baûn taùnh bí Truyeàn thoáng naøy ñöôïc ngaøi Thieän Voâ UÙy truyeàn maät cuûa chuù vaø ñaø la ni)—The mystic nature of sang Trung Hoa vaøo theá kyû thöù taùm vaø coù moät thôøi the mantras and dharanis; one of three esoteric gian ngaén raát phoå caäp döôùi thôøi nhaø Ñöôøng, nhöng things of the Buddha. veà sau naøy bò taøn luïn khoâng coøn laø moät tröôøng phaùi Chaân Ngoân Chæ Quaùn: Shingon-Shikan-no-Gyo rieâng bieät ôû Trung Hoa nöõa. Tuy nhieân, noù ñöôïc (jap)—The use of a mantra is characteristic of the Kukai truyeàn sang Nhaät Baûn vaø

vaãn coøn tieáp tuïc esoteric Buddhism of the Shingon Sect. mang teân Chaân Ngoân Toâng cho ñeán ngaøy hoâm Chaân Ngoân Chuû: Ñöùc Phaät Tyø Loâ Giaù Na laø vò nay—Precept, true words, right discourse, words giaùo chuû cuûa Chaân Ngoân—Vairocana Buddha is of truth, or the words of Tathagata, Buddha-truth. the Lord of the True Words. One of the three mystic things of the Tathagata. Chaân Ngoân Giaùo: See Chaân Ngoân Thöøa. “True Words” or "Chen-Yen" is a translation of Chaân Ngoân Nhò Thöøa: Mantrayana (skt). the Sanskrit term “Mantra,” which refers to the 1) Maät Chuù Thöøa: The True World, or Mantra spells used in tantric Buddhism. The tradition was Vehicle. brought to China by Subhakarasimha (Shan-Wu- 2) Thaàn Thoâng Thöøa: Thöøa theo giaùo phaùp chaân Wei) during the eighth century and enjoyed a brief ngoân maø ñeán ñaát Phaät moät caùch nhanh choùng: period of relative popularity during the T’ang The supernatural vehicle, because of dynasty, but later died out as a separate tradition immediate attainment of the Buddha-land in China. It was, however, brought to Japan by through tantric methods. Kukai (774-835), where it continues today as the Chaân Ngoân Thöøa: Mantrayana (skt)—See Chaân Shingon school. Ngoân Toâng. Chaân Ngoân Baùt Toå: Eight patriarchs of the True Chaân Ngoân Toâng: Mantrayana (skt)—Tch'en- Word Sect. Yen-Tsung (chi)—The True Word Sect—Chaân 1) Ñeä Nhaát Toå Giaùo Chuû Bí Maät Ñaïi Nhaät Nhö Ngoân Toâng laø teân goïi chung cho Phaät giaùo Maät Lai: The first patriarch, the Mantra Lord, toâng ñöôïc duøng ñeå chæ caùc hình thöùc Phaät giaùo veà Vairocana Buddha. sau naày taïi AÁn Ñoä, nhö toâng Chaân Ngoân (Mantrayana), Kim Cang thöøa (Vajrayana), hay Caâu Sinh Khôûi thöøa (Sahajayana). Ngöôøi saùng laäp

ra Maät Toâng taïi Trung Quoác laø ngaøi Thieän Voâ UÙy trí khaùc—The mantra wisdom which surpasses all (see Thieän Voâ UÙy) vaøo khoaûng naêm 720 sau Taây other wisdom. Lòch. Du Giaø coù nghóa laø ‘ñònh trí,’ vaø cuõng mang Chaân Ngoân Vöông Toân: Töø toân xöng Ñöùc Phaät yù nghóa ‘chöùa ñöïng nhöõng maät thuyeát.’ Toâng phaùi Tyø Loâ Giaù Na, vò giaùo chuû cuûa Chaân Ngoân —The naày daïy cho Phaät töû nhöõng söï haønh trì bí hieåm honorable title of Vairocana Buddha, the Lord of trong vieäc tu taäp ñaïo Phaät. Toâng phaùi naày coù moät the True Words. thôøi kyø phoàn thònh ñeán noãi ñoàng hoùa caû Baùt Nhaõ Chaân Nguïy: True and false. toâng vaø Töù Luaän toâng. Tuy nhieân, trong taát caû caùc Chaân Nguyeân: Thieàn sö Chaân Nguyeân (1647- xu höôùng cuûa Phaät giaùo thì giaùo lyù Maät toâng cho 1726)—Zen Master Chaân Nguyeân—Moät nhaø sö ñeán ngaøy nay vaãn coøn bò xem thöôøng vaø ngoä nhaän. noåi tieáng Vieät Nam, queâ ôû Haûi Döông. Thuôû nhoû Caùc pheùp tu luyeän Maät toâng (tantras) bò nhieàu ngaøi raát thoâng minh. Ngaøi xuaát gia naêm 16 tuoåi. ngöôøi keát toäi, baét nguoàn chuû yeáu töø nhöõng truyeàn Naêm 19 tuoåi ngaøi ñeán chuøa Hoa Yeân vaø trôû thaønh thoáng AÁn Ñoä giaùo suy ñoài vaø nhöõng vieäc laøm baát ñeä töû cuûa Thieàn sö Tueä Nguyeät vôùi phaùp hieäu laø chính maø caùc truyeàn thoáng naày gaây ra trong ñaùm Tueä Ñaêng. Khi thaày thò tòch, ngaøi trôû thaønh du ngöôøi ngu doát. Thaønh kieán choáng laïi moïi caùi gì Taêng khaát só, thöïc haønh haïnh tu khoå haïnh. Sau ñoù thuoäc veà Maät toâng nhö theá maïnh meõ ñeán noãi ngay ngaøi truï laïi taïi chuøa Coâ Tieân ñeå

hoaèng döông Phaät caû caùc hoïc giaû cuõng töø boû khoâng muoán dính daùng phaùp. Ngaøy noï, ngaøi vieáng chuøa Vónh Phuùc gaëp vaø gì ñeán noù, keát quaû laø moïi söï nghieân cöùu voâ tö veà trôû thaønh ñeä töû cuûa Thieàn sö Minh Löông. Ngaøi thò giaùo phaùi naày ñaõ bò gaùc boû suoát moät thôøi gian tòch naêm 1726. Ngaøi thöôøng nhaéc nhôû haønh giaû: daøi—The general name of Tantric Buddhism is “Kieán Taùnh Thaønh Phaät hay laø nhìn thaáy ñöôïc given to the later aspects of Buddhism in India, Phaät taùnh hay nhìn thaáy baûn taùnh thaät cuûa chính i.e., esoteric, mantra, or esoteric school, or the mình. Caùi taùnh aáy ôû Thaùnh hay ôû phaøm ñeàu gioáng Tantra School. It is also called the True Word sect nhau, nhöng vì bò voâ minh che laáp neân môùi coù ñaây (Chaân Ngoân toâng—Mantrayana), or the secret phaøm kia Thaùnh. Moät khi böùc maøn voâ minh bò trieät teachings, the Vajrayana, or the Sahajayana. The tieâu thì muoân ñieàu taïo hoùa ñeàu ñoàng nhau vôùi caùi founder of the Esoteric school in China was taùnh aáy. Cuõng nhö vaäy, caùc oâng khoâng theå thaáy Subhakara (Shan-Wu-Wei) around 720 A.D. maët traêng döôùi maët soâng vì maët nöôùc bò khuaáy Yoga means ‘to concentrate the mind,’ and also ñoäng; tuy nhieân, moät khi soâng nöôùc laéng trong thì means ‘containing the secret doctrines.’ This sect, aùnh traêng aáy seõ hieän hieän ra ngay nôi maët nöôùc. which taught the magic observances in Buddhist Veà maët töø nghóa, ‘kieán taùnh’ vaø ‘ngoä’ coù cuøng moät practices. At one time, this school was so yù nghóa vaø chuùng thöôøng ñöôïc duøng laãn loän vôùi prosperous that the prajna school and the Four nhau. Tuy nhieân khi noùi veà söï giaùc ngoä cuûa Phaät Madhyamika Treatises school were absorbed in it. vaø chö toå, ngöôøi ta thöôøng duøng chöõ ‘ngoä’ hôn laø However, among all the aspects of Buddhism, its “kieán taùnh” vì ngoä aùm chæ moät kinh nghieäm saâu Tantric teachings have until now been the most hôn. Ñaây laø moät caâu noùi thoâng duïng trong nhaø neglected and misunderstood. The Tantras against Thieàn. Ñaây laø moät trong taùm nguyeân taéc caên baûn, which accusations have been hurled originated cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm linh cuûa mostly from the decadent forms of late Hindu tröôøng phaùi Thieàn Toâng. Haønh giaû neân nhôù, ñöøng tradition and the malpractices which they gave caàu Phaät baèng saéc töôùng hay aâm thanh, vì nhöõng rise to among the ignorant. The prejudice, which thöù naày khoâng phaûi laø Phaät. Nhöõng ai mong caàu in this way grew against everything Tantric, was Phaät baèng saéc töôùng aâm thanh laø ñang theo taø ñaïo. so strong that even scholars refused to have Phaät chính laø söï giaùc ngoä Boà Ñeà vaø con ñöôøng taàm anything to do with it, and consequently any Phaät phaûi laø söï chöùng ngoä ñaïo quaû Boà Ñeà. Vôùi nhaø impartial investigation or research was neglected Thieàn, coù taùm nguyeân taéc caên baûn, cuûa tröïc giaùc for a long time. hay lieân heä tröïc tieáp vôùi taâm linh cuûa haønh giaû. Chaân Ngoân Toâng Baùt Toå: Eight patriarchs of the Thöù nhaát laø Chaùnh Phaùp Nhaõn Taïng. Thöù nhì laø True Word Sect—See Chaân Ngoân Baùt Toå. Nieát Baøn Dieäu Taâm. Ñaây laø caùi taâm vi dieäu vaø Chaân Ngoân Trí: Chaân ngoân trí vöôït treân moïi thöù thaâm saâu khoâng theå nghó baøn, noù vöôït ra ngoaøi söï

suy nghó cuûa con ngöôøi. Caùi taâm naày khoâng coøn ngay ñaây, ñoái dieän hieän duøng, tuøy cô thu buoâng, vöôùng maéc bôûi coù khoâng, trong ñoù taát caû nhöõng aûo ñoái ñaõi thöa hoûi, chaúng phaûi taùnh thì laø gì? Caùi gì töôûng taø vaïy ñeàu bò loaïi boû. Theo Thieân Thai Bieät thöa hoûi ñaây? Noùi naêng ñoù laø caùi gì? Caùi gì hay Giaùo, thì ñaây chæ giôùi haïn vaøo taâm Phaät, trong khi bieát hoûi? Tuy nhieân, caùc oâng neân nhôù raèng ngay Thieân Thai Vieân Giaùo laïi cho raèng ñaây laø taâm cuûa khi caùc oâng thaáy noù, caùc oâng cuõng khoâng coù lôøi ngay caû nhöõng ngöôøi chöa giaùc ngoä. Thöù ba laø naøo ñeå noùi ñöôïc veà noù ñaâu! Haønh giaû chaân thuaàn Thöïc Töôùng Voâ Töôùng. Thöù tö laø Vi Dieäu Phaùp phaûi thaáy nhö vaäy ñeå nhaát cöû nhaát ñoäng töø ñi, Moân. Thöù naêm laø Baát Laäp Vaên Töï. Thöù saùu laø ñöùng, naèm, ngoài luùc naøo cuõng phaûi cheá phuïc mình Giaùo Ngoaïi Bieät Truyeàn. Thöù baûy laø Tröïc Chæ theo ñuùng leã nghóa cuûa moät ngöôøi con Phaät. Haønh Nhaân Taâm. Thöù taùm laø Kieán Taùnh Thaønh Phaät.” giaû cuõng neân luoân nhôù raèng chæ vì taâm nieäm khoâng Döôùi ñaây laø moät trong nhöõng baøi keä thieàn noåi chuyeân nhaát, yù chí khoâng kieân coá, cöù tuøy theo tieáng veà ‘Kieán Taùnh’ cuûa ngaøi: duyeân caûnh maø xoay chuyeån ñeå roài bò caûnh giôùi “Nhaát ñieåm hö voâ theå boån khoâng, daãn daét gaây toäi taïo nghieäp. Chuùng ta queân maát Vaïn ban taïo hoùa giaù cô ñoàng. muïc ñích tu haønh cuûa chuùng ta laø tu ñeå thaønh Phaät, Bao la theá giôùi caøn khoân ngoaïi, thaønh Boà Taùt, hay thaønh baát cöù quaû vò Thaùnh naøo Traïm tòch haøn quang saùt haûi trung. trong Töù Thaùnh. Thay vaøo ñoù, chuùng ta chæ bieát Taïi Thaùnh baát taêng phaøm maïc giaûm, taïo ra ñòa nguïc, ngaï quyû hay suùc sanh maø thoâi. Phöông vieân tuøy khí nhaäm dung thoâng. Phaät hay ma ñeàu do moät nieäm sai bieät maø ra. Phaät Thuûy tröøng nguyeät hieän thieân giang aùn, thì coù taâm töø, ma thì coù taâm tranh thaéng baát thieän. Saéc aùnh hoa khai ñaïi ñòa ñoàng.” Toaøn theå theá giôùi naày chæ laø söï saùng taïo cuûa taâm, (Moät ñieåm roãng rang theå voán khoâng, maït na vaø yù thöùc; raèng theá giôùi ñöôïc sinh taïo do Muoân ñieàu taïo hoùa aáy cô ñoàng. phaân bieät sai laàm bôûi caùi taâm cuûa chính mình; raèng Bao la theá giôùi ngoaøi trôøi ñaát, khoâng coù nhöõng töôùng traïng hay daáu hieäu naøo cuûa Laëng aùnh haøn quang coõi coõi trong. moät theá giôùi beân ngoaøi maø trong ñoù nguyeân lyù ña ÔÛ Thaùnh chaúng theâm phaøm chaúng bôùt, phöùc ñieàu ñoäng; vaø cuoái cuøng raèng ba coõi chæ laø Vuoâng troøn tuøy moùn maëc dung thoâng. caùi taâm cuûa chính mình. Cuoái cuøng, haønh giaû neân Nghìn soâng nöôùc laéng traêng in boùng, luoân nhôù raèng ‘vaïn phaùp chæ laø moät taâm naøy.’ Ñöùc Hoa nôû khaép nôi röïc saéc hoàng). Phaät noùi Nieát Baøn laø söï chaám döùt tham, saân, si. Ngaøi thöôøng nhaán maïnh ñeán caùi ‘taâm naøy’: “Heát Caùc oâng phaûi thaáy cho ñöôïc caùi chaân taùnh naøy, vì thaûy chö phaùp ñeàu ôû beân trong caùi taâm, khoâng coù neáu caùc oâng khoâng hieåu ñöôïc söï vaän haønh cuûa phaùp naøo ôû ngoaøi taâm (taâm coù nghóa laø nhoùm khôûi taâm, caùc oâng khoâng theå naøo daäp taét löûa tham, saân, leân caùc phaùp; thöùc coù nghóa laø phaân bieät caùc phaùp). si ñöôïc.” Döôùi ñaây laø moät trong nhöõng baøi keä Chæ moät taâm naày maø coù ñuû ñaày boán coõi. Töø Luïc Thieàn noåi tieáng cuûa ngaøi veà ‘Ñeøn

Taâm': Phaøm Töù Thaùnh ñeàu do taâm naày taïo ra. Caùi taâm coù "Nhaát ñieåm taâm ñaêng Phaät nhaõn sinh, theå taïo ra thieân ñöôøng, taïo ra ñòa nguïc. Taâm laøm Töông truyeàn töù muïc coá phaân minh. mình thaønh Phaät, thì cuõng chính taâm naày laøm mình Lieân phöông tuïc dieäm quang voâ taän, thaønh ngaï quyû, suùc sanh, hay ñòa nguïc, Boà Taùt, Phoå phoù Thieàn laâm thoï höõu tình." Duyeân Giaùc hay Thanh Vaên. Vì moïi thöù ñeàu do (Moät ngoïn ñeøn taâm maét Phaät sinh, taâm taïo, neân moïi thöù ñeàu chæ ôû nôi taâm naày. Neáu Truyeàn nhau boán maét ngoù phaân minh. taâm muoán thaønh Phaät thì Phaät Phaùp Giôùi laø quyeán Ngoïn ñeøn maõi noái saùng voâ taän, thuoäc cuûa mình. Caùc phaùp giôùi khaùc laïi cuõng nhö Trao gôûi Thieàn laâm daïy höõu tình). vaäy. Khi caùc oâng hoûi toâi, töùc ñoù laø taâm caùc oâng. Thaät vaäy, ñeøn taâm laø söï saùng suoát beân trong hay Khi toâi ñaùp laïi caùc oâng, töùc ñoù laø taâm toâi. Neáu caùc söï thoâng minh. Trong Taâm Ñòa Quaùn Kinh, Ñöùc oâng khoâng coù taâm, nhaân ñaâu maø bieát hoûi? Neáu noùi Phaät daïy: "Trong Phaät phaùp, laáy taâm laøm chuû. Taát toâi khoâng coù taâm, thì nhaân ñaâu maø toâi bieát ñaùp laïi caû caùc phaùp ñeàu do taâm sanh." Taâm taïo ra chö caùc oâng? Chính ngay caùc oâng hoûi toâi, töùc laø taâm Phaät, taâm taïo thieân ñöôøng, taâm taïo ñòa nguïc. Taâm caùc oâng. Taâm naøy töø voâ thæ cho ñeán nay, moïi haønh laø ñoäng löïc chính laøm cho ta sung söôùng hay ñau ñoäng, taïo taùc, ôû trong taát caû caùc thôøi, cuõng nhö khoå, vui hay buoàn, traàm luaân hay giaûi thoaùt. Theo

kinh nghieäm nhaø thieàn, thì taâm laø toaøn boä tænh toaøn thöùc tænh, phaûi luoân nôi thaân tænh thöùc baè ng thöùc, noùi caùch khaùc laéng nghe khi nghe laø tænh caùch thöïc taäp taäp trung vaøo hôi thôû; nôi caûm thoï thöùc. Taâm bao goàm traïng thaùi tính thoaùng qua luoân tænh thöùc baèng caùch quaùn saùt söï ñeán ñi trong ta cuûa luoân troãi leân roài maát ñi nhanh nhö tia chôùp. "Vì taát caû moïi hình thöùc cuûa caûm thoï, vui, buoàn, trung sinh ra ñeå thaønh nguoàn cuûa noù vaø cheát ñi ñeå trôû tính; nôi nhöõng hoaït ñoäng cuûa taâm tænh thöùc baèng thaønh loái vaøo cuûa noù, noù beàn vöõng traøn treà nhö con caùch xem coi taâm ta coù chöùa chaáp duïc voïng, saân soâng nhaän nöôùc töø caùc suoái nguoàn boài theâm vaøo haän, löøa doái, xao laõng, hay taäp trung; nôi vaïn phaùp doøng chaûy cuûa noù." Moãi thöùc nhaát thôøi cuûa doøng tænh thöùc baèng caùch quaùn saùt baûn chaát voâ thöôøng ñôøi khoâng ngöøng thay ñoåi, khi cheát ñi thì truyeàn laïi cuûa chuùng töø sanh truï dò dieät ñeå taän dieät chaáp tröôùc cho thöùc keá thöøa toaøn boä naêng löôïng cuûa noù, taát caû vaø luyeán aùi. Haõy nhìn vaøo taâm cuûa chính mình ñeå nhöõng caûm töôûng ñaõ ghi khoâng bao giôø phai nhaït. tænh thöùc vôùi baát cöù voïng nieäm naøo aäp ñeán, vaø Cho neân moãi thöùc môùi goàm coù tieàm löïc cuûa thöùc ñöøng tieáp tuïc lang thang vôùi chuùng nöõa. Taát caû caùc cuõ vaø nhöõng ñieàu môùi. Taát caû nhöõõng caûm nghó oâng haõy soáng vôùi söï chöùng ngoä naày caû ngaøy laãn khoâng phai nhaït ñöôïc ghi vaøo caùi taâm khoâng ñeâm; vaäy laø caùc oâng ñang soáng vôùi 'chaân thöôøng ngöøng thay ñoåi, vaø taát caû ñöôïc truyeàn thöøa töø ñôøi kieán vaø chaùnh bieán tri' vaäy." Döôùi ñaây laø moät naày sang ñôøi kia baát chaáp söï phaân huûy vaät chaát trong nhöõng baøi keä thieàn noåi tieáng cuûa

ngaøi: taïm thôøi nôi thaân. Vì theá cho neân söï nhôù laïi nhöõng “Hieån haùch phaân minh thaäp nhò thì, laàn sanh hay nhöõng bieán coá trong quaù khöù trôû Thöû chi töï taùnh nhaäm thi vi. thaønh moät khaû naêng coù theå xaõy ra. Taâm laø con dao Luïc caên vaän duïng chaân thöôøng kieán, hai löôõi, coù theå xöû duïng cho caû thieän laãn aùc. Moät Vaïn phaùp tung hoaønh chaùnh bieán tri.” tö töôûng noåi leân töø moät caùi taâm voâ hình coù theå cöùu (Baøy hieän roõ raøng ñöôïc suoát ngaøy, hay phaù hoaïi caû theá giôùi. Moät tö töôûng nhö vaäy coù Ñaây laø töï taùnh maëc phoâ baøy. theå laøm taêng tröôûng hay giaûm ñi daân cö cuûa moät Chaân thöôøng öùng duïng saùu caên thaáy, nöôùc. Taâm taïo Thieân ñaøng vaø ñòa nguïc cho chính Muoân phaùp doïc ngang giaùc ngoä ngay). mình. Tuy nhieân, vôùi thieàn baïn coù theå huaán luyeän A Vietnamese famous monk from Haûi Döông. cho taâm bình tónh vaø thoaùt khoûi nhöõng xaùo troän When he was young, he was very intelligent. He beân trong hay beân ngoaøi. AÙp duïng taäp trung tænh left home and became a monk at the age of 16. thöùc vôùi nhöõng hoãn loaïn beân trong vaø maâu thuaãn When he was 19, he went to Hoa Yeân Temple to tinh thaàn, quan saùt hay chuù taâm ñeán taát caû nhöõng meet Zen Master Tueä Nguyeät and became his traïng thaùi thay ñoåi cuûa taâm. Khi taâm ñöôïc phaùt disciple with the Dharma name Tueä Ñaêng. After trieån ñuùng caùch, noù seõ mang laïi nieàm vui vaø haïnh his master passed away, he became a wandering phuùc nhaát. Neáu taâm bò xao laõng noù seõ mang laïi monk who practised ascetics. Later, he stayed at cho baïn trôû ngaïi vaø khoù khaên khoâng theå keå xieát. Coâ Tieân Temple to expand the Buddha Dharma. Taâm kyõ luaät raát maïnh meõ vaø höõu hieäu. Ngöôøi trí One day he visited Vónh Phuùc Temple, there he huaán luyeän taâm hoï nhö ngöôøi ta huaán luyeän ngöïa met and became the disciple of Zen Master Minh vaäy. Vì theá baïn neân quan saùt taâm mình. Ngaøi Löông with the Dharma name Chaân Nguyeân. He thöôøng nhaéc nhôû ñeä töû: “Moät ngöôøi giaùc ngoä baûn passed away in 1726, at the age of 80. He always taùnh thaät söï cuûa vaïn höõu laø giaùc ngoä caùi hö khoâng reminded practitioners: “Seeing one’s own nature hieän taïi. Caùi hö khoâng maø ngöôøi ta thaáy ñöôïc and becoming a Buddha or to behold the Buddha- trong khoaûnh khaéc aáy khoâng phaûi laø hö voâ, maø laø nature within oneself or to see into one’s own caùi khoâng theå naém baét ñöôïc, khoâng theå hieåu ñöôïc nature. That nature is the same for both the baèng caûm giaùc hay tö duy vì noù voâ haïn vaø vöôït ra enlightened and the unenlightened, but because of ngoaøi söï toàn taïi vaø khoâng toàn taïi. Caùi hö khoâng the coverage of ignorance that causes here ñöôïc giaùc ngoä khoâng phaûi laø moät ñoái töôïng cho ordinary people and there the saints. Once the chuû theå suy gaãm, maø chuû theå phaûi hoøa tan trong ñoù curtain of ignorance is eliminated, all things will môùi hieåu ñöôïc noù. Trong Phaät giaùo thaät, ngoaøi theå be the same with that same nature. Similarly, you nghieäm ñaïi giaùc ra, khoâng coù Phaät giaùo. Tuy cannot see the moon in the rivers because the nhieân, moät ngöôøi ñaõ ñaït tôùi ñaïi giaùc, hay hoaøn water is so disturbed; however, once the water

becomes still, the moon will immediately appears of desire, hatred and illusion. You all must see this in the water. Semantically ‘Beholding the true nature, because if you

don’t, you can never Buddha-nature’ and ‘Enlightenment’ have extinguish the fire of desire, hatred and illusion.” virtually the same meaning and are often used Below is one of his famous Zen poems on ‘Seeing interchangeably. In describing the enlightenment the Nature’: of the Buddha and the patriarchs, however, it is “It is originally an empty spot in nature, often used the word ‘Enlightenment’ rather than All things would have the same “Beholding the Buddha-nature.” The term nature of emptiness. ‘enlightenment’ implies a deeper experience. This Beyond the sky and earth, is a common saying of the Ch’an (Zen) or Intuitive so vast is the universe, School. Through it one sees one’s own nature and The cold light is so serene though becomes a Buddha. This is one of the eight it is shinning through countless worlds. fundamental principles, intuitional or relating to It neither increases at the enlightened, direct mental vision of the Zen School. Zen nor does it decrease at the unenlightened, practitioners should not seek a Buddha by his form It appears square or round in or his sound because neither the form nor the receptacles at ease. sound is the real Buddha. Those who seek Buddha When the water is still, by form and sound are on the wrong path. The true the moon appears in thousands of rivers, Buddha is Enlightenment and the true way to As the flower blossoms , know Buddha is to realize Enlightenment. For Zen the whole universe glows in red.” Schools, there are eight fundamental intuitional He always emphasized on this ‘mind’: “All things principles that relate to direct mental vision of are inside the mind, nothing exists apart from practitioners. First, the Correct Law Eye-Treasury mind. This single mind encompasses the four or Treasury of the eye of the true dharma. Second, kinds of lands in their totality. From the Six Nirvana of Wonderful and Profound Mind or the Common Dharma Realms to the Four Dharma subtle mind of nirvana. This is the wonderful and Realms of the Sages are not beyond the present profound mind or heart which is beyond human thought in the Mind. The mind can create the thought. The mind which clings to neither to heavens as well as the hells. The mind can nothingness nor to actuality. The mind in which all achieve Buddhahood, but it can also turn into a erronuous imaginings have been removed. hungry ghost or an animal, or fall into the hells. It According to to the Differentiated Teaching of the can be a Bodhisattva, a Pratyekabuddha, or a T’ien-T’ai school, limited this to the mind of the Sravaka. Since everything is made from the mind, Buddha, while the Perfect teaching universalized nothing goes beyond the mind. If we want to it to include the unenlightened heart of all men. create Buddhas in our minds, we become part of Third, reality is nullity or true marks are no marks. the retinue of the Dharma Realm of the Buddhas. Fourth, the Door of Abhidharma or the extremely The other Dharma Realms are the same way. subtle dharma gate. Fifth, it is not relying on However, remember even when you see it, you books, or not established on words or no still have no words to say about it! Devout establishment of words and letters. Sixth, it is a practitioners should always see this and pay special transmission outside the teachings or the attention to all daily activities from walking, distinct transmission outside of the teachings. standing, lying down, or sitting... We must Seventh, it points directly to the human mind or regulate

ourselves in accord with propriety of a directly pointing to the mind of man. Eighth, true Buddhist. When you ask me, that is the through it one sees one's own nature and becomes manifestation of your mind. When I reply you, that a Buddha or seeing the nature is the attainment of is the manifestation of my mind. If you have no Buddhahood. Finally, practitioners should mind, how can you know to ask me? If I have no remember that all phenomena are just the one mind, how can I know to reply you? Your mind is mind. The Buddha says Nirvana is the extinction manifesting right at the time you are asking me.

Since the beginningless time, this mind has it persistently flows on like a river receiving from manifested in all your actions all the time. This the tributary streams of sense constant accretions mind is manifesting in accordance with to its flood." Each momentary consciousness of circumstances. It is manifesting while you are this everchanging lifestream, on passing away, facing me, talking and asking me. This mind is the transmits its whole energy, all the indelibly true nature. What is asking here? What is talking recorded impressions, to its successor. Every fresh here? What is having the ability to put a question consciousness therefore consists of the here? Practitioners should also remember that we potentialities of its predecessors and something create more and more karmas and commit more more. As all impressions are indelibly recorded in and more sins because we are not concentrated this everchanging palimpsest-like mind, and as all and determined. We get dragged into situations potentialities are transmitted from life to life, until we forget what we want to do. We forget our irrespective of temporary physical disintegrations, goal is to cultivate to become a Buddha, a reminiscence of past births or past incidents Bodhisattva, or any of the four kinds of the sages. become a possibility. Mind is like a double-edged Instead, we only know how to create hells, hungry weapon that can equally be used either for good ghosts, and animals, etc. Thus, Buddhas and or evil. One single thought that arises in this demons are only a single thought apart. Buddhas invisible mind can even save or destroy the world. are kind and compassionate, while demons are One such thought can either populate or always competitive with unwholesome thoughts. depopulate a whole country. It is mind that creates The whole triple world is no more than the one's paradise and one's hell. However, with creation of the citta, manas, and mano-vijnana, meditation, you can train the mind to keep calm that it is brought forth by falsely discriminating and be free from disturbances either from within one's own mind, that there are no signs of an or outside. Apply concentrated awareness to the external world where the principle of multiplicity internal confusions and mental conflicts, and rules, and finally that the triple world is just one's observe or pay attention to all the changing states own mind." Below is one of his famous Zen of your mind. When the mind is properly poems on the 'lamp of mind': developed, it brings happiness and bliss. If the "From the lamp of mind, mind is neglected, it runs you into endless troubles the Buddha's eyes manifest, and difficulties. The disciplined mind is strong and And the four eyes gaping effective, while the wavering mind is weak and clearly pass on the way. ineffective. The wise

train their minds as Keep the transmission of the lamp thoroughly as a horse-trainer train their horses. He shinning endlessly, always reminded his disciples: “A person awakens And empower the Zen rangers the true nature of the all things means he awakens to teach human beings.” to a nowness of emptiness. The emptiness As a matter of fact, the lamp of the mind is the experienced here here is no nihilistic emptiness; inner ligh or intelligence. In Contemplation of the rather it is something unperceivable, unthinkable, Mind Sutra, the Buddha taught: “All my tenets are unfeelable for it is endless and beyond existence based on the mind that is the source of all and nonexistence. Emptiness is no object that dharmas." The mind has brought about the could be experienced by a subject, a subject itself Buddhas, the Heaven, or the Hell. It is the main must dissolve in it (the emptiness) to attain a true driving force that makes us happy or sorrowful, enlightenment. In real Buddhism, without this cheerful or sad, liberated or doomed. From the experience, there would be no Buddhism. standpoint of Zen experience, “mind” means total However, a being who has attained perfect awareness. In other words, just listening when complete enlightenment, or a fully awakened one, hearing. It consists of fleeting mental states which should always be attentive to the activities of the constantly arise and perish with lightning rapidity. body with the practice of concentration on “With birth for its source and death for its mouth, breathing; be aware of all forms of feelings and

sensations, pleasant, unpleasant, and neutral, by “baát bieán” maø chaúng ñöôïc “tuøy duyeân.” Ñaây laø contemplating their appearance and Moät trong Uyeån Coâng Töù Giaùo—The school of the disappearance within oneself; be aware whether novitiate Bodhisattvas who know only the one’s mind is lustful, hatred, deluded, distracted or noumenal bhutatathata. This is one of the four concentrated; and contemplate the impermanence groups of Hi-Yuan’s categories of Buddhist of all things from arise, stay, change and decay to schools—See Töù Giaùo. eliminate attachment. Let watch your mind in Chaân Nhieân (804-891): Shinnen (jap)—Teân cuûa order to be mindful of any coming false thoughts, moät vò danh Taêng Nhaät Baûn vaøo theá kyû thöù IX. Sö and not continue to wander with them anymore. laø moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa Sö You all should live with this realization all day Chaân Nhaõ—Name of a Japanese master of the and night; it is to say you are living with ‘seeing Shingon Sect in the ninth century. He was one of the true eternity and complete enlightenment.’” the outstanding disciples of master Shinga. Below is one of his famous Zen poems: Chaân Nhö: Bhutatathata or Tathata (skt)—Chen- “Appearing clearly all day and night, ju (chi)—Shinnyo (jap)—De-kho-na-nyi (tib)—Töi The self nature manifests comfortably. Taùnh Thanh Tònh Taâm—Phaät Tính—Phaùp Thaân— Seeing the true eternity applying through the Nhö Lai Taïng—Thöïc Töôùng—Phaùp Giôùi—Phaùp six senses, Tính—Vieân Thaønh Thöïc Tính—Real—Reality— You will move horizontally and vertically Suchness—True Suchness—According to Among all phenomena with complete reality—Natural purity—Töø Phaïn ngöõ chæ “thöïc enlightenment.” taùnh” vaø thöôøng ñöôïc xem nhö töông ñöông vôùi Chaân Nguyeân Thieàn Sö: See Chaân Nguyeân. chöõ “taùnh khoâng” (sunyata), “phaùp thaân” Chaân Ngöõ: Lôøi thuyeát lyù

chaân nhö nhöùt thöïc hay (dharma-kaya). Noù khoâng thay ñoåi, khoâng lay lôøi noùi cuûa Nhö Lai laø chaân thaät vaø ñuùng maõi — chuyeån, vaø vöôït ra ngoaøi nhaän thöùc suy nghó. Chaân True words, especially as expressing the truth of nhö laø chaân taùnh hay thöïc töôùng, hay hieän thöïc the bhutatathata; the words of Tathagata are true ngöôïc vôùi neùt beân ngoaøi cuûa theá giôùi hieän töôïng. and consistent. Chaân nhö (Bhutatathata) laø baát bieán vaø vónh haèng, Chaân Nhaõ (801-879): Shinga (jap)—Teân cuûa moät coøn hình thöùc vaø nhöõng neùt beân ngoaøi thì luùc naøo vò danh Taêng Nhaät Baûn cuûa toâng Chaân Ngoân vaøo cuõng sinh ra, thay ñoåi vaø bieán maát. Chaân lyù töï theá kyû thöù IX. Sö laø em trai cuûa Sö Khoâng Haûi — nhieân, khoâng phaûi do con ngöôøi taïo ra; chaân nhö Name of a Japanese master of the Shingon Sect in hay baûn taùnh thaät thöôøng haèng nôi vaïn höõu, thanh the ninth century. He was the younger brother of tònh vaø khoâng thay ñoåi, nhö bieån ñoái nghòch laïi vôùi master Kukai. soùng (baûn chaát coá höõu cuûa nöôùc laø phaúng laëng vaø Chaân Nhaân: Shinnin (jap)—Zhen-ren (chi)—1) thanh tònh chöù khoâng daäp doàn nhö soùng). Theo Nguyeân nhaân chaân thöïc: The true cause, reality as Trung Quaùn Luaän, chaân nhö laø chaân lyù, nhöng noù causes; 2) Ngöôøi chöùng ñaéc chaân lyù: The one who phi nhaân caùch. Ñeå hieån hieän, noù caàn coù moät moâi embodies the truth; 3) A La Haùn: An Arhat; 4) giôùi. Nhö Lai chính laø moâi giôùi cuûa noù. Nhö Lai laø Phaät: A Buddha. tröïc ngoä veà thöïc taïi. Ngaøi laø Thöïc Taïi ñöôïc nhaâ n Chaân Nhaát Phaàn Baùn Giaùo: Chæ Thanh Vaên vaø caùch hoùa. Ñoàng thôøi Ngaøi coøn coù caû hai loaïi tính Duyeân Giaùc, chæ chöùng ñöôïc moät phaàn söï (hieän chaát cuûa Tuyeät Ñoái vaø hieän töôïng. Ngaøi ñoàng nhaát töôïng) chaân nhö hay moät phaàn cuûa “tuøy duyeân baát vôùi Chaân Nhö, nhöng ñöôïc theå hieän trong hình bieán cuûa chaân nhö.” Ñaây laø Moät trong Uyeån Coâng daïng cuûa moät con ngöôøi. Ñaây laø lyù do taïi sao Chaân Töù Giaùo—The school of sravakas and pratyeka- Nhö cuõng coøn ñöôïc goïi laø Nhö Lai Taïng—Tathata buddhas who know only the phenomenal is a Sanskrit term that refers to the “final nature of bhutatathata. This is one of the four groups of Hi- reality,” and is commonly equated with such terms Yuan’s categories of Buddhist schools—See Töù as “emptiness” (sunyata), and “truth body” Giaùo. (dharma-kaya). Suchness; central notion in the Chaân Nhaát Phaàn Maõn Giaùo: Boà Taùt sô taâm chæ Mahayana Buddhism, referring to the Absolute, chöùng ñöôïc moät phaàn lyù chaân nhö hay moät phaàn the true nature of all things. Tathata is also

explained as “Immutable” or “Immovable” or Taùt—Chaùnh Löu Boà Taùt—See Baát Khoâng Kieán “Permanent.” It is beyond all concepts and Boà Taùt. distinctions. Bhutatathata, the suchness of Chaân Nhö Nhöùt Thöïc: Chaân nhö laø chaân lyù duy existence, the reality as opposed to the nhaát—Bhutatathata the only reality, the one appearance of the phenomenal world. bhutatathata reality. Bhutatathata is immutable and eternal, whereas Chaân Nhö Noäi Huaân: Höông thôm töø beân trong forms and appearances arise, change and pass hay aûnh höôûng cuûa chaân nhö (phaùp taùnh cuûa chaân away. Bhutatathata means permanent reality nhö laø söï caûm hoùa töø beân trong trong. Chaân nhö laø underlying all phenomena, pure and unchanged, töï

taùnh thanh tònh taâm maø ai ai cuõng ñeàu coù, laø such as the sea in contrast with the waves. phaùp thaân cuûa chö Phaät. Phaùp thaân naày coù khaû According to Madhyamaka Philosophy, Tathata is naêng tröø boû voïng taâm ôû beân trong. Coøn beân ngoaøi the Truth, but it is impersonal. In order to reveal thì nhôø hai baùo thaân vaø hoùa thaân cuûa chö Phaät ñeå itself, it requires a medium. Tathagata is that laïi giuùp ñôû huaân taäp. Nhôø ñoù maø chuùng sanh daàn medium. Tathagata is the epiphany of Reality. He daàn phaùt taâm Boà Ñeà, chaùn coõi theá tuïc vaø caàu thaønh is Reality personalized. Tathagata is an Phaät)—The internal perfuming or influence of the amphibious being partaking both of the Absolute bhutatathata, or Buddha-spirituality. and phenomena. He is identical with Tathata, but Chaân Nhö Phaùp Thaân: Body of true suchness— embodied in a human form. That is why Tathata is 1) Baát Khoâng Chaân Nhö coù ñaày ñuû phaùp coâng ñöùc also called the womb of Tathagata voâ löôïng: Not-void, or phenomenal bhutatathata (Tathagatagarbha). has limitless virtue; 2) Caùi theå cuûa phaùp thaân, chaân Chaân Nhö Chi Nguyeät: Traêng chaân nhö, yù noùi thöïc nhö thöôøng: The absolute as dharmakaya or vieäc theå ngoä chaân nhö maø thoaùt khoûi nhöõng meâ spiritual body, all embracing. hoaëc cuõng gioáng nhö vaàng traêng chieáu saùng phaù Chaân Nhö Quaùn: Shinnyo-Kan (jap)—Quaùn tan söï taêm toái—The moon of the bhutatathata. The chieáu kyõ löôõng chaân nhö—Crutinize thusness. term implies the comprehension of the true Chaân Nhö Quoác Ñoä: Land of naturalness—YÙ noùi suchness is like the moon's shining the bright light coõi Tònh Ñoä cuûa ñöùc Phaät A Di Ñaø, nôi hoøa ñieäu to exclude the darkness. vôùi chaân nhö moät caùch hoaøn haûo —Refers to Chaân Nhö Duyeân Khôûi: Conditioned essence— Amitabha's Pure Land, which is perfectly in Conditioned substance—Conditioned thusness— accord with the ultimate reality, or true suchness. The conditioned Bhutatathata or relative Chaân Nhö Tam Muoäi: Meditation of suchness— condition—Ever-changing essence or substance— The true thusness samadhi—Thieàn ñònh quaùn lyù Chaân nhö bò aûnh höôûng bôûi ngoaïi caûnh, ñieàu kieän chaân nhö voâ töôùng, trong ñoù moïi hieän töôïng ñeàu thanh tònh hay baát tònh, taïo ra chö phaùp—The taän dieät vaø chaân nhö hieån loä. Traïng thaùi tam muoäi absolute in its causative or relative condition—trong ñoù gheùt, thöông, chaáp nhaän, choái boû ñeàu bò The Bhutatathata influenced by environment, or deïp boû, vaø trong ñoù taâm ñaït tôùi traïng thaùi baát pure and impure conditions, produces all things— phaân, ñeå truï vaøo tòch tónh. Tam muoäi thöïc chöùng See Tuøy Duyeân Chaân Nhö. raèng baûn taùnh cuûa chö Phaät baát dò—The Chaân Nhö Haûi: Ocean of the bhutatathata—Taùnh meditation in which all phenomena are eliminated haûi (bieån chaân nhö)—Lyù taùnh cuûa chaân nhö saâu and the Bhutatathata or absolute is realized. A roäng nhö bieån caû, bao truøm taát caû, ñoù laø caûnh giôùi state of samadhi in which hate and love, accepting cuûa phaùp thaân Nhö Lai. Phaùp tính chaân nhö coù ñaày and rejecting are repressed, and in which the ñuû voâ löôïng coâng ñöùc tính—The all-containing, mind reaches an undivided state, being anchored immaterial nature of the Dharma, or immaterial in calm and quiet. A samadhi for realizing that the nature of the Dharmakaya is limitless.

nature of all Buddhas is the same. Chaân Nhö Huaân Taäp: The inter-perfuming of Chaân Nhö Thaân: Body of true suchness—See bhutatathata—See Huaân Taäp. Chaân Nhö Phaùp Thaân. Chaân Nhö Kim Cang Boà Taùt: Amoghadarsana Chaân Nhö Thieàn: See Chaân Nhö Tam Muoäi. (skt)—Amoghadarsin (skt)—Baát Khoâng Nhaõn Boà Chaân Nhö Thöùc: See Nhö Lai Taïng.

Chaân Nhö Thöïc Nghóa Kieán: Yathabhutartha- Ñeà. Caùch phaùt taâm Boà Ñeà chaân thaät laø moät trong sthanadarsanam (skt)—Caùch nhìn veà thöïc tính cuûa boán caùch phaùt taâm ñuùng ñaén cho ngöôøi tu Phaät. theá giôùi—View of the true nature of the world. Moãi nieäm ñeàu treân vì caàu Phaät ñaïo, döôùi vì ñoä Chaân Nhö Thöïc Taïi: Bhutatathata (skt)— chuùng sanh, nhìn ñöôøng Boà Ñeà daøi xa maø khoâng Suchness of existence—Chaân lyù chaân thaät (thöïc khieáp, thaáy loaøi höõu tình khoù ñoä nhöng chaúng sôøn. töôùng hay chaân nhö cuûa söï hieän höõu). Taâm beàn vöõng nhö leân nuùi quyeát ñeán ñænh, nhö leo Chaân Nhö Thöïc Töôùng: Essential characteristic thaùp quyeát ñeán choùt. Nhöõng baäc naày, nieäm nieäm of the bhutatathata—Chaân lyù laø chaân nhö töø caùi treân caàu Phaät daïo, taâm taâm döôùi ñoä chuùng sanh. nhìn cuûa khoâng; trong khi thaät töôùng laø chaân nhö Nghe thaønh Phaät duø laâu xa chaúng sôï, chaúng lui. töø caùi nhìn cuûa hieän töôïng. Chaân nhö vaø thöïc Phaùt taâm nhö theá goïi laø CHAÂN—One of the eight töôùng laø ñoàng theå, nhöng teân goïi khaùc nhau. Ñoái ways of developing the Bodhi Mind. True way of vôùi nghóa nhaát nhö cuûa khoâng ñeá thì goïi laø chaâ n developing the Bodhi Mind is is one of the four nhö; coøn ñoái vôùi nghóa dieäu höõu cuûa giaû ñeá thì goïi improper ways of cultivation for Buddhists. laø thöïc töôùng—Reality is bhutatathata from the Aiming with each thought to seek Buddhahood point of view of the void; while essential “above” and save sentient beings “below,” characteristic is bhutatathata from the point of without fearing the long, arduous Bodhi path or view of phenomena. The essential characteristic being discouraged by sentient beings who are or mark (laksana) of the Bhutatathata, i.e. reality. difficult to save, with a mind as firm as the resolve The bhutatathata from the point of view of the to ascend a mountain to its peak. These cultivators void, attributeless absolute; the real-nature is who, thought after thought, above pray for bhutatathata from the point of view of phenomena. Buddhahood; mind after mind, below rescue Chaân Nhö Tín: Faith in bhutatathata—Tín caên sentient beings; hearing to become Buddha will Baûn—Tin lyù Chaân Nhö laø thaày cuûa chö Phaät— take forever, do not become fearful and wish to Faith in bhutatathata (chaân nhö) as the teacher of regress. Such development of the Bodhi Mind is all Buddhas. called “true.”—See Taùm Caùch Phaùt Taâm Boà Ñeà. Chaân Nhö Tuøy Duyeân: Tuøy duyeân chaân nhö laø Chaân Phaùt Minh Taùnh: Tinh thaàn chaân ñaïi giaùc tuøy theo nhieãm duyeân voâ minh maø sinh ra voïng hay giôùi luaät cuûa taâm trong vieäc phaùt trieån tinh phaùp, hay chaân nhö aûnh höôûng bôûi ngoaïi caûnh, thaàn Phaät taùnh caên baûn—The spirit of true tònh hay baát tònh, maø sanh ra vaïn phaùp —The enlightenment (the discipline of the mind for the conditioned Bhutatathata or relative condition— development of the fundamental spiritual or The Bhutatathata influenced by environment, or Buddha-nature. pure and

impure conditions, produces all things— Chaân Phaùp Voâ Töôùng: Chaân lyù döùt tuyeät moïi See Chaân Nhö Duyeân Khôûi. hình töôùng—Absolute truth as having no Chaân Nhö Töôùng Hoài Höôùng: Transference of differentiated ideas nor appearances. the appearance of True Suchness. Chaân Phaùt Minh Taùnh: Spirit of true Chaân Nhö Voâ Vi: Tathata (skt)—True suchness— enlightenment—Tinh thaàn chaân ñaïi giaùc hay giôùi Unconditioned True Suchness—See Saùu Phaùp Voâ luaät cuûa taâm trong vieäc phaùt trieån tinh thaàn Phaät Vi Trong Duy Thöùc Hoïc. taùnh caên baûn—The discipline of the mind for the Chaân Phaùp: Real dharma—Chaân phaùp voâ töôùng, development of the fundamental spiritual or the ñoái laïi vôùi hieän töôïng ñöôïc coi nhö nhöõng kieán laäp Buddha-nature. taïm thôøi—The real or absolute dharma without Chaân Phaät: 1) Baùo thaân Phaät, ñoái laïi vôùi hoùa thaân attritbutes, in contrast to phenomena which are Phaät: The sambhogakaya or reward body (the regarded as momentary constructs. unreality of the ego or phenomena), in contrast Chaân Phaùp Giôùi: Phaùp giôùi cuûa chaân lyù, döùt tuyeät with the nirmanakaya, or manifested body; 2) hö voïng—The region of reality apart from the Phaùp Thaân Phaät (voâ töôùng): The Dharmakaya; 3) temporal and unreal. Ñöùc Phaät töï nhieân chaân thöïc nôi mình (Kinh Phaùp Chaân Phaùt Boà Ñeà Taâm: True way of developing Baûo Ñaøn noùi: “Taâm ta töï coù Phaät.”): The real the Bodhi Mind—Moät trong taùm caùch phaùt taâm Boà Buddha in self; 4) Baûn taùnh thanh tònh nôi mình

(Kinh Phaùp Baûo Ñaøn: “Baûn taùnh töï nôi mình voán thuoäc Thôøi Toâng (Thôøi Toâng ñöôïc Nhaát Bieán thanh tònh.”): The natural purity in self. khai saùng vaøo naêm 1276)—Name of a Chaân Phaät Töû: Theo Thieân Thai Bieät Giaùo, chaân Japanese master of the Shih Sect in the Phaät töû laø Boà Taùt sô ñòa (ñaõ chöùng ñaéc chaân nhö fourteenth century (Shih Sect was founded in ngaõ phaùp nhò khoâng)—According to the 1276 by I-Bien (1238-1289). Diiferentiated Teaching of the T’ien-T’ai Sect, a Chaân Saùm Hoái: Real repentance—Serious true Buddha son is the one who has attained the repentance—Toäi voán khoâng töôùng, do bôûi aûo first stage of bodhisattvahood, where he knows töôûng laàm meâ trong taâm maø gaây ra. Khi taâm saïch, thoroughly the unreality of theego and toäi cuõng heát. Khi caû taâm laãn toäi ñeàu khoâng, ñoù laø phenomena. chaân saùm hoái—Sins are empty, but created by Chaân Phaät Voâ Hình: Chaân Phaùp Voâ Töôùng— illusions and thoughts from a deluded mind. If the Chaân lyù döùt tuyeät moïi hình töôùng—Absolute truth minds are purified, sins become vacant. When as having no differentiated ideas nor appearances. both minds and sins are empty, then, it’s a real Chaân Phong Ñoä Thöôïc: OÁng thuït löûa cuûa thôï reøn, repentance. yù chæ thuû thuaät maõnh lieät cuûa thieàn sö ñeå reøn luyeän Chaân Saéc: Dharmakaya (skt)—Dieäu Saéc trong ñoà ñeä, cuõng nhö ngöôøi thôï reøn duøng oáng thuït löûa Nhö Lai Taïng, töùc laø caùi dieäu saéc chaân khoâng ñeå reøn thanh saét laøm thaønh moät duïng cuï höõu (theo Kinh Laêng nghieâm, trong Nhö Lai Taïng caùi duïng—A fire blow-pipe of a blacksmith. The term tính saéc töï nhieân thanh tònh khaép trong phaùp means fierce expedient methods that some Zen giôùi)—The mystic or subtle form of bhutatathata masters

utilize to train disciples, just as a (chaân nhö—absolute). The form of the void or blacksmith utilzes his fire blow-pipe to forge a immaterial. piece of iron into a valuable tool. Chaân Taøi: Real talent. Chaân Phoå Hieàn: A true P'u-Hsien or Chaân Taùnh: Tatbhava, Bhutabhava, or Vastu samanatabhadra, a living incarnation of P'u-Hsien. (skt)—Original nature. Chaân Phuï: Cha ruoät, trong Phaät giaùo, töø naøy aùm 1) Theå taùnh chaân thaät: True nature or true chæ ñöùc Phaät Thích Ca Maâu Ni—The real father, being—The root or essence of all things— in Buddhism, the term implies Sakyamuni Buddha. Chaân nhö hay tinh yeáu cuûa vaïn phaùp. Chaân Quaù: Caûnh giôùi ñaïi trieät ngoä. Tröôùc khi ñaït 2) Coøn goïi laø Chaân taùnh hay Phaät taùnh. Giaùc ñeán caûnh giôùi naày, haønh giaû phaûi vöôït qua giai taùnh laø taùnh giaùc ngoä saún coù ôû moãi ngöôøi, hieåu ñoaïn höõu hoïc voâ hoïc. Trong Töù Thaùnh Tieåu Thöøa, roõ ñeå döùt boû moïi thöù meâ muoäi giaû doái. Trong ba quaû ñaàu laø höõu hoïc (nghóa laø nhöõng ai ñaéc ba Lieân Taâm Thaäp Tam Toå, Ñaïi Sö Haønh Saùch quaû Tu Ñaø Höôøn, Tö Ñaø Haøm, vaø A Na Haøm vaãn ñaõ khaúng ñònh: "Taâm, Phaät, vaø Chuùng sanh coøn phaûi hoïc ñaïo tu haønh), coøn quaû thöù tö laø A La khoâng sai khaùc. Chuùng sanh laø Phaät chöa Haùn, vöôït ra ngoaøi höõu hoïc—The realm of thaønh; A Di Ñaø laø Phaät ñaõ thaønh. Giaùc taùnh absolutely great enlightenment. Before reaching ñoàng moät chôù khoâng hai. Chuùng sanh tuy ñieân this realm, practitioner must surpass the learning ñaûo meâ laàm, song Giaùc Taùnh chöa töøng maát; and beyond learning stage. In Hinayana those in chuùng sanh tuy nhieàu kieáp luaân hoài, song Giaùc the first three stages of training as arhats, the Taùnh chöa töøng ñoäng. Chính theá maø Ñaïi Sö fourth and last stage being those beyond the need daïy raèng moät nieäm hoài quang thì ñoàng veà nôi of further teaching or study. baûn ñaéc.": Also called True Nature or Buddha Chaân Quaùn: Nature. The enlightened mind free from all 1) Meditation on the truth (Khoâng quaùn)— illusion. The mind as the agent of knowledge, Khoâng quaùn hay quaùn veà lyù chaân ñeá maø ñoaïn or enlightenment. In the Thirteen Patriarchs töø kieán hoaëc vaø tö hoaëc—Meditation on the of Pureland Buddhism, the Tenth Patriarch reality of the void, or infinite, in order to be Ching-She confirmed: "Mind, Buddha, and rid of illusion in views and thoughts. Sentient Beings, all three are not any 2) (1269-1341): Shinkuan (jap)—Teân cuûa moät vò different. Sentient beings are Buddhas yet to danh Taêng Nhaät Baûn vaøo theá kyû thöù XIV, be attained, while Amitabha is Buddha who

has attained. Enlightened Nature is one and manifesting his true nature, no matter what not two. Even though we are delusional, that person is doing. It is that simple. As a blind, and ignorant, but even so our human being, you cannot do anything but Enlightened Nature has never been disturbed. manifest your true nature." Thus, once seeing the light, all will return to 4) See Chaân Nhö. the inherent enlightenment nature." Chaân Taùnh Söï Vaät: Vastu-dharma (skt)—The 3) Chaân nhö Phaät tính hay taâm theå thanh tònh true nature of things—Suchness of all dharmas— trong saùng nôi moãi ngöôøi (khoâng hö voïng laø Theo nhaø Thieàn, chaân taùnh ôû khaép nôi. Chaân Taùnh chaân, khoâng bieán ñoåi laø tính). Dennis Genpo bao quanh moïi vaät.

Chaân Taùnh ôû beân trong, chaân Merzel vieát trong quyeån 'Con Maét Khoâng Bao taùnh ôû beân ngoaøi. Chuùng sinh sanh ra giöõa loøng Giôø Nguû': "Chaân taùnh cuûa taát caû moïi vaät vaãn chaân taùnh. Hôn nöõa, cuoäc soáng cuûa chuùng ta vaø caùi ñöôïc phaùt loä moät caùch lieân tuïc. Khi con choù chaân taùnh naøy khoâng bao giôø coù theå taùch rôøi. Chaân suûa hay teø ra ñaát, aáy laø noù phaùt loä caùi chaân Taùnh luoân ôû beân chuùng ta baát keå laø chuùng ta ôû ñaâu taùnh cuûa noù. Con choù phaùt loä taùnh choù cuûa noù, (daàu laø leân coõi trôøi hay xuoáng coõi ñòa nguïc)— gioáng nhö caây gaäy quaúng xuoáng ñaát phaùt loä According to Zen, the true nature of things is taùnh gaäy cuûa noù. Taát caû nhöõng gì toàn taïi treân everywhere. It surrounds everything. It's inside ñôøi chung qui ñeàu phaùt loä chaân taùnh cuûa mình. and outside of things. We were born with this true Chuùng ta khoâng bao giôø nhìn moät caùi caây vaø nature and will pass away with it. What's more, noùi: 'Caây naøy khoâng toaøn thieän, noù khoâng phaùt our lives and this true nature can never be loä chaân taùnh cuûa noù.' Chuùng ta chæ töï nhìn separated. It is forever with us no matter where mình hay nhìn ngöôøi khaùc vaø noùi: 'Chuùng ta we go (heavens or hells). khoâng phaùt loä chaân taùnh cuûa mình.' Taïi sao Chaân Taùnh Thieàn: Baûn chaát thaät cuûa Thieàn— chuùng ta noùi nhö vaäy? Bôûi vì khi noùi veà con True nature of Zen—See Baùt Caâu Nghóa. ngöôøi, chuùng ta coù yù nieäm veà tính thaùnh thieän, "Giaùo ngoaïi bieät truyeàn, veà söï hoaøn haûo cuûa con ngöôøi. Vaø chuùng ta Baát laäp vaên töï, khoâng hieåu raèng con ngöôøi, trong moïi vieäc y Tröïc chæ nhaân taâm, laøm, ñeàu phaùt loä chaân taùnh cuûa mình. Ñôn Kieán taùnh thaønh Phaät." giaûn theá thoâi. Laø con ngöôøi, baïn khoâng theå "A special transmission outside the scriptures; laøm gì khaùc hôn laø phaùt loä chaân taùnh cuûa No dependence upon words and letters; baïn."—The true nature; the fundamental Direct pointing at the mind of men; nature of each individual, i.e. the Budha- Seeing into one’s nature and the attainment of nature. Dennis Genpo Merzel wrote in The Buddhahood." Eye Never Sleeps: "The true nature of all Chaân Taùnh Yeáu Taäp Naïn Ngöõ Thích: Tattva- things is continuously manifesting. When a Samgraha-panjika (skt)—Nhieáp Chaân Thaät Luaän dog barks or pees on the ground, that dog's Thích—Interpretation of the Treatise on Holding true nature is in realization. The dog is the Truth. manifesting dog nature, just as a stick lying on Chaân Taùnh Yeáu Taäp Tuïng: Tattva-Samgraha- the ground manifests its stick nature. All karika (skt)—Nhieáp Chaân Thaät Luaän—Name of a things are always manifesting their true work of commentary on Holding the Truth— nature. We never look out at a tree and say, Treatise on Holding the Truth. 'That tree is imperfect, that tree is not Chaân Taâm: Nhö Lai Taïng Taâm—True mind— manifesting its true nature.' We only look at True nature—The original, simple, pure, natural ourselves and other human beings and say, mind of all creatures—The Buddha-mind (taâm 'We are not manifesting our true nature.' Why Phaät)—The mind of the Buddha—Buddha nature do we say that? Because when it comes to (Phaät taùnh)—Womb of the Tathagata (Nhö Lai humans, we have an idea of what it is to be taïng)—Dharma realm (phaùp giôùi)—Dharma saintlike, to be a perfect human being. We nature (phaùp taùnh)—True mark (Thaät

töôùng)— don't realize that each human being is always Nirvana (Nieát baøn)—Dharma body (Phaùp thaân)—

True mind (chôn taâm)—Alaya consciousness of to do so, we would be wrong about the the Tathagata (A Laïi Da thöùc)—Prajan (Baùt manifestations of the ocean and fail to understand nhaõ)—Original face (Baûn lai dieän muïc)—Self- truly what the ocean is. Therefore, when we nature (töï taùnh)—True nature (baûn taùnh)—True abandon phenomena, noumenon cannot stand by emptiness (chaân khoâng)—Chaân taâm laø moät thöïc itself; when we reject marks, essence cannot theå chung goàm hai phaàn höõu vi vaø voâ vi. Theo Ñaïi remain stable. In the Diamond Sutra, the Buddha Thöøa Khôûi Tín Luaän, chaân taâm coù hai phaàn: taùnh stated: “Who sees Me by form, who seeks Me in vaø töôùng. Phaàn Taùnh goïi laø chaân nhö moân, phaàn sound, perverted are his footsteps upon the way, Töôùng goïi laø sanh dieät moân. Chaân nhö khoâng rôøi for he cannot perceive the Tathagatha.” However, sanh dieät, sanh dieät töùc laø chaân nhö. Bôûi theá Maõ the Buddha immediately told Subhuti: “Subhuti, Minh Boà Taùt goïi phaàn chaân nhö laø taïng Nhö thaät do not think the opposite either that when the khoâng, phaàn sanh dieät laø taïng nhö thaät baát khoâng. Tathagatha attained Supreme Enlightenment it Caû hai ñoàng chung moät theå taùnh nhö thaät. Ví nhö was not by means of his possession of the thirty- maët bieån to roäng, khoâng theå chæ chaáp nhaän phaàn two marks of physical excellence. Do not think nöôùc maø boû ñi phaàn soùng boït; vì chaáp nhö theá töùc that. Should you think that, then when you begin ñaõ sai laïc vôùi hieän töôïng cuûa bieån, maø cuõng chaúng the practice of seeking to attain supreme bieát bieån laø gì? Cho neân boû söï töùc lyù khoâng thaønh, enlightenment you would think that all systems of baùc töôùng thì taùnh khoâng ñöùng vöõng. Theo Kinh phenomena and all conceptions about phenomena Kim Cang, Ñöùc Phaät baûo: “Keû naøo duøng saéc töôùng are to be cut off and rejected, thus falling into aâm thanh thaáy vaø tìm caàu ta, laø keû haønh taø ñaïo.” nihilism. Do not think that. And why? Because Nhöng lieàn theo ñoù Ngaøi laïi baûo: “Tu Boà Ñeà! OÂng when a disciple practices seeking to attain ñöøng nghó raèng Nhö Lai khoâng duøng töôùng cuï tuùc supreme enlightenment, he should neither grasp ñaéc quaû A Naäu Ña La Tam Mieäu Tam Boà Ñeà. Tu after such arbitrary conceptions of phenomena nor Boà Ñeà! Neáu oâng suy nghó phaùt taâm A Naäu Ña La reject them. First, the Buddha taught that we Tam Mieäu Tam Boà Ñeà laø noùi caùc phaùp ñoaïn dieät. should not follow sounds, forms and marks in Ñöøng nghó nhö theá! Taïi sao? Vì phaùt taâm A Naäu seeking the Way. But right after that, He Ña La Tam Mieäu Tam Boà Ñeà, ñoái vôùi caùc phaùp reminded that at the same time, we should not khoâng noùi töôùng ñoaïn dieät.” Tröôùc tieân Ñöùc Phaät abandon sounds, forms and marks, nor should we daïy ñöøng theo aâm thanh saéc töôùng maø tìm ñaïo, destroy all dharmas. Thus we can see that the nhöng lieàn sau ñoù Ngaøi laïi nhaéc nhôû ‘cuõng ñöøng Way belongs neither to forms, nor to emptiness. rôøi boû aâm thanh saéc töôùng hoaë c dieät heát caùc phaùp Clinging to either aspect is misguided. ñeå phaùt taâm caàu ñaïo. Nhö theá ta thaáy ñaïo chaúng Chaân Taâm Quaùn: Phaùp quaùn duøng chaân taâm laøm thuoäc veà saéc, maø

cuõng chaúng thuoäc veà khoâng. Tìm ñoái töôïng—The method of contemplation that chaáp moät beân laø sai laàm—True mind is a common takes true mind (true nature or the original, true state encompassing both the conditioned and simple, pure, natural mind of all creatures or the the unconditioned." According to the Treatise on Buddha-mind) as its object of contemplation. the Awakening of Faith, the true mind has two Chaân Taâm Roäng Lôùn: Broad and spacious true aspects: essence and marks. The aspect of essence mind. is called the door of True Thusness, the aspect of Chaân Taâm Saùng Choùi Vaø Toûa Khaép: The true marks is called the door of Birth and Death. True mind is all-extensive and all-illuminating. Thusness is inseparable from Birth and Death. Chaân Taâm Vi Dieäu Saùng Choùi: The wonderful, Birth and Death are True Thusness. This is why bright true mind. Patriarch Asvaghosha called True Thusness the Chaân Teá: "truth-like Emptiness Treasury" and"Birth and 1) The region of reality, ultimate truth—See Death the "truth-like Non-Emptiness treasury." Chaân Thöïc. True Thusness and Birth and Death have the same 2) (800-860): Shinzei (jap)—Khai toå toâng Thieân truth-like nature. For instance, the great ocean, we Thai Nhaät Baûn—Founder of the Japanese cannot accept sea water but not waves. If we were Tendai.

Chaân Thanh: Chaân Thaät Ñaïo Tam Muoäi Trí Quang: Söï thaønh 1) (1537-1593): Zen master Jen-Ch'ing—Teân ñaït tam muoäi cuûa hoï ñaày ñuû aùnh saùng cuûa trí tueä cuûa moät vò danh Taêng Trung Hoa vaøo theá kyû xuaát phaùt töø böôùc ñi treân con ñöôøng chaân chaùnh— XVI, döôùi thôøi nhaø Minh—Name of a Chinese Their attainment of the Samadhi is full of the light famous monk in the sixteenth century, during of knowledge which is derived from walking the the Ming dynasty (1368-1644). path of righteousness. 2) (1588-1674): Master Jen-Ch'ing—Teân cuûa Chaân Thaät Giaùc Ngoä: True enlightenment—Teân moät vò Taêng Nhaät Baûn, thuoäc Tònh Ñoä Toâng— cuûa chöông thöù tö trong taäp 'Giaùo-Haïnh-Tín- Name of a Japanese monk, of the Pure Land Chöùng' cuûa ngaøi Thaân Loan—Name of the fourth Sect. chapter of the Kyogyoshinsho ('Teaching, Chaân Thanh Nhaõn Töôùng: Maét xanh bieác—Eyes Practice, Faith, and Enlightenment'), written by deep (violet) blue, one of the thirty-two auspicious Hsin-Luan. marks—See Tam Thaäp Nhò Haûo Töôùng. Chaân Thaät Haïnh: Conduct of true actuality— Chaân Thaønh: Devout—Sincerity. Haïnh tu haønh theo chaân lyù cuûa Ñöùc Phaät. Haïnh theå Chaân Thaønh Caàu Ñaïo: To be faithfully wishing hieän trong taát caû moïi söï vaät tính thanh tònh vaø chaân for the Dharma. thaät, moät trong möôøi haïnh cuûa chö Boà Taùt—The Samvritikaya (skt)—ÖÙng thaân, caùi thaân maø Ñöùc practice of truth or the conduct of manifesting in Phaät mang nhaèm vì lôïi ích cuûa chuùng sanh—The all things the pure, final and true reality, one of body assumed by the Buddha for the benefit of all the ten lines of actions of a Bodhisattva—See beings. Thaäp Haïnh Boà Taùt. Chaân Thaïnh (1443-1495): Shinzei (jap)—Khai toå Chaân Thaät Nghóa: The real meaning of things. phaùi Chaân Thaïnh thuoäc toâng Thieân Thai Nhaät Chaân Thaät Nhaân Theå: Initial form—Original Baûn—Founder of the Shin-zei sect of the form—Former state of things—Thuaät ngöõ Thieàn Japanese Tendai. aùm chæ ngöôøi chöùng ngoä Thieàn thì

baát cöù ôû ñaâu vaø Chaân Thaân: Paramarthakaya (skt). baát cöù nôi naøo cuõng hoaøn toaøn soáng vôùi Baûn Lai 1) Phaùp taùnh phaùp thaân: Dharmakaya (skt)—Dieän Muïc cuûa chính mình—The Zen term that Thaân cuûa Phaät ñaõ chöùng lyù theå phaùp taùnh— indicates that an enlightened person always lives Dharma-Nature or dharmakaya. with his own Original face or Buddha-nature in 2) Thaân chaân thaät cuûa Phaät: Samvritikaya (skt)— anywhere and at anytime. Body of ultimate truth—The true body— Chaân Thaät Nhö Lai: Mulatathagata (skt)—Phaùp Buddha as absolute. Thaân—Real Tathagata—Dharmakaya. Chaân Thaân Quaùn: Phaùp quaùn töôûng thaáy toû roõ Chaân Thaät Nhö Teá: See Chaân Thöïc. chôn thaân maø Ñöùc Phaät A Di Ñaø ñaõ thò hieän nôi Chaân Thaät Quy Maïng Taâm: True entrusting coõi Cöïc Laïc. Ñaây laø phaùp quaùn thöù chín trong 16 mind—True entrusting heart—Mind with faith of phaùp quaùn—Visualization of the Reward body of the other-power—Taâm tin töôûng nôi tha löïc. Amitabha Buddha, i.e. the form in which he Chaân Thaät Tam Baûo: See Hoùa Töôùng Tam Baûo appears in the Pure Land. This is the ninth of the and Nguõ Giaùo. sixteen kinds of contemplations—See Thaäp Luïc Chaân Thaät Taùnh Trí: Wisdom of nature of Quaùn. phenomena—Wisdom of the true nature of reality, Chaân Thaät: Sattya (skt)—The real—Honest— not as it appears to individuals in samsara. Frank—Reality—Sincere—Truth. Chaân Thaät Taêng: True monks—Chaân thaät Taêng Chaân Thaät Baùo Ñoä: Thoï Duïng Ñoä, quoác ñoä cuûa bao goàm nhöõng baäc Thaùnh nhaân coøn ôû baäc höõu baùo thaân Nhö Lai—The realm of Sambhogakaya. hoïc, vaø nhöõng baäc ñaõ hoaøn thaønh tu taäp (khoâng Chaân Thaät Bieän Taøi: Bieän taøi chôn thaät nôi taát caû coøn phaûi hoïc nöõa)—True monks include sages caùc phaùp—Intellectual power of truthfully who are still in the stage of discipline (Sekho explaining all things. puggalo (p), and the non-learner (Asekho puggalo Chaân Thaät Cöùu Caùnh Giaûi Thoaùt: True end of (p)—See Töù Chuûng Taêng (4). salvation.

Chaân Thaät Taâm: True nature of the mind—Taâm khaùc gì nguõ thoâng cuûa ngoaïi ñaïo? Neáu khoâng laøm chuùng sanh taùnh thöôøng roãng laëng nhö chaân nhö ra töôùng maø thaáy thì laø voâ vi, leõ ra khoâng thaáy (baûn chaát thaät cuûa taâm)—Our mind is by nature chöù?' Baïch Theá Toân! Luùc aáy con nín laëng. Caùc vò that of the bhutatathata. Phaïm Thieân nghe oâng Duy Ma Caät noùi lôøi aáy roài Chaân Thaät Teá: Region of reality—See Chaân ñaëng choã chöa töøng coù, lieàn laøm leã hoûi oâng raèng: Phaùp Giôùi. "Baïch ngaøi ôû trong ñôøi ai laø ngöôøi coù chôn thieâ n Chaân Thaät Thaân: Sabbavakaya (p)— nhaõn?" Tröôûng giaû Duy Ma Caät ñaùp: 'Coù Phaät Theá Svabbavikaya (skt)—Dharmakaya (skt)—Body of Toân ñöôïc chôn Thieân nhaõn, thöôøng ôû tam muoäi, dharma—Dharma-Body—See Phaùp Thaân. thaáy suoát caùc coõi Phaät khoâng coù hai töôùng.' Khi aáy Chaân Thaät Theå: Baûn Lai Dieän Muïc—Initial Nghieâm Tònh Phaïm Vöông cuøng quyeán thuoäc naêm form—Original form—Former state of things— traêm Phaïm Vöông ñeàu phaùt taâm Voâ thöôïng Chaùnh Original face or Buddha-nature. ñaúng Chaùnh giaùc, ñaûnh leã döôùi chaân oâng Duy Ma Chaân Thaät Thieän: Goodness of true actuality— Caät roài boãng nhieân bieán maát. Vì theá, con khoâng See Thaéng Nghóa Thieän. kham laõnh

ñeán thaêm beänh oâng.”—According to Chaân Thaät Thuyeát: Giaûi thích chaân thaät vaø chính the Vimalakirti Sutra, Chapter Three, the Buddha xaùc—Accurately explain. said to Aniruddha: “You call on Vimalakirti to Chaân Thaät Vi Dieäu Phaùp: Real, exquisite inquire after his health on my behalf.” Aniruddha Dharma. said: “World Honoured One, I am not qualified to Chaân Thaâu Baát Baùc Kim: Thau khoâng ñoåi ñöôïc call on him and inquired after his health. For once vaøng, duï cho thoâng minh vaø ngu ñoän coù giaù trò when I was walking about while meditating to khaùc nhau—Brass cannot be exchanged for gold, prevent sleepiness, a Brahma called, ‘The i.e., intelligence and stupidity have different Gloriously Pure’, together with an entourage of values. ten thousand devas sent off rays of light, came to Chaân Theå: Embodiment of truth—Fundamental my place, bowed their heads to salute me and of religion—Ñaïo theå hay söï theå hieän cuûa chaân lyù. asked: ‘How far does your deva eye see?’ I Chaân theå hay chaân nhö laø neàn cuûa ñaïo, nhö töï taâm replied: ‘Virtuous one, I see the land of thanh tònh. Ñöùc Phaät laø vò theå hieän chaân lyù—The Sakyamuni Buddha in the great chiliocosm like an embodiment of truth, the fundament of religion, amala fruit held in my hand.’ Vimalakirti i.e. the natural heart or mind, the pure nature, the (suddenly) came and said: ‘Hey, Aniruddha, when universal mind, the bhutatathata. A Buddha is one your deva eye sees, does it see form or who embodies the truth. formlessness? If it sees form, you are no better Chaân Thieân Nhaõn: Real deva eye—Theo kinh than those heretics who have won five Duy Ma Caät, chöông ba, Ñöùc Phaät baûo A Na Luaät: supernatural powers. If you see formlessness, “OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät duøm ta.” your deva eye is non-active (wu wei) and should A Na Luaät baïch Phaät: “Baïch Theá Toân! Con khoâng be unseeing.’ “World Honoured One, I kept kham laõnh ñeán thaêm beänh oâng ta. Vì sao? Nhôù laïi silent. And the devas praised Vimalakirti for what luùc tröôùc con ñi kinh haønh ôû moät choã noï, khi aáy coù they had not heard before, They then paid vò Phaïm Vöông teân Nghieâm Tònh, cuøng vôùi moät reverence and asked him: ‘Is there anyone in this muoân Phaïm Vöông khaùc, phoùng aùnh saùng trong world who has realized the real deva eye?” saïch röïc rôõ ñeán choã con cuùi ñaàu leã vaø hoûi, ‘Thöa Vimalakirti replied: ‘There is the Buddha who ngaøi A Na Luaät! Thieân nhaõn cuûa ngaøi thaáy xa has realized the real deva eye; He is always in the ñöôïc bao nhieâu?’ Con lieàn ñaùp, ‘Nhôn giaû, toâi thaáy state of samadhi and sees all Buddha lands coõi Tam thieân Ñaïi thieân Theá giôùi cuûa Phaät Thích without (giving rise to) the duality (of subjective Ca Maâu Ni ñaây nhö thaáy traùi Am ma laëc trong baøn eye and objective form).’ At that time, Brahma tay vaäy.’ Luùc ñoù oâng Duy Ma Caät ñeán noùi vôùi con, and five hundred of his relatives developed the ‘Thöa ngaøi A Na Luaät! Thieân nhaõn cuûa ngaøi thaáy anuttara-samyak-sambodhi mind; they bowed ñoù laøm ra töôùng maø thaáy hay laø khoâng laøm ra their heads at Vimalakirti’s feet and suddenly töôùng maø thaáy? Neáu nhö laøm ra töôùng maø thaáy thì

disappeared. This is why I am not qualified to call thöùc): According to the Awakening of Faith, on him to inquire after his health.” the real knowledge is a knowledge which

is Chaân Thieàn: Tathagata's pure Dhyana—Ñaây laø free from illusion, the sixth vijnana—See Baùt phaùp thieàn thöù tö trong boán phaùp Thieàn. Theo Thöùc (6). Kinh Laêng Giaø, coù boán loaïi thieàn ñònh: quaùn saùt Chaân Thöïc: Tattva (skt)—1) Chaân tính vaø thaønh nghóa thieàn (thieàn ñònh nhaèm quaùn saùt yù nghóa), thöïc (lìa boû meâ tình, döùt heát hö voïng): Truth, ngu phu haønh thieàn (thieàn ñònh do phaøm phu thöïc reality; 2) Ñieàu gì thöïc söï xaõy ra: What has haønh), nhö nhö thöïc phaùp thieàn (thieàn ñònh döïa actually been or happened; 3) Söï kieän: Fact; 4) Söï vaøo nhö nhö), vaø Chaân Thieàn hay Nhö Lai thieàn vieäc thöïc teá: Matter of fact; 5) Söï vieäc xaõy ra: An (thieàn ñònh tính thuaàn cuûa Nhö Lai)—This is the actual occurrence; 6) Thöïc taïi: Reality; 7) Traïng fourth method in four kinds of dhyana. According thaùi coù thaät cuûa söï kieän hay tröôøng hôïp: The real to the Lankavatara Sutra, there are four kinds of state of a case or circumstance. dhyana: dhyana that surveys the meanings, Chaân Thöïc Höõu: Truly real existence—Chaân dhyana practiced by the ignorant, dhyana thöïc höõu chæ cho Nhö Lai taïng nhö duyeân khôûi, vaø depending on suchness, and the Tathagata's pure bao goàm caû hai thöù luaân hoài vaø Nieát baøn. Nhö vaäy, Dhyana—See Töù Chuûng Thieàn Ñònh. ñaây laø caùi nhìn ñuùng veà theá giôùi hieän töôïng cuûa Chaân Thieän Myõ: The truth—The good—The Duyeân khôûi—This refers to the Tathagatha-garbha beautiful. as conditioned co-arising and includes both Chaân Thuùc Ca Baûo: Kimsuka (skt)—Red samsara and nirvana. Thus reality is identical with pearls—Xích ngoïc. this phenomenal world of pratityasamutpada Chaân Thuùc Ca Thuï: Kimshuka (skt)—Moät loaïi correctly perceived. caây goác mieàn baéc AÁn Ñoä, cho ra boâng ñoû thaät Chaân Thöïc Lyù Moân: Tuøy theo baûn yù cuûa chö Phaät ñeïp—Butea frondosa, a kind of tree originated vaø chö Boà Taùt maø laøm saùng toû thöïc nghóa— from north India, that bears beautiful red Teaching of the truth revealed by the Buddhas and blossoms. Bodhisatvas. Chaân Thuyeân: Nhöõng baøi luaän giaûi veà chaân lyù—Chaân Thöïc Minh: Söï chieáu saùng cuûa Phaät trí hay Commentaries or treatises on relaity. Baùt Nhaõ—The Truth-wisdom, or Buddha- Chaân Thuyeát: Lôøi thuyeát giaûng hay giaùo phaùp cuûa illumination, i.e. prajna. Ñöùc Nhö Lai—True speech or teaching—The Chaân Thöïc Teá: Chaân nhö—The region of reality, teaching or preaching of the Buddha. the bhutatathata. Chaân Thöøa: The true teaching or doctrine—The Chaân Thöïc Trí: Tattvajnana (skt)—Knowledge true vehicle—Mantra Vehicle—Chaân Ngoân of absolute truth. Thöøa—See Chaân Ngoân Toâng. 1) Trí hieåu bieát veà chaân lyù tuyeät ñoái, ñoái laïi vôùi Chaân Thöùc: Tathagata-garbha (skt). phöông tieän trí: Knowledge of absolute truth, 1) Nhö Lai taïng, töï tính thanh tònh khoâng ueá which is contrasted to knowledge of means nhieãm, hay thöùc A Laïi Da, hay thöùc thöù taùm: (wisdom or knowledge that uses skillful The Tathagata-garbha—The eighth or means to save others) or Upayajnana. alaya—The original or fundamental unsullied 2) Bieát baûn theå chaân thöïc hay bieát hoaøn toaøn: To consciousness of mind know the true nature or to know thoroughly. 2) Chaân Thöùc hay trí hueä Phaät, taâm vöôït thoaùt 3) Trí chaân thaät: Trí Baùt Nhaõ—Wisdom or khoûi luaân hoài sanh töû, laø moät trong ba thöùc Knowledge of

absolute (ultimate) truth. ñöôïc noùi ñeán trong Kinh Laêng Giaø: Buddha- 4) Voâ Trí: Knowledge of the no-thing, i.e. of the wisdom, innocent mind in all which is immaterial or absolute. independent of birth and death, one of the 5) Thaùnh Trí—Sage wisdom, or wisdom of the three states of mind or consciousness sage: Trí duyeân theo chaân nhö thöïc töôùng. mentioned in the Lankavatara Sutra. Chaân trí laø trí thaáy söï vaät nhö thöïc —Intuitive 3) Theo Khôûi Tín Luaän, chaân thöùc laø taâm thöùc lìa wisdom means knowledge of things as they boû voïng nieäm, laø tònh taâm hay thöùc thöù saùu (yù are.

6) Trí hieåu bieát veà chaân lyù tuyeät ñoái, ngöôïc laïi Suøng Sôn Haïnh Nguyeän: 'Trong luùc toâi ngoài toïa vôùi phöông tieän trí. Chaân trí coù khaû naêng phaân thieàn, tieáng oàn cöù theo quaáy nhieãu toâi. Toâi phaûi tích vaø phaân loaïi vaïn phaùp theo thöïc tính cuûa laøm sao?' Ñaïi sö hoûi: 'Taám thaûm naøy maøu gì?' chuùng: Knowledge of absolute truth which is 'Maøu xanh.' 'Noù im laëng hay oàn aøo?' 'Im laëng.' 'Caùi contrasted to skilful knowledge. True gì buoäc noù im laëng?' Ngöôøi thieàn sinh nhuùn vai. knowledge has the ability to analyze and Thieàn sö Suøng Sôn Haïnh Nguyeän noùi: 'Chính baïn classify things according to their real ñaáy. Chính yù nghó cuûa baïn taïo ra tieáng oàn vaø söï im properties. laëng. Neáu baïn nghó ñieàu gì ñoù laø oàn, noù seõ oàn. Neáu Chaân Thöïc Töôùng: Ñaëc taùnh chaân thaät—True baïn nghó ñieàu gì ñoù laø yeân laëng, noù seõ yeân laëng. characteristics. Tieáng oàn khoâng phaûi laø tieáng oàn. Im laëng khoâng Chaân Thöôøng: Phaùp chaân thöïc thöôøng truï maø Ñöùc phaûi laø im laëng. Söï yeân laëng ñích thöïc khoâng phaûi Nhö Lai sôû ñaéc—True and eternal; the eternal laø im laëng maø cuõng khoâng phaûi laø oàn aøo. Neáu baïn reality of Buddha-truth. nghe tieáng oàn cuûa xe coä ñi laïi vôùi moät caùi taâm Chaân Thöôøng Löu Truù: Troâi giaït trong caûnh giôùi thanh tònh, khoâng vöôùng moät töï nieäm naøo, tieáng oàn Chaân Thöôøng. Moät vò Taêng hoûi: "Laøm theá naøo ñeå khoâng coøn laø tieáng oàn, noù laø chính noù. Tieáng oàn vaø lieãu sanh giaø, thoaùt beänh töû?" Linh Vaân noùi: "Nuùi im laëng ñoái nghòch nhau. Chaùnh giaùc chæ laø nhö xanh treân caên baûn laø chaúng bao giôø ñoäng; coøn maây theá.' Im laëng moät laùt, Ñoaïn Thieàn sö Suøng Sôn thì cöù beành boàng troâi noåi maõi." (chaân taùnh thöôøng Haïnh Nguyeän tieáp tuïc noùi: 'Ñoái laäp vôùi maøu xanh haèng baát bieán, coøn sanh laõo beänh töû laø tuaàn hoaøn laø gì?' Thieàn sinh ñaùp: 'Toâi khoâng bieát.' Thieàn sö bieán thieân trong caûnh giôùi chaân thöôøng löu truù hay Suøng Sôn Haïnh Nguyeän noùi: 'Maøu xanh laø maøu nhö maây troâi noåi vaäy)—Floating back and forth in xanh. Maøu traéng laø maøu traéng. Ñoù laø chaân lyù.'"— the eternal realm. A monk asked, "How can one True quiet is neither quiet nor noisy. Stephen escape from birth, old age, sickness, and death?" Mitchell wrote in 'Dropping Ashes on the Buddha': Ling-yun said, "The green mountain is "One day a student at the Cambridge Zen Center fundamentally unmoving, but the floating clouds said to Seung Sahn Soen-sa, 'I am disturbed by pass back and forth." noise when I sit Zen. What can I do about this?' eternal. Soen-sa said, 'What color is this rug?' 'Blue.' 'Is it Chaân Tòch: quiet or nosiy?' 'Quiet.' 'Who makes it quiet?' The 1) Nieát baøn cuûa Ñöùc Phaät, ñoái laïi vôùi nieát

baøn student shrugged his shoulders. Soen-sa said, 'You cuûa haøng nhò thöøa—The true Buddha-nirvana do. Noisy and quiet are made by your thinking. If as contrasted with that of the Hinayana. you think something is noisy, it is noisy. Noisy is 2) (886-927)—Teân cuûa moät vò danh Taêng Nhaät not noisy, quiet is not quiet. True quiet is neither Baûn cuûa toâng Chaân Ngoân vaøo theá kyû thöù IX— quiet nor noisy. If you listen to the traffic with a Name of a Japanese master of the Shingon clear mind. Without any concepts, it is not noisy, it Sect in the ninth century. is only what it is. Noisy and quiet are opposites. 3) Tuøng Duyeät Ñaâu Suaát Thieàn Sö: Tosotsu The absolute is only like this.' There were a few Juetsu (jap)—Tou-shuai Ts'ung-yueh—moments of silence. Then Soen-sa said, 'What is Doushuai Congyue—See Ñaâu Suaát Tuøng the opposite of blue?' The student said, 'I don't Duyeät Thieàn Sö. know.' Soen-sa said, 'Blue is blue. White is white. Chaân Tính: See Chaân Taùnh. This is the truth.'" Chaân Tính Nhò Thaân: Phaùp thaân vaø Hoùa thaân— Chaân Tónh Vaên Thieàn Sö: Zen master Cheân The Dharmakaya and Nirmanakaya. Ching Wen—Teân cuûa moät vò Thieàn sö Trung Hoa Chaân Tình: Sincere sentiment. ñôøi nhaø Toáng. Moät hoâm, Sö hoûi moät vò Taêng: "OÂng Chaân Tónh Laëng: True quietness—Söï yeân laëng töø ñaâu ñeán?" Vò Taêng noùi: "Töø Ñaïi Döông." Chaân ñích thöïc khoâng phaûi laø im laëng maø cuõng khoâng Tónh Vaên noùi: "Muøa haï roài oâng an cö ôû ñaâu?" Vò phaûi laø oàn aøo. Stephen Mitchell vieát trong quyeån Taêng noùi: "Ñaïi Qui." Chaân Tónh Vaên noùi: "Queâ 'Tro Rôi Treân Thaân Phaät': "Moät hoâm, moät thieàn quaùn oâng ôû ñaâu?" Vò Taêng noùi: "Höông Vieân Phuû." sinh ôû trung taâm Thieàn Cambridge hoûi Thieàn sö Ñöa tay ra, Chaân Tónh Vaên noùi: "Taïi sao tay ta laïi

gioáng nhö tay Phaät nhö vaäy kìa?" Vò Taêng khoâng Chaân Tònh Khaéc Vaân Thieàn Sö (1025-1102): bieát phaæ laøm sao. Chaân Tónh Vaên noùi: "Naõy giôø Zen master Chen-ching K'o-wen (Zhenjing caùc caâu traû lôøi cuûa oâng môùi deã daøng vaø töï nhieân Kewen)—See Khaéc Vaân Chaân Tònh Thieàn Sö. moät caùch tuyeät vôøi, baây giôø oâng caûm thaáy nhöõng Chaân Toâng: Chen-tsung (chi)—Shinshu (jap)—chöôùng ngaïi gì khi laõo Taêng hoûi oâng veà vieäc tay ta True sect. gioáng tay Phaät?" Vò Taêng noùi: "Con khoâng laõnh 1) Ñieàu maø caùc tín ñoà duøng ñeå goïi toâng maø mình hoäi ñöôïc vaán ñeà." Chaân Tónh Vaên noùi: "Taát caû ñeàu toân theo. Toâng chæ laøm saùng toû caùi thöïc lyù cuûa heát söùc roõ raøng cho oâng, chaúng coù gì ñaëc bieät ñeå chaân nhö phaùp töôùng—The true sect or oâng laõnh hoäi caû." Nghe Thieàn sö Chaân Tónh Vaên teaching, a term applied by each sect to its pheâ phaùn nhö theá, vò Taêng laäp töùc gaït boû ñöôïc own teaching. The teaching which makes nhöõng chöôùng ngaïi—Name of a Zen master in the clear the truth of the butatathata. Sung dynasty. One day, Cheân Ching Wen asked a 2) Chaân Toâng hay Tònh Ñoä Toâng cuûa ngaøi Chaân monk, "Where do you come from?" The monk Loan saùng laäp taïi Nhaät Baûn vaøo naêm 1224. said, "From Ta-yang." Cheân Ching Wen said, Toâng phaùi naøy toân Phaät A Di Ñaø laø vò Toân "Where did you pass your last summer sojourn?" Chuû cuûa toâng phaùi. Tín ñoà xem Coõi Tònh Ñoä The monk said, "Ta-k'uei." Cheân Ching Wen said, cuûa Ngaøi laø coõi nguyeän vaõng sanh cuûa tín ñoà. "Where is your native place?" The monk said, Ñaëc bieät laø toâng phaùi naøy

khoâng ñoøi hoûi Taêng "Hsing-yuan Fu." Extending his hand now, Cheân Ni soáng ñoäc thaân—The True Sect, or Shin Ching Wen said, "How is it that my hand is so Sect of Japan, founded by Shinran in 1224 much like the Buddha hand?" The monk did not A.D., known as the Hongwanji sect. This sect know how to take it. Sai the master: "So far your considers Amida is the especial object of answers have been splendidly natural and easy; trust. The followers hope or wish to be reborn and what obstructions do you feel now that I ask in his Pure Land. Specifically, celibacy of about my hand ressembling the Buddha's?" The priests is not required. monk said, "I fail to perceive the point." Cheân Chaân Toâng Ñaïi Sö: Zhen-zong-da-shi (chi)— Ching Wen said, "All is perfectly open to you, and Kataku-Jin'e (jap)—Shinshu Daishi (jap)—Zen there is nothing special for you to perceive." Thus master He-Ze-Shen-Hui—See Thaàn Hoäi Haø Traïch commented on, the monk at once had his Thieàn Sö. obstructions removed. Chaân Traïng: True aspect. Chaân Tònh: Giaùo phaùp chaân thöïc vaø thanh tònh Chaân Tri: Tattva-jna (skt)—Bieát baûn theå chaân cuûa Ñaïi Thöøa, ñoái laïi vôùi haøng nhò thöøa —The true thöïc hay bieát hoaøn toaøn—To know the true nature and pure teaching of the Mahayana, in contrast to or to know thoroughly. the Hinayana. Chaân Trí: Tattva-jnana or Viveka (skt)—Caên Baûn Chaân Tònh Boà Ñeà Taâm: Baûn chaát cuûa taâm Boà ñeà Trí—Voâ phaân bieät trí—Chính theå trí—Nhö Lyù hay taâm vò tha laø taâm luoân mong ñaït ñöôïc giaùc Trí—True knowledge—Intuitive wisdom— ngoä cho mình, ñoàng thôøi cuõng ñaït ñöôïc giaùc ngoä Knowledge of truth. cho ngöôøi neân luoân luoân chaân tònh—The nature of 1) Trí chaân thaät: Trí Baùt Nhaõ—Wisdom or Bodhi Mind or the altruistic mind of enlightenment Knowledge of absolute (ultimate) truth. or a mind which wishes to achieve attainment of 2) Voâ Trí: Knowledge of the no-thing, i.e. of the enlightenment for self, spontaneously achieve immaterial or absolute. enlightenment for all other sentient beings, is 3) Thaùnh Trí: Trí duyeân theo chaân nhö thöïc always true and pure. töôùng—Sage wisdom, or wisdom of the sage. Chaân Tònh Ñaïi Phaùp: Giaùo phaùp Ñaïi Thöøa luoân 4) Chaân trí laø trí thaáy söï vaät nhö thöïc —Intuitive luoân chaân thöïc vaø thanh tònh—The teaching of the wisdom means knowledge of things as they Mahayana is always true and pure. are. Chaân Tònh Giaùo: True and pure teaching—See 5) Trí hieåu bieát veà chaân lyù tuyeät ñoái, ngöôïc laïi Chaân Tònh. vôùi phöông tieän trí. Chaân trí coù khaû naêng phaân tích vaø phaân loaïi vaïn phaùp theo thöïc tính cuûa

chuùng: Knowledge of absolute truth which is He was one of the most outstanding disciples of contrasted to skilful knowledge. True Zen master Ming-Hsing, a Chinese Zen master knowledge has the ability to analyze and who came to Vietnam with his master to spread classify things according to their real the Lin-Chi's Zen teachings. properties. Chaân Töû: Ngöôøi theo Ñaïi Thöøa—True sons, or Chaân Trì La Thaàn: Kinnara (skt)—See Chaân Ñaït Mahayanists—Con cuûa baäc Nhö Lai Chaân Chaùnh, La Ñaïi Töôùng. hay haønh giaû chaân thöïc sanh ra töø mieäng Phaät, Chaân Truù: Teân cuûa moät vò Thieàn sö Vieät Nam theo giaùo lyù cuûa Ñöùc Phaät, y vaøo chaùnh phaùp maø vaøo theá kyû thöù XVII, ñôøi thöù 36 toâng Laâm Teá. Sö sinh

ra—A son of the True One, i.e. Tathagata; a laø ñeä töû cuûa Thieàn sö Minh Haønh—Name of a Buddha-son, one who embodies Buddha's Vietnamese Zen master in the seventeenth teaching. century, of the thirty-sixth lineage of Lin-chi sect. Chaân Töôùng: The reality. He was one of the most outstanding disciples of Chaân Töôùng AÁn: Daáu aán cuûa chaân töôùng—The Zen master Ming-Hsing. seal of reality—Seal of one true mark. Chaân Truyeàn: Orthodox. Chaân Töôïng: Real image. Chaân Tu: Devout person—True cultivation Chaân Tyû Löôïng: Correct inference—Söï suy luaän (Practice)—Tröôùc nhôø duyeân tu, sau khi sanh ñuùng ñaén. trong ñôøi roài thì chaân tu—Actual manifestation Chaân Vaên: Vaên nghóa cuûa chaân lyù hay vaên nghóa here in this life. maø chö Phaät vaø chö Boà Taùt thuyeát giaûng—The Chaân Tuïc: Chaân giaû—1) Teân khaùc cuûa "Söï Lyù" writings of truth, those giving the words of the (söï lyù do nhaân duyeân sinh ra goïi laø "tuïc," lyù taùnh Buddha or Bodhisattvas. baát sinh baát dieät goïi laø "chaân"): Truth and Chaân Vieân Giaùc: True and complete convention, the true view and the ordinary; 2) enlightenment—Tröïc giaùc veà chaân lyù toái haäu hay Chaân lyù vaø hình töôùng beân ngoaøi (chaân laø khoâng Nieát Baøn toaøn haûo cuûa Ñöùc Phaät—The perception hay tuyeät ñoái, tuïc laø giaû hay töông ñoái): Reality of ultimate truth or the perfect Nirvana of the and appearance. Buddha. Chaân Tuïc Nhò Ñeá: Satya-dvaya (skt)—Hai loaïi Chaân Voïng: Taát caû chö phaùp ñeàu coù hai tính chaân chaân lyù chaân ñeán vaø tuïc ñeá—Two Truths (two vaø voïng—All things have two characteristics: true forms of statement) of ultimate truth and mundane and false, or real and unreal. truth—See Nhò Ñeá. 1) Phaùp tuøy theo tònh duyeân tam hoïc (Phaät Phaùp) Chaân Tuïc Trung Tam Ñeá: Tam ñeá "Khoâng Giaû thì goïi laø chaân, phaùp tuøy theo nhieãm duyeân voâ Trung" döïa treân trieát lyù cuûa ngaøi Long Thoï, ngöôøi minh (khoâng giaùc ngoä) maø khôûi leân thì goïi laø ñaõ soáng ôû Ñoâng Nam AÁn Ñoä vaøo theá kyû thöù hai— voïng: That which arises in Buddha-truth, Three prongs the identical void, identical meditation and wisdom is true, influences of temporary and identical middle, established by the unenlightenment is untrue. T'ien-T'ai sect. The system of threefold 2) Chaân nhö chaân thöïc (baát sinh baát dieät) thì goïi observation is based on the philosophy of laø chaân phaùp, Caùc phaùp do nhaân duyeân sinh ra Nagarjuna, who lived in south-eastern India about thì goïi laø hieän töôïng hay laø voïng phaùp: The the second century A.D.—See Khoâng Giaû Trung essential bhutatathata is the real, phenomena and Tam Ñeá Thieân Thai. as the unreal. Chaân Tueä: Teân cuûa moät vò Thieàn sö Vieät Nam Chaân Voïng Nhò Taâm: Chaân taâm vaø voïng taâm — vaøo theá kyû thöù XVII, ñôøi thöù 36 toâng Laâm Teá, queâ The true and false minds—Theo Kinh Phaùp Hoa, ôû Haø Baéc, Baéc Vieät. Sö laø ñeä töû cuûa Thieàn sö coù hai taâm: Thöù nhaát laø Chaân Taâm hay chaân nhö Minh Haønh, ngöôøi ñaõ cuøng thaày mình (Thieàn sö taâm. Chôn taâm laø Nhö Lai Taïng Taâm saún coù cuûa Chuyeát Chuyeát) sang Vieät Nam ñeå truyeàn baù giaùo chuùng sanh hay laø taâm Phaät. Thöù nhì laø Voïng Taâm lyù thieàn cuûa toâng Laâm Teá—Name of a tieâu bieåu bôûi taùm thöùc. Voïng taâm laø taâm khôûi nieäm Vietnamese Zen master in the seventeenth phaân bieät sinh ra heát thaûy moïi caûnh

giôùi— century, of the thirty-sixth lineage of Lin-chi sect. According to the Lotus Sutra, there are two kinds

of mind. First, The true bhutatathata mind defined Chaán Hoa (1908-1947): Zen master Jen-Hua— as the ninth Amalavijnana. The orginal, simple, Teân cuûa moät danh Taêng Trung Hoa vaøo theá kyû thöù pure, natural mind of all creatures or the Buddha- XX—Name of a Chinese famous monk in the mind. Second, the false or illusion mind as twentieth century. represented by the eight vijnanas. The illusion- Chaán Höng: To develop—To prosper. mind results in complexity and confusion. Chaán Laõng Thieàn Sö: Chen-Lang (chi)—Zen Chaân Voïng Quaùn Caûnh: Hai phaùp quaùn cuûa toâng master Chen-Lang—Teân cuûa moät Thieàn sö Trung Thieân Thai: ñoái töôïng quaùn chieáu laø chaân taâm, vaø Quoác, soáng vaøo khoaûng cuoái theá kyû thöù taùm, ñaàu ñoái töôïng quaùn chieáu laø voïng taâm —Two methods theá kyû thöù chín. OÂng laø moät trong nhöõng ñeä töû xuaát of contemplation of the T'ien-T'ai school: first, the saéc cuûa Thieàn sö Thaïch Ñaàu Hy Thieân. Moät hoâm object of contemplation is the true mind, and Chaán Laõng hoûi Thaïch Ñaàu: “YÙ Toå Taây ñeán laø gì?” second, the object of contemplation is the illusion- Thaïch Ñaàu noùi: “Hoûi caây coät kia.” Chaán Laõng noùi: mind—See Chaân Taâm Quaùn and Voïng Taâm Quaùn. “Thöa, Chaán Laõng naày khoâng hieåu.” Thaïch Ñaàu Chaân Voâ: Chaân ñeá trung ñaïo laø nôi khoâng coù sanh noùi: “Ta cuõng chaû hieåu.” Nhöng chính lôøi ñaùp naày dieät höõu voâ—The middle path of the higher truth khieán Chaán Laõng toû ngoä—Chinese Zen master, where there is neither contemporary production lived in the end of the eighth and the beginning of nor contemporary extinction; neither existence nor the ninth century. He was one of the most famous non-existence. disciples of Zen master Shih-T'o’-Hshis'ien. One Chaân Voâ Laäu Trí: Trí chaân thöïc voâ laäu hay voâ laäu day Chen-Lang asked Shih-T’ou: “What is the trí cuûa Phaät vaø Boà Taùt ñoái laïi vôùi voâ laäu trí cuûa idea of the First Patriarch’s coming from the haøng nhò thöøa (haøng nhò thöøa khoâng döùt boû phaùp West?” Shih-T’ou replied: “Asked the post over chaáp, khoâng lìa boû sôû tri chöôùng)—The true there.” Chen-Lang said: “I do not understand, sir.” knowledge of the Mahayana in its concepts of Shih-T’ou replied: “I, too fail to understand.” mental reality, in contrast with Hinayana concepts However, this lighted up Lang’s ignorance, which of material relaity. in turn became illuminated. Chaân Yeát Thanh Lieãu: Shingetsu Shoryo (jap)—Chaán Linh: Rung chuoâng—To shake or ring a Xing-Liao-Zhen-Yieh—See Chôn Yeát Thanh Lieãu bell. Thieàn Sö. Chaán Nhöùt Thieát Haûi Loâi AÂm: Sound Emitted by Chaán: Chaán ñoäng—To shake—To thunder—To Ocean of All Universes. tremble—To rouse. Chaán Nhöùt Thieát Phaùp Giôùi AÂm: Voice Chaán Chænh: To reorganize. Pervading. Chaán Ña Maït Ni: Cintamani (skt & p): Chaán Ña Chaán Vieät: Civara (skt)—AÙo nguû hay tuùi nguû—A Maït Ni—Ma Ni—Fabulous gem—Jewel of the garment, an article for sleeping on or in. thought—The philosopher’s stone—Sacred gem— Chaáp: Wish-fulfilling jewel—Ngoïc öôùc cuûa nhaø hieàn giaû. 1) Chaáp tröôùc: Laggati (p)—Lagati (skt)—Baùm Töø Phaïn ngöõ "Cintamani" coù nghóa laø “Ngoïc öôùc chaët vaøo, vöôùng maéc, cho raèng ngaõ vaø vaïn nhö nguyeän.” Ngoïc

Ma Ni baûo chaâu hay Nhö YÙ höõu coù thaät—Tenet—To cling—To adhere— baûo chaâu, hay ngoïc öôùc nguyeän—The To stick or attach one's self to—Holding philosopher's stone, granting all one's wishes. (grasping, clinging, attaching) on the belief of "Cintamani" is a Sanskrit term for "Wish-fulfilling the reality of ego and things. jewel." 2) Naém baét: To seize—To hold—To maintain. Chaán Ñaùn: Cina (skt)—Coøn goïi laø Chaân Ñaùn, hay Chaáp Baûo Cöï Boà Taùt: The Bodhisattva Holding Thaàn Ñaùn, teân goïi nöôùc Trung Hoa vaøo thôøi coå AÁn the Precious Torch. Ñoä (nôi maët trôøi moïc)—Name of China in ancient Chaáp Chaët: Abhinivesamdhi or lelya (skt)—Close India (the place where the sun rises). attachment—Coá chaáp chaët. Trong Kinh Laêng Giaø, Chaán Ñòa: Laøm rung ñoäng maët ñaát—To shake the Ñöùc Phaät daïy Mahamati: "Naøy Mahamati, coù voâ earth. soá löôïng caùc hình thöùc chaáp chaët vaøo theá giôùi Chaán Ñoäng: To shake—To move—To agitate. baèng caùch coi töøng chöõ trong kinh vaên töông öùng

ñuùng ñaén vôùi yù nghóa."—Clinging or adhering originated in ancient India. By bringing the ten very closely. In the Lankavatara Sutra, the fingers together. We symbolically make all ten Buddha reminded Mahamati: "Oh Mahamati, Dharma realms become one and are reminded of there are innumerable signs of close attachments the Buddha nature within every being. By folding to the world by taking letters as exactly the palms, we show respect to and concentrate our corresponding to meaning." minds and our hearts upon the teachings of the Chaáp Chaân Lyù Heä Phöôïc: Chaáp ñaây laø chaân lyù— Buddha. The bodily knot of adherence to dogmatic Chaáp Coù: Astika (skt)—Keû chaáp laø vuõ truï coù thaät. assertion of truth. Phaät phaûn baùc caû hai phaùi chaáp coù vaø chaáp Chaáp Chæ Vi Nguyeät: Chaáp Ngoùn Tay Laøm khoâng—Realist—Who maintains the universe to Traêng—To mistake the finger pointing to the be real—The Buddha condemn both realists and moon for the moon itself—Trong töø ngöõ "Ngoùn non-realists—To cling to actuality (existence). tay chæ traêng," giaùo phaùp cuûa Ñöùc Phaät ñöôïc ví Chaáp Coù Chaáp Khoâng: Moät vaøi tröôøng phaùi cho nhö laø "ngoùn tay chæ leân traêng," chuùng sanh phaûi raèng thaø chaáp coù nhö nuùi Tu Di, coøn hôn laø chaáp bieát giaùo phaùp chæ laø phöông tieän ñeå tu haønh ñaït khoâng nhö moät vi traàn." Chaáp coù chaáp khoâng chæ ñöôïc giaùc ngoä chöù khoâng phaûi laø chaân lyù. Maët xaûy ra khi chuùng ta chöa thaáu ñaùo chaân lyù nhaø traêng chæ cho chaân lyù hay söï giaùc ngoä. Ngöôøi tu Phaät. Tuy nhieân, moät khi ñaõ thaáu trieät giaùo phaùp Phaät luoân neân voâ cuøng caån troïng, chôù neân laàm nhaø Phaät, chuùng ta seõ khoâng chaáp vaøo beân naøo "ngoùn tay chæ traêng" hay phöông tieän tu haønh vôùi caû—Clinging to existence or (clinging) to "traêng" hay muïc ñích toái thöôïng laø söï giaùc ngoä vaø emptiness (non-existence). Some sects believe giaûi thoaùt—The teachings of the Buddha or the that "It is better to be attached to existence, Dharma is only a finger pointing at the direction though the attachment may be as big as Mount where living beings can reach enlightenment Sumeru, than to be atached to emptines, though (moon). The Dharma is only an expedient, which the attachment may be as small as a grain of should never be taken for the truth. The truth is dust." Clinging to existence or emptiness arises the

Enlightenment. The moon stands for truth, only when we lack thorough understanding of the reality, or enlightenment. Buddhist practitioners Buddha's teachings. However, once we should always be very cautious, never mistake the thoroughly understand the Buddha's teachings, we teaching or the pointing finger for the moon or the will not be attached to any extreme. goal of enlightenment and liberation. Chaáp Dieäc Höõu Dieäc Khoâng: Chaáp coù caû hai— Chaáp Chính: To assume power. Attachment to both existence and non-existence. Chaáp Chöôùng: Chaáp vaøo töï kyû vaø chö phaùp, vaø Chaáp Dieäu: Graha (skt)—The planets, nine or haäu quaû laø chöôùng ngaïi trong tieán trình ñi vaøo Nieát seven—See Cöûu Dieäu, and Thaát Dieäu. baøn—The holding on to the reality of self and Chaáp Ñoaïn Kieán: See Ñoaïn Kieán Chaáp. things and the consequent hindrance to entrance Chaáp Höõu: Chaáp coù—Cho raèng vaïn vaät laø coù into nirvana. thaät—Attachment to existence—To cling to the Chaáp Chöôûng: Greet by folding palms—Loái chaøo idea that things are real. baèng caùch chaáp baøn tay laïi vôùi nhau—Chaáp hai Chaáp Khoâng: Non-realist—To cling to emptiness baøn tay laïi trong moät tö theá bieát ôn ñeå chaøo ngöôøi (non-existence)—To carry the term "Emptiness." khaùc laø loái chaøo thaät uy nghi, baét nguoàn töø AÁn Ñoä. Chaáp Khoâng Coù Khoâng Khoâng: Clinging to Baèng caùch chaép 10 ngoùn tay laïi vôùi nhau. Chuùng neither existence nor non-existence. ta laøm daáu hieäu tieâu bieåu cho 10 phaùp giôùi laïi laøm Chaáp Kieán: Lagna-samkhyam (skt)—Baùm chaët moät vaø nhaéc nhôû veà Phaät taùnh saün coù trong moãi vaøo kieán giaûi cuûa mình hay giöõ laáy kieán giaûi chaáp chuùng ta. Baèng caùch chaáp hai baøn tay laïi vôùi nhau, neâ töø taâm mình, khoâng daùm xa lìa neân sinh ra söï chuùng ta toû baøy söï toân kính vaø taäp trung taâm trí laàm laïc muø quaùng veà taát caû moïi voïng kieán — cuûa chuùng ta vaøo giaùo phaùp cuûa Ñöùc Phaät— Adhering or clinging to one's interpretation— Folding palms is a graceful gesture to greet other Views obstinately held, with consequent delusion, people is a dignified way of greeting which bigoted.

Chaáp Kim Cang: Channa-dorje (tib)—Vajrapani- founded on self as it is, only by chance does any bodhisattva (skt)—Bí Maät Chuû Boà Taùt—See Kim real good. We do some good, but by accident." Cang Thuû Boà Taùt. Chaáp Ngaõ Tính: Chaáp vaøo caùi baûn tính cuûa caùi Chaáp Kim Cang Boà Taùt: See Chaáp Kim Cang. 'toâi'—Attachment to the nature of a self. Chaáp Kim Cang Thaàn: Vajrapani-vajradhara Chaáp Nhaän Cô Baûn: Fundamental recognition. (skt)—See Kim Cang Thaàn. Chaáp Nhaän Söï Chæ Trích: Accept the criticism of Chaáp Laïc: See Tröôùc Laïc. others. Chaáp Lyù Boû Söï: Grasping at theory and Chaáp Nhaän Trôû Ngaïi: Take the troubles. neglecting practice. Chaáp Nhaát Ngöõ Ngoân Boä: Sarvastivadah (skt)— Chaáp Ngaõ: Lagna-atman (skt)—Baùm chaët vaøo caùi See Thuyeát Nhöùt Thieát Höõu Boä. Ta—Egoism—Ego-grasping (Clinging to the Chaáp Nhieãm: Taint interrelated to attachment— "I")—Trong Töù Dieäu Ñeá, Phaät daïy raèng chaáp ngaõ See Chaáp Töông Öng Nhieãm. laø nguyeân nhaân caên baûn cuûa khoå ñau; töø chaáp Chaáp Phaùp: Lagna-dharma (skt)—1) Baùm chaët tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra sôï seät. vaøo giôùi luaät: To comply with the law; 2) Baùm Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, keû ñoù khoâng chaët vaøo giaùo

lyù: To cling to the dharma. coøn buoàn khoå vaø raát ít lo aâu. Neáu baïn khoâng coøn Chaáp Phaùp Laøm Leõ Soáng Khieán Cho Caøng Meâ chaáp tröôùc, dó nhieân laø baïn ñaõ giaûi thoaùt. Vieän chuû Laàm: To cling to the dharma and consider it as a Taøo Ñoäng Abora ñaõ vieát trong quyeån 'Hang Coïp': reason of life would make one more stupid. "Chuùng ta thöôøng nghe nhieàu ngöôøi noùi veà hy sinh, Chaáp Phaùp Töï Tính: Chaáp vaøo baûn chaát cuûa hieän queân mình, phuïc vuï tha nhaân, nhöng vì taát caû ñeàu töôïng—Attachment to the own-nature of ñaët treân caên baûn cuûa chaáp ngaõ, nhöõ ng ngöôøi ñoù phenomena. troâng chôø sôùm höôûng ñöôïc keát quaû baùo ñeàn. Nhö Chaáp Phaát Bính: Caàm phaát traàn, bieåu thò cho theá ñoù laø moät ñieàu thieän xaáu xa, baát tònh, tuy raèng quyeàn uy cuûa vò truï trì. Vò truï trì töï vieän phaûi vöøa vaãn coù theå goïi ñoù laø ñieàu thieän... Chöøng naøo maø coù khaû naêng vì chuùng thuyeát phaùp, maø cuõng vöøa coù caùi chaáp ngaõ chöa dieät, trong luùc traùi tim meâ hoaëc khaû naêng thöû nghieäm ngöôøi khaùc—To hold a vôùi caùi 'Toâi' chöa döùt ñöôïc, ñieàu thieän chæ laø aûo duster, i.e., showing authority of an abbot. An töôûng vaø caùi aùc cuõng vaäy. Khi aûo töôûng vaãn coøn abbot of a temple must have the ability to preach chöa deïp boû, hoïa chaêng chæ nhôø may maén maø caùi and to test other people's abilities. goïi laø 'ñieàu thieän', voán döïa treân caùi ngaõ, coù theå Chaáp Phi Höõu Phi Khoâng: Chaáp khoâng coù caû laøm ñöôïc ñieàu gì ñoù thaät söï toát. Chuùng ta laøm ñöôïc hai—Attachment to neither existence nor non- chuùt ít ñieàu thieän nhöng chæ do tình côø dong ruoåi existence. maø thoâi."—In the Four Noble Truth, Sakyamuni Chaáp Phong Thaàn: AÙt Neã La Thaàn—Truyeàn Buddha taught that “attachment to self” is the root Thoáng Thaàn—Tradition Spirit. cause of suffering. From attachment springs grief; Chaáp Sö Töû Quoác: Simhala (skt)—Tieáng Phaïn laø from grief springs fear. For him who is wholly free Sim Ha La, phieân aâm laø Taêng Giaø La, dòch nghóa from attachment, there is no grief and much less laø Chaáp Sö Töû nay laø nöôùc Tích Lan—Ceylon. fear. If you don’t have attachments, naturally you Chaáp Söï: 1) Kieåm soaùt: To manage, to control; 2) are liberated. According to Soto Zen Abbot Abora Ngöôøi troâng nom vieäc cuûa chuùng Taêng trong töï in The Tiger's Cave: "People these days talk about vieän: A manager of all affairs in a monastery. sacrifice, about self-denial, about service, but as it Chaáp Taùc: Samu (jap)—Work in a monastery— is all based on attachment to self, quite soon they Chaáp taùc trong töï vieän (söï laøm vieäc trong töï vieän are expecting to see some result. So it is a mean hay Thieàn vieän)—See Lao Taùc Thieàn. impure good, though good it may be called... Until Chaáp Taøng: Alaya-vijnana (skt)—A Lôïi Da—A attachment to self at the center melts. while the Leâ Da—A Laït Da—See A Laïi Da Thöùc. heart deluded by an I is not completely negated, Chaáp Taâm: Attachment to the activities of the good itself is an illusion and evil also. While the mind or the mind which clings to things as real— illusion remains unbroken, the so-called good, Taâm chaáp vaøo moïi thöù hay chaáp raèng vaïn höõu laø

thaät. Charlotte Joko Beck vieát trong quyeån 'Thieàn But we never lose an attachment by saying it has Trong Ñôøi Soáng Haèng Ngaøy': Thay vì loaïi boû, quaù to go. Only as we gain awareness of its true nature trình tu taäp nhaém vaøo choã nhìn thaáy baûn

chaát cuûa does it quietly and imperceptibly wither away; caùi maø chuùng ta tham aùi. Chuùng ta coù theå raát giaøu like a sandcastle with waves rolling over, it just nhöng khoâng coù chaáp taâm vôùi caùi giaøu, hay chuùng smoothes out and finally, where is it? What was ta coù theå khoâng coù gì maø laïi chaáp vaøo choã khoâng it?" coù gì aáy. Thöôøng thöôøng, neáu chuùng ta nhìn thaáy Chaáp Theo Truyeàn Thoáng Trì Tuïng Coå Truyeàn: baûn chaát cuûa caùi chaáp, chuùng ta coù khuynh höôùng To attach to the traditional way of recitation and giaûm bôùt sôû höõu, nhöng ñieàu naøy khoâng caàn thieát. worship. Phaàn lôùn caùc coâng phu tu taäp vöôùng maéc trong Chaáp Thoï: Thu nhieáp vaø thoï trì nhöõng gì ñaõ ñöôïc nhöõng chuyeän khoâng ra gì naøy cuûa ngoaïi caûnh hay truyeàn trao—Impressions, ideas grasped and held. cuûa taâm mình. "Taâm toâi neân tónh laëng." Caùi taâm Chaáp Thuû: Upadana (p & skt)—Appropriating to cuûa chuùng ta chaúng ñaùng keå, ñieàu quan troïng laø one's self—Attachment—Grasping—Grasping at thaùi ñoä xaû chaáp ñoái vôùi nhöõng hoaït ñoäng cuûa taâm. or clinging to exixtence—Laying hold of—Chaáp Vaø nhöõng caûm xuùc cuûa chuùng ta voâ haïi tröø phi thuû—Taâm tham aùi dính chaët vaøo ñoái töôïng khoâng chuùng cheá ngöï chuùng ta; nghóa laø neáu chuùng ta quaù buoâng rôøi—Thuû laø maéc xích thöù chín trong Thaäp tham chaáp vaøo chuùng, vaø luùc ñoù chuùng seõ gaây neân nhò nhôn duyeân), laø söï raøng buoäc vaøo söï toàn taïi. söï khoâng hoøa hôïp cho moïi ngöôøi. Vaán ñeà quan Moïi raøng buoäc ñaõ troùi chaët con ngöôøi vaøo söï toàn troïng nhaát trong tu taäp laø thaáy raèng chuùng ta coù taïi vaø daãn daét ngöôøi aáy ñi töø söï taùi sanh naày ñeán chaáp taâm. Khi chuùng ta kieân trì vaø nhaãn naïi toïa söï taùi sanh khaùc. Nhöõng ñoái töôïng raøng buoäc laø thieàn, chuùng ta baét ñaàu bieát raèng chuùng ta chaúng laø nguõ uaån. Neáu caên cöù vaøo thaäp nhò nhaân duyeân thì gì ngoaøi söï chaáp tröôùc caû: chæ laø nhöõng chaáp thuû ham muoán khieán chuùng sanh tìm buïng meï vaø töø ñoù chi phoái cuoäc soáng cuûa chuùng ta. Chuùng ta khoâng daãn tôùi moät cuoäc luaân hoài môùi. Theo Ñöùc Phaät, bao giôø xaû ñöôïc moät chaáp tröôùc chæ baèng keâu noù giaùc ngoä khoâng gì khaùc hôn laø caét ñöùt taát caû moïi ñi. Chæ khi naøo chuùng ta ñaït ñöôïc yù thöùc veà baûn chaáp tröôùc. Chuùng ta coù theå chaáp tröôùc vaøo con chaát thöïc cuûa noù, moät caùch nheï nhaøng, kín ñaùo, ngöôøi, vaøo söï vaät, vaøo nhöõng traïng thaùi maø chuùng chuùng seõ töï bieán ñi; gioáng nhö moät toøa laâu ñaøi ta chöùng nghieäm, vaøo nhöõng suy nghó cuûa chính baèng caùt bò nhöõng ñôït soùng phuû traøn vaø san baèng, mình, hay nhöõng yù ñònh töø tröôùc cuûa chính mình— vaø cuoái cuøng, chuùng ta seõ töï hoûi: Noù ñaâu roài? Noù Clinging to existence, the ninth link in the Chain ñaõ töøng laø caùi gì nhæ?—Charlotte Joko Beck wrote of Causation. The act of taking for one's self. All in Everyday Zen: "The process of practice is to attachments that create bonds that beings to see through, not to eliminate, anything to which existence and drive them from rebirth to rebirth. we are attached. We could have great financial The objects of attachment are constituted by the wealth and be unattached to it, or we might have five skandhas. According to the Chain of nothing and be very attached to having nothing. Causation or Chain of Conditioned Arising, Usually, if we have seen through the nature of craving or

attachment causes consciousness to attachment, we will tend to have fewer take possession in a womb and thus instigates the possessions, but not necessarily. Most practice arising of a new existence. According to the gets caught in this area of fiddling with our Buddha, becoming enlightened is nothing other environment or our mind. 'My mind should be than cutting off all attachments. We can become quiet.' Our mind doesn't matter; what matters is attached to either people, things, experiential nonattachment to the activities of the mind. And states, our own thoughts, or preconceptions. our emotions are harmless unless they dominate Chaáp Thuû Baûn Ngaõ: Chaáp coù caùi “Ta” hay chaáp us; that is, if we are attched to them, then they thuû baûn ngaõ laø coäi reã cuûa moïi taâm tai haïi—Self- create disharmony for everyone. The first problem grasping—Self-grasping is the root of all harmful in practice is to see that we are attached. As we do minds. consistent, patient zazen we begin to know that we Chaáp Thuû Giaû Danh Taâm: Attachment to the are nothing but attachment: they rule our lives. temporary name.

Chaáp Thuû Khoâng Taâm: Attachment to the Void our efforts to escape, the more mayhem is created itself—See Phaùp Taâm Chaáp. within phenomenal life, from war between nations Chaáp Thuû Phaùp Taâm: Attachment to all down to personal arguments between individuals, elements. to arguments within ourselves; all such problems Chaáp Thuû Töôùng: Ñoái vôùi caûnh khoå laïc chaúng arise because we separate ourselves from our bieát ñoù laø hö huyeãn laïi sanh nieàm chaáp thuû. Thoâ experience. The discomfort and pain are not the töôùng thöù ba trong saùu thoâ töôùng ñöôïc ñeà caäp trong cause of our problems; the cause is that we don't Ñaïi Thöøa Khôûi Tín Luaän, nhôù maõi nhöõng vui know what to do about them.—See Luïc Thoâ nhöõng buoàn coi nhö chuùng laø thaät chöù khoâng phaûi Töôùng. laø aûo voïng. Khi moïi chuyeän ñeàu laøm cho chuùng ta Chaáp Thuaän: To grant—To approve. vui thích, chuùng ta coá naém chaët laáy nieàm vui. Chaáp Thöïc Tö Töôûng: Clinging thinking—Tö Trong luùc baùm chaët laáy laïc thuù, chuùng ta huûy hoaïi töôûng coù tính caùch ñieân ñaûo laø moät loái suy töôûng noù. Tuy nhieân, khi chuùng ta toïa Thieàn, vaø thaät söï khaùc cuûa con ngöôøi. Ñaây laø ñieåm quan troïng nhaát, tónh laëng, söï khoù chòu vaø caûm giaùc ñau ñôùn ñöa phaùc thaûo caùi xu höôùng baåm sinh cuûa taâm thöùc chuùng ta trôû veà vôùi khoaûnh khaéc hieän taïi. Toïa nhaân loaïi chaáp tröôùc caùi phöông dieän "höõu" hay Thieàn laøm cho chuùng ta thaáy roõ hôn laø noù laøm naûy "töï tính" hieån nhieân cuûa vaïn phaùp; noù cuõng haøm yù sinh yù muoán troán chaïy hay taåu thoaùt. Nhöng khi raèng tö töôûng nhaân loaïi luoân luoân coù tính caùch chuùng ta ngoài ñuùng theá, khoâng coøn caàn phaûi ñi ñaâu "cöùng nhaét" vaø "coá ñònh". Taâm thöùc cuûa nhaân loaïi nöõa. Chuùng ta coù khuynh höôùng khoâng chòu hoïc hieám khi hoaëc chaúng bao giôø thöøa nhaän caùi tröø phi chuùng ta caûm nhaän ñöôïc söï khoù chòu. phöông dieän "khoâng", voâ töôùng vaø voâ töï tính cuûa Chuùng ta caøng khoâng yù thöùc veà söï khoù chòu vaø veà vaïn phaùp. "Chaáp tröôùc" ôû ñaây coù nghóa laø baùm víu nhöõng coá gaéng ñaøo thoaùt cuûa chuùng ta, caøng coù chaët vaøo maët "höõu" cuûa taát caû caùc phaùp, coi chuùng nhieàu söï hoãn loaïn ñöôïc

taïo ra trong theá giôùi hieän nhö laø thaät höõu vaø coù ñònh töôûng, nhö theå laø caùc töôïng, töø chieán tranh giöõa caùc nöôùc vôùi nhau, cho phaùp ñeàu coù töï tính. Noùi toùm laïi, söï chaáp tröôùc cuûa ñeán söï tranh caõi giöõa caùc caù nhaân, hoaëc ngay giöõa nhaân loaïi baûn tính noù voán chuyeâ n ñoaùn, coá ñònh, chính chuùng ta; taát caû nhöõng vaán ñeà nhö vaäy khôûi vaø chuyeân nhaát, vì theá hoaøn toaøn töông phaûn vôùi leân bôûi vì chuùng ta töï taùch rôøi ra khoûi söï traûi giaùo lyù Tính khoâng vaø Toaøn Theå cuûa Phaät giaùo. nghieäm cuûa chính mình. Caûm giaùc khoù chòu vaø noãi Taát caû tö töôûng nhaân loaïi baét nguoàn töø hay phaùt ñau ñôùn khoâng phaûi laø nguyeân nhaân cuûa nhöõng sinh bôûi caùi quan nieäm "thöïc höõu" caên baûn, maø vaán ñeà cuûa chuùng ta; nguyeân nhaân naèm ôû choã voán laø voõ ñoaùn, böôùng bænh vaø coá ñònh. Neáu chuùng chuùng ta khoâng bieát laøm gì vôùi nhöõng caûm giaùc ta nhaäp vaøo taän coát tuûy cuûa quan nieäm "thöïc höõu" khoù chòu vaø noãi ñau ñôùn aáy—Attachment or naøy, chuùng ta caûm giaùc noù nhö chæ laø moät söï "chaáp clinging arising from consciouness of pain or thöïc" khoảng loà, thaâm caên coá ñeá. nghieân cöùu veà pleasure, or retention of memories of past joys "chaáp tröôùc" cuûa nhaân loaïi laø moät chuû ñeà coát yeáu and sorrows as if they were reality and not trong Phaät giaùo; aûnh höôûng vó ñaïi cuûa noù phaûn aûnh illusions. The third of the six coarser stages in The moät caùch thöïc tieãn trong toân giaùo, trieát lyù, taâm lyù, Awakening of Faith, retention of memories of past vaên hoïc vaø ngheä thuaät Phaät giaùo trong moïi laõnh joys and sorrows as if they were realities and not vöïc cuûa tö töôûng Phaät giaùo. Söï nhaán maïnh vieäc illusions. When things are pleasant, we try to hold nghieân cöùu caùi chuû ñeà then choát vaø coù yù nghóa naøy on to the pleasantness. In trying to cling to laø moät trong nhöõng ñaëc tính noåi baät ñaõ phaân bieät pleasure, we destroy it. When we are sitting in giaùo lyù Phaät giaùo vôùi giaùo lyù cuûa caùc toân giaùo vaø meditation and are truly still, however, the trieát hoïc khaùc—Clinging thinking is another discomfort and pain draw us back to the present. human way of thinking. This is the most important Sitting in meditation makes more obvious our point of all which delineates the innate tendency desire to escape or evade. When we are sitting in of the human mind to cling to the apparently meditation well, there's no place to go. We tend "existent" or "substantial" aspect of things; it also not to learn that unless we're uncomfortable. The implies that human thoughts are always of a more unconscious we are of our discomfort and "rigid" or "fixed" nature. The human mind seldom

or never recognizes the void insubstantial, and compelling men to reincarnate in one of the six "indefinite" aspect of things. "Clinging" here realms. Buddhists believe that Nihilism is false means the tight grasping of the "existent" facet of because it is based on incomplete understanding all objects which are then regarded as real and of reality. Eternalism is also wrong, because definitive, as if they were in possession of their Buddhists cannot accept that there is anything own self-natures. In short, human clinging is by either in this world or any other world that is nature arbitrary definitive and exclusive, and so is eternal or unchangeable. diametrically opposed to the Buddhist teaching of Chaáp Tình: Duïc voïng ngu xuaãn chaáp tröôùc vaøo Voidness

and the Whole. All human thoughts are nhöõng caùi khoâng thaät—The foolish passion of derived from or produced by the fundamental idea clinging to the unreal. of "is-ness", which is essentially arbitrary, Chaáp Traùch: To take the responsibility. stubborn, and fixed. If we pierce into the very core Chaáp Tri Thöùc: A ñaø na thöùc—The eighth of this idea of "is-ness", we sense it as being category of consciousness—See A Laïi Da Thöùc. nothing but a deep-rooted, colossal "chinging". Chaáp Trì: Dharana (skt)—Lagna-graha (skt)— The study of human "chinging" is a vital subject in Hold on to—Giöõ vaøo hay naém vaøo khoâng lay Buddhism; its great influence is reflected in chuyeån. Giöõ chaët vaøo nghieäp, daàu toát hay xaáu. Buddhist religion, philosophy, psychology, Ñaây laø teân khaùc cuûa A Laïi Da thöùc—To hold literature, and art in practically all fields of firmly or to insist firmly on anything. Holding Buddhist thought. The emphasis on the study of together the karma, good or evil. It is another this crucial and significant subject is one of the name for Alaya-vijnana. outstanding features that have distinguished the Chaáp Trì Thöùc: Adana-vijnana (skt)—Chaáp trì teaching of Buddhism from that of other religions thöùc giöõ laáy taát caû caùc nhaân thieän aùc vaø giöõ cho and philosophies. thaân theå cuûa höõu tình chuùng luoân luaân löu trong Chaáp Thöôøng Kieán: Attachment on Eternalism— luaân hoài sanh töû. Tieáng Phaïn laø A Ñaø Na Thöùc, Thuyeát naày tin raèng tröôùc khi laø ngöôøi, con ngöôøi theo nghóa lyù Ñaïi Thöøa cuûa Phaùp Töôùng toâng, A khoâng coù hieän höõu, roài ñöôïc taïo neân, con ngöôøi Laïi Da Thöùc coøn coù teân laø A Ñaø Na Thöùc—It ñöôïc sanh vaøo ñôøi do yù chí cuûa moät vò thaàn linh. holds together, or is the seed of another rebirth, or Ngöôøi aáy soáng ñôøi mình, roài tuøy theo nhöõng gì phenomena, the causal nexus. According to the mình tin töôûng hay nhöõng haønh ñoäng cuûa mình Mahayana Dharmalaksana School, Adana-vijnana trong ñôøi, seõ ñöôïc veà vónh vieãn treân coõi thieân ñaøng is another name for Alaya-vijnana—See A Laïi Da hoaëc bò ñaøy vónh vieãn nôi ñòa nguïc. Thuyeát naày Thöùc. khoâng ñuùng vôùi luaät “Luaân Hoài” cuûa ñaïo Phaät. Chaáp Tröôùc: Abhinivesa or graha (skt)—To Theo giaùo lyù nhaø Phaät thì chuùng sanh laên loän trong grasp, hold, or cling to anything—Dính maéc vaøo tö luaân hoài sanh töû, voøng luaân hoài xoay chuyeån töôûng cho raèng vaïn höõu laø thöïc (dính chaéc vaøo söï chuùng sanh trong luïc ñaïo. Phaät töû khoâng tin nôi vaät maø khoâng rôøi lìa. Moãi phaùp ñeàu coù nhieàu nghóa ñoaïn dieät, vì ñoaïn dieät caên cöù treân söï hieåu bieát töông ñoái, neáu chaáp chaët vaøo moät nghóa, chaúng khoâng toaøn haûo veà chaân nhö thöïc taùnh; maø cuõng bieát dung hoøa, chaúng bieát tuøy nghi, chaáp tröôùc nhö khoâng tin nôi thöôøng haèng vì Phaät töû khoâng tin theá vaäy chæ laø töï haïn heïp laáy mình maø thoâi). Theo giôùi naày hay theá giôùi naøo khaùc laïi coù söï tröôøng cöûu Truyeän Tieàn Thaân Ñöùc Phaät, coù moät caâu chuyeän khoâng thay ñoåi—This theory believes in veà ngöôøi ñaùnh baãy vaø con khæ. Ngöôøi ñaùnh baãy baét eternalism, believes that man was created by the con khæ baèng caùch naøo? Anh ta laáy moät traùi döøa vaø will of some Deity. He will live his life and act khoeùt moät loå nhoû. Roài anh ta ñeå vaøi haït ñaäu phoäng according to his beliefs in order to return to beân trong vaø beân ngoaøi traùi döøa. Chaúng bao

laâu, Heaven or to be condemned forever in Hell. This moät con khæ seõ ñeán vaø aên caùc haït ñaäu phoäng treân theory does not conform to the Buddhist law of maët ñaát. Roài noù seõ ñaët tay vaøo traùi döøa ñeå vôùi tôùi causality. In Buddhist view, men are tied to the nhöõng haït ñaäu beân trong. Vieäc naém caùc haït ñaäu cycle of birth and death, the cycle of phoäng beân trong traùi döøa seõ laøm cho tay noù lôùn reincarnation. This cycle turns around and around, hôn, vì vaäy noù khoâng theå loâi tay ra khoûi loå hoång.

Noù la khoùc vaø noåi giaän, nhöng khoâng chòu buoâng Chaát Ña: Citta (skt)—Coøn goïi laø Chaát Ña Da, boû caùc haït ñaäu ñeå ruùt tay ra. Cuoái cuøng, ngöôøi ñaët Chaát Ñeá—Taâm hay caùi taâm suy nghó hieåu bieát— baãy ñeán vaø baét noù. Chuùng ta cuõng gioáng nhö con The heart considered as the seat of intellect—The khæ treân. Chuùng ta muoán thoaùt khoå nhöng khoâng thinking—The reflection mind. chòu buoâng boû caùc duïc voïng. Theo caùch naøy chuùng Chaát Ña Da: Citta (skt)—See Chaát Ña. ta vaãn bò maéc keït maõi trong voøng luaân hoài sanh töû Chaát Ña La: Citra (skt)—1) Taïp Saéc, maøu pha chæ vì söï THAM LUYEÁN cuûa chính mình—To chöù khoâng phaûi maøu nguyeân thuûy: Not to a cling to things as real. To grasp, hold, or cling to primary colour, the variegated of mixed colour; 2) anything. A tendency for settling down in the Teân cuûa moät vì sao: Name of a star. mind. According to the Buddha Birth Story, there Chaát Ñaùt La Baø Noâ: Citrabhanu (skt)—Chaát Ñaùt is a story about the Trapper and the Monkey. How La Baø Nu—See Hoûa Bieän. does a trapper catch a monkey? He takes a Chaát Ñeá: Citta (skt)—See Chaát Ña. coconut and makes a small hole in it. He then puts Chaát Ñeå: Caitya (skt)—Choàng chaát leân—To some peanuts inside and outside the coconut. assemble—To pile up. Before long, a monkey will come and eat the Chaát Lyù Nhaõ Ñeá: Trijati (skt)—Tijati (p)—Tam peanuts on the ground. Then he will put his hand Sinh—Three generations (Past, present, and in the coconut to reach the peanuts inside. Holding coming). the peanuts makes his hand bigger, so now he Chaát Tính: Substance. cannot pull it out through the hole. He cries and Chaát Tröïc: Substantial and straight—Honestly— gets angry, but will not open his hand and let the Firmly—Straight without disemblance. peanuts go. Finally, the trapper comes and catches Chaâu: 1) Baûo chaâu Mani: Mani (skt)—A pearl, a him. We are like the monkey. We want to be free bead; 2) Chaân lyù Phaät phaùp: The Buddha-truth; 3) from suffering, but we will not let go our desires. Luïc ñòa: Continent. In this way we remain caught in Samsara because Chaâu Baûo: Ratanam (p)—Precious things. of our own ATTACHMENTS. Chaâu Baùu: Ratanam (p)—Precious things Chaáp Tröôïng Döôïc Xoa: Vajrapani-vajradhara (stones). (skt)—Chaáp Kim Cang Thaàn—See Kim Cang Chaâu Bieán: Universal—Everywhere—On every Thaàn. side. Chaáp Töông Öng Nhieãm: The stage of faith of Chaâu Bieán Du Laõm Thaàn: Traveling Everywhere Bodhisattvas—See Chaáp Töông Öng Nhieãm Taâm. Watching Deity (Spirit). Chaáp Töông Öng Nhieãm Taâm: Chaáp nhieãm cho Chaâu Bieán Phaùp Giôùi: The universal raèng caùi “döôøng nhö” laø caùi “thaät.” Ñaây laø giai dharmadhatu—The universe as an expression of ñoaïn cuoái cuûa Bích Chi Phaät Ñòa (Thanh Vaên vaø the

dharmakaya—The universe. Duyeân Giaùc) hay Tín Truï Ñòa cuûa Boà Taùt. Ñaây laø Chaâu Chöû: Moät baõi caùt bieät laäp, yù noùi taùch bieät moät trong saùu thöù nhieãm taâm trong Khôûi Tín vôùi theá giôùi beân ngoaøi hay caét ñöùt phieàn naõo, ñoàng Luaän—The taint interrelated to attachment, or nghóa vôùi Nieát Baøn—An island, i.e. cut off, holding the seeming for the real. This is the final separated, a synonym for nirvana. stage of sravakas and pratyeka-buddha or the Chaâu Ñaø: See Chaâu Lôïi Baøn Ñaø Giaø. stage of faith of bodhisattvas. This is one of the six Chaâu Ñaûnh Vöông Boà Taùt: Maha-kutaradja mental taints of the Awakening of Faith—See Luïc (skt)—Mani-kutaraja (skt)—Name of a Nhieãm Taâm. Bodhisattva. Chaáp Töôùng: Lagna-laksana (skt)—Baùm chaët vaøo Chaâu Haønh Baát Ngaïi Thaàn: Traveling hình töôùng cuûa chö phaùp—To attach to forms or to Everywhere Unhindered Deity (Spirit). cling to the characteristics of dharmas. Chaâu Hoaèng: See Chaâu Hoaèng Ñaïi Sö. Chaáp Töôùng Xaû: Xaû boû chaáp töôùng—Riddance Chaâu Hoaèng Ñaïi Sö (1535-1615): Chou-Hung— of the clinging of form. Chaâu Hoaèng Ñaïi Sö laø vò Toå thöù taùm cuûa Tònh Ñoä Chaáp Voâ: Chaáp khoâng—Attachment to non- Trung Quoác. Ngaøi töï laø Phaät Tueä, hieäu Lieân Trì. existence.

Ngöôøi hoï Traàm ñôøi nhaø Minh, queâ ôû quaän Nhaân virtues and merits of practicing Buddha Hoøa tænh Haøng Chaâu. Naêm 17 tuoåi ngaøi ñaõ ñöôïc Recitation are unfathomable." After hearing boå nhaäm laøm chöùc Giaùo Thoï, noåi tieáng laø ngöôøi this, he was greatly touched. From that time, hoïc haïnh kieâm toaøn—Chou-Hung was the Eighth he often paid attention to the Pureland Patriarch of Chinese Pureland Buddhism. His Dharma Door. Moreover, he also wrote these self-given name was Buddha's Wisdom and his four words "Life and Death is a Great Matter" Dharma name was Lien-Chih. He was a son of the and pinned them on the walls, table, Traàm family of the Nhaân Hoøa District, Heng-Chou headboard, etc, in order to remind himself. Province. He lived during the Ming Dynasty. When he turned thirty, he was ordained and When he turned seventeen, he was already became a Bhiksu. After completing the appointed as a teacher and was renowned for ceremony, he traveled abroad to learn the being a complete person having both virtues and Buddha-Dharma from well-known, highly talents. respected and virtuous Buddhist Masters. Laùng gieàng cuûa ngaøi coù moät baø laõo, moãi ngaøy Eventually, he came to learn Buddhism with nieäm Phaät vaøi ba ngaøn caâu, laáy laøm thöôøng Zen Master Tieáu Nham Nguyeät Taâm to khoùa. Nhaân luùc raûnh roãi ngaøi sang chôi, thaáy examine and investigate fully the meanings theá môùi hoûi duyeân côù, thì baø laõo ñaùp raèng: behind the question "Who Is Buddha?" One "OÂng nhaø cuûa toâi luùc sanh tieàn chuyeân lo day, while walking and pondering deeply, he nieäm Phaät, ñeán khi saép cheát, khoâng ñau beänh suddenly awakened and immediately chi caû maø traùi laïi coøn vui veû voøng tay caùo bieät composed this poem: moïi ngöôøi roài môùi qua ñôøi. Do ñoù neân toâi bieát "Twenty years with one persisting doubt, coâng ñöùc nieäm Phaät khoâng theå nghó baøn." Beyond three thousand miles encounters Ngaøi nghe xong raát laáy laøm caûm ñoäng. Töø ñoù a star. luoân ñeå yù ñeán phaùp moân Tònh Ñoä, ngaøi laïi coøn Light incense throws away all illusions, vieát theâm

boán chöõ “Soáng Cheát Vieäc Lôùn” daùn Devil, Buddha who’s better is just a futile vaøo nôi vaùch ñaàu naèm ñeå töï raên nhaéc. Naêm 30 discussion.” tuoåi ngaøi xuaát gia. Sau khi xuaát gia xong, ngaøi Luùc Sö ñang soaïn boä saùch taùn tuïng möôøi coâng ñi du phöông tham hoïc ñaïo phaùp nôi caùc baäc ñöùc cuûa ngöôøi xuaát gia thì coù moät vò Taêng cao Taêng. Cuoái cuøng ngaøi ñeán hoïc ñaïo vôùi thuoäc haøng cuoàng nhieät, ñaày töï phuï, ñeán noùi: Ngaøi Tieáu Nham Nguyeät Taâm Thieàn Sö. Ngaøi "Vieát laùch laøm quaùi gì trong khi Thieàn khoâng tham cöùu caâu “Nieäm Phaät Laø Ai.” Moät hoâm coù maûy may gì ñaùng hoaëc khoâng ñaùng taùn ñang ñi vaø tham cöùu, boãng ngaøi chôït tænh ngoä, tuïng heát." Sö ñaùp: "Nguõ uaån dieäu vuõ, töù ñaïi lieàn laøm baøi keä raèng: döông oai, sao oâng khoâng noùi coù toäi?" Vò “Hai chuïc naêm qua vieäc ñaùng nghi, Taêng caõi laïi: "Nhöng töù ñaïi voán khoâng, nguõ Ngoaøi ba ngaøn daäm gaëp sao kyø. uaån chaúng thaät." Chaâu Hoaèng ñaùnh vaøo maët vò Ñoát höông, lieäng kích döôøng nhö moäng, Taêng noùi: "Toaøn laø haïng sa moân chaáp vaên töï Ma, Phaät tranh suoâng: Thò laãn phi.” chöa bieát theá naøo laø caùi thöïc; ñaùp laïi ta thöû One of his neighbors was an elderly woman xem naøo?" Nhöng vò Taêng khoâng ñaùp gì, boû ra who practiced Buddha Recitation, reciting up ñi, trong loøng ñaày oaùn haän. Sö mæm cöôøi noùi: to several thousand times a day as her daily "Sao khoâng chuøi veát baån treân maët ñi?" Haønh ritual. Seeing this, he asked the woman for a giaû tu Thieàn neân luoân nhôù raèng trong söï tu taäp reason, and he was told: “When my husband Thieàn, söùc noäi quaùn chieáu dieäu phaûi ñi ñoâi vôùi was alive he practiced Buddha Recitation ñöùc ñoä khieâm haï saâu daøy vaø moät caùi taâm nhaãn regularly; when nearing death, he was not nhuïc cao ñoä—When he was writing a book on sick or anything; in contrast, he seemed happy the ten admirable deeds of a monk, one of and at peace as he placed his palms together those high-spirited, self-assertive fellows to bid a final farewell to everyone before came to him, saying, "What is the use of passing away. For this reason, I know the writing such a book when in Zen there is not

even an atom of thing to be called admirable looked down upon. But the Buddha treated him or not?" Chou-Hung answered, "The five just the same as others. The Buddha taught him: aggregates are entangling, and the four “When you sweep the floor or dust off the dirt elements grow rampant, and how can you say from the Bhiksu’s robes, remember to recite at the there are no evils?" The monk still insisted, same time these six words: “I wipe dust, I clear "The four elements are ultimately all empty filth.” Finally, Ksudrapanthaka remembered the and the five aggregates have no reality six words of “I wipe dust, I clear filth.” With the whatever." Chou-Hung, giving the monk a passage of time, he was very accomplished in his slap on his face, said, "So many are mere practice. From these six words, he realized that learned ones; you are not the real thing yet; the dirt and filth in his mind should be wiped clean give me another answer." But the monk made with mahaprajna or transcendental wisdom. He no answer and went off filled with angry was thus awakened to the ultimate Truth. feelings. Chou-Hung smilingly said, "There, Chaâu Lôïi Da: Caula (skt)—Culya or Cola (skt)— why don't you wipe the dirt off your own Theo Eitel trong Trung Anh Phaät

Hoïc Töø Ñieån, face?" Zen practitioners should always Chaâu Lôïi Da laø moät vöông quoác coå, naèm veà phía remember that in the study of Zen the power ñoâng baéc khu Madras, nôi ñöôïc moâ taû laø vaøo of an illuminating insight must go hand in khoaûng naêm 640 sau Taây Lòch haõy coøn daõ man, cö hand with a deep sense of humility and daân ôû ñaây luùc aáy quyeát lieät choáng laïi ñaïo Phaät — meekness of mind. According to Eitel in The Dictionary of Chinese- Chaâu Keá Boà Taùt: Mani-cuda (skt)—Topknot English Buddhist Terms, Caula is an ancient Bodhisattva—A Bodhisattva with a topknot left on kingdom in the northeast corner of the present the head. Madras presidency, described in 640 A.D. as a Chaâu Leä: Tears. scarcely cultivated country with semi-savage and Chaâu Lôïi Baøn Ñaø Daø: See Chaâu Lôïi Baøn Ñaø Giaø. anti-Buddhistic inhabitants. Chaâu Lôïi Baøn Ñaø Giaø: Ksudrapanthaka (skt)— Chaâu Lî Baøn Ñaø Giaø: See Chaâu Lôïi Baøn Ñaø Giaø. Udapanthaka (skt)—Sudapanthaka (skt)— Chaâu Lî Baøn Ñaëc Ca: See Chaâu Lôïi Baøn Ñaø Sudhipanthaka (skt)—Panthaka (skt)—Ban Thaùc Giaø. Ca—Baùn Ca—Baøn Ñaø Giaø—Baøn Ñaëc—Chuù Ñoà Chaâu Lî Baøn Ñaëc Na: See Chaâu Lôïi Baøn Ñaø Baùn Thaùc Ca—Ngöôøi ñöôïc sanh ra beân veä ñöôøng, Giaø. moät trong nhöõng ñaïi ñeä töû cuûa Phaät. Ñaây laø teân Chaâu Ma Ni: Mani (skt)—Ngoïc Ma Ni. cuûa vò La Haùn thöù 16 trong 16 vò La Haùn ñöôïc ñöùc Chaâu Ngoïc: See Chaâu baûo. Phaät cöû ñi hoaèng phaùp ôû haûi ngoaïi. Vaøo thôøi Ñöùc Chaâu Phaát Baø Ñeà: Pubba-videha (p)— Phaät coøn taïi theá, coù moät Tyø kheo teân laø Chaâu lôïi Purvavideha (skt)—Eastern continent—Ñoâng Baøn Ñaø Giaø, laø moät thanh nieân trì ñoän, ai cuõng Thaéng Thaàn Chaâu—Phaät Baø Ñeà—Phaät Baø Tyø Ñeà xem thöôøng anh ta, nhöng Ñöùc Phaät vaãn xem anh Ha—Thaàn Chaâu. ta nhö moïi ngöôøi. Phaät daïy anh ta: “Khi ngöôi caàm Chaâu Taùp Trang Nghieâm Coâng Ñöùc Phaät: Full- choåi queùt nhaø hoaëc giaët giuõ aùo quaàn cuûa caùc Tyø Lap-Adornment-Merit-Virtue Buddha. kheo, vöøa laøm vieäc, vöøa ñoïc nieäm saùu chöõ :Ta Chaâu Thôùi Töï: Chau Thoi Temple—Teân cuûa moät queùt doïn, ta phaåy buïi.” Roát cuoäc Chaâu Lôïi Baøn Ñaø ngoâi chuøa coå noåi tieáng (coøn goïi chuøa Nuùi Chaâu Giaø nhôù ñöôïc saùu chöõ “Ta queùt doïn, ta phaåy buïi,” Thôùi), toïa laïc treân moät ngoïn ñoài cao 85 meùt treân laâu ngaøy coâng phu chín muoài, anh ta nhôø theá tænh nuùi Chaâu Thôùi, thuoäc aáp Chaâu Thôùi, xaõ Bình An, ngoä ñöôïc buïi baëm trong loøng phaûi duøng trí tueä doïn huyeän Thuaän An, tænh Phöôùc Long, Nam Vieät saïch, boãng nhieân anh ñöôïc khai ngoä—One who Nam—Name of a famous ancient pagoda located was born on the road, one of the great disciples of on the slope of the hill of 85 meters high and 208 Sakyamuni Buddha. This is name of the sixteenth stairs, in Chaâu Thôùi hamlet, Bình An village, of the sixteen arhats. At the time of the Buddha, Thuaän An district, Phöôùc Long province, South there was a Bhiksu named Ksudrapanthaka who Vietnam. was originally a very stupid youth whom others

Chaàu Phaät: To pass away—To go to the Pure Cheá Giaùo: Giaûng veà giôùi phaùp cho haøng xuaát Land to meet Amitabha Buddha. gia—The Buddha’s teaching on discipline, Cheá: Keàm cheá—To restrain—To govern-- especially for monks and nuns—See Cheá Giôùi. Regulations. Cheá Giôùi: Yama (skt)—Samyama or Samnnama

Cheá Caûm: Pratyahara (skt)—Individual (p)—Cheá giaùo—Kieåm soaùt—Thu thuùc—Keàm absorption or withdrawal—Withdrawal of senses, cheá—Control—Self-control—Self-restraint—Caùc this is the first of the stages of the completion ñieàu giôùi luaät do Phaät quy ñònh ñoái vôùi caùc haøng phase of practice—Ñaây laø giai ñoaïn ñaàu cuûa thôøi ñeä töû (Ñaïo Phaät laáy giôùi luaät trong Tyø Ni Taïng kyø thöïc taäp hoaøn maõn. laøm giaùo lyù ñeå haïn cheá hay ngaên chaën toäi loãi sai Cheá Daâm: To restrain venereal desire. traùi)—The restraints or rules, i.e. of the Vinaya. Cheá Duïc: To restrain one's desire Cheá Giôùi Moân: See Cheá Giôùi and Cheá Moân. Cheá Ña: Caitya (skt)—See Thaùp. Cheá Moân: Ñöùc Phaät cheá ra giôùi luaät moân nhaèm Cheá Ña Hoài Xöù: Cetiya (p)—Caitya (skt)— giuùp moïi ngöôøi tu haønh giaûi thoaùt, ñoái laïi vôùi hoùa Pagoda—Stupa—Cheá ña (thaùp moä)—See Thaùp. moân—The way or method of discipline, contrasted Cheá Ña Sôn Boä: Caityasaila (skt)—Cetiyavada with the door of teaching of enlightenment, both (p)—Cityavadin (skt)—Jetiyasailah (skt)—Chi Ñeà methods used by the Buddha. Gia Boä—Chæ Ñeå Khaû Boä—Tröôøng phaùi cuûa nhöõng Cheá Ngöï: To dominate—To subdue. ngöôøi treân nuùi Chæ Ñaùt, moät toâng phaùi cuûa Thöôïng Cheá Ngöï Tham Lam-Saân Haän-Ñoá Kî: Refrain Toïa Boä, moät trong hai möôi boä phaùi Tieåu Thöøa, do from greed, anger, and jealousy—Ñeå cheá ngöï Tyø Kheo Ñaïi Thieân saùng laäp, goàm nhöõng nhaø tu nhöõng tö duy tham lam, saân haän vaø ganh tî vaø khoå haïnh cö nguï trong caùc laêng moä hay hang nhöõng tö duy khaùc maø con ngöôøi phaûi chòu, chuùng hoùc—School of the dwellers on Mount Jeta or ta caàn phaûi coù nghò löïc, sieâng naêng tinh taán vaø tænh school of Jetrvana, a subdivision of Sthavirah. giaùc. Khi thoaùt khoûi nhöõng vöôùng baän cuûa cuoäc Caitya-saila, described as one of the twenty sects soáng phoá thò hoaëc nhöõng lo toan vöôùng baän khaùc of the Hinayana, founded by Bhikkhu Mahadeva, cuûa cuoäc ñôøi, chuùng ta khoâng ñeán noãi bò quyeán ruõ comprised of ascetic dwellers among tombs or in ñeå ñaùnh maát mình, nhöng khi hoøa nhaäp vaøo nhòp caves. soáng xaõ hoäi, ñoù laø luùc maø chuùng ta caàn phaûi tinh Cheá Ña Vaên Boä: See Cheá Ña Sôn Boä. taán ñeå chaën ñöùng nhöõng sai soùt, laàm laãn cuûa mình. Cheá Ñaùt La: Caitra (skt)—Teân moät ngoâi sao xuaát Thieàn ñònh laø söï trôï löïc lôùn lao giuùp chuùng ta ñieàm hieän vaøo ñeâm traêng troøn thaùng gieâng (thaùng gieâng tónh khi ñoái dieän vôùi nhöõng tö duy xaáu naày—To cuûa AÁn Ñoä cuõng ñöôïc goïi laø thaùng Cheá Ñaùt La). ÔÛ refrain from greed, anger, jealousy, and other evil Trung Quoác vaø Vieät Nam nhaèm töø 16 thaùng gieâng thoughts to which people are subject, we need ñeán 15 thaùng hai, khoaûng thaùng ba vaø thaùng tö strength of mind, strenuous effort and vigilance. döông lòch—The spring month in which the full When we are free from the city life, from nagging moon is in this constellation. In China and preoccupation with daily life, we are not tempted Vietnam, it is the first month of spring from the to lose control; but when we enter in the real 16th of the first moon to the 15th of the second society, it becomes an effort to check these moon (between the months of March and April). troubles. Meditation will contribute an immense Cheá Ñeå: Caitya (skt)—Cheá Theå—1) Thaùp Phaät: help to enable us to face

all this with calm. Temple or stupa where the Buddha's relics are Cheá Phuïc: 1) Keàm cheá, caâu thuùc, hay kieåm soaùt: stored; 2) Coät côø chaùnh: The main flagstaff on a Samvunati (p)—To subdue, to restrain, to control; pagoda. 2) Söï cheá phuïc: Samvaro (skt)—Restraint. Cheá Ñeå Baïn Theã: Caitya-vandana (skt)—Cheá Ñeå Cheá Phuïc Chö Caên: Indiyasamvaro (p)— Baïn Ñaïn Na—Toân kính thaùp thôø hay hình Restraint of the senses. töôïng Phaät—To pay reverence to, or worship a Cheá Thính Nhò Giaùo: Hai giaùo phaùp cheá giaùo vaø stupa, image, etc. thính giaùo. Cheá giaùo giaûng veà giôùi phaùp cho haøng xuaát gia; coøn thính giaùo laø cho nhöõng ai nghe vaø phuïng haønh Phaät phaùp—Two doctrines of

discipline and hearing. Discipline doctrine is the hôn. Moät khi chuùng ta coù khaû naêng chieâm nghieäm Buddha's teaching on discipline, especially for veà söï cheát laø caùi maø chuùng ta khoâng theå naøo traùnh monks and nuns; while to hear the Buddha's khoûi thì taát caû nhöõng thöù nhoû nhaët trong ñôøi soáng doctrine is for those who hear and obey the haèng ngaøy boãng trôû neân voâ nghóa so vôùi ñoaïn Buddha's doctrine. ñöôøng coøn laïi cuûa kieáp soáng maø chuùng ta ñang ñi. Cheá Toäi: Coøn goïi laø Giaø toäi. Töï tính khoâng phaûi laø Chính Ñöùc Phaät ñaõ töøng daïy: "Khoâng coù yù thöùc aùc nhö uoáng röôïu, nhöng bò Ñöùc Phaät caám vì lôïi naøo cao hôn vieäc yù thöùc ñöôïc tính caùch voâ thöôøng ích cho nhöõng giôùi khaùc—Offenses which not cuûa kieáp soáng. Vì yù thöùc ñöôïc nhö vaäy seõ giuùp wrong in itself, i.e. taking alcohol, but forbidden chuùng ta hieåu roõ raèng luùc meänh chung, doøng taâm by the Buddha for the sake of the other thöùc vaø nhöõng daáu aán nghieäp löïc maø chuùng ta ñaõ commandments. gieo taïo seõ ñöa chuùng ta ñi ñeán nhöõng kieáp soáng Cheá Tra Ca Ñoàng Töû: Cetaka (skt)—Duta môùi. Hieåu nhö vaäy seõ giuùp chuùng ta hieåu raèng neáu (skt)—Ceti (skt)—Duti (skt)—Phieán Ñeå Ca Ñoàng trong kieáp soáng naøy chuùng ta coù nhöõng haønh ñoäng Töû—Celestial messenger—Thieân söù giaû. gaây toån haïi cho ngöôøi khaùc vôùi ñoäng cô xaáu thì Cheá Y: Tam y cuûa chö Taêng vaø nguõ y cuûa chö Ni nhöõng daáu aán ñen toái cuûa nhöõng haønh ñoäng ñoù seõ do Phaät ñònh cheá vaø baét buoäc phaûi maëc — ñeo baùm theo doøng chaûy taâm thöùc cuûa chuùng ta. Regulation of three robes for monks and five for Phaät töû thuaàn thaønh neân luoân nhôù raèng caùi cheát nuns, which must be worn. chaéc chaén laø caøng luùc caøng ñeán gaàn vôùi taát caû moïi Cheát: Gata (skt)—Dead—Deceased—To die—To ngöôøi, duø baäc vua quan hay daân giaû, duø giaøu hay expire—Gone or departed—To pass way—Theo ngheøo, duø sang hay heøn, vaân vaân. Chuùng ta ai roài Phaät giaùo, Cheát laø luùc A-Laïi-Da thöùc lìa thaân, chôù cuõng seõ cheát chöù khoâng ai soáng maõi ñöôïc vôùi ñònh khoâng phaûi laø luùc maø tim ngöøng ñaäp hay oùc ngöng luaät voâ thöôøng. Khoâng coù nôi naøo cho chuùng ta laøm vieäc. Cheát laø söï tan raõ caû theå xaùc vaø tinh thaàn. ñeán ñeå traùnh ñöôïc caùi cheát. Tuoåi thoï cuûa chuùng ta Quaù trình taùch lìa coù theå xaûy ra nhieàu giôø, nhieàu khoâng theå keùo daøi ñöôïc vaø moãi luùc qua ñi laø maïng ngaøy, nhö caùi cheát töï nhieân do giaø beänh; hoaëc xaûy soáng chuùng ta caøng ngaén laïi. Khi töû thaàn ñeán ra ñoät ngoät do töû naïn. Nhöng ôû caû hai tröôøng hôïp, chuùng ta khoâng theå naøo kyø keøo

bôùt moät theâm hai caùi cheát ñeàu coù nhöõng böôùc tieán nhöùt ñònh. Thaân ñeå chuùng ta coù thôøi giôø chuyeån hoùa taâm thöùc cuûa xaùc khoâng phaûi ñoät ngoät maát ngay khaû naêng duy mình ñaâu—According to Buddhism, Death is the trì taâm thöùc, maø noù maát töø töø, moãi ñaïi nhö ñaát, moment when the alaya consciousness leaves the nöôùc, löûa, gioù... tuaàn töï maát khaû naêng naâng ñôõ thaân body, not when the heart has stopped or brain xaùc. Phaät töû tin töôûng raèng duø thaân xaùc cheát ñi waves can no longer be detected. Death is the nhöng taâm thöùc vaãn tieáp tuïc cuoäc haønh trình cuûa separation of mind and matter (body). This noù, do ñoù maø coù taùi sanh. Theo nhöõng quan nieäm separation may take place over several hours or cuûa caùc toân giaùo khaùc ôû Trung Hoa, cheát laø söï tan days, as is generally the case in a death from raõ giöõa phaàn thaân theå vaø caùc phaàn khaùc cuûa noù, natural causes, or it may happen rather more caùc cô quan nhaän thöùc ñöôïc gaït boû. Nhöõng cô quan suddenly, as in an accident. But in either case naøy rôøi boû hình haøi vaø kieán thöùc. Luùc aáy ngöôøi ta there are certain definite stages in the dying trôû thaønh ñoàng nhaát vôùi caùi ñaïi ñoàng. Caùi cheát seõ process. The body does not lose its ability to ñeán vôùi moïi ngöôøi moät caùch töï nhieân. Tuy nhieân, maintain consciousness all at once, but does so haàu heát moïi ngöôøi ñeàu caûm thaáy lo sôï suy tö veà gradually with each element of the body, earth, caùi cheát. Ngöôøi ta sôï raèng neáu hoï noùi veà töû thaàn thì water, fire, and air, losing its supportive ability in töû thaàn seõ ñeán gaàn vôùi hoï hôn. Ñoù laø moät yù töôûng turn. Buddhists believe that though the body dies, sai laàm. Kyø thaät baûn chaát thaät cuûa kieáp soáng laø voâ the consciousness lives on; thus there exists thöôøng vaø caùi cheát khoâng mieãn tröø moät ai. Theo rebirth. According to other religious concepts in quy luaät töï nhieân, cheát laø moät trong boán tieán trình ancient China, death is the dissolution of the body cuûa luaät voâ thöôøng, vaø khoâng theå traùnh khoûi, thì and its other parts, where perceptive organs are khi nghó töôûng hay chieâm nghieäm veà söï cheát seõ discarded. These organs left the material form and khieán cho ñôøi soáng cuûa chuùng ta coù yù nghóa toát bidding farewell to the knowledge. At that time,

one becomes one with the great pervader. Death Chi Cöông Löông Tieáp: Kalasivi (skt)—Teân cuûa naturally comes to everyone. However, most moät vò Taêng AÁn Ñoä, ñeán Trung Hoa dòch kinh ñieån people feel uncomfortable thinking about death. vaøo khoaûng naêm 255-256 sau taây lòch—Name of People fear that if they talk about death, death is an Indian monk who came to China to translate coming closer. That’s a mistaken idea. In fact, by sutras around 255-256 A.D. very nature our lives are impermanent, and death Chi Dieäu: Master Chi-Miao—Teân cuûa moät danh is inevitable. By natural law, death id one of the Taêng ngöôøi Taây Vöïc, sang Trung Quoác vaøo thôøi four steps of the Law of Impermanence. Thus, Ñoâng Haùn (206 B.C.-220 A.D.). Vaøo naêm 185, Sö death is an irrevocable result of living, it’s good to ñeán thaønh Laïc Döông vaø löu laïi ñaây ít laâu ñeå dòch think about it to make our lives more meaningful. hôn möôøi boä kinh—Name of an Indian famous Once we fully recognize that we will inevitably monk who came to China during the Eastern Han die,

all the petty concerns that worry us in our Dynasty. In 185, he came to Luo-Yang, and stayed daily life become insignificant compared to the there for some time to translate more that ten sets importance of following the path before our lives of sutras. end. The Buddha taught: “There is no greater Chi Duïng: To divide or to distribute for use. realization than awareness of the impermanence Chi Ñaøm Thöôïc: Teân cuûa moät danh Taêng ngöôøi of our lives. Such realization will help us Trung Quoác vaøo thôøi Ñoâng Taán (317-420)—Name understand that at the time of death, our of a Chinese famous monk who lived in the mindstreams and the imprints of the actions we Eastern Chin Dynasty. have created go on to future lives. Such Chi Ñaïo Caên: Teân cuûa moät danh Taêng ngöôøi realization will also help us understand clearly Trung Quoác vaøo thôøi Ñoâng Taán (317-420)—Name that if we spend oue precious human lives acting of a Chinese famous monk who lived in the harmfully with bad motivations, the imprints of Eastern Chin Dynasty. those actions will come with us. Devout Buddhists Chi Ñaïo Laâm: Teân cuûa moät danh Taêng Trung should always remember that death definitely Hoa vaøo theá kyû thöù IV. Sö chuû tröông giaûi thích comes to everyone, whether we are kings or caâu "saéc töùc thò khoâng" dieãn taû chaân taùnh (thöïc mandarins, rich or poor, noble or ignoble. There is töôùng) maø khoâng laøm hö hoaïi caùi höõu giaû danh— nowhere we can go to avoid death. Our lifespans Name of a Chinese famous monk in the fourth can’t be extended and with every passing century. He supported the interpretation of the moment, they’re becoming shorter and shorter. phrase "form as it is, is empty" as describing true When our lifespans run out, we can’t bargain for reality without destroying existence as more time in order to transform our minds. conventional designation. Cheát Chæ Laø Söï Hao Moøn Sinh Lyù Cuûa Cô Theå: Chi Ñeá Phuø Ñoà: Caitya (skt)—Thaùp laø nôi ñeå thôø Death is only a physiological erosion of the human phöôïng—A stupa, or a place or object of worship. body. Chi Ñeà: Caitya (skt)—Chi Ñeá—Chi Tröng—Cheá Cheát Chæ Laø Söï Xa Lìa Giöõa Taâm Vaø Thaân: Ña—Cheá Ñeå Da—Nôi ñeå xaù lôïi, kinh saùch hay Death is only a separation of mind and matter. hình töôïng cuûa Phaät. Coù taùm Chi Ñeà noåi tieáng töø Chi: 1) Caønh: Branch; 2) Loaïi caây thôm: A xöa—A tumulus, a mausoleum; a place where the felicitous plant, sesamum; 3) Loaøi quyû nuùi troâng relics of Buddha were collected, hence a place gioáng nhö coïp: A mountain demon resembling a where his sutras or images are placed. Eight tiger; 4) Môõ: Fat, lard. famous Caityas formerly existed. Chi Caâu La Saám: Lokaraksa (skt)—Theá Hoä—Ca 1) Vöôøn Laâm Tyø Ni: See Lumbini. Saám—Name of an Indian monk. 2) Boà Ñeà Ñaïo Traøng: See Buddha-Gaya. Chi Chuaån: ÖÙng phoù vôùi vieäc baát ngôø—To cope 3) Thaønh Ba La naïi: Varanasi (skt)—See with—To cope with a contingence. Benares. Chi Cöông Löông Laâu: Chih-Chiang-Liang-Lou 4) Vöôøn Kyø Thoï Caáp Coâ Ñoäc: Jetavana (skt)— (chi)—Name of a monk. See Kyø Thoï Caáp Coâ Ñoäc Vieân. 5) Soâng Ni Lieân Thieàn: See Kanyakubja.

6) Thaønh Vöông Xaù: See Rajagriha. Chi Löôïng: Teân cuûa moät danh Taêng ngöôøi Trung 7) Thaønh Xaù Veä: See Vaisali. Quoác vaøo thôøi Tam Quoác: Ngoâ, Nguïy vaø Sôû (220- 8) Ta La Song Thoï ôû Caâu Thi Na: Sala Grove in 280). Sö laø moät trong

nhöõng ñeä töû xuaát saéc nhaát Kusinagara. cuûa Chi Laâu Ca Saám, vaø laø thaày cuûa Chi Khieâm — Chi Ñeà Gia Boä: See Chi Ñeà Sôn Boä. Name of a Chinese famous monk who lived in the Chi Ñeà Sôn Boä: Caityasailah (skt)—Jetavaniyah San-Kuo Dynasties (Wu, Wei, and Shu). He was (skt)—See Cheá Ña Sôn Boä. one of the most outstanding disciples of master Chi Ñoä: The various articles required for worship. Chih-Lou-Chia-Ch'an (Lokakshin (skt), and was Chi Ñoän (314-366): Teân cuûa moät danh Taêng ngöôøi the master of Chih-Ch'ien. Trung Quoác, queâ ôû tænh Haø Nam. Sö thöôøng hay Chi Maït Hoaëc: Branch and twig illusion—Chi chu du khaép nôi giaûng kinh Duy Ma cho moïi Maït Voâ Minh hay nghieäp töôùng, kieän töôùng, caûnh ngöôøi—Name of a Chinese famous monk who giôùi töôùng döïa vaøo caên baûn voâ minh maø daáy leân, came from He-Nan Province, China. He always ñoái laïi vôùi caên baûn voâ minh (chuùng sanh khoâng ñaït traveled all over to lecture the Vimalakirti Sutra. lyù nhaát phaùp giôùi boãng nhieân vi ñoäng voïng Chi Ñöông: 1) Gaùnh vaùc: To shoulder a nieäm)—Ignorance in detail or branch and twig responsibility, to take on a responsibility; 2) ÖÙng illusion, in contrast with root or radical ignorance phoù: To cope with. (caên baûn voâ minh), i.e. original ignorance out of Chi Haø: ÖÙng phoù vôùi vieäc baát ngôø—To cope which arises karma, false views and realms of with—To cope with a contingence. illusion which are the "branch and twig" condition Chi Höông: Nhang laøm töø nhöõng caønh caây, moät or unenlightenment in detail or result. trong ba loaïi nhang—One of the three kinds of Chi Maït Phaùp Luaân: The branch wheel is all incense, incense made of branches of tree. Hinayana and Mahayana texts—Chi maït Phaùp Chi Khieâm: Chi Khieâm laø teân cuûa moät vò sa moân Luaân laø caùc kinh ñieån Tieåu vaø Ñaïi Thöøa. xöù Nguyeät Chi, ñeán Laïc Döông vaøo cuoái ñôøi nhaø Chi Maït Voâ Minh: See Chi Maït Hoaëc. Haùn, sö ngöôøi cao, maûnh khaûnh, da ngaâm ñen, maét Chi Maãn Ñoä: Teân cuûa moät danh Taêng ngöôøi naâu, uyeân baùc vaø khoân ngoan. Trong khoaûng thôøi Trung Quoác vaøo thôøi Taán (265-420)—Name of a gian töø naêm 222 ñeán naêm 235, Sö ñaàu tö heát moïi Chinese famous monk who lived in the Chin noã löïc dòch thuaät raát nhieàu boä kinh, trong soá ñoù coù Dynasty. boä Duy Ma Caät laø chính yeáu —Chih-Ch'ien, name Chi Mi: Evil spirits—Loaøi quyû ôû vuøng ñaàm laày, coù of a Yueh-Chih monk who said to have come to ñaàu heo mình ngöôøi—A demon of marshes having Loyang at the end of the Han dynasty and under the head of a pig and body of a man. the Wei; tall, dark, emaciated, with light brown Chi Na: Cina (skt)—Tieáng ngöôøi ngoaïi quoác goïi eyes, very learned and wise. During the period of nöôùc hay ngöôøi Trung Quoác—The name by which time from 222 to 235, he invested all his efforts to China or Chinese is referred to. translate many different sutras, among them the Chi Na Ñeà Baø Cuø Haèng La: Cina Deva Gotra Vimalakirit Sutra was the major one. (skt)—Haùn Thieân Chuûng—The "solar deva" of Chi Khieån: ÖÙng phoù vôùi vieäc baát ngôø—To cope Han descent, first king of Khavandha, born to a with—To cope with a contingence. princess of the Han dynasty on her way as a bride Chi Lang: Teân goïi xöa kia cuûa caùc vò Taêng, ngöôøi elect to Persia, the parentage being attributed to ta noùi teân naày baét nguoàn töø "Tam Chi" thôøi nhaø the solar deva. Nguïy laø Chi

Khieâm, Chi Saùm vaø Chi Löôïng— Chi Nghó: ÖÙng phoù vôùi vieäc baát ngôø—To cope Chih-Lang, formerly a polite term for a monk, said with—To cope with a contingence. to have arisen from the fame of the three chih of Chi Ngoâ: 1) Coá gaéng: To endeavour, to strive, to the Wei dynasty, Chih-Ch'ien, Chih Ch'an and do one's utmost, to make every effort; 2) ÖÙng phoù: Chih Liang. To cope with. Chi Laâu Ca Saám: Lokakshin (skt)—Chih-Lou- Chi Phaùp Ñoä: Teân cuûa moät danh Taêng ngöôøi Chia-Ch'an—See Chi Saám. Trung Quoác vaøo thôøi Taây Taán (265-316)—Name

of a Chinese famous monk who lived in the ascetic in a period without a Buddha, as a Western Chin Dynasty. pratyeka-buddha. He attains his enlightenment Chi Phaùp Laõnh: Teân cuûa moät danh Taêng ngöôøi alone, independently, of a teacher, and with the Trung Quoác vaøo thôøi Ñoâng Taán (317-420). Naêm object of attaining nirvana and his own salvation 392, Sö cuøng Phaùp Tònh sang Taây Vöïc caàu phaùp, rather than that of others, as is the object of a gaëp ngaøi Phaät Ñaø Da Xaù treân ñöôøng trôû veà Trung Bodhisattva. Hoa. Naêm 408, Sö cuøng ñeä töû laø Hueä Bieän tham Chi Phaät Ñòa: Bích Chi Phaät Ñòa—The stage of dö cuoäc phieân dòch boä Töù Phaàn Luaät do ngaøi Phaät Pratyeka-buddha. Ñaø Da Xaù chuû trì—Name of a Chinese famous Chi Phong (1901-?): Teân cuûa moät danh Taêng monk who lived in the Eastern Chin Dynasty. In ngöôøi Trung Quoác vaøo theá kyû XX. OÂng chuyeân 392, he accompanied Fa-Tsing to travel to India to nghieân cöùu veà Duy Thöùc, Thieân Thai vaø Luaät seek Dharma. Later, on the way back to China he Toâng—Name of a Chinese famous monk in the met Buddhayasas. In 408, he and his disciple Hui- twentieth century. He particularly studied theories Pien participated in the translation of Four- of the Mind-Only, T'ien-T'ai and Vinaya Schools. division Vinaya of the Dharmagupta school, which Chi Phoái: To direct—To control. was chaired by master Buddhayasas. Chi Saùm: Lokakshin (skt)—See Chi Saám. Chi Phaït La: Civara (skt)—Chaán Vieät—Trí Chi Saám: Lokakshin (skt)—Chih-Lou-Chia- Phöôïc La—Quaàn aùo cuûa ngöôøi khaát só—A Ch'an—Chi Saám hay Chi Loâ Ca Saám, moät vò sa mendicant's garment—AÙo nguû hay tuùi nguû hay "y moân xöù Nguyeät Chi, ñeán Laïc Döông, Trung Quoác aùo cuûa töï vieän." Loaïi y maø caùc vò sö maëc—A vaøo khoaûng naêm 147 sau Taây Lòch ñeå laøm coâng garment, an article for sleeping on or in. vieäc dòch thuaät cho ñeán naêm 186 sau Taây Lòch— "Monastic robes" or the robes worn by Buddhist Chih-Ch'an or Chih-Lou-Chia-Ch'an, a sramana monks. who came to China from Yueh-Chih around 147 Chi Phaàn: Svayava (skt)—Moät trong thaäp luïc ñeá AD and worked at translations till 186 AD at (möôøi saùu chaân lyù)—One of the sixteen truths. Loyang. Chi Phaät: Bích Chi Phaät laø ngöôøi thaáu hieåu möôøi Chi Thi Luaân: Teân cuûa moät vò sa moân xöù Nhuïc hai nhaân duyeân, vaø do ñoù ñaït ñöôïc trí hueä. Baäc Chi. Naêm 373, Sö ñeán Löông Chaâu dòch boä kinh naày ñaõ ñaït ñöôïc Bích Chi Ñòa. Ñaây laø nhöõng baäc Thuû Laêng Nghieâm vaø boä Nhö Huyeãn Tam Muoäi tu haønh tìm caàu giaùc ngoä cho chính mình, ñöôïc Kinh—Chih-Shi-Lun, came from Ru-Chih. In 373, ñònh nghóa trong Kinh Phaùp Hoa laø nhöõng vò tinh he came to Liang-chou to translate the chuyeân haønh trì, thích nôi vaéng veû yeân tónh, tu Shuramgama Sutra and the Mayopamasamadhi haønh vieân maõn maø khoâng coù

thaày baïn daïy baûo, (Meditation on the unreality of all things). moät mình töï nhieân giaùc ngoä, chöù khoâng cöùu ñoä tha Chi Thieän (1152-1235): Teân cuûa moät vò Thieàn sö nhaân nhö muïc ñích cuûa caùc vò Boà Taùt (quaùn saùt toâng Laâm Teá Trung Quoác vaøo thôøi Toáng (960- hoa bay laù ruïng vaø 12 nhaân duyeân maø ñaït ñeán giaùc 1279)—Name of a Chinese Lin-chi Zen master ngoä). Caùc nhaø Thieân Thai thì cho raèng “Chi Phaät” who lived in the Sung Dynasty. hay “Ñoäc Giaùc” laø loaïi ngoä ñaïo khi ñôøi khoâng coù Chi Uyeån: Teân cuûa Ngaøi Nguyeân Chieáu taïi Töï Phaät, töï mình giaùc ngoä, khoâng nhôø thaày baïn, vaø vieän Linh Chi thuoäc thaønh phoá Haøng Chaâu— cuõng khoâng cöùu ñoä ai—Pratyeka-buddha who Name for Yuan-Chao of Ling-Chi Monastey in understands the twelve nidanas, or chain of Hang-Chou—See Nguyeân Chieáu. causation, and so attains to complete wisdom. His Chí: 1) Döï ñoaùn: To predict, to forecast, to stage of attainment is Pratyeka-buddha stage. One foresee; 2) Ghi nhôù (chí ñaéc): To record, to who seeks enlightenment for himself, defined in remember; 3) YÙ chí, taâm chí: Will, resolve. the Lotus sutra as a believer who is diligent and Chí An (1664-1729): Master Chi-An—Teân cuûa zealous in seeking wisdom, loves loneliness and moät vò danh Taêng Trieàu Tieân vaøo theá kyû thöù XVII. seclusion, and understands deeply the nidanas. It Sö vieát moät quyeån saùch nhan ñeà "Thieàn Moân Nguõ is a stage above Sravaka and is known as the Toâng"—Name of a famous Korean monk in the middle vehicle. T’ien-T’ai distinguishes as an

seventeenth century. He wrote a book titled "The ngöôøi chuùng ta, khoâng loaïi tröø moät ai. Khi maây Five Ch’an schools". keùo ñeán thì sao? Maây muø mòt. Khi möa ñoå xuoáng Chí Baøn: Teân cuûa moät danh Taêng Trung Quoác vaøo thì sao? Söï öôùt aùt. Nhö Thieàn sö Vaân Moân ñaõ coù thôøi Nam Toáng (1127-1279)—Name of a famous moät caâu noùi heát söùc ñôn giaûn: "Nhaät nhaät thò haûo Chinese monk who lived in the South Sung nhaät (moãi ngaøy ñeàu laø moät ngaøy toát laønh)." Chæ khi Dynasty. naøo chuùng ta ñeå cho caùi taâm phaân bieät chi phoái, thì Chí Caàn Linh Vaân Thieàn Sö: Reiun (jap)—Reiun luùc ñoù chuùng ta môùi gaëp phaûi raéc roái. Traùnh thöông Shigon (jap)—Ling-yun Chih-ch'in—Ling-yun traùnh gheùt; theá laø moïi chuyeän ñeàu roõ raøng minh Zhiqin—See Linh Vaân Chí Caàn Thieàn Sö. baïch. Haønh giaû tu thieàn ngaøy nay hoûi ñaïo neân luoân Chí Coâng: 1) Coâng minh: Very just; 2) Teân cuûa nhôù raèng chaúng ôû trong choïn löïa laø töï ñònh mình moät vò Taêng noåi tieáng ngöôøi Trung Quoác: Name of trong minh baïch vaäy. Haønh giaû tu Thieàn neân luoân a famous Chinese monk. nhôù raèng con ñöôøng Ñaïo hoaøn haûo khoâng khoù; chæ Chí Ñaïi: Very big. caàn taâm thöùc cuûa chuùng ta khoâng duïng taâm phaân Chí Ñaïo Thieàn Sö: Zen Master Chih-Tao—See bieät. Khi chuùng ta vöôït leân treân caùi yeâu, caùi gheùt, Trí Ñaïo Quaûng Chaâu Thieàn Sö. taát caû seõ saùng toû nhö ban ngaøy. Ñöøng theo ñuoåi Chí Ñaïo Quaûng Chaâu Thieàn Sö: Zen Master hoaøn caûnh beân ngoaøi, vaø cuõng ñöøng giam mình Chih-Tao—See Trí Ñaïo Quaûng Chaâu Thieàn Sö. trong caùi hö voâ beân trong. Haõy nhaäp vaøo trong caùi Chí Ñaïo Voâ Nan: Shodo-Munan (jap). nhaát töôùng cuûa vaïn höõu vaø moïi raøo caûn seõ bieán 1) To arrive at the truth is without difficulty; just maát. Ngay khi

chuùng ta coù caùi taâm taâm hay sai, avoid picking and choosing—See Chí Ñaïo Voâ chuùng ta seõ bò hoang mang vaø ñaùnh maát caùi chaân Nan, Duy Hieàm Giaûn Traïch. taâm cuûa mình. Caùi hai töø caùi moät maø ra, nhöng 2) Shido-Munan (jap)—Teân cuûa moät thieàn sö cuõng ñöøng chaáp thuû vaøo caùi moät. Quaùn chieáu vaïn Nhaät Baûn: Name of a Japanese Zen master— phaùp moät caùch bình ñaúng, chuùng ta seõ coù theå quay See Voâ Quy Thieàn Sö. veà vôùi baûn theå. Loaïi boû taát caû caùc ñieàu kieän, chuùng Chí Ñaïo Voâ Nan, Duy Hieàm Giaûn Traïch: The ta seõ vöôït leân treân moïi phaân bieät. Moät laø voâ soá vaø Ultimate Path is Without Difficulty—Chí Ñaïo Voâ voâ soá laø moät. Neáu chuùng ta coù theå hieå u bieát ñieàu Nan laø chuû ñeà cuûa thí duï thöù nhì trong Bích Nham naøy, chuùng ta seõ ñöôïc giaûi thoaùt khoûi moïi moái lo Luïc. Trieäu Chaâu xuaát hieän trong caùc thí duï 2, 9, aâu. Taâm chaân thaønh laø tuyeät ñoái. Tuyeät ñoái laø taâm 30, 41, 45, 52, 57, 58, 64, 80, vaø 96 cuûa Bích Nham chaân thaønh. Caét ñöùt con ñöôøng daãn tôùi ngoân ngöõ, Luïc. Chuùng ta hieåu veà taâm cuûa ngaøi nhieàu hôn qua chuùng ta seõ vöôït leân treân quaù khöù, hieän taïi vaø vò nhöõng coâng aùn naày hôn laø qua nhöõng döõ kieän lòch lai."—The Ultimate Path is Without Difficulty is söû veà cuoäc ñôøi cuûa ngaøi. ÔÛ ñaây, trong Bích Nham the second example in the Pi-Yen-Lu. Chao-Chou Luïc 2, noùi veà "Chí ñaïo khoâng khoù, chæ traùnh löïa appears in examples 2, 9, 30, 41, 45, 52, 57, 58, traùnh choïn." Moät hoâm, coù moät vò Taêng ñeán thaêm 64, 80, and 96 of the Pi-Yen-Lu. We learn more Trieäu Chaâu vaø ñoïc baøi keä noåi tieáng cuûa Tam Toå about the mind of Chao-chou from these koans Taêng Xaùn: "Ñaïo khoâng khoù, chæ caàn khoâng löïa than from all historical data concerning his life and choïn vaø chaáp thuû." Vaø roài vò Taêng laïi hoûi Trieäu significance. Here, for instance, is example 2 of Chaâu: "Khoâng löïa choïn, khoâng chaáp thuû, ñieàu ñoù the Pi-Yen-Lu, regarding "The Ultimate Path is nghóa gì?" Trieäu Chaâu ñaùp: "Khaép cuøng trôøi vaø Without Difficult; just avoid picking and ñaát, chæ coù ta laø toân quí nhaát." Moãi ngöôøi chuùng ta choosing." Once a monk came to Chao-chou, and ñeàu cao quí nhaát giöõa trôøi vaø ñaát. Ngay töø thôøi quoted a famous saying by Sosan, the Third khôûi thuûy ñaõ khoâng coù nhò nguyeân. Ñieàu naøy vöôït Patriarch: "The Great Way has no difficulties, just leân treân caâu hoûi: "Phaûi hay khoâng phaûi." Vò Taêng avoid choice and attachment." And then he asked ñaõ ñaët caâu hoûi ñoù cho Trieäu Chaâu vaãn coøn bò troùi Chao-chou, "What are non-choice and non- buoäc trong quan ñieåm töông ñaõi: löïa choïn vaø chaáp attachment?" Chao-chou answered, "Throughout thuû hoaëc khoâng löïa choïn vaø khoâng chaáp thuû. Maët heaven and earth, I alone am the noblest." Each trôøi choùi loïi, maët traêng saùng rôõ, möa rôi. Maët trôøi, one of us alone is the noblest one throughout maët traêng chieáu saùng, möa rôi, taát caû dieãn ra treân heaven and earth. From the beginning there is

nothing dualistic. It is beyond asking "Is it or isn't Name of a famous Chinese Vinayana monk who it?" The monk who was asking Chao-chou this lived in the Yuan Dynasty. question was still caught in a relative point of Chí Khai (1911-1981): Teân cuûa moät danh Taêng view: choice and attachment or non-choice and Trung Quoác vaøo theá kyû thöù XX—Name of a non-attachment. The sun shines, the moon shines, famous

Chinese monk in the twentieth century. the rain rains. They shine and rain on all of us. Chí Khieâm (1145-1229): Master Chi-Ch'ien— They do not exclude anyone. When clouds come, Teân cuûa moät vò danh Taêng Trieàu Tieân vaøo theá kyû what? Cloudiness. When rains come? Raininess. thöù XII—Name of a famous Korean monk in the As Zen Master Ummon (864-949) said with twelfth century. stunning simplicity, "Every day is a good day." It Chí Khoan (566-643): Teân cuûa moät danh Taêng is when our discriminating minds interfere that we Trung Quoác vaøo thôøi nhaø Ñöôøng (618-907)— have trouble. Just don't love and hate, and you will Name of a famous Chinese monk who lived in the be lucid and clear. People these days who practice T'ang Dynasty. meditation and ask about the Path should always Chí Löïc: Will. remember that if they do not remain within Chí Lyù Nhaõ Ñeå: Trijati (skt)—Ba giai ñoaïn cuûa picking and choosing, then they settle themselves sanh laø quaù khöù, hieän taïi, vaø vò lai—Three stages down within clarity. Zen practitioners should of birth, past, present, and future. always remember that the perfect Way is not Chí Minh Thieàn Sö: Zen master Chi-Ming—Teân difficult; just do not make discriminations in our cuûa moät Thieàn sö Trung Quoác—Name of a mind. If we are beyond love and hate, all is as Chinese Zen master. clear as the broad daylight. Do not pursue the Chí Ngoân (?-1048): Teân cuûa moät Thieàn Taêng outer conditions nor dwell in the inner void. Rest Trung Quoác vaøo thôøi nhaø Toáng (960-1279)— ourself in oneness with things and all barriers will Name of a Chinese Zen monk who lived in the disappear. As soon as we have a mind of right and Sung Dynasty. wrong, we will become confused and lose our true Chí Ngung Vaân Caùi Thieàn Sö: Thieàn Sö Vaân Caùi mind. The two come from one, but there must be Chí Ngung—Zen master Yun-Kai-Chih-Yung— no attachment to the one, either. Equally See Vaân Caùi Chí Ngung Thieàn Sö. contemplating all things, we will be able to return Chí Nguyeân: Teân cuûa moät Thieàn Taêng Trung to nature. Eliminating all conditions, we are Quoác vaøo thôøi nhaø Ñöôøng (618-907)—Name of a beyond all discrimination. One is the many and Chinese Zen monk who lived in the T'ang the many are one. If we are able to know this, we Dynasty. can be free from all worries. The sincere mind is Chí Nguyeân Vaân Caùi Thieàn Sö: Zen master absolute; the absolute is the sincere mind. Cutting Chih-Yung Yun-Kai—See Vaân Caùi Chí Ngung off the path of language, we will be beyond the Thieàn Sö. past, present, and future." Chí Nguyeän: Will—Desire. Chí Ñöùc (1235-1322): Teân cuûa moät danh Taêng Chí Nguyeän Ñoä Tha: Altruistic determination. Trung Quoác vaøo thôøi Nguyeân (1280-1368)—Name Chí Nieäm (535-608): Teân cuûa moät danh Taêng of a famous Chinese monk who lived in the Yuan Trung Quoác vaøo thôøi nhaø Tuøy (581-618)—Name Dynasty. of a famous Chinese monk who lived in the Sui Chí Ñöùc Tyø Kheo: Jnanagupta (skt)—Xaø Na Quaät Dynasty. Ña Tyø Kheo—See Xaø Na Quaät Ña. Chí Phaûi: Quite right. Chí Giaùo Löôïng: Chính Giaùo Löôïng—Nhöõng lyù Chí Phan Nam Thieàn: Nan-ch'an Ch'i-fan—See luaän vaø chöùng cöù cuï theå trong Thaùnh ñieån—The Nam Thieàn Chí Phan Thieàn Sö. argument or evidence of authority in logic, i.e. Chí Phuøng Thieàn Sö: Ch'i-feng—Moät hoâm, Chí that of the sacred books. Phuøng thöôïng ñöôøng, roài ngoài im laëng treân thieàn Chí Haïnh:

Good behavior. saøng hoài laâu. Sau ñoù Sö noùi: "Ñaïi chuùng xem kìa!" Chí Hoàng: Teân cuûa moät danh Taêng Trung Quoác, Noùi xong Sö böôùc xuoáng toøa. Ñaïi chuùng nghó raèng thuoäc Luaät toâng, vaøo thôøi Nguyeân (1280-1368)—

thaày seõ khoâng noùi theâm gì khaùc nöõa neân nhaát teà Chí Taâm Tín Laïc Nguyeän: Vow of sincere mind ruùt lui. Sö quôû: "Xem ra, maáy oâng ai cuõng nhö ai. and joyful faith—Nguyeän thöù 18 trong 48 lôøi Chaúng coù laáy moät ngöôøi coù trí hueä. Khi thaáy ta môû nguyeän cuûa ñöùc Phaät A Di Ñaø—The eighteenth of mieäng ra, ai naáy keùo ñeán tìm lôøi, cho raèng ñoù laø the forty-eight vows of Amitabha Buddha. chaân lyù toái thöôïng. Thaät ñaùng thöông, chaúng moät Chí Thaønh: Very sincere. ai hieåu caùi gì laø caùi gì caû. Chöøng naøo maø maáy oâng Chí Thaønh Caùt Chaâu Thieàn Sö: Zen master vaãn cöù nhö theá naøy, thì ñaây quaû laø moät tai öông Chih-sheng Chi-chou—See Trí Thaønh Caùt Chaâu cho nhaø Thieàn vaäy!" Thieàn sö Chí Phuøng soáng vaøo Thieàn Sö. khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng. Luùc ñoù Chí Thaønh Nhö Thaàn: Ngöôøi chí thaønh thì chaúng thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn toâng khaùc gì thaàn thaùnh—The man possesses of laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung Hoa. complete sincerity is like a god. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, vaø Chí Thaønh Taâm: Perfect sincerity. trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï vieäc Chí Thaønh Thieàn Sö: Zen master Chih-sheng— hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh ñieån vaø caùc OÂng laø moät trong nhöõng hoïc troø cuûa Ñaïi Sö Thaàn thöù sieâu hình trong kinh. Vaø vaøo thôøi ñoù, vieäc giöõ Tuù—Zen master Chih-sheng was one of the im laëng khoâng noùi moät lôøi trong moät thôøi khi disciples of Great Master Shen-Hsiu—See Trí thöôïng ñöôøng cuõng laø moät phöông caùch ñöôïc Thaønh Caùt Chaâu Thieàn Sö. nhieàu thieàn sö öa thích duøng ñeå daïy chuùng—One Chí Thieän: Ñieàu thieän cao toät—Extremely day, Ch'i-feng entered the hall, then sat quietly in wholesome—Supreme goodness. his pulpit for some time. Then said, "O monks, Chí Thieàng (1861-1933): Teân cuûa moät danh Taêng look, look!" After speaking these words, he came Vieät Nam, ñôøi thöù 39 doøng Laâm Teá—Name of a down from the seat. The monks thought he was famous Vietnamese monk, of the thirty-ninth not going to say anything else, so they began to lineage of Lin-chi sect. retire all at once. He then scolded them: "As I Chí Thoâng Thieàn Sö: Zen Master Chih-T’ung observe, you are all of one pattern; not one of you —See Trí Thoâng Thoï Chaâu Thieàn Sö. has sagacity enough to see things properly. You Chí Toân: Supreme. have come here to see me open my mouth, and, Chí Toân Ca: Bhagavad-gita (skt)—The Lord’s taking hold of my words, imagine they are Song—A complete treatise on spiritual ultimate truths. It is a pity that you all fail to know development along the lines of Karma Yoga, the what's what. As long as you remain like this, what way of Right Action. a calamity for Zen Buddhism!" Zen master Ch'i- Chí Trieät Giang Taây Thieàn Sö: Zen Master feng, who lived between late T'ang and early Chih-Ch’e Chiang Hsi—Teân cuûa moät vò Thieàn sö Sung when the trend of development of Zen Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi teaching gradually superseded the other Buddhist tieát veà Thieàn Sö Chí Trieät nhö trong Truyeàn Ñaêng schools in China. It is to say, Zen

attitude towards Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy nhieân, Buddhist lore and philosophy tended to slight its coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong study in an orderly manner, to neglect the sutras Kinh Phaùp Baûo Ñaøn. Theo Kinh Phaùp Baûo Ñaøn, and what metaphysics there is in them. And during chöông taùm, Taêng Chí Trieät, queâ ôû Giang Taây, hoï that period of time, the keeping quiet in silence Tröông teân Haønh Xöông, thuôû nhoû laø moät hieäp for some time in the pulpit was a favorite method khaùch. Vì lyù do naøy maø ngöôøi ñöông thôøi luoân goïi that many masters used to instruct their disciples. oâng laø Haønh Xöông—Zen Master Chih-Ch'e, Chí Phöôùc: Teân cuûa moät danh Taêng kieâm hoïc giaû name of a Chinese Zen master. We do have a lot Phaät giaùo Trung Quoác vaøo thôøi nhaø Lieâu (907- of detailed documents on this Zen Master, i.e, the 1124)—Name of a famous Chinese monk and Records of the Transmission of the Lamp (Ch'uan- Buddhist scholar who lived in the Liao Dynasty. Teng-Lu), Volume V, and the Flatform Sutra; Chí Taâm Ñaûnh Leã: Respectful Homage. however, there is some interesting information on Chí Taâm Höôùng: See Nam Moâ. him in Flatform Sutra. According to the Flatform Chí Taâm Nieäm Phaät: Whole-hearted recitation. Sutra, Chapter Eight, Bhikshu Chih-Ch'e, a native

of Chiang Hsi, had the family name Chang and the Xöông thöa: "Hoïc nhôn thöùc löôïng caïn toái, cuùi personal name Hsing-Ch'ang. For this reason, mong Hoøa Thöôïng löôïng theo maø töø bi khai contemporary people always called him "Hsing-thò."—When the schools split into the Ch'ang". As a youth, he was an itinerant warrior. Northern and Southern, although the two Töø khi chia ra hai toâng Nam Baéc, hai vò Toâng leaders had lost the notion of self and other, chuû tuy queân bæ ngaõ, nhöng ñoà chuùng tranh the disciples stirred up love and hate. The nhau khôûi yeâu gheùt. Khi aáy ñeä töû cuûa Baéc disciples of the Northern School secretly set Toâng töï laäp Ngaøi Thaàn Tuù laøm Toå thöù saùu, maø up Shen-Hsiu as the Sixth Patriarch. Fearing kî vì Luïc Toå ñöôïc truyeàn y, moïi ngöôøi ñeàu that the country would hear of the nghe neân môùi daïy Haønh Xöông ñeán aùm saùt transmission of the robe, they hired Hsing- Luïc Toå. Toå taâm thoâng döï bieát vieäc aáy neâ n lieàn Ch'ang to assassinate the Master. But the ñeå möôøi laïng vaøng ôû döôùi toøa. Khi aáy ban Master had the power of knowing the ñeâm Haønh Xöông vaøo trong thaát Toå, toan thoughts of others. He knew of this matter in muoán haïi Toå, Toå ñöa coå cho cheùm, Haønh advance and set ten ounces of gold in his Xöông lieàn höôi kieám ba laàn, thaûy ñeàu khoâng chair. That night, Hsing-Ch'ang entered his thöông toån. Toå baûo: "Kieám chaùnh chaúng taø, room intending to kill him. The Master kieám taø chaúng chaùnh, chæ nôï vaøng cuûa oâng." stretched out his neck. Hsing-Ch'ang swung Haønh Xöông hoaûng hoát teù xæu, giaây laâu môùi the blade three times but could not harm him. tænh, caàu xin saùm hoái, lieàn nguyeän xuaát gia. The Master said, "A straight sword is not bent, Toå lieàn cho vaøng baûo: "OÂng haõy ñi, e ñoà a bent sword is not straight, I merely owe you chuùng trôû laïi haïi oâng, moät ngaøy khaùc oâng coù gold, I do not owe you life." Hsing-Ch'ang theå thay hình ñoåi daïng maø trôû laïi, toâi seõ nhaän fell to the ground in fright. After a while he oâng." Haønh Xöông vaâng lôøi

daïy, giöõa ñeâm came to and begged for mercy, repenting of troán ñi, sau theo Taêng xuaát gia, thoï giôùi cuï his error and vowing to leave home. The tuùc, tinh caàn tu haønh. Moät hoâm oâng nhôù laïi lôøi Master gave him the gold and said, “Go. I Toå, töø xa ñeán leã ra maét Toå. Toå baûo: “Toâi nhôù fear that my followers will come and take oâng ñaõ laâu, sao oâng ñeán muoän vaäy?” Haønh revenge. Change your appearance and return Xöông thöa: “Tröôùc nhôø ôn Hoøa Thöôïng xaù another day and I will accept you.” Hsing toäi, ngaøy nay tuy xuaát gia khoå haïnh, troïn khoù Ch’ang received his orders and disappeared ñeàn ñaùp aân ñöùc, ñaâu mong truyeàn phaùp ñoä into the night. Later, he left home under sanh ö? Ñeä töû thöôøng xem kinh Nieát Baøn, another Bhikshu, received complete precepts chöa hieåu nghóa thöôøng vaø voâ thöôøng, cuùi xin and was vigorous in practice. One day, Hoøa Thöôïng töø bi chæ daïy.” Toå baûo: “Voâ remembering the Master’s words, he made thöôøng töùc laø Phaät taùnh, höõu thöôøng töùc laø taâm the long journey to have an audience. The phaân bieät taát caû phaùp thieän aùc vaäy.” Haønh Master said, “I have thought of you for a long Xöông thöa raèng: “Hoøa Thöôïng noùi phaùp raát time. What took you so long?” He replied, traùi vôùi vaên kinh.” Toå baûo: “Ta ñöôïc truyeàn “The High Master once favored me by taâm aán cuûa Phaät, ñaâu daùm traùi vôùi kinh Phaät.” pardoning my crime. Although I have left Haønh Xöông thöa: “Kinh noùi Phaät taùnh laø home and although I practice austerities, I thöôøng, Hoøa Thöôïng laïi noùi laø voâ thöôøng, caùc shall never be able to repay his kindness. May phaùp thieän aùc cho ñeán taâm Boà Ñeà ñeàu laø voâ I try to repay you by transmitting the Dharma thöôøng maø Hoøa Thöôïng laïi noùi laø höõu thöôøng, and taking living beings across? Your disciple ñaây töùc laø traùi nhau, khieán cho hoïc nhôn caøng often studies the Mahaparinirvana Sutra, but theâm nghi ngôø.” Toå noùi: “Kinh Nieát Baøn thuôû he has not yet understood the principles of xöa toâi coù nghe Ni Voâ Taän Taïng ñoïc moät laàn permanence and impermanence. I beg the lieàn vì baø giaûng noùi, khoâng coù moät chöõ, moät High Master to be compassionate and explain nghóa naøo khoâng hieäp vôùi vaên kinh, cho ñeán vì them for me.” The Master said, oâng noùi cuõng troïn khoâng coù hai thuyeát.” Haønh “Impermanence is just the Buddha nature and

permanence is just the mind discriminating Therefore, I explain it as impermanent. That good and evil dharmas.” Hsing-Ch’ang is exactly what the Buddha explained as the replied, “High Master, your explanation meaning of true permanence. Furthermore, if contradicts the Sutra text!” The Master said, all dharmas were permanent, all things would “I transmit the Buddha’s mind-seal. How have a self-nature subject to birth and death could I dare to contradict the Buddhas’ and the true permanent nature would not Sutras?” Hsing-Ch’ang replied, “The Sutra pervade all places. Therefore, I explain it as says that the Buddha nature is permanent and impermanent. That is exactly what the the High Master has just said that it is Buddha explained as the meaning of the true impermanent; it says that good and evil permanence. It was for the sake of common dharmas, reaching even to the Bodhi Mind, people and those who belong to other are impermanent and the High Master has

just religions who cling to deviant views of said that they are permanent. This permanence, and for all those who follow the contradiction has merely intensified your two-vehicle way, mistaking permanence for student's doubt and delusion." The Master impermanence formulating the eight said, "Formerly, I heard Bhikshuni Wu Chin perverted views, that the Buddha in the Tsang recite the Nirvana Sutra. When I ultimate Nirvana teaching destroyed their commented on it, there was not one word or prejudiced views. He explained true principle which did not accord with the sutra permanence, true bliss, true selfhood and true text. My explanation to you now is not purity. You now contradict this meaning by different." Hsing-Ch'ang replied, "Your relying on the words, taking annihilation to be student's capacity for understanding is impermanence and fixing on a lifeless superficial. Will the High Master please permanence. In this way you misinterpret the explain further?" last, subtle, complete and wonderful words of Nhôn ñoù Toå baûo: "OÂng bieát chaêng, Phaät taùnh the Buddha. Even if you read it a thousand neáu thöôøng laïi noùi gì laø caùc phaùp thieän aùc, cho times, what benefit could you derive from it?" ñeán cuøng kieáp khoâng coù moät ngöôøi phaùt taâm Haønh Xöông boãng nhieân ñaïi ngoä, lieàn noùi keä Boà Ñeà, neân toâi noùi laø voâ thöôøng, maø chính laø raèng: ñaïo chôn thöôøng cuûa Phaät noùi. Laïi taát caû phaùp "Vì giöõ taâm voâ thöôøng, neáu laø voâ thöôøng, töùc laø moãi vaät ñeàu coù töï Phaät noùi coù taùnh thöôøng, taùnh, dung thoï sanh töû maø taùnh chôn thöôøng Khoâng bieát ñöôïc phöông tieän, coù choã baát bieán, neân toâi noùi thöôøng chính laø Nhö ao xuaân moø gaïch, Phaät noùi nghóa chaân voâ thöôøng. Phaät xöa vì Nay toâi chaúng thi coâng, phaøm phu ngoaïi ñaïo chaáp taø thöôøng, coøn caùc Maø Phaät taùnh hieän tieàn, haøng nhò thöøa thöôøng maø chaáp laø voâ thöôøng, Khoâng phaûi thaày trao cho, coäng thaønh taùm thöù ñieân ñaûo, neân trong giaùo Toâi cuõng khoâng sôû ñaéc." lyù lieãu nghóa kinh Nieát Baøn phaù thieân kieán kia Hsing-Ch'ang suddenly achieved the great maø hieån baøy chôn thöôøng, chôn laïc, chôn ngaõ, enlightenment and spoke this verse: chôn tònh. Nay oâng y theo lôøi noùi maø traùi vôùi "To those who hold impermanence in mind nghóa, duøng ñoaïn dieät voâ thöôøng vaø xaùc ñònh The Buddha speaks of the permanent nature; caùi töû thöôøng maø laàm hieåu lôøi noùi maàu nhieäm Not knowing expedients is like vieân dieäu toái haäu cuûa Phaät, duø coù xem moät Picking up pebbles from a spring pond. ngaøn bieán kinh thì coù lôïi ích gì?"—Then the But now without an effort Master said, "Don't you understand? If the The Buddha nature manifests; Buddha nature were permanent, what use The Master did not transmit it, would there be in speaking of good and evil And I did not obtain a thing." dharmas? To the end of an aeon not one Toå baûo: "Nay oâng môùi trieät vaäy, neân ñaët teân person would produce the Bodhi Mind. oâng laø Chí Trieät." Chí Trieät leã taï maø lui—The

Master said, "Now you understand! You Samatha ñöôïc vöôït qua trong 9 giai ñoaïn tinh should be called Chih-Ch'e (breadth of thaàn, saùu söùc maïnh vaø boán hoaït ñoäng taâm understanding)." Chih-Ch'e thanked the thaàn—Samatha is a method of training the Master, bowed and withdrew. mind to develop concentration. Samatha

Chí Trieät Thieàn Sö: Bhikshu Chih-Ch'e—See meditation is concerned with producing a one- Chí Trieät Giang Taây Thieàn Sö. pointed mind. Samatha is one of the two main Chí Tuyeàn Vaân Phong Thieàn Sö: See Vaân Phong methods of meditation, which is defined as Chí Tuyeàn Thieàn Sö. silencing, or putting to rest the active mind, or Chí Vieân Hoàng Chaâu Thieàn Sö: Zen master Ji- let the mind fixed on one place, or in one yuan Hung-chou—Thieàn sö Chí Vieân, moät Thieàn position. It differs from "contemplation" sö Trung Hoa vaøo thôøi nhaø Toáng, ngöôøi ñaõ noåi which observes, examines, etc. Samatha deals tieáng vôùi coâng aùn quaû haïnh thoái —Zen master Ji- with getting rid of distractions, rather than yuan was from China during the Sung dynasty contemplation. When our physical body is at (960-1279). He was famous with the koan of a rest, it is called "samatha"; when the mind is rotten apricot. seeing clearly, it is called "contemplation." Chí Vieãn (768-844): Zen master Ji-yuan—Teân One of the seven names for meditation. cuûa moät Thieàn sö Trung Hoa vaøo thôøi nhaø Samatha also means quieting, ceasing, Ñöôøng—Ji-yuan, name of a Chinese Zen master tranquility or serenity comes from the during the T'ang dynasty (618-907). literature of Yogachara school and were put Chí Yeáu: Most important. into practice in Tibet as a unified system of Chæ: Samatha (skt & p)—Calming. meditation. One-pointedness of mind, one of (I) Toång quan veà "Chæ"—An overview of the mental factors in wholesome "Samatha": Tieáng Phaïn Tam Ma Ñòa coù nghóa consciousness; however, samatha (tranquility laø traïng thaùi taâm vaéng laëng, laø moät phöông of mind) rather in the negative sense of phaùp huaán luyeän taâm taäp trung tö töôûng. withdrawal. Vipassana is a more positive Thieàn Tam Ma Ñòa lieân quan tôùi vieäc gom achievement (the quietude achieved) through taâm vaøo moät ñieåm (see Nhaát Ñieåm Truï). the practice of dhyana, to cause subjugation Thieàn Chæ laø moät trong hai phöông phaùp chính or cessation of troubles. The various cuûa Thieàn, noù ñöôïc ñònh nghóa baèng laéng dòu obstacles that encounter the development of hay laøm cho caùi taâm sinh ñoäng nghæ ngôi, hay shamatha are overcome through nine stages laøm cho taâm gaén vaøo moät choã, moät vò trí naøo of mind, six powers and four mental activities. ñoù. Thieàn chæ lo vieäc deïp boû voïng, hôn laø (II) Nghóa cuûa "Chæ"—The meanings of quaùn chieáu. Khi thaân theå chuùng ta nghæ ngôi "Samatha": thì chuùng ta goïi ñoù laø "chæ"; khi taâm chuùng ta 1) Yeân laëng hay yeân tænh: Samatha (skt)— quaùn chieáu ñeå thaáy roõ vaán ñeà thì chuùng ta goïi Quiet—Tranquility—Calm—Absence of ñoù laø "quaùn." Moät trong baûy teân goïi cuûa thieàn passion—Cessation—Moä t trong baû y ñònh ñònh (thu nhieáp taâm vaøo moät duyeân, xa lìa moïi nghóa cuûa Thieàn Ñònh, ñöôïc dieãn taû nhö laø taùn loaïn; trong caùc caûnh nhieãm tònh maø taâm Xa-Ma-Tha hay Tam Ma Ñòa, coù nghóa laø deïp khoâng voïng duyeân). Tam Ma Ñòa coøn laø söï yeâ n taâm loaïn ñoäng, hay laø ñeå cho taâm yeân yeân tænh laâu daøi cuûa tinh thaàn ñöôïc thöïc taäp ñònh, döøng ôû moät choã. Taâm ñònh chæ ö nhöùt xöù, trong tröôøng phaùi Yogachara vaø baây giôø ñöôïc khaùc vôùi "quaùn" laø xaùc nghieäm baèng chöùng caùc sö Taây Taïng thöïc taäp nhö moät heä thoáng cöù. Chæ laø deïp boû caùc voïng nieäm, coøn quaùn thieàn ñònh toång theå. Söï nhaát taâm, moät trong duøng ñeå chöùng nghieäm chaân

lyù: One of the yeáu toá tinh thaàn trong thieän thöùc. Tuy nhieân, seven definitions of dhyana described as Samatha haøm nghóa ruùt lui thuï ñoäng trong khi samatha or samadhi; it is defined as silencing, Vipassana (minh saùt) haøm nghóa thöïc hieän tích or putting to rest the active mind, or auto- cöïc qua thieàn taäp, laøm ngöng baët nhöõng trôû hypnosis. The mind is centered or the mind ngaïi. Nhöõng trôû ngaïi trong khi phaùt trieån steadily fixed on one place, or in one position.

It differs from “contemplation” which to be preferable. It is attained when the mind observes, examines, sifts evidence. Samadhi is able to remain upon its object one- or samatha has to do with getting rid of pointedly, spontaneously and without effort, distraction for moral ends; it is abstraction, and for as long a period of time as one wishes, rather than contemplation. without being disturbed by laxity or 2) Khi caùc cô quan trong ngöôøi nghæ ngôi laø chæ, excitement. There are said to be six ñoái laïi vôùi “quaùn” laø taâm trí nhìn thaáu suoát roõ prerequisites for achieving calming. They are raøng. Chæ laø moät traïng thaùi thieàn ñònh bieåu staying in an agreeable place, having few tröng söï nhaát taâm (hay taâm tuï vaøo nhaát ñieåm) desires, knowing satisfaction, not having treân moät vaät theå. Moät trong baûy ñònh nghóa many activities, pure ethics, and thoroughly cuûa Thieàn Ñònh, ñöôïc dieãn taû nhö laø Xa-Ma- abandoning thoughts. It is generally Tha hay Tam Ma Ñòa, coù nghóa laø deïp yeân considered to be a prerequisite for attainment taâm loaïn ñoäng, hay laø ñeå cho taâm yeân ñònh, of “higher insight” or "Prajna". döøng ôû moät choã. Taâm ñònh chæ ö nhöùt xöù, khaùc (III) Chín giai ñoaïn tinh thaàn—Nine stages of vôùi “quaùn” laø xaùc nghieäm baèng chöùng cöù. Chæ mind—Nhöõng khaùi nieäm cuûa chín giai ñoaïn laø deïp boû caùc voïng nieäm, coøn quaùn duø ng ñeå tinh thaàn naøy ñeán töø caùc vaên baûn cuûa tröôøng chöùng nghieäm chaân lyù. Veà maët lyù thuyeát maø phaùi Du Giaø vaø ñöôïc thöïc haønh taïi Taây Taïng noùi, baát cöù vaät theå naøo cuõng coù theå ñöôïc duøng nhö moät heä thoáng thieàn ñònh hôïp nhaát. Chín laøm ñieåm taäp trung, duø vaäy nhöõng vaät theå nhö giai ñoaïn naøy laø: Höôùng tinh thaàn vaøo moät ñoái thaân Phaät vaãn ñöôïc ngöôøi ta öa thích duøng laøm töôïng thieàn ñònh, cuûng coá tinh thaàn, luoân luoân ñieåm taäp trung hôn. Chæ ñöôïc thaønh ñaït khi thay ñoåi söï chuù taâm, giôùi haïn söï chuù taâm vaøo taâm coù khaû naêng truï yeân moät choã treân vaät theå ñoái töôïng thieàn ñònh, laøm cho tinh thaàn thuaàn moät caùch töï nhieân khoâng caàn phaûi noã löïc, vaø thuïc, laøm cho tinh thaàn yeân tónh, hoaøn thieän söï coù khaû naêng truï taïi ñoù trong thôøi gian ngöôøi ñoù yeân tónh, taäp trung tinh thaàn vaøo moät ñieåm, vaø muoán maø khoâng bò phoùng daät hay taùn loaïn tam ma ñòa—The concepts of these nine quaáy raày. Ngöôøi ta noùi coù saùu ñieàu tieân quyeát stages come from the literature of the tröôùc khi thaønh ñaït ñöôïc “Chæ”, truï nôi thích Yogacara school and were put into practice in hôïp, thieåu duïc, tri tuùc, khoâng coù nhieàu sinh Tibet as a unified system of meditation. These hoaït, tònh giôùi vaø phaûi hoaøn toaøn ruõ boû moïi nine stages are: Directedness of mind toward voïng nieäm. Chæ laø ñieàu caàn coù tröôùc khi ñaït the object of meditation, stabilization of the ñöôïc trí hueä “Baùt Nhaõ”—Physical organism is mind, continuous renewal of attention, at rest, in contrast with

contemplation is when confinement to the object of meditation, the mind is seeing clearly. Calming is a taming of the mind, calming the mind, refined meditative state characterized by a one- calm, the mind collected into oneness, and pointedness of mind (cittaikagrata) on an samadhi. internal meditative object. One of the seven (IV) Saùu söùc maïnh: Nghe hoïc thuyeát, suy nghó, söùc definitions of dhyana described as samatha or chuù taäm, hieåu roõ, taäp trung naêng löôïng, vaø töï samadhi; it is defined as silencing, or putting tin töï nhieân—Six powers: Hearing the to rest the active mind, or auto-hypnosis. The teaching, reflection, power of attention, clear mind is centered or the mind steadily fixed on comprehension, concenrated energy, and one place, or in one position. It differs from natural confidence. “contemplation” which observes, examines, (V) Boán hoaït ñoäng taâm thaàn: Ñaët lieân heä giöõa tinh sifts evidence. Samadhi or samatha has to do thaàn vaø ñoái töôïng, Ñaët lieân heä giöõa tinh thaàn with getting rid of distraction for moral ends; vaø ñoái töôïng, phuïc hoài söï chuù taâm, chuù taâm it is abstraction, rather than contemplation. lieân tuïc vaø thanh thaûn khoâng coá gaéng—Four Theoretically, any object may serve as the mental activities: Connecting the mind to the focus of concentration, though virtuous object, re-establishment of attention, objects such as the body of a Buddha are said

uninterrupted attention, and dwelling Vöïc, hay baéc AÁn Ñoä, ngöôøi ñaõ dòch 23 quyeån kinh effortlessly. sang Hoa ngöõ vaøo ñôøi Taán (coù leõ laø Kinh Boà Taùt Chæ AÙc Haønh Thieän: Ngöøng moïi aùc nghieäp vaø tu Thaäp Truï)—Also called “Friend of Song,” a noted caùc nghieäp laønh—To stop evil or wickedness, and monk from western China, or north India, who in to cultivate all the wholesome deeds. the fourth century, translated 23 works into Chæ AÙc Moân: See Chæ Trì. Chinese (perhaps The sutra of Bodhisattva’s Ten Chæ AÙc Tu Thieän: Caét ñöùt moïi aùc nghieäp vaø tu Grounds). caùc nghieäp laønh—To cut off evil or wickedness, Chæ Ñaïo: To lead—To guide. and to cultivate all the wholesome deeds. Chæ Ñaùt: Jetavaniyah or Jetiyasailah (skt)— Chæ AÁn: Kyù teân baèng caùch in daáu tay caùi—To sign Tröôøng phaùi cuûa nhöõng ngöôøi treân nuùi Chæ Ñaùt, by a thumb-mark; a sign. moät toâng phaùi cuûa Thöôïng Toïa Boä—School of the Chæ Bao Baát Truï Hoûa: Tuùi giaáy khoâng bao ñöôïc dwellers on Mount Jeta or school of Jetrvana, a löûa, yù noùi bí maät theá naøo cuõng bò loä —Paper bags subdivision of Sthavirah. cannot wrap a fire, i.e., secrets cannot be kept Chæ Ñaéc Nhaát Quyeát: Ñaønh phaûi duøng moät caùi forever. choát cöûa, duï cho söï chöùng ñaéc chæ coù moät nöûa maø Chæ Baûo: To advise—To teach—To direct. thoâi—To be satisfied (contened) with just one Chæ Beänh: Chæ voïng töùc chaân (tòch nieäm ñeå caàu door bolt, i.e., an incomplete realization. vieân giaùc laø chæ beänh, vì vieân giaùc chaúng phaûi do Chæ Ñaàu Höõu Nhaõn: Ngoùn tay coù maét, duï cho söï chæ nieäm maø ñöôïc), moät trong boán beänh ñöôïc noùi khai thò Phaät phaùp roõ raøng cho chuùng sanh, ñeå töø ñeán trong Kinh Vieân Giaùc—Cessation of all ñoù hoï coù theå theo böôùc, hoïc hoûi vaø thoâng hieåu mental operation, one of the four mistaken ways chaân lyù, cuõng nhö phaân bieät roõ raøng thò phi— of seeking perfection, mentioned in The Complete Fingers have eyes, i.e., a clear introduction and Enlightenment Sutra. opening the Buddhas’ views and

knowledge to Chæ Can Chaâm Chuøy: Ngoùn tay, coät phöôùn, caây sentient beings; so they can follow, learn, kim, kieàn chuøy, vaân vaân, laø nhöõng phöông phaùp understand thoroughly the truths, and clearly maø baäc thaày söû duïng khi tieáp hoùa ñeä töû. Caùc thieàn distinguish right from wrong. sö thöôøng ñaùnh baèng gaäy hay ñöa ra moät tieáng heùt Chæ Ñeå Khaû Boä: See Chi Ñeà Sôn Boä. thaät to nhaèm khaùm nghieäm trình ñoä laõnh hoäi cuûa Chæ Ñoâng Chæ Taây: Noùi loøng voøng—To beat ñeä töû—Finger, banner (Pataka), needle, and about the bush. copper instrument, etc., are the Masters' methods Chæ Ñoâng Hoaïch Taây: See Chæ Ñoâng Taùc Taây. in welcoming and transforming disciples. Zen Chæ Ñoâng Taùc Taây: Laàm cho höôùng ñoâng laø masters usually strike with a staff or give an höôùng taây, duï cho söï hieåu laàm chaân lyù—To extremely loud cry to test disciples' mistake the east with the west, i.e., a comprehensive levels. misunderstanding of the truth. Chæ Chuù: Chæ trích—To criticize. Chæ Ñöôøng: To point out the way. Chæ Daãn: To show—To explain. Chæ Haønh Nhò Thieän: Chæ laø döøng laïi moïi aùc Chæ Dieäp: Palm-leaves. nghieäp; vaø haønh laø thöïc haønh hay tu taäp theo toâ n Chæ Doanh Ñaéc Nhaõn Tình Daõ Laïc Ñòa: Chæ coøn giaùo—To cut off evil or wickedness and to ñoâi maét coøn laïi cuõng bò muø, duï cho chaúng hieåu practice of religious life are two wholesome Phaät phaùp, laàm giaûng Phaät phaùp maø bò quaû baùo deeds. ruïng loâng maøy, raâu ria, muõi vaø muø maét—The only Chæ Hoaøn: See Chæ Xuyeán. things left are blind eyes, i.e., preaching with Chæ Hung Ñieåm Laëc: Ñoäng taùc cao ngaïo phaùch wrong views will receive the results of losing all loái—An arrogant and haughty action. beards, eyebrows, nose, and blind eyes—See Chæ Höùa Laõo Hoà Tri, Baát Höùa Laõo Hoà Hoäi: Chæ Thuùy Nham Mi Mao. cho laõo Hoà (Boà Ñeà Ñaït Ma) bieát, chöù khoâng cho Chæ Ña: See Chaát Ña. laõo Hoà hieåu, duï cho ngay caû toå Boà Ñeà Ñaït Ma Chæ Ña Maät: Gitamitra (skt)—Kyø Ña Maät—Ca cuõng khoâng duøng theá trí ñeå hieåu nghóa lyù vaø choã Höõu—Kyø Maät Ña—Vò Taêng noåi tieáng ngöôøi Taây cöùu caùnh nhaø thieàn—Only to inform Bodhidharma,

but not to let him understand, i.e., even the Chæ Nam: Söï höôùng daãn—Guidance. patriarch Bodhidharma cannot use the mundane Chæ Nguyeät: Ngoùn tay chæ traêng, hay tay chæ thoû wisdom to understand the meanings and aim of treân traêng (ngoùn tay tieâu bieåu cho kinh ñieån, vaø Zen. traêng tieâu bieåu cho chaân lyù)—To point a finger at Chæ Keá: Suy löôøng phaân bieät—To have thought or the moon, or to indicate the hare in the moon (the idea and to discriminate. finger represents the sutras, the moon represents Chæ Khoâng Thieàn Sö (1289-1363): Dhyana- their truth (doctrines). bhadra (skt)—Teân cuûa thieàn sö AÁn Ñoä vaøo theá kyû Chæ Nguyeät Hueä AÁn Thieàn Sö: Shigetsu Hein XIV—Name of an Indian Zen master in the Zenji (jap)—Teân cuûa moät Thieàn sö Nhaät Baûn— fourteen century. Name of a Japanese Zen master. Chæ Lôïi: Master Chi-li—Teân cuûa moät vò danh Chæ Nhö: 1) Chaúng haïn nhö: For example, for Taêng Nhaät Baûn chuyeân veà ñieâu khaéc töôïng Phaät — instance; 2) Theá thì: Then. Name of a famous Japanese monk who was a Chæ Phaïm: Negative in not doing good or professional sculptor of statues of Buddha. preventing good or sin omission—Chaúng chòu tu Chæ Man: Angulimalya (skt)—See

Öông Quaät Ma haønh ñeå traùnh caùc aùc nghieäp. Thuï ñoäng trong La. nhöõng vieäc thieän laønh nhö khoâng boá thí laø “chæ Chæ Man Kinh: Angulimala-Sutra (skt)—See phaïm”, trong khi phaïm toäi baèng haønh ñoäng (hay Öông Quaät Ma La Kinh. phaïm nhöõng giôùi maø mình ñaõ thuï) nhö saùt sanh, Chæ Moân: Meditation by concentrating the mind— troäm caép, vaân vaân thì goïi laø “taùc phaïm.” Töï kieåm Chæ Moân hay phaùp moân "Taäp Trung Taâm YÙ" hay baèng caùch giöõ giôùi hay ngöøng laøm nhöõng vieäc taø taäp trung vaøo chæ quaùn ñeå laéng taâm tónh laëng (ñaõ vaïy—Ceasing to do wrong, while transgression sin quaùn soå töùc vaø tuøy töùc, haønh giaû phaûi coá gaéng tu by action, active sin, or positive in doing evil such taäp chæ quaùn). Ngöøng caû soå töùc vaø tuøy töùc ñeå taäp as killing, stealing, etc. Self-control in keeping the trung vaøo taâm yù. Trong giai ñoaïn naøy haønh giaû commandments or prohibitions relating to deeds phaûi hoaøn toaøn khoâng bieát ñeán hôi thôû vaø "döøng" and words. taâm mình laïi treân ñaàu muõi. Baáy giôø haønh giaû seõ Chæ Phuùc Thaân: Quan heä baèng caùch höùa hoân khi caûm thaáy heát söùc thanh thaûn vaø oån ñònh, roài ít laâu hai ñöùc nhoû trai vaø gaùi haõy coøn trong thai meï — sau ñoù caû thaân laãn taâm nhö tan bieán vaøo hö voâ. Ñoù Related by the betrothal of son and daughter still laø traïng thaùi "Thieàn Ñònh", moät traïng thaùi hoaøn in the womb. toaøn ñình chæ. Khi ñaït ñöôïc traïng thaùi naøy, haønh Chæ Phöông Laäp Töôùng: Chæ veà höôùng Taây, coõi giaû phaûi luoân töï nhaéc nhôû raèng, maëc daàu kinh Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø; truï taâm vaøo caûnh nghieäm "Thieàn Ñònh" laø tuyeät vôøi, nhöng theo lôøi giôùi cuûa Ñöùc Phaät A Di Ñaø ñeå caàu giaûi thoaùt—To caûnh caùo cuûa ñöùc Phaät, mình khoâng ñöôïc chaáp point to the west, the location of the Pure Land, tröôùc hay laàn löõa trong traïng thaùi ñoù—Stopping and set up in the mind the presence of Amitabha both counting and following the breathing and Buddha; to hold this idea, and to trust in Amitabha, starting concentrating the mind. In this stage, the and thus attain salvation. The mystics regard this practitioner should completely ignore the breath as a mental experience, while the ordinary and stop his mind on the tip of the nose. He will believer regards it as an objective reality. now feel extremely tranquil and steady, and soon Chæ Quan: Noùn giaáy, duøng ñeå ñoát cuùng ngöôøi both his body and mind will seem to have cheát—Paper hats, burnt as offerings to the dead. vanished into nothingness. This is the stage of Chæ Quaùn: Chih-kuan (chi)—Shikan (jap)—"Dhyana", a stage of perfect cessation. When it Samatha-vipasyana (skt)—Xa Ma Tha Bì Baùt (Baø) has been reached, the practitioner should remind Xaù Na—Quieting and reflecting—Quiet, himself that, although the experience of "Dhyana" tranquility and absence of passion—Chæ coù nghóa is wonderful, one should not, as Buddha has laø ñình chæ, quaùn laø quaùn ñaït. Nhö vaäy chæ quaùn laø admonished, cling to it or linger in it. ñình chæ voïng nieäm ñeå quaùn ñaït chaân lyù . Khi taâm Chæ Nan: Nöôùc Trung Quoác—China—See Chi yeân tónh thì goïi laø chæ; khi taâm thaáy roõ caùi gì ñoù thì Na. goïi laø quaùn—Ceasing and reflecting—A

meditational technique to calm the mind to a state translation of the Sanskrit terms “Samatha” of tranquility and concentration. When the and “Vipasyana.” The former

refers to physical organism is at rest it is called samadhi; stabilizing meditation designed to develop the when the mind is seeing clearly it is called ability to maintain focus on one’s meditative contemplation. object, and the latter refers to analytical 1) Khi cô theå ngöøng nghæ laø “Chæ”. Khi taâm ñang meditation in which one directly perceives the nhìn thaáy moät caùch roõ raøng laø “Quaùn”. Ñaây laø emptiness (sunyata) of the object, and by cöûa thöù ba trong "Luïc Dieäu Phaùp Moân" Trong extension all phenomena. This practice is giai ñoaïn naøy haønh giaû phaûi hoaøn toaøn queân ñi particularly important in the T’ien-T’ai hôi thôû vaø ñình chæ taâm mình treân ñaàu muõi. school, which was systematized by Chih-I, Baáy giôø haønh giaû caûm thaáy thanh thaûn vaø oån who wrote one of the most influential ñònh toät ñoä, roài chaúng bao laâu sau ñoù caû thaân meditation manuals of Chinese Buddhism, the vaø taâm cuûa haønh giaû hình nhö tan bieán vaøo hö Great Calming and Insight (Ma Ha Chæ Quaùn), voâ. Ñoù laø traïng thaùi "Thieàn Ñònh", moät traïng in which he outlined a path of practice that thaùi ñình chæ hoaøn toaøn. Khi ñaït ñöôïc traïng begins with cultivation of morality and leads thaùi naøy, haønh giaû phaûi töï nhaéc mình raèng, to perceiving all phenomena directly as empty maëc daàu kinh nghieäm "Thieàn Ñònh" laø tuyeät of inherent existence. dieäu, nhö ñöùc Phaät ñaõ caûnh baùo, nhöng mình 3) Thomas Cleary vieát trong quyeån 'Döøng Laïi khoâng ñöôïc chaáp tröôùc hay laàn löõa trong ñoù — Vaø Thaáy': "'Chæ' vaø 'Quaùn' hay 'Döøng laïi' vaø When the physical organism is at rest it is 'Thaáy' laø hai maët aâm vaø döông cuûa Thieàn ñònh called “Stop” or “Halt.” When the mind is Phaät giaùo, hai nöûa boå sung nhau cuûa moät toång seeing clearly it is called “Contemplation.” theå hôïp nhaát. YÙ nghóa caên baûn cuûa 'Chæ' vaø This is the third door in the "Six Wondrous 'Quaùn', ñoâi khi ñöôïc dieãn taû moät caùch uy nghi Entrances to Enlightenment". In this stage the laø 'ñình chæ' vaø 'quaùn töôûng', laø 'döøng meâ hoaëc' practitioner should completely ignore the vaø 'thaáy chaân lyù.' Taát caû nhöõng Thieàn ñònh breath and stop his mind on the tip of the Phaät giaùo, taát caû nhöõng nguyeân taéc tu taäp Phaät nose. He will now feel extremely tranquil and giaùo ñeàu coù theå ñöôïc phaân loaïi vaø toå chöùc lieân steady, and soon both his body and mind will heä tôùi caùc töø ngöõ 'chæ', 'quaùn' vaø söï hôïp nhaát seem to have vanished into nothingness. This giöõa chæ vaø quaùn."—Thomas Cleary wrote in is the stage of "Dhyana", a stage of perfect 'Stopping and Seeing': "'Stopping' and 'seeing' cessation. When it has been reached, the are the yin and yang of Buddhist meditation, practitioner should remind himself that, complementary twin halves of a unified although the experience of "Dhyana" is whole. The fundamental meaning of 'stopping wonderful, he should not, as Buddha has and seeing,' sometimes more solemnly called admonished, cling to it or linger in it. cessation and contemplation, is stopping 2) “Chæ” gaùn cho thieàn oån ñònh nhaèm phaùt trieån delussion and seeing truth. All Buddhist khaû naêng duy trì taäp trung vaøo moät ñoái töôïng, meditations, and indeed all Buddhist coøn “Quaùn” gaùn cho Thieàn phaân tích trong ñoù principles and practice, can be categorized haønh giaû tröïc nhaän taùnh khoâng cuûa ñoái töôïng, and organized in terms of stopping, seeing, vaø baèng caùch môû roäng

söi tröïc nhaän naøy ñeán and the integration of stopping and seeing." moïi hieän töôïng. Söi tu taäp naøy ñaëc bieät quan Chæ Quaùn Baát Nhò: Samatha and contemplation troïng trong toâng Thieân Thai, ñöôïc Trí Giaû heä are not two—Chæ coù nghóa laø ñình chæ, quaùn laø thoáng hoùa, chính oâng ñaõ vieát nhöõng saùch chæ quaùn ñaït. Khi taâm yeân tónh thì goïi laø chæ; trong khi nam coù aûnh höôûng trong Phaät Giaùo Trung taâm thaáy roõ caùi gì ñoù thì goïi laø quaùn. Nhö vaäy chæ Hoa, nhö boä Ma Ha Chæ Quaùn, trong ñoù oâng quaùn khoâng hai, vì chuùng cuøng laøm vieäc vôùi nhau vaïch ra con ñöôøng tu taäp baét ñaàu baèng tu giôùi vôùi muïc ñích laø ñình chæ voïng nieäm ñeå quaùn ñaït vaø daãn ñeán tröïc nhaän taùnh khoâng trong söi hieän chaân lyù—Quieting and reflecting are not two höõu cuûa moïi hieän töôïng—A Chinese (ceasing and reflecting are not two). Quiet means

tranquility and absence of passion. In other words, töôûng vì khoâng coù ngöôøi suy töôûng. Thay vaøo ñoù, samatha is a meditational technique to calm the haønh giaû tu Thieàn chính laø nhöõng yù töôûng lôûn vôûn mind to a state of tranquility and concentration. aáy. Khoâng coù tieáng chim hoùt vì khoâng coù khaùi When the physical organism is at rest it is called nieäm chim hoùt. Thay vaøo ñoù, haønh giaû laø nhöõng samadhi; while when the mind is seeing clearly it aâm thanh ñoù. Cuõng vaäy, haønh giaû tu Thieàn laø is called contemplation. Thus, Samatha and nhöõng gioït möa, tieáng saám vaø tia chôùp. Chæ caàn contemplation are not two, because they work ngoài xuoáng laø caû vuõ truï lieàn hieån baøy ra tröôùc together to cease deluded thoughts and to attain maét—Meditation without any object, without the truth. counting; nor focusing on breathing, nor koans. A Chæ Quaùn Ñaû Toïa: Shikan-taza (jap)— 'Nothing form of the practice of zazen in which there are no but precisely sitting'—Chæ quaùn ñaû toïa laø loaïi more supportive techniques. According to Dogen thieàn khoâng coù ñoái töôïng, khoâng ñeám, khoâng taäp Zenji, 'nothing but precisely sitting', i.e., resting in trung vaøo hôi thôû, cuõng khoâng coù coâng aùn thoaïi a state of brightly alert attention that is free of ñaàu. Hình thöùc thieàn boû qua moïi ñieåm töïa beân thoughts, directed to no object, and attached to no ngoaøi khi thieàn ñònh. Theo thieàn sö Ñaïo Nguyeân, particular content is the highest or purest form of chæ quaùn ñaû toïa, traïng thaùi chuù yù beàn vöõng, linh zazen, zazen as it was practiced by all the hoaït vaø thoaùt khoûi moïi yù nghó, khoâng coá ñònh vaøo Buddhas of the past. According to Senior Zen moät ñoái töôïng naøo, cuõng khoâng baùm laáy moät noäi master Philip Kapleau in the Three Pilars of Zen, dung naøo, laø hình thöùc thuaàn khieát nhaát vaø cao Zen master Hakuun Ryoko Yasutani, one of the nhaát cuûa toïa thieàn tónh taâm; ñoù laø caùch toïa thieàn most outstanding Zen masters in our modern time, tónh taâm ñöôïc taát caû chö Phaät trong quaù khöù thöïc says in his Introductory Lectures on Zen Training, haønh. Trong Ba Truï Thieàn cuûa laõo sö Philip "Shikantaza is the mind of some body facing Kapleau, thieàn sö Baïch Vaân An Coác, moät trong death. Let us imagine that you are engaged in a nhöõng thieàn sö noåi tieáng trong thôøi caän ñaïi, vieát duel of swordsmanship of the kind that used to trong 'Nhöõng Lôøi Khuyeân Nhaäp Moân veà Thöïc take place in ancient Japan. As you face your Haønh Thieàn' raèng: "Chæ Quaùn Ñaû Toïa laø moät traïng

opponent you are unceasingly watchful, set, thaùi thöùc tænh vaø taäp trung, coù theå so saùnh vôùi traïng ready. Were you to relax your vigilance even thaùi moät ngöôøi ñuïng phaûi caùi cheát. Haõy töôûng momentarily, you would be cut down instantly. A töôïng raèng baïn ñaõ tham gia moät traän ñaáu kieám, crowd gathers to see you fight. Since you are not gioáng nhö nhöõng ngöôøi luyeän taäp ôû nöôùc Nhaät blind you see them from the corner of your eye, ngaøy xöa. Neáu söï tænh taùo cuûa baïn yeáu ñi, duø chæ and since you are not deaf you hear them. But not laø moät giaây, baïn coù theå cheát. Ñaùm ñoâng taäp trung for an instant is your mind captured by these laïi ñeå xem traän ñaáu. Vì khoâng phaûi laø muø, baïn impressions." In short, 'nothing but precisely nhìn thaáy khaùn giaû baèng khoùe maét, nhöng khoâng sitting' means intense sitting, where there is moät khoaûnh khaéc naøo tinh thaàn cuûa baïn ñöôïc pheù p unshakeable conviction that sitting meditation xao laõng vì nhöõng aán töôïng caûm giaùc aáy." Toùm laïi, (zazen) is the actualization, and there is nothing chæ quaùn ñaû toïa laø chæ ngoài vaø ngoài chöù khoâng coù else to gain. At the root, this frame of thought gì ñeå ñaït ñöôïc. Taän goác reã cuûa thieàn, khung tö clearly realizes that there is not a struggle töôûng veà chæ quaùn ñaû toïa nhaän thöùc roõ raøng raèng involved in the attainment of satori. In short, khoâng coù söï coá gaéng naøo quan heä ñeán chöùng ñaéc shikan-taza is a form of Zen that emphasizes on ñaïi ngoä. Noùi toùm laïi, chæ quaùn ñaû toïa laø hình thöùc quieting and reflecting in sitting meditation toïa thieàn maø khoâng quaùn thoaïi ñaàu. Ñaây laø loaïi without using a koan. This is the form of Zen most thieàn ñöôïc nhaán maïnh nhieàu nhaát trong phaùi Taøo emphasized in the Soto school in Japan. Zen Ñoäng ôû Nhaät Baûn. Haønh giaû tu Thieàn neân luoân nhôù practitioners should always remember that "Just raèng coù leõ "Chæ quaùn ñaû toïa" laø coâng phu khoù khaên sitting" is perhaps the most difficult thing to do in nhaát trong tu taäp Thieàn ñònh. Haønh giaû nhaát ñònh cultivation (Zen practice). For in order to just sit, phaûi queân chính mình thì môùi coù theå "Chæ quaùn ñaû Zen practitioners have to forget te self. In "Just- toïa" ñöôïc. Trong "Chæ quaùn ñaû toïa," khoâng coù yù sitting," there are no thoughts because there is no

thinker. Instead, Zen practitioners are the thoughts qua chuû tröông hieän thöïc, chaáp nhaän thöïc theå that come up. There are no bird songs because cuûa thöïc taïi khaùch quan, nhaän thaáy taùnh there are no concepts of bird songs. Instead, Zen khoâng cuûa vaïn phaùp, vaø söï thieáu vaéng moät practitioners are those sounds. In the same way chuû teå. Nhö Trí Khaûi noùi: "Taát caû caùc phaùp töø Zen practitioners are the rain-drops, are the nhaân duyeân sinh. Söï vaät töø duyeân khôûi laø thunder and the lightning. In sitting, the whole khoâng vaø khoâng coù chuû teå... Vì haønh giaû bieát universe is revealed and manifested. do duyeân khôûi, hoäi tuï giaû taïm, aûo hoùa, vaø taùnh Chæ Quaùn Ñaïi YÙ: General idea of Samatha and khoâng cuûa vaïn phaùp, ñaây goïi laø theå. Nhöõng aûo contemplation—Immediate and whole dhyana— töôûng thuoäc khaùi nieäm ñeán choã taän cuøng khi Töùc thì vaø toaøn dieän, nghóa laø tröôùc vaø sau khoâng chöùng ngoä taùnh khoâng, neân Khoâng laø taùnh cuûa khaùc, truï tö töôûng vaøo choã khoâng coù gì töï hieän chaân lyù. Vì vaäy

maø goïi laø 'theå chaân chæ'."— höõu, maø hieän höõu do nhaân töø tröôùc—Immediate This cessation is the step of advancing beyond and whole, such as dwelling on the thought that "naive realism," wherein one accepts the nothing exists of itself, but from a preceding substantial existence of objective reality, to cause—See Ma Ha Chæ Quaùn. realizing the emptiness of all things and the Chæ Quaùn Hoøa Thöôïng: Ñaïo hieäu cuûa Sö Ñaïo lack of any substantive Being. As Chih-I says: Thuùy ñôøi Ñöôøng—A name for the T'ang monk "All dharma arise through conditions. Things Tao-Sui. which arise through conditions co-arising are Chæ Quaùn Huyeàn Vaên: See Ma Ha Chæ Quaùn. empty and without self-Being... Since one Chæ Quaùn Luaän: See Ma Ha Chæ Quaùn. knows the conditioned co-arising, Chæ Quaùn Nghieäp: Moân hoïc Chæ Quaùn—Studies conventional confluence, illusory of Samatha and contemplation. transformation, and empty nature of all things, Chæ Quaùn Tam Chuûng: Three types of this is called their essence. Conceptualized contemplation and samatha—Theo toâng Thieân delusions come to an end upon realizing Thai, tam quaùn thöïc söï chæ cho caû hai "tam chæ" vaø emptiness; therefore emptiness is the nature "tam quaùn". Söï phaùt trieån khaùi nieäm naøy cuûa of true reality. Therefore this is called Thieân Thai Trí Khaûi Ñaïi Sö ñöôïc trình baøy moät 'cessation as insight into the essence of true caùch yeáu löôïc trong phaåm ñaàu noùi veà yù nghóa cuûa reality'." chæ vaø quaùn trong taùc phaåm Ma Ha Chæ Quaùn. 2) Phöông Tieän Tuøy Duyeân Chæ: Cessation as Trong ñoù Trí Khaûi luaän veà ba loaïi chæ: theå chaân insight into Expedient Conditions—Ñieàu naøy chæ, phöông tieän tuøy duyeân chæ, vaø töùc nhò bieân chæ cho tö töôûng quaùn chieáu thöïc taïi laø söï giaû phaân bieät chæ—According to the T'ien-T'ai sect, höõu cuûa vaïn phaùp ñeán töø nhaân duyeân. Trí threefold contemplation actually refers to both Khaûi goïi ñoù laø "khoâng phi khoâng". Taùnh threefold cessation and threefold contemplation. khoâng cuûa vaïn höõu khoâng coù nghóa raèng T'ien-T'ai Great Master Chih-I's mature chaúng coù gì caû. Söï coù maët giaû taïm cuûa vaïn development of this concept is succinctly phaùp nhö nhöõng thöïc taïi töông nhaäp laø chaân presented in an early section of the Mo Ho Chih thöïc. Trí Khaûi noùi: "Nhò thöøa chæ nhaän laáy Kuan where he discusses the meaning of chih- Khoâng nhö theå taùnh cuûa chaân lyù , vì theá neân kuan. In that chapter Chih I discusses three kinds khoâng thaáy caàn phaûi nhìn vaøo 'phöông tieän tuøy of skillful cessation: cessation as insight into the duyeân chæ.' Chö Boà Taùt hieåu giaû höõu, vaø ñöa true essence of reality as empty of substantial vaøo choã thöïc haønh. Chö vò bieát raèng khoâng Being; cessation as insight into reality as chaúng phaûi laø khoâng, vì vaäy maø ñöôïc goïi laø expedient conventional existence which arises 'phöông tieän'. Haønh giaû phaân bieät vaø choïn through conditions; and cessation as putting an end thuoác trò ñöôïc beänh, vì vaäy maø ñöôïc goïi laø to both extremes of discriminatory conceptual 'tuøy duyeân'. Taâm an truï ñoái vôùi theá tuïc ñeá neân categories. goïi laø 'chæ'."—This refers to the contemplation 1) Theå Chaân Chæ: Cessation as insight into the of an insight into reality as the conventional true essence of reality—Ñaây laø böôùc ñi vöôït existence of all things which arise through

conditioned co-arising, which Chih-I calls "the simultaneously empty of substantial Being non-emptiness of emptiness". The emptiness and conventionally existent. As Chih-I says: of all things does not mean nothingness. Their "To think that samsara flows and moves and conventional existence as interdependent that nirvana is a constant and inactive entities is real. As Chih-I says: "Those of the maintenance of an awakened state is a one- two vehicles accept only emptiness as the sided view of practice and activity, and does essence of true reality, so they do not not correspond to the Middle Path. Noe, if one consider as necessary the cessation of knows that the mundane is not mundane, then expediency or insight into reality as the extreme view of the mundane is put to conventional existence. Bodhisattvas rest, and if one realizes the non-mundane or understand conventional existence and should nature of conventional existence, then the put it into practice. They know that emptiness extreme view of emptiness is put to rest. This is not empty, not nothingness, therefore this is is called 'cessation as an end to both called an 'expedient means'. One extremes'." discriminates and chooses medicine in Chæ Quaùn Taâm Ñònh Nhöùt Xöù: Quaùn töôûng baèng accordance with the disease, therefore it is caùch ngöøng suy töôûng hay loaïi boû nhöõng loaïn ñoäng called 'in accordance with conditions'. The töø ñoù taâm coù theå ñònh tænh vaøo moät nôi hay moät vò mind is at rest with regard to the mundane trí. Coù ba caùch quaùn: Ñònh vaøo moät ñieåm coá ñònh truth, therefore it is called 'cessation'." nhö muõi hay ruùn; ngöøng moïi suy töôûng khi chuùng 3) Töùc Nhò Bieân Phaân Bieät Chæ: Cessation as an môùi khôûi daäy; vaø ñònh vaøo taùnh khoâng cuûa vaïn end to both discriminatory extremes—Ñieàu höõu—Contemplation by stop thinking or getting naøy chæ cho tö töôûng quaùn chieáu taùnh ñoàng rid of distraction so that the mind can be steadily nhaát cuûa caû hai "cöïc ñoan" Khoâng vaø Giaû. Söï fixed on one place or in one position. There are phaân chia vaø chaáp tröôùc moät caùch phieán dieän three methods of attaining such abstraction: To fix vaøo Khoâng hoaëc vaøo Giaû ñeàu sai laàm. Haønh the mind on the nose or navel; to stop every giaû phaûi nhaän thaáy raèng caû hai thöù Khoâng vaø thought as it just arises; and to dwell on the Giaû, neáu hieåu ñuùng, chæ cho cuøng moät thöïc taïi, thought that nothing exists of itself, but from a vaø thöïc taïi ñoù thieáu töï taùnh vaø ñoàng thôøi coù preceeding cause. maët moät caùch giaû taïm. Trí Khaûi noùi: "Neáu cho Chæ Quaùn Thaäp Ñònh: Chæ Quaùn Thaäp Quaùn hay raèng luaân hoài thì noåi troâi vaø Nieát Baøn laø moät möôøi quaùn cuûa chæ quaùn (möôøi caûnh sôû ñoái cuûa chæ vò theá thöôøng tòch cuûa giaùc ngoä, thì ñaây laø caùi quaùn) cuûa toâng phaùi Thieân Thai: AÁm Giôùi Nhaäp thaáy phieán dieän cuûa vieäc tu haønh, khoâng thuaän bao goàm nguõ aám, thaäp baùt giôùi vaø thaäp nhò nhaäp; hôïp vôùi Trung Ñaïo. Chính vaøo luùc naøy, neáu Duïc Voïng vaø Phieàn Naõo; Beänh Hoaïn; Nghieäp haønh giaû thaáy ñöôïc raèng theá tuïc khoâng haún laø Chöôùng; Ma Söï; Thieàn Ñònh; Taø Kieán; Taêng theá tuïc, thì caùi thaáy cöïu ñoan veà theá tuïc seõ Thöôïng Maïn; Nhò Thöøa; vaø Boà Taùt—The T'ien- chaám döùt; neáu haønh giaû thaáy ñöôïc raèng phi T'ai's ten fields of meditation or concentration: theá tuïc hay taùnh laø giaû höõu, thì caùi thaáy veà cöïc Aggregates (Spheres or Entrances) which include ñoan

veà Khoâng seõ chaám döùt. Ñaây goïi laø 'töùc the five Aggregates, eighteen Spheres (Astadasa- nhò bieân phaân bieät chæ'."—This refers to the dhatavah (skt), and the twelve entrances contemplation of an insight into the (Dvadasayatanani (skt); Passion and delusion; synonymous nature of both "extremes" of Sickness; Karma Forms; Mara-deeds; Dhyana; emptiness and conventional existence. A Wrong theories; Arrogance; the two vehicles; and discriminatory and one-sided attachment to Bodhisattvahood. either concept of emptiness or conventional Chæ Quaùn Thaäp Quaùn: See Chæ Quaùn Thaäp Ñònh. existence is mistaken. One must realize that Chæ Quaùn Toâng: Moät teân khaùc cuûa Toâng Thieân both "emptiness" and "conventional Thai vì toâng naày laáy chæ quaùn haønh laøm goác, muïc existence," if correctly understood, refer to ñích chính laø ñònh taâm baèng nhöõng phöông phaùp the same thing, and that reality is ñaëc bieät ñeå thaáu trieät chaân lyù vaø loaïi tröø phieàn

naõo—Another name for the T'ien-T'ai Sect Self-control in keeping the commandments or because its chief object being concentration of the prohibitions relating to deeds and words—Ceasing mind by special methods for the purpose of clear to do wrong. insight into truth, and to be rid of illusion. Chæ Trì AÙc Phaïm: Ceasing to do evils. Chæ Quaùn Xaû: Chæ Trì Giôùi: Stopping offences by keeping 1) Chæ quaùn ñeàu xaû ñeå chæ truï nôi phaùp giôùi bình commandments—See Chæ Trì. ñaúng—Indifference to or abandonment to Chæ Trì Moân: See Chæ Trì. both "stop" and "contemplation", such as to Chæ Trì Taùc Phaïm: Ñoái vôùi caùc aùc phaùp (saùt, ñaïo, rise above both into the universal. daâm, voïng) thì ñình chæ. Töï thaân traùnh laøm caùc 2) Chæ-Quaùn-Xaû laø ba pheùp tu thieàn ñònh trong vieäc aùc vaø giuùp tha nhaân traùnh laøm caùc vieäc aùc— Phaät giaùo: Three methods of Buddhist Stopping offences, ceasing to do evil, preventing cultivation or practice. others from doing wrong. a) Chæ: Samatha or samadhi (skt)—See Chæ (2) Chæ Trì Taùc Trì: Cease to do wrong and do what (3) (4). is right—Chæ trì baèng caùch giöõ giôùi (chaám döùt laøm b) Quaùn: Vipasyana (skt)—See Quaùn. vieäc sai traùi). Taùc trì hay laøm vieäc gì ñuùng ñaén c) Xaû: Upeksa (skt)—See Xaû. baèng caùch leã baùi hay soáng ñôøi phaïm haïnh—Cease Chæ Quaûn Ñaû Toïa: Chæ moät möïc ngoài thieàn— to do wrong by keeping the precepts. Do what is Stubbornly stick to sitting meditation—See Maëc right by worshipping or living in accordance with Chieáu Thieàn. the monastic life. Chæ Quy: The purport, aim, or objective—See Chæ Töùc: Chih shi (chi)—Stopping the breath— Toân Chæ. Moät trong nhöõng ñaëc tính caên baûn cuûa "Ñònh" laø Chæ Quy Tònh Ñoä: The way back to the Pure "Chæ töùc". Khoâng coù söï hoaøn toaøn ñình chæ cuûa hôi Land. thôû, doøng chaûy cuûa tö töôûng seõ chaúng bao giôø Chæ Thaúng Taâm Ngöôøi: See Tröïc Chæ Nhaân Taâm. ngöøng söï chuyeån ñoäng baát tuyeät cuûa noù. Moät soá Chæ Thò Caù Chi Töï: Chaúng qua laø gioáng nhö chöõ thuaät ngöõ ñöôïc duøng cho "Ñònh", moät trong nhöõng chi. Thieàn sö Ñoäng Sôn Löông Giôùi thò chuùng raèng thuaät ngöõ naøy laø "Chæ Töùc", chæ ra moät caùch khoâng moät ñaïi taïng giaùo chaúng qua laø gioáng nhö chöõ chi sai laïc raèng "Ñònh" laø moät traïng thaùi lieân heä vôùi maø thoâi—It is only similar to a zigzag word. Zen ñieàu kieän naøy. Nguyeân nhaân

cuûa hieän töôïng thoâng master Tung-Shan-Lieng-Chieh preached: thöôøng vaø töï nhieân cuûa "Ñònh" ñöôïc giaûi thích moät "Teachings in the tripitaka are similar to a zigzag caùch minh baïch bôûi Maät Toâng trong lyù thuyeát veà word" "Nguyeân Taéc Taâm Khí Baát Nhò", theo ñoù moãi tö Chæ Thieân: To point to heaven. töôûng caù nhaân trôû neân bôûi moät söï chuyeån ñoäng ñaëc Chæ Thoá: See Chæ Nguyeät. bieät cuûa hôi thôû. Neáu hôi thôû ñöôïc traán tónh hay Chæ Tieàn: Tieàn giaáy, ñoát ñeå cuùng ngöôøi cheát theo ngöng nghæ, thì taâm laïi cuõng nhö vaäy, vaø ngöôïc laïi . taäp tuïc cuûa moät soá daân toäc ôû AÙ Chaâu—Paper Tuy nhieân, ñoái vôùi haønh giaû tu Thieàn ôû nhöõng trình money, burnt as offerings to the dead, as custom ñoä trung bình, nhaát laø nhöõng ngöôøi taïi gia, "Chæ of some peoples in Aisa. Töùc" ôû ñaây coù nghóa laø thôû ñeàu vaø meàm maïi, Chæ Tieát: Anguli-parvan (skt)—1) Ñôn vò ño löôøng nhöng luoân taäp trung vaøo taâm hay laø ngöng thôû töông ñöông vôùi 1/24 caùnh tay: Hasta (skt)—A moät chuùt baèng caùch töï kieåm soaùt ñeå mang taâm veà measure, the 24th part of a forearm; 2) Loùng tay: tónh laëng—One of the basic characteristics of Finger-joint. Samadhi is the stoppage of breath. Without a Chæ Tænh: Thôøi gian yeân laëng hoaëc toïa thieàn— complete cessation of breathing, the progressive Time of tranquility or time of sitting meditation. thought-flow will never cease its perpetual Chæ Tònh: Dvangulakappa (p)—Tranquility and motion. A number of different terms have been purity. used to designate Samadhi, one of them being Chæ Trì: Prohibiting from evil—Restrain from "stopping the breath" (Chih shi), which evil—Töï kieåm baèng caùch giöõ giôùi hay ngöøng laøm unmistakably points to the fact that Samadhi is a nhöõng vieäc taø vaïy hay traùnh laøm nhöõng vieäc aùc— state related to this condition. The reason for this

common and very natural phenomenon of theå nghieäm cuûa Thieàn ñeå kieán laäp traät töï môùi cho Samadhi is clearly expounded by Tantrism in its söï vaät thì ñaây laø moät söï laät ñoå caàn thieát. Vì vaäy, theory of the "Principle of the Identicalness of vieäc Thieàn sö Baïch AÅn ñoøi hoûi ôû haøng ñeä töû hình Mind and Breathing (prana)," according to which nhö khoâng ñöôïc töï nhieân, maø cuõng khoâng hôïp lyù. every individual thought is brought into play by a Haønh giaû tu Thieàn neân luoân nhôù raèng "tieáng voã particular "Breathing-in-action." If the breathing is cuûa moät baøn tay" thuoäc veà aâm thanh, laø caùi gì ñoù pacified or halted, so is the mind, and vice versa. coù lieân quan ñeán thính giaùc. Khi Thieàn sö Baïch AÅn However, for Zen practitioners of average levels, ñöa moät baøn tay leân, ngaøi coù muoán caùc ñeä töû cuûa especially laypeople, "Chih shi" here means to ngaøi voã moät baøn tay hay khoâng? Chaéc chaén laø stay breathing steadily and softly, but focus on the khoâng. Ngaøi chæ muoán duøng muïc ñích toái haäu cuûa concentration of the mind (or stop breathing for a coâng aùn naøy ñeå khai môû ngoâi nhaø bí maät cuûa taâm short while by self-control to bring the mind to maø thoâi, ñeå töø ñoù nhöõng ai tinh chuyeân haønh trì coù rest). theå nhìn thaáy beân trong laø caû moät kho baùu voâ taän. Chæ Töùc Thaéng Xöù: Place of victory in gaining Thính giaùc khoâng coù lieân quan vôùi yù nghóa voán coù tranquility. cuûa coâng aùn nhö moät vò Thieàn sö noùi: "coâng aùn chæ Chæ Töôûng Ñònh: Jada-samadhi (skt)—Thieàn ñònh laø phöông tieän

maø khi ñaït ñöôïc muïc ñích thì lieàn ngöng moïi tö duy—Thought suspended mediation. phaûi vöùt boû," laø "ngoùn tay chæ traêng." Coâng aùn chæ Chæ Xuyeán: Nhaãn tay, ñoâi khi ñöôïc laøm baèng coû, caàn toång hôïp hay sieâu vieät baát cöù thöù gì maø baïn Maät giaùo hay duøng trong nghi leã—Finger-ring; choïn, nhò nguyeân luaän thuoäc tính caûm quan. Chöøng sometime made of grass used in ceremonies by naøo maø taâm mình chöa ñöôïc töï do ñeå nhaän bieát aâm the esoteric sect. thanh cuûa moät baøn tay, chöøng ñoù taâm thöùc coøn bò Chæ Y: Quaàn aùo baèng giaáy, ñoát cuùng ngöôøi cheát — giôùi haïn vaø chia caét chính noù. Luùc ñoù thay vì naém Paper clothes, burnt as offerings to the dead. baét ñöôïc chieác chìa khoùa cuûa nhöõng bí aån cuûa söï Chích: 1) Caùi: A, an (caùi baøn: a table); 2) Chaâm saùng taïo, thì taâm thöùc laïi bò choân vuøi moät caùch voâ chích: To sting. voïng trong tính töông ñoái cuûa söï vaät, vaø, chính vì Chích Gia Hoäi: Moät buoåi leã cuûa Thieàn Toâng veà vaäy maø noù chæ naèm treân beà maët cuûa söï vaät maø thoâi. muøa ñoâng, trong leã naày ngöôøi ta aên reã sen Cho ñeán khi naøo taâm thöùc thoaùt ra khoûi nhöõng troùi nöôùng—A Zen School winter festival at which buoäc thì ñoù laø luùc noù môùi coù theå quaùn chieáu toaøn roasted lily roots were eaten. boä vuõ truï moät caùch thoûa thích. AÂm thanh cuûa moät Chích Lyù Taây Qui: Truyeàn thuyeát Sô Toå Boà Ñeà baøn tay thaät söï ñi ñeán nhöõng taàng trôøi cao nhaát Ñaït Ma quaûy chieác giaøy veà Taây Thieân—The cuõng nhö nôi taän cuøng ñòa nguïc, ngay caû baøn lai legendary of Bodhidharma's carrying of one shoe dieän muïc cuûa moät ai ñoù cuõng nhìn khaép tam thieân back to India—See Boà Ñeà Ñaït Ma. theá giôùi thaäm chí ñeán thôøi ñieåm taän cuøng cuûa thôøi Chích Thuû: The clap of just one hand—Tieáng Voã gian. Theo Thieàn sö Linh Moäc Tuaán Long trong Cuûa Moät Baøn Tay—Baïch AÅn chaúng nhöõng laø moät quyeån Thieàn Taâm, Sô Taâm, chuùng ta noùi "Nghe thieàn sö xuaát chuùng, maø oâng coøn laø moät nhaø hoïa só thaáy tieáng voã cuûa moät baøn tay." Thöôøng thì phaûi ñaïi taøi, moät ngöôøi vieát chöõ Haùn nhö roàng bay hai baøn tay môùi voã neân tieáng, vaø chuùng ta nghó phöôïng muùa, vaø moät nhaø ñieâu khaéc. Sekishu hay raèng chæ voã moät baøn tay khoâng theå phaùt ra aâm “tieáng voã cuûa moät baøn tay laø caùi gì?” Ñaây laø moät thanh. Nhöng thaät ra, moät baøn tay ñaõ laø aâm thanh. coâng aùn noåi tieáng do oâng thieát laäp. Thieàn sö Baïch Daàu baïn khoâng nghe thaáy, aâm thanh vaãn coù. Neáu AÅn töøng ñöa leân moät baøn tay, muoán haøng ñeä töû baïn voã hai tay, baïn coù theå nghe aâm thanh. Nhöng nghe thöû aâm thanh cuûa tieáng voã cuûa moät baøn tay neáu aâm thanh ñaõ khoâng coù tröôùc khi baïn voã tay, naøy. Thoâng thöôøng thì phaûi coù hai baøn hai tay voã baïn khoâng theå naøo taïo ra aâm thanh ñoù. Tröôùc khi vaøo nhau môùi vang ra aâm thanh, do ñoù, chæ moät baïn taïo ra aâm thanh, noù ñaõ coù ñoù. Vì aâm thanh ñaõ baøn tay seõ khoâng vang ra aâm thanh ñöôïc. Tuy coù, baïn coù theå taïo ra noù vaø nghe thaáy. AÂm thanh nhieân, Thieàn sö Baïch AÅ n muoán laät ñoå nhöõng kinh coù khaép nôi. Neáu baïn luyeän taäp, baïn seõ coù aâm nghieäm cuûa cuoäc soáng thöôøng ngaøy voán laáy khoa thanh. Ñöøng coá gaéng laéng nghe. Neáu baïn khoâng hoïc hay lyù luaän laøm neàn taûng. Neáu muoán laáy söï laéng nghe, aâm thanh vaãn coù khaép nôi. Vì baïn coá

nghe, ñoâi khi coù aâm thanh, ñoâi khi khoâng coù aâm known koan by a Japanese master. Zen master thanh. Baïn hieåu chöù? Daàu baïn khoâng laøm gì heát, Hakuin used to raise one of his hands and demand baïn vaãn coù phaåm chaát cuûa toïa thieàn. Nhöng neáu of his disciples to hear the sound of the clap of just baïn coá tìm noù, coá thaáy ñöôïc phaåm chaát cuûa noù, baïn this one hand. Ordinarily a sound is heard only seõ khoâng coù ñöôïc phaåm chaát. Baïn soáng trong theá when two hands are clapped, and in that sense no giôùi naøy nhö moät caù theå, nhöng tröôùc khi mang possible sound can come from one hand alone. hình haøi con ngöôøi, baïn ñaõ coù roài, luoân coù roài. Zen master Hakuin wants, however, to strike at Chuùng ta luoân coù tröôùc roài. Baïn hieåu chöù? Baïn the root of our everyday experience, which is nghó raèng tröôùc khi ra ñôøi, baïn khoâng toàn taïi. constructed on a so-called scientific or logical Nhöng laøm sao baïn coù theå xuaát hieän trong theá giôùi basis. This fundamental overthrowing is necessary naøy khi maø baïn khoâng coù? Chính vì baïn ñaõ coù saün, in order to build up a new order of things on the baïn môùi coù theå xuaát hieän trong theá giôùi naøy. Theo basis of Zen experience. Hence this apparently Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc most unnatural and therefore illogical demand by Nhaäp Moân," khi Thieàn sö Baïch AÅn ñöa moät baøn Hakuin on his pupils. Zen practitioners should tay leân, ngaøi muoán cho chuùng ta bieát laø chuùng ta always remember that "the clap of just this one khoâng theå naøo duøng phöông phaùp lyù luaän ñeå giaûi hand" is about "the sound," something that appeals ñaùp ñieàu naøy ñöôïc. Ngay luùc ñoù, baïn bieát ñöôïc to the sense of hearing. When Zen master Hakuin luoàng suy nghó cuûa baïn ñoät nhieân bò caét ñöùt. Baïn puts out one hand, does he want his disciples clap caûm thaáy do döï, hoaøi nghi vaø böïc töùc, khoâng bieát with just one hand? Surely not. He just wants to laøm sao ñoät phaù ñöôïc böùc töôøng töôûng chöøng nhö use the ultimate purport of this koan to open up khoâng theå naøo xuyeân qua ñöôïc. Khi ñaït ñeán ñænh the secret chamber of the mind, where the ñieåm naøy, toaøn boä nhaân caùch, yù chí noäi taïi vaø baûn devotees can find numberless treasures stored. taùnh saâu thaúm nhaát cuûa baïn nhaát ñònh phaûi bò phaù The sense of hearing has nothing to do with the saäp heát, nieäm nieäm ñeàu khoâng nghó tôùi caùi ngaõ hay essential meaning of the koan; as the Zen master caùi voâ ngaõ, khoâng ñaây maø cuõng khoâng kia, tieán says, the koan is only a piece of brick used to thaúng khoâng ngöøng, phaù vôõ böùc töôøng saét cuûa coâng knock at the gate, an index-finger pointing at the aùn. Vieäc naøy neùm toaøn toång theå cuûa baïn vaøo caùi moon. It is only intended to synthesize or coâng aùn ñeå roài baát thaàn môû ra laõnh vöïc chöa töøng transcend whichever expression you may choose, bieát cuûa taâm linh. Veà phöông dieän trí tueä maø noùi the dualism of the sense. So long as the mind is thì ñaây laø söï vöôït qua giôùi haïn cuûa lyù luaän nhò not free to perceive a sound produced by one nguyeân, nhöng ñoàng thôøi noù cuõng laø söï taùi sinh, söï hand, it is limited and is divided against itself. tænh ngoä caûm quan noäi taïi, khieán cho chuùng ta thaáy Instead of grasping the key to the secrets of ñöôïc dieäu duïng chaân thaät cuûa chö phaùp. Vì theá maø creation, the mind is hopelessly buried in the laàn ñaàu tieân yù nghóa cuûa coâng

aùn boãng trôû neân roõ relativity of things, and, therefore, in their raøng, vaø cuøng moät caùch nhö vaäy, ngöôøi uoáng nöôùc superficiality. Until the mind is free from the thì aám laïnh töï bieát. Maét vaãn thaáy, tai vaãn nghe laø fetters, the time never comes for it to view the ñieàu chaéc chaén, nhöng vôùi troïn veïn caû caùi taâm tænh whole world with any amount of satisfaction. The ngoä. Khoâng nghi ngôø ñaây laø moät hoaït ñoäng tri sound of one hand as a matter of fact reaches the giaùc, nhöng laø loaïi tri giaùc ôû taàng cao nhaát. Giaù trò highest heaven as well as the lowest hell, just as tu Thieàn chính laø ôû choã naøy, noù laøm cho chuùng ta one's original face looks over the entire field of tin chaéc raèng ñích thöïc coù moät thöù toàn taïi vöôït haún creation even to the end of time. According to Zen hoaït ñoäng tö duy. Vaø vôùi coâng aùn "Tieáng voã cuûa Master Shunryu Suzuki in Zen Mind, Beginner's moät baøn tay," Baïch AÅn vaø Luïc Toå cuøng daét tay Mind, we say, "To hear the sound of one hand nhau ñöùng treân cuøng moät dieãn ñaøn Thieàn—Not clapping." Usually the sound of clapping is made only was Hakuin an outstanding master, he was a with two hands, and we think that clapping with highly accomplished painter with great talents, one hand makes no sound at all. But actually, one calligrapher, and sculptor. Sekishu, or “What is the hand is sound. Even though you do not hear it, sound of one hand?” which he devised, is the best there is sound. If you clap with two hands, you can

hear the sound. But if sound did not already exist conviction that there is something indeed going before you clapped, you could not make the beyond mere intellection. And with the koan of sound. Before you make it there is sound. Because "the clap of just one hand", Hakuin and the Sixth there is sound, you can make it, and you can hear Patriarch stand on the same platform of Zen with it. Sound is everywhere. If you just practice it, the hands mutually joined. there is sound. Do not try to listen to it. If you do Chích Thuû Chi Thanh: The clap of just one not listen to it, the sound is all over. because you hand—Tieáng Voã Cuûa Moät Baøn Tay—See Chích try to hear it, sometimes there is sound, and Thuû. sometimes there is no sound. Do you understand? Chieác Beø: Kaula (skt)—A ferryboat—Raft—Moät Even though you do not do anything, you have the ngöôøi ñang troán chaïy khoûi tay boïn cöôùp ñi ñeán gaëp quality of zazen always. But if you try to find it, if phaûi moät khoaûng nöôùc bao la tröôùc maët. Ngöôøi aáy you try to see the quality, you have no quality. bieát raèng bôø beân naøy nguy hieåm vaø bôø beân kia an You are living in this world as one individual, but toaøn. Tuy nhieân, khoâng coù taøu thuyeàn gì ñeå ñi ñeán before you take the form of a human being, you bôø beân kia. Neân ngöôøi aáy nhanh nheïn gom goùp are already there, always there. We are always nhaùnh laù laøm moät chieác beø, vaø vôùi chieác beø, ngöôøi here. Do you understand? You think before you aáy ñaõ qua bôø beân kia moät caùch an toaøn. Chaùnh were born you were not here. But how is it Ñaïo ñöôïc daïy bôûi Ñöùc Phaät cuõng gioáng nhö chieác possible for you to appear in this world, when beø. Noù coù coâng naêng ñöa chuùng ta töø beán bôø khoå there is no you? Because you are already there, ñau phieàn naõo ñeán bæ ngaïn voâ öu. Trong Phaät giaùo you can appear in this world. According to Zen Ñaïi Thöøa,

giaùo phaùp gioáng nhö chieác beø; khi cöùu master D.T. Suzuki in "An Introduction To Zen caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng phaûi boû laïi sau Buddhism", when Zen master Hakuin puts out one löng. Giaùo phaùp khoâng phaûi laø cöùu caùnh maø chæ laø hand, Zen master Hakuin wants to let us know that phöông tieän thoâi. Theo Kinh AÅn duï Con Raén, Ñöùc we cannot use logical way to get around it. At that Phaät daïy: “Giaùo phaùp cuûa ta nhö chieác beø ñeå vöôït time, you feel as if your march of thought had qua chöù khoâng phaûi ñeå naém giöõ.”—A man who been suddenly cut short. You hesitate, you doubt, was escaping from a group of bandits came to a you are troubled and agitated, not knowing how to vast stretch of water that was in his way. He knew break through the wall which seems altogether that this side of the shore was dangerous and the impassable. When this climax is reached, your other side was safe. However, there was no boat whole personality, your inmost will, your deepest going to the other shore, nor was there any bridge nature, determined to bring the situation to an for crossing over. So he quickly gather wood, issue, throws itself with no thought of self or no- branches and leaves to make a raft, and with the self, of this or that, directly and unreservedly help of the raft, he crossed over safely to the other against the iron wall of the koan. This throwing shore. The Noble Eightfold Path taught by the your entire being against the koan unexpectedly Buddha is like the raft. It would take us from the opens up a hitherto unknown region of the mind. suffering of this shore to the other shore of no Intellectually, this is the transcending of the limits suffering. In Mahayana Buddhism, the teaching is of logical dualism, but at the same time it is a likened a raft; when the goal, the other shore, is regeneration, the awakening of an inner sense reached, then the raft is left behind. The form of which enables one to look into the actual working teaching is not final dogma but an expedient of things. For the first time the meaning of the method. According to the Discourse on the Water koan becomes clear, and in the same way that one Snake’s Parable, the Buddha taught: “My teaching knows that ice is cold and freezing. The eye sees, is like a raft for crossing over, not for carrying.” the ear hears, to be sure, but it is the mind as a Chieác Beø Phaùp: Raft of Dharma—See Phaùp whole that has enlightenment (satori); it is an act Phieät. of perception, no doubt, but it is a perception of Chieâm: 1) Chieác ñeäm: Thatch, mat; 2) Chieâm the highest order. Here lies the value of the Zen ngöôõng: To look up to, to adore, to revere; 3) Tieân discipline, as it gives birth to the unshakable

ñoaùn: Guess, to estimate; 4) Söï tieân ñoaùn hay baùo Chieâm Phong: Hy voïng coù gioù chaân lyù Phaät phaùp tröôùc: Divine, prognosticate. thoåi ñeán ñeå cöùu ñoä—To hope for the wind of Chieâm Ba: Campa or Campaka (skt)—See Chieâm Buddha truth or aid. Baëc Ca. Chieâm Saùt: Moät caùch thanh loïc thaùnh thieän trong Chieâm Ba La Quaät: Hang ñoäng nôi coù nhieàu caây Maät giaùo baèng caùch trì maãu töï “a” trong Phaïn Chieâm Ba—A cave where grown a lot of campa- ngöõ—A method of divination in the esoteric trees. school by means of the sanskrit letter “a.” Chieâm Ba Quoác: Campaka (skt)—Nöôùc Chieâm Chieâm Thuù Naõ: Tchansuna (skt)—Thuû ñoâ coå cuûa Ba ôû mieàn Trung AÁn Ñoä, beân bôø soâng Haèng (xöù coù vöông quoác Vrji, moät vöông quoác coå naèm veà phía nhieàu caây Chieâm Ba

hay Moäc Lan, neân laáy teân aáy Baéc AÁn Ñoä vaø phía Ñoâng Nam xöù Neù-Pal—An maø ñaët cho xöù), laø moät nöôùc ôû mieàn trung AÁn Ñoä, ancient capital of Vrji, an ancient kingdom north maø theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, of the Ganges and southeast of Nepal. baây giôø laø Bhagalpur hay vuøng phuï caän phía treân Chieâm Töôùng Kieát Hung: Xem boùi töôùng noùi Punjab ñöôïc thaønh laäp bôûi daân Chieâm Ba—A ñieàu laønh döõ cuûa ngöôøi ñeå caàu lôïi döôõng— kingdom and city od Campa in the central India, Perform divination and fortune telling. along the riverbank of the Ganges, according to Chieâm Y: Öôùc löôïng giaù trò sôû höõu cuûa moät vò Eitel in The Dictionary of Chinese-English Taêng ñaõ thò tòch vaø phaân phaùt cho nhöõng vò Taêng Buddhist Terms, the modern Bhagalpur or a place khaùc—To estimate the value of a deceased in its vicinity, founded by Campa, a district in the monk's personal possessions and to distribute upper Punjab. them to the other monks. Chieâm Baø La: Jambhala or Jambhira (skt)—Chieân Ñaø La: Candala (skt)—Tchandala (skt)— Chieâm Boä La—Teân cuûa moät loaøi caây gioáng nhö Chuyeân ngheà laøm thòt. Giai caáp thaáp nhaát trong xaõ caây chanh (hoa vaøng vaø coù muøi thôm toûa ngaùt)— hoäi AÁn Ñoä, döôùi caû boán giai caáp chính thöùc, goàm Name of a tree similar to the citron tree. nhöõng daân chaøy, toäi nhaân vaø nhöõng tay maõi voõ, Chieâm Baùi: To adore. vaân vaân—A butcher or other low occupations. The Chieâm Bao: Dream. lowest class in the Indian caste system, beneath Chieâm Baëc Ca: Campa or Campaka (skt)— even the lowest of the four formal castes. Its Chieâm Ba Ca—Chieâm Baø—Chieâm Baùc—Chieâm members are fishermen, jailers, slughterers, etc. Baùc Ca—Chieâm Baëc—Kim Saéc Hoa hay Moäc Chieân Ñaø Lî: Candala (skt)—See Chieân Ñaø La. Lan, teân cuûa moät loaïi boâng thôm maøu vaøng, höông Chieân Ñaø Vieät Quoác Vöông Kinh: Cadrapati- thôm cuûa noù lan toûa raát xa—A yellow fragrant sutra (skt)—Name of a sutra. flower. Its fragrance spreading very far. Chieân Ñaøn: Candana (skt)—Goã Chieân ñaøn Chieâm Baëc Hoa: See Chieâm Baëc Ca. traéng—White sandalwood. Chieâm Baëc Thuï: Campa or Campaka (skt)— Chieân Ñaøn Höông Bích Chi Phaät: Candana- Chieâm Ba Ca—See Chieâm Baëc Ca. gandha-pratyeka-buddha (skt)—Teân cuûa moät vò Chieâm Beänh: Xem beänh hay khaùm beänh—To Phaät trong Thai taïng maïn ñaø la—Name of a examine a sick person medically. Tathagata in the Garbhamandala. Chieâm Boä: Jambudvipa (skt)—See Nam Thieäm Chieân Ñaøn Höông Phaät: Tamalabhadra (skt)—Boä Chaâu. Ña Ma La Baït Chieân Ñaøn Höông Phaät— Chieâm Boä La: Jambhira (skt)—See Chieâm Baø La. Chandana-fragrance Buddha. Chieâm Dieâm: Jambudvipa—See Dieâm Phuø Ñeà. Chieân Ñaøn Laâm Thaàn: Sandalwood Forest Deity Chieâm Maït La: Camara (skt)—Teân cuûa vaøi loaïi (Spirit). caây ôû AÁn Ñoä—Name of several plants in India. Chieân Ñaøn Thoï Quang Thaàn: Sandlewood Tree Chieâm Nghieäm: To experiment. Light Deity (Spirit). Chieâm Ngöôõng: See Chieâm (2). Chieân Ñaøn Thuï Nhó: Loaïi naám moïc treân thaân caây chieân ñaøn—Sandalwood fungus. Chieân Ñaàu La: See Chieân Ñoå La Ñaïi Töôùng.

Chieân Ñoå La: See Chieân Ñoå La Ñaïi Töôùng. elder Sariputra subdued a group of Brahman Chieân Ñoå La Ñaïi Töôùng: Catura(skt)—Moät trong heretics at the debate,

another group of Brahman möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc Sö—heretics were dissatisfied with the flourishing of One of the the twelve spirits connected with the Budhism. They planned an evil scheme and Master of Healing Buddha. assembled at Sravasti to discuss a secret plot to Chieân Nieäm Thò Hieän: Quaùn Tha Taâm—Quaùn saùt trap the Buddha. They bought off a woman by the taâm tính cuûa chuùng sanh, khoâng coù moät söï naøo ôû name of Cinca to act as a Buddhist follower. One ngoaøi taâm caû—Contemplation of the mind of other early morning, while everyone was in session at beings, there is nothing outside of the mind. Jetavana Vihara, worshipping the Buddha, Cinca Chieân Truï La: See Chieân Ñoå La Ñaïi Töôùng. walked out from the inner room. People heard her Chieán: War—Hostilities—Battle. saying to herself: “I spent the night at the vihara.” Chieán Ñaït La: Candra (skt)—Chieán Naïi La. Her move aroused the suspicion of the assembly. 1) Maët Traêng: The moon. Eight months later, Cinca with a bulging belly as 2) Nguyeät Thaàn: The moon deity. in pregnancy, again appeared at the vihara’s 3) Teân cuûa moät vò laõnh ñaïo moät phaùi ngoaïi ñaïo: lecture hall. When the Buddha was about to Name of a heretical leader. deliver a talk, she suddenly stood up, pointing her Chieán Ñaït La Baùt Laït Baø: Candraprabha (skt)— finger to her belly, she accused the Buddha, and Teân cuûa Phaät Thích Ca trong tieàn kieáp khi Ngaøi demanded the Buddha to accommodate her and coøn laø moät vò quoác vöông, caét ñaàu boá thí—her unborn baby. For a moment, there was an Moonlight, name of Sakyamuni when a king in a uproar from the assembly. People began to discuss former incarnation, who cut off his head as a gift this incident. The Buddha made no move and to others. simply sat where he sat in a meditative position. Chieán Giaø Ma Na: Cinca-manvika (skt)—Chieán Just at that moment, the sound of a bang was Giaø laø ngöôøi ñaøn baø vu caùo Phaät veà baøo thai giaû heard, and a small wooden basin fell off Cinca’s trong buïng cuûa baø ta. Theo truyeàn thuyeát Phaät body. It was now clear that she had faked her giaùo, sau khi Xaù Lôïi Phaát ñaõ beõ gaõy bieän luaän cuûa pregnancy, so she ran off desperately. moät nhoùm ngoaïi ñaïo Baø La Moân thì laïi coù nhoùm Chieán Naïi La: See Chieán Ñaït La. khaùc khoâng haøi loøng khi thaáy Phaät giaùo ngaøy caøng Chieán Thaéng Cuoái Cuøng: Final Triumph—Vaøo höng thònh. Hoï tuï taäp taïi thaønh Xaù Veä, aâm möu ngaøy traêng troøn thaùng Naêm naêm 578 tröôùc Taây haõm haïi Phaät. Boïn hoï mua chuoäc moät ngöôøi ñaøn lòch, Thaùi töû Taát Ñaït Ña thaønh ñaït Giaùc Ngoä Toái baø teân laø Chieán Giaø, giaû boä laøm moät tín ñoà Phaät Thöôïng (Chaùnh Ñaúng Chaùnh Giaùc) baèng caùch giaùo. Moät buoåi saùng sôùm, trong khi moïi ngöôøi hoaøn toaøn thaáu trieät Boán Chaân Lyù Cao Thöôïng (Töù ñang leã Phaät ôû tònh xaù Kyø Vieân thì Chieán Giaø töø Dieäu Ñeá) vaø trôû thaønh Phaät. Ñaây laø chieán thaéng vó beân trong böôùc ra töï noùi: “Toái hoâm qua, toâi nguû laïi ñaïi khoâng lay chuyeån, chieán thaéng cuoái cuøng —On tònh xaù.” Haønh ñoäng ñoù laøm khôi daäy loøng nghi a full moon day of May in 578 B.C., Prince ngôø cuûa töù chuùng. Taùm thaùng sau, Chieán Giaø laïi Siddhartha attained Supreme Enlightenment by xuaát hieän ôû giöõa tònh xaù, buïng noåi to leân nhö ñang completely comprehending the Four Noble Truths mang baàu. Khi Ñöùc

Phaät ñang thuyeát phaùp, Chieán and became the Buddha. This is the greatest Giaø boãng nhieân ñöùng daäy, chæ vaøo buïng oaùn traùch unshakable victory, the final victory. Phaät, yeâu caàu phaûi saép xeáp oån thoûa cho baø ta vaø Chieán Thaéng Laâm: Röøng chieán thaéng: The grove ñöùa con trong buïng. Trong phuùt choác, loøng ngöôøi of victory—Röøng Kyø Thoï Caáp Coâ Ñoäc: Jetavana roái loaïn, baøn taùn xoân xao. Ñöùc Phaät vaãn tónh toïa, or Jetrvana. khoâng nhuùt nhít. Ñuùng luùc ñoù, boãng nghe "caïch" Chieán Tranh: War—Ngöôøi Phaät töû neân luoân vaâng moät tieáng, moät caùi chaäu baèng goã côû nhoû töø treân theo lôøi Phaät daïy, nhaát laø giôùi thöù nhaát laø "caám saùt mình coâ gaùi rôi xuoáng, thì ra, taát caû ñeàu laø nguïy sanh." Trong hôn 2.500 naêm lòch söû Phaät giaùo, coù taïo. Coâ gaùi chæ coøn caùch cuùp ñi nôi khaùc—The vaøi cuoäc chieán tranh giöõa caùc nhaø sö hay giöõa caùc woman who falsely accused the Buddha about her nhaø sö vaø nhaø ñöông cuoäc. Tuy nhieân, söï xaâm laêng pregnancy. According to Buddhist legends, after nhaân danh toân giaùo chöa töøng ñöõïc bieát ñeán trong

Phaät giaùo (moät quoác gia ñi xaâm laêng quoác gia khaùc ñoåi thöông maõi ñaùng keå vôùi xöù Tích Lan— ñeå truyeàn baù moät toân giaùo chöa töøng xaûy ra trong According to Eitel in The Dictionary of Chinese- caùc quoác gia theo Phaät giaùo). Trong quaù khöù, lyù do English Buddhist Terms, Caritra was a port on the maø caùc vò sö chieán tranh vôùi nhau hay chieán tranh south-east frontier of Uda (Orissa) whence a vôùi chính quyeàn chuû yeáu vì tieàn baïc vaø quyeàn löïc considerable trade was carried on with Ceylon. chöù khoâng phaûi ñeå truyeàn baù Phaät giaùo. Cuõng cuøng Chieát Lö: Ñaùm saäy bò chaët gaãy maø ngöôøi ta noùi nhöõng lyù do aáy vôùi nhöõng cuoäc chieán tranh giöõa Toå Boà Ñeà Ñaït Ma ñaõ duøng ñeå vöôït soâng Döông caùc nhaø sö vaø chính quyeàn taïi Nhaät. Taïi Tích Lan, Töû töø Nam Kinh—The snapped-off reed on which döôùi trieàu vua Dutthagamani ñaõ ñaùnh laïi trieàu ñaïi Bodhidharma is said to have crossed the Yangtsze Damilas cuûa Tamils vì hoï laø nhöõng keû xaâm laêng from Nanking. Tích Lan thôøi ñoù, chöù vua Dutthagamani chöa bao Chieát Ma Ñaø Na: Calmadana (skt)—Nieát Maït— giôø chuû tröông chieán tranh xaâm chieám luïc ñòa AÁn Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ñoä ñeå truyeàn baù Phaät giaùo. Ñöùc Phaät daïy chuùng ta Chieát Ma Ñaø Na laø teân cuûa moät vöông quoác coå khoâng saùt sanh, chöù Ñöùc Phaät chöa töøng baûo chuùng naèm veà phía ñoâng nam sa maïc Gobi—According ta ñöøng ñaùnh laïi keû thuø ñeå baûo veä toå quoác — to Eitel in The Dictionary of Chinese-English Buddhists should always follow the teachings of Buddhist Terms, Calmadana is an ancient the Buddha, especially the first precept of kingdom and city at the south-east borders of the "prohibiting killing." In more than 2,500 years of desert of Gobi. Buddhist history, there were some cases of Chieát Phuïc Nhieáp Thoï: Khuaát phuïc keû aùc, thaâu fighting between monks, or fighting with civil nhieáp ngöôøi thieän (hai cöûa chính cuûa ñaïo Phaät. authorities in Tibet and Japan However, invasion Khuaát phuïc laø cöûa Trí Hueä, coøn thaâu nhieáp laø cöûa in the name of religion is unknown in Buddhism Töø Bi)—To subdue the evil and receive the good. (one country invades other countries to spread a Chieát Saøng Hoäi: OÂng Hoäi

Giöôøng Gaõy—Thieàn religion never happens in any Buddhist countries). Taêng Nhö Hoäi vaøo thôøi nhaø Ñöôøng, ngöôøi ñöôïc In the past, reasons for monks in Tibet fought with coâng chuùng ngöôõng moä, neân ñeán ñoâng trong Taêng other monks and with civil authorities were mainly ñöôøng ñeán noãi laàn naøo cuõng nhö laàn naáy thieàn concerned with money and power, not with the saøng cuõng ñeàu bò gaõy, neân thôøi aáy goïi oâng laø Chieát propagation of Buddhism. The same reasons for Saøng Hoäi—Zen monk Ru Hui in the T'ang the fighting among monks and civil authorities in Dynasty, who was admired by the public. They Japan. In Sri Lanka, king Dutthagamani launched always flocked into the temple to receive his battles to fight against Damilas dynasty of the instructions, and each and every time they came, Tamils who tried to invade Ceyland at the time, his meditation bed collapsed. Thus, he received king Dutthagamani never put forward any bettles the name of "Broken bed Hui". with the intention of invasion of the continent of Chieát Thaïch: Phaù thaïch hay ñaäp vôõ ñaù. Moät India for the spreading of Buddhism. The Buddha trong boán thí duï veà Ba La Di—A broken stone, i.e. teaches us not to kill, but he never teaches us not irreparable. to fight against enemies to protect our country. Chieát Töï: Graphology. Chieán Tranh Toân Giaùo: Religious war. Chieâu Caûm: To attract. Chieát: Beû gaõy—Gaáp laïi—To break—To fold. Chieâu Ñaõi: To entertain. Chieát Caâu Ca: Cakoka (skt)—Xöù Karghalik thuoäc Chieâu Ñeà Töù Phöông: Caturdisa (skt)—Thuoäc veà vuøng Turkestan—Karghalik in Turkestan. boán phöông—Belonging to the four directions. Chieát Ñoaïn: Laøm vôõ ra—To break off. Chieâu Ñoã La: Catura (skt)—Chieân Ñoå La Ñaïi Chieát Hôïp: Keát quaû—Result. Töôùng—One of the twelve spirits connected with Chieát Khaáu: To discount. the Master of Healing. Chieát Lôïi Ñaûn La: Caritra (skt)—Phaùt Haïnh Chieâu Ñöôøng: Ñieän thôø caùc vò Toå sö—The Thaønh—Theo Eitel trong Trung Anh Phaät Hoïc Töø patriarchs' hall—Patriarchal altar. Ñieån, Chieát Lôïi Ñaûn La laø moät caûng naèm veà phía Chieâu Hoàn: To call up a spirit. ñoâng nam bieân giôùi Uda, nôi coù nhöõng cuoäc trao

Chieâu Nhö (1246-1312): Zen master Chao-Ru— the head phrase "Who is the one who recites the Thieàn sö Chieâu Nhö, teân cuûa moät Thieàn sö toâng name of Buddha?" Zen practitioners must observe Laâm Teá Trung Hoa trong tænh Giang Taây, vaøo theá and look into the very idea of "Who?", to kyû thöù XIII—Chao-Ru, name of a Chinese Lin- penetrate into the state before the thought ever chi Zen master in the thirteenth century. arises, and see what this state look like. If we, Zen Chieâu Thieàn Töï: Chieu-Thien Temple—Teân cuûa practitioners, have any doubt for the head-phrase, moät ngoâi chuøa coå toïa laïc trong laøng Yeân Laõng, we should investigate the place of doubt. To phöôøng Laùng Thöôïng, quaän Ñoáng Ña, caùch trung observe to see from whence the very thought of taâm thaønh phoá Haø Noäi khoaûng 4 daäm veà phía "Who" comes, to see what it looks like, and subtly taây—Name of a temple, located in Yeân Laõng and gently to penetrate into it. village, Laùng Thöôïng quarter, Ñoáng Ña district, Chieáu Ñöôøng: Shodo (jap)—The Illumination about 4 miles west of Hanoi. Hall—Chieáu ñöôøng phaân caùch Thieàn ñöôøng vaø Chieáu: Chieáu saùng—To shine—To illuminate— phoøng röûa maët. Haønh lang giöõa cöûa sau cuûa Taêng

Illustrious. ñöôøng vaø choã röûa tay. Haàu heát caùc thieàn vieän duøng Chieáu Coá: Observe and Look something—See haønh lang naày laøm choã thöïc taäp thieàn cho thieàn Chieáu Coá Thoaïi Ñaàu. taêng. Moät vò Taêng cao tuoåi haï coù theå söû duïng Chieáu Coá Thoaïi Ñaàu: Observe and Look into the Chieáu Ñöôøng ñeå chæ daïy nhöõng vò Taêng khaùc trong head-phrase (hua-tou)—Haønh giaû tu Thieàn phaûi khi vò Vieän chuû ñang baän—This hall directly hieåu roõ tham thoaïi ñaàu nhö theá naøo. Ñöøng coá ñem separates the Zazen Hall and the washroom. A caâu thoaïi ñaàu maø nieäm ñi nieäm laïi. Tu taäp thoaïi passage-way between the back door of the Monk ñaàu khoâng phaûi laø chuyeän ñem caâu thoaïi ñaàu maø Hall and the hand-washing basin. Most Zen laëp ñi laëp laïi. Tham thoaïi ñaàu laø nhìn thaáu vaøo hay monasteries use this passage for practicing taäp trung vaøo noù. Noù coù nghóa laø xuyeân thaáu vaø meditation. A senior monk would use this area for quan saùt. Thuaät ngöõ "Chieáu Coá Thoaïi Ñaàu" coù instructing other monks while the master of the nghóa laø ñeå taâm thaåm thaáu xuyeân qua caâu thoaïi temple was otherwise occupied. ñaàu. Taâm cuûa chuùng ta quen höôùng ngoaïi caàu Chieáu Haïnh Tieân: Immortals with Illuminating hình. Baây giôø tham thoaïi ñaàu laø quay ngöôïc caùi Conduct—Rsi with Illuminating Conduct—Coù thoùi quen höôùng ra ngoaøi naøy ñeå höôùng trôû veà beân ngöôøi tu pheùp taäp trung tö töôûng, luyeän maõi cho trong. Thí duï nhö caâu thoaïi ñaàu "Ai laø keû nieäm ñeán khi thaønh hoaøn haûo, goïi laø Chieáu Haïnh Tieân— Phaät?" Haønh giaû tu Thieàn phaûi quan saùt vaø nhìn Some beings with unflagging resolution make vaøo ngay yù töôûng cuûa chöõ "Ai?", thaåm thaáu xuyeân themselves strong through the use of thought- qua traïng thaùi tröôùc khi tö töôûng khôûi leân, vaø xem process. When they have perfected thought and coi traïng thaùi naøy nhö theá naøo. Neáu chuùng ta, haønh memory, they are known as Immortals with giaû tu Thieàn, ñoái vôùi caâu thoaïi ñaàu coù ñieàu gì nghi Illuminating Conduct. ngôø, thì phaûi truy cöùu caùi choã nghi ñoù. Xeùt xem Chieáu Huyeàn Töï: Vaøo theá kyû thöù naêm sau Taây caâu noùi aáy roát cuoäc laø töø ñaâu tôùi, vaø noù nhö theá Lòch, nhaø Ñöôøng ñaët ra Chieáu Huyeàn Töï daønh cho naøo, quan saùt kyõ löôõng, vaø vi teá maø nheï nhaøng Ni chuùng—The bureau for nuns in the fifth thaåm thaáu xuyeân qua noù—Zen practitioners should century A.D. understand how to practice the head-phrase (hua- Chieáu Khoan (1761-1830): Teân cuûa moät Thieàn tou). Do not try to recite repeatedly the sentence Taêng thuoäc toâng Laâm Teá cuûa Vieät Nam vaøo theá kyû itself! This "head phrase" (hua-tou) practice is not thöù XIX—Name of a Vietnamese Lin-chi Zen a matter of reciting. It is to look into or to monk in the nineteenth century. concentrate on it. It is to look into penetratingly Chieáu Kieán: Soi göông, bò caám trong ñaïo Phaät, and to observe. The term "Observe and look into ngoaïi tröø nhöõng lyù do ñaëc bieät—To reflect—To the head phrase." Our minds are used to going look at oneself in a mirror, forbidden to monks outside and sensing the things in the outer world. except for special reasons. Now to observe and look into the head phrase is to Chieáu Phaùp Luaân: Ba möôi naêm giaûng daïy kinh reverse this habit and to look inside. For example, Baùt Nhaõ cuûa Ñöùc Phaät Ba möôi naêm giaûng daïy

kinh Baùt Nhaõ cuûa Ñöùc Phaät Illuminating or phaïm haïnh truù baát thôøi baát tieát thöù saùu laø ngöôøi aáy explaining the law-wheel. The thirty years bò sanh vaøo choã bieân ñòa, giöõa caùc loaøi moïi rôi voâ teaching of the Prajna (Baùt Nhaõ) or Wisdom trí, nhöõng choã maø caùc haøng Tyø Kheo, Tyø Kheo Ni, Sutras. Nam cö só, Nöõ cö só khoâng coù ñaát ñöùng. Thöù baûy laø Chieáu Phaát: Vò sö quaûn lyù trong töï vieän—The phaïm haïnh truù baát thôøi baát tieát thöù baûy laø ngöôøi aáy manager of affairs in a monastery. sanh vaøo coõi trung taâm, nhöng laïi theo taø kieán ñieân Chieáu Tòch: Luminous and quiescent—Dieäu duïng ñaûo: “Khoâng coù boá thí, khoâng coù cuùng döôøng, chaân nhö chieáu roïi thanh tònh khaép möôøi phöông khoâng coù cuùng teá, khoâng coù quaû baùo caùc haønh vi cuûa Phaät hay chaân nhö—The shining mystic purity thieän aùc, khoâng coù ñôøi naøy, khoâng coù ñôøi sau, of Buddha, or the bhutatathata. khoâng coù meï, khoâng coù cha, khoâng coù caùc loaøi hoùa Chieáu Tòch Hueä: Ñaúng Giaùc Hueä—Trí tueä cuûa sanh, khoâng coù caùc vò Sa Moân, Baø La Moân ñaõ aùnh saùng vaø söï tòch tónh, coøn goïi laø Tòch Chieáu chöùng ñaït chôn chaùnh, ñaõ töï mình chöùng tri, chöùng Hueä, hay trí hueä cuûa Boà taùt ôû Ñaúng Giaùc Vò ñaõ ngoä theá giôùi naày vôùi theá giôùi sau vaø tuyeân thuyeát. quaùn trieät thöïc taùnh vaø thöïc töôùng cuûa Nieát Baøn — Thöù taùm laø phaïm haïnh truù baát thôøi baát tieát thöù taùm Wisdom of illumination and quiescence, also laø ngöôøi aáy ñöôïc sanh vaøo nöôùc trung taâm, nhöng called the wisdom of understanding of Nirvana. aùc hueä, ngu si, ñieác, ngoïng, khoâng bieát nghóa lyù Buddha-wisdom which comprehends nirvana ñöôïc kheùo noùi hay vuïng noùi. Thöù chín laø phaïm reality and its functioning. haïnh truù baát thôøi baát tieát thöù chín laø ngöôøi aáy ñöôïc Chieáu Y (1605-1673): Zen master Chao-Yi—Teân sanh vaøo nöôùc trung taâm, coù trí tueä, khoâng ngu si, cuûa moät Thieàn sö Trung Hoa vaøo theá kyû thöù khoâng ñieác, khoâng ngoïng, bieát nghóa lyù ñöôïc kheùo XVII—Chao-Yi, name of a Chinese Zen master noùi hay vuïng noùi, nhöng laïi khoâng coù Nhö Lai xuaát in the seventeenth century. hieän—According to the Sangiti Sutta in the Long Chim Ca Laêng Taàn Giaø: Kalavinka bird—An Discourses of the Buddha, there are nine Indian cuckoo. unfortunate, inappropriate times for leading the Chim Seû: Kalandaka (skt)—Sparrow. holy life. A Tathagata has been born in the world, Chim Xaù Lôïi: Chim haïc (baïch haïc)—Egret. Arahant, fully-enlightened Buddha, and the Chìm Ñaém: Sunk—Immersed. Dhamma is taught which leads to calm and perfect Chìm Ñaém Trong Voâ Minh: To sleep in Mogha nirvana, which leads to enlightenment as taught by (moha) or ignorance. the Well-farer, and this person is born in the Chín Baát Thôøi Baát Tieát Daãn Ñeán Ñôøi Soáng following realms: The first unfortunate, inappropriate time is that that person is born in a Phaïm Haïnh: Akkhana-asamaya-brahmacariya- hell-state. The second unfortunate, inappropriate vasaya (p)—Nine unfortunate, inappropriate times time is that that person is born among the animals. for leading the holy life—Theo Kinh Phuùng Tuïng The third unfortunate, inappropriate time is that trong Tröôøng Boä Kinh, coù chín thöù baát thôøi baát tieát that person is born among the petas. The fourth daãn ñeán ñôøi soáng phaïm haïnh. Nhö Lai xuaát hieän ôû unfortunate, inappropriate time is that that

person ñôøi, baäc A La Haùn, Chaùnh Ñaúng Giaùc, Phaùp ñöôïc is born among the asuras. The fifth unfortunate, thuyeát giaûng, ñöa ñeán an tònh, höôùng ñeán Nieát inappropriate time is that that person is born in a Baøn, tieán tôùi giaùc ngoä, ñöôïc Thieän Theä khai thò, long-lived group of devas. The sixth unfortunate, maø ngöôøi aáy laïi sanh vaøo nhöõng coõi sau ñaây: Thöù inappropriate time is that that person is born in the nhaát laø phaïm haïnh truù, baát thôøi baát tieát thöù nhaát laø border regionsamong foolish barbarians where ngöôøi aáy sanh vaøo ñòa nguïc. Thöù nhì laø phaïm haïnh there is no access for monks and nuns, or male or truù baát thôøi baát tieát thöù nhì laø ngöôøi aáy bò sanh vaøo female followers. The seventh unfortunate, coõi baøng sanh. Thöù ba laø phaïm haïnh truù thöù ba baát inappropriate time is that that person is born in the thôøi baát tieát laø ngöôøi aáy bò sanh vaøo coõi ngaï quyû. middle country, but he has wrong views and Thöù tö laø phaïm haïnh truù baát thôøi baát tieát thöù tö laø distorted vision, thinking: “There is no giving, ngöôøi aáy bò sanh vaøo coõi A-Tu-La. Thöù naêm laø offering, or sacrificing, there is no fruit or result of phaïm haïnh truù baát thôøi baát tieát thöù naêm laø ngöôøi good or bad deeds; there is not this world and the aáy ñöôïc sanh vaøo coõi trôøi tröôøng thoï. Thöù saùu laø

next world; there are no parents and there is no Brahma. Third, beings are alike in body and spontaneous rebirth; there are no ascetics and different in perception such as Light-sound Brahmins in the world who, having attained to the heavens (Abhasvara). Fourth, beings alike in body highest and realised for themselves the highest and alike in perception such as Heavens of pure knowledge about this world and the next.” The dwelling. Fifth, the realm of unconscious beings eighth unfortunate, inappropriate time is that that such as heavens of no-thought. Sixth, beings who person is born in the middle country but lacks have attained the Sphere of Infinite Space. wisdom and is stupid, or is deaf and dumb and Seventh, beings who have attained to the Sphere cannot tell whether something has been well said of Infinite Consciousness. Eighth, beings who or ill-said. The ninth unfortunate, inappropriate have attained to the Sphere of No-Thingness. time is that that person is born in the middle Ninth, beings who have attained to the Sphere of country and is intelligent, not stupid, and not deaf Neither-Perception-Nor-Non-Perception. and dumb and well able to tell whether something Chín Coõi: Cöûu Giôùi—Nine realms—See Cöûu Ñòa. has been well said or ill said, but no Tathagata Chín Coâng Ñöùc Haïnh: Nine elements of virtue— has arisen. See Cöûu Coâng Ñöùc Haïnh. Chín Böôùc An Taâm: Semnegu (tib)—Nine steps Chín Loaïi Nghieäp: Nine kinds of karma—See for setting the mind in meditation—Coù chín böôùc Cöûu Nghieäp. ñeå an taâm cho haønh giaû: chuù taâm, chuù taâm moät Chín Oai Nghi: Nine ways of showing respect in caùch lieân tuïc; chuù taâm giaùn ñoaïn, ñieàu phuïc taâm, India—See Cöûu Nghi. an tònh taâm, hoaøn toaøn an tònh, nhaát taâm töøng Chín Söï Ñieàu Phuïc Xung Ñoät: Aghata- phaàn, hoaøn toaøn nhaát taâm, vaø hoaøn toaøn ñieàm pativinaya (p)—Theo Kinh Phuùng Tuïng trong tænh—There are nine steps for setting the mind in Tröôøng Boä Kinh, coù chín söï ñieàu phuïc xung ñoät meditation: attentive mind, continuously attentive baèng caùch nghó raèng: “Coù lôïi ích gì maø nghó raèng mind, intermittently attentive,

taming the mind, moät ngöôøi ñaõ laøm haïi, ñang laøm haïi, vaø seõ laøm haïi pacifying the mind, complete pacification, partial mình, haïi ngöôøi mình thöông, hoaëc haïi ngöôøi mình single-mindedness, complete single-mindedness, gheùt.”—According to the Sangiti Sutta in the Long and complete composure. Discourses of the Buddha, there are nine ways of Chín Choã An Truù Cuûa Loaøi Höõu Tình: Theo overcoming malice by thinking “There is no use to Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín think that a person has harmed, is harming, or will choã an truù cho loaøi höõu tình: Thöù nhaát laø loaøi höõu harm either you, someone you love, or someone tình coù thaân sai bieät,töôûng sai bieät nhö loaøi ngöôøi you hate.”—See Chín Xung Ñoät Söï. vaø moät soá chö Thieân. Thöù nhì laø loaøi höõu tình coù Chín Ñieàu Laàm Loãi: Nine faults—See Cöûu Quaù. thaân sai bieät, töôûng ñoàng nhaát nhö Phaïm chuùng Chín Thöù Ñeä Dieät: Anupubha-nirodha (p)—See Thieân khi môùi taùi sanh. Thöù ba laø loaøi höõu tình coù Cöûu Thöù Ñeä Dieät. thaân ñoàng nhaát, töôûng sai bieät nhö Quang AÂm Chín Thöù Ñeä Truù: See Cöûu Thöù Ñeä Truù. Thieân. Thöù tö laø loaøi höõu tình coù thaân ñoàng nhaát, Chín Xung Ñoät Söï: Aghata-vatthuni (p)—Theo töôûng ñoàng nhaát nhö Tònh Cö Thieân. Thöù naêm laø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù chín loaøi höõu tình khoâng coù töôûng, khoâng coù thoï nhö söï xung ñoät khôûi leân bôûi tö töôûng. Thöù nhaát laø chö Voâ Töôûng Thieân. Thöù saùu laø loaøi höõu tình ñaõ ngöôøi aáy ñaõ laøm haïi toâi. Thöù nhì laø ngöôøi aáy ñang chöùng ñöôïc (ôû coõi) Khoâng Voâ Bieân Xöù. Thöù baûy laø laøm haïi toâi. Thöù ba laø ngöôøi aáy seõ laøm haïi toâi. Thöù loaøi höõu tình ñaõ chöùng ñöôïc (ôû coõi) Thöùc Voâ Bieân tö laø ngöôøi aáy ñaõ laøm haïi ngöôøi toâi thöông meán. Xöù. Thöù taùm laø loaøi höõu tình ñaõ chöùng (ôû coõi) Voâ Thöù naêm laø ngöôøi aáy ñang laøm haïi ngöôøi toâi Sôû Höõu Xöù. Thöù chín laø loaøi höõu tình ñaõ chöùng (ôû thöông meán. Thöù saùu laø ngöôøi aáy seõ laøm haïi ngöôøi coõi) Phi Töôûng Phi Phi Töôûng Xöù—Nine abodes toâi thöông meán. Thöù baûy laø ngöôøi aáy ñaõ laøm haïi of beings: First, beings different in body and ngöôøi toâi khoâng thöông khoâng thích. Thöù taùm laø different in perception such as human beings, ngöôøi aáy ñang laøm haïi ngöôøi toâi khoâng thöông some devas and hells. Second, beings different in khoâng thích. Thöù chín laø ngöôøi aáy seõ laøm haïi ngöôøi body and alike in perception such as new-rebirth toâi khoâng thöông meán—According to the Sangiti

Sutta in the Long Discourses of the Buddha, there mind becomes vacant and receptive, the eighth of are nine causes of malice which are stirred up by the eightfold noble truth—Right concentration. the thought: First, he has done me an injury. Chính Ñònh Nghieäp: Chaùnh ñònh nghieäp— Second, he is doing me an injury. Third, he will do Concentration upon the eighteenth vow of me an injury. Fourth, he has done an injury to Amitabha and the Western Paradise, in repeating someone who is dear and pleasant to me. Fifth, he the name of Amitabha. is doing an injury to someone and pleasant to me. Chính Ñònh Vöông Kinh: Candra-dipa-samadhi Sixth, he will do an injury to someone who is dear Sutra (skt)—Samadhi-raja-candrapradipa- and pleasant to me. Seventh, he has done an Sutra(skt)—Sutra on the king of concentration— injury to

someone who is hateful and unpleasant Tam Muoäi Vöông kinh—See Nguyeät Ñaêng Tam to me. Eighth, he is doing an injury to someone Muoäi Kinh. who is hateful and unpleasant to me. Ninth, he Chính Ñöôøng: Phöông Tröôïng Taåm Ñöôøng— will do an injury to someone who is hateful and Phoøng nguû cuûa phöông tröôïng, möôøi maõ vuoâng, unpleasant to me. nguyeân thuûy ñöôïc duøng trong caùc Thieàn vieän chæ Chinh: Caùi chieâng—Loaïi naõo baït nhoû duøng ñeå kích côõ lyù töôûng cho khu vöïc toïa chuû —Abbot's ñaùnh trong nghi thöùc leã laïc—A small gong struck dormitory “fangzhang,” or ‘ten feet square,’ is a during the worship, or service. term used primarily in Zen monasteries and refers Chinh Coå: Chieâng troáng, nhaïc khí duøng trong nghi to the ideal size of the abbot’s quarters. thöùc leã laïc Phaät giaùo—Cymbals, or small gongs Chính Giaùc: Sambodhi (skt)—Correct and drums. awakening—Right realization—See Chaùnh Giaùc. Chinh Phuïc: To conquer—To subdue. Chính Giaùc Hoa: Hoa sen nôi coõi Tònh Ñoä, ngöôøi Chính AÙn Baøng Ñeà: Cô Phaùp bieán hoùa hay caùch ta noùi hoa ñöôïc sinh ra töø söï chính giaùc cuûa ñöùc thöùc khaùm phaù vaø chuyeån hoùa caên cô ngöôøi hoïc Phaät A Di Ñaø—The lotus flower in the Pure Land; cuûa moät baäc thaày—A master's methods of it is said that the flower is born from mitabha discovering and transforming disciples in Buddha's Samyak sambodhi. accordance with their capabilities. Chính Giaùo: The orthodox religion. Chính AÁn: Zen master Chen-Yin—Teân cuûa moät Chính Giaùo Luaân: Power of teaching—Chính danh Taêng toâng Laâm Teá Trung Quoác vaøo thôøi nhaø giaùo luaân—See Giaùo Thaønh Luaân. Nguyeân (1280-1368)—Name of a famous Chinese Chính Giaùo Löôïng: See Thaùnh Giaùo Löôïng. Zen monk of the Lin-chi sect, who lived in the Chính Haønh Ñòa: Giai ñoaïn tu haønh ñuùng—Stage Yuan Dynasty. of correct practice. Chính Baùo: Chaùnh baùo—The direct retribution of Chính Haïnh: Right behavior—Haønh ñoäng ñuùng. the individual’s previous existence, such as being Chính Haïnh Chaân Nhö: Samyak-Praptipatti- born as a man. tathata (skt)—Right behavior of Suchness. Chính Caên: Thaéng nghóa caên—Khaû naêng söû duïng Chính Höõu (1258-1352): Zen master Chen-Yu— caùc caên ñeå nhaän thöùc roõ veà chaân lyù, chöù khoâng Teân cuûa moät danh Taêng toâng Laâm Teá Trung Quoác phaûi laø sôû kieán phaøm phu—The power or ability vaøo cuoái thôøi nhaø Nguyeân (1280-1368)—Name of which uses the sense organs to discern the truth. a famous Chinese Zen monk of the Lin-chi sect, Chính Chuyeân: Virtuous. who lived in the end of the Yuan Dynasty. Chính Cô: Right basis—Right foundation—Caên Chính Kieán: Right views. baûn chính ñaùng. Chính Laäp Thuû Ma Taát Töôùng: Khi ñöùng hai tay Chính Danh: True name. daøi quaù ñaàu goái—Hand reaching below the knees, Chính Ñaïi: Straightforward—Upright. long graceful hands which reach below the knees, Chính Ñaïi Quang Minh: Upright and clear. one of the thirty-two auspicious marks—See Tam Chính Ñaïo: The right way—The correct path— Thaäp Nhò Haûo Töôùng. The correct way—The true doctrine. Chính Leänh Ñöông Haønh: Ñaïo cuûa Phaät Toå löu Chính Ñònh: Chaùnh ñònh—Samyaksamadhi— haønh töø ñôøi naày qua ñôøi khaùc—Buddhism of Right abstraction or concentration, so that the

Sakyamuni Buddha has been handed down from with a contributory cause (Duyeân nhaân); 2) Phaät generation to generation. taùnh cuûa moïi chuùng sanh: Correct or direct cause Chính Leänh Toaøn Ñeà: Thieàn phong chaân chaùnh (Buddha nature of all beings). mang saéc thaùi chính thoáng neâu ra toaøn boä vaán ñeà Chính Nhaãn: See Chaùnh Nhaãn. tröïc chæ nhaân taâm sieâu vieät ngoân cuù nghóa lyù —The Chính Nieäm: Ñang naûy ra yù nieäm—Realization of real Zen manner of the main line of succession a thought. brings up everything in the issue of pointing Chính Phaùp Luaân: Buddha Dharma(skt)— directly to the human mind which is beyond words Buddha-dhamma (p)—The correct wheel of law— and meanings. The teaching of the Buddha—Phaät phaùp—Buddha Chính Löôïng Boä: Sammatiya or Sammitiya Teachings, or Law of Buddhist—The Buddha law (skt)—Sa Ma Ñeá—School of Correct preached by the Buddha—Chính Phaùp Luaân coù Evaluation—School of Correct Measure—See nghóa laø “Giaùo phaùp cuûa Ñöùc Phaät” hay “Nhöõng Chaùnh Löôïng Boä. giaùo phaùp ñöôïc Phaät giaûng daïy, maø thöïc haønh theo Chính Lyù: See Chaùnh Lyù. ñoù seõ daãn ñeán giaùc ngoä.”—The correct wheel of Chính Maïng: Chaùnh maïng—Samyagajiva (skt)— dharma means “Doctrine of the Buddha” or 1) Traùnh nhöõng ngheà caám ñoaùn (trong kinh Phaät): “methods of cultivation taught by the Buddha Right livelihood or right life, the fifth of the leading beings to enlightenment.” eightfold noble truth, abstaining from any of the Chính Phaùp Nhaõn Taïng: See Chaùnh Phaùp Nhaõn forbidden modes of living; 2) Phöông caùch chính Taïng. thoáng ñeå sinh soáng cuûa moät vò Tyø Kheo laø khaát Chính Saùch Soáng Chung Hoøa Bình: Peaceful thöïc: Begging or seeking alms, was the orthodox coexistence policy. way of obtaining a living; 3) See Chaùnh Maïng. Chính Só: Correct scholar—Bodhisattva. Chính Nguyeät: Thaùng ñaàu naêm aâm lòch—The first Chính Taø: True and false. month of the year (lunar calendar). Chính Taâm: 1) Söï ngay thaúng: Straightness, Chính Ngöng (1191-1274): Zen master Chen- straighforwardness; 2) Laøm cho taâm ngay thaúng: Yung—Teân cuûa moät danh TaêngTrung Quoác vaøo To regulate the mind. thôøi nhaø Nam Toáng (1127-1279)—Name of a Chính Taâm Tu Thaân: To rectify one's mind and famous Chinese Zen monk, who lived in the South improve oneself. Sung Dynasty. Chính Theå Trí: Caên boản trí—Voâ phaân bieät trí—Chính Nham: Chaân trí—See Nhö Lyù Trí. 1) (1597-1670): Zen master Chen-Yen—Teân cuûa Chính Thoáng: Orthodox. moät danh Taêng Trung Quoác vaøo cuoái thôøi nhaø Chính Thuï: Samapatti (skt & p)—Chöùng ñaéc— Minh (1368-1644)—Name of a famous Tam Ma Ñòa—Thieàn Chöùng—See Ñaúng Chí. Chinese Zen monk, who lived in the end of Chính Toâng: Orthodox. the Ming Dynasty. Chính Tri Kieán: See Chaùnh Tri Kieán. 2) Zen master Chen-Yen—Teân cuûa moät danh Chính Trò: Politics—Söï khaùc bieät giöõa chính trò Taêng toâng Laâm Teá Trung Quoác vaøo thôøi nhaø vaø toân giaùo laø caên baûn cuûa toân giaùo laø giôùi luaät, Thanh (1644-1912)—Name of a famous thanh tònh vaø nieàm tin; trong khi caên baûn cuûa chính Chinese Zen monk, who lived in the Ch'ing trò laø quyeàn löïc—The differences between politics Dynasty. and religions are the bases of religion are Chính Nhaõn: Nhaát Chích Nhaõn—Ñaûnh Moân morality, purity and faith; while the basis of Nhaõn—Hoaït Nhaõn—Minh

Nhaõn—Maét trí hueä—A politics is power. wisdom eye—The right Dharma eye treasury— Chính Trung: 1) Giöõa Tröa: Midday; 2) Ngay Something that contains and preserves the right Chính Giöõa: Exactly middle, eaxactly in the experience of reality. middle. Chính Nhaân: 1) Nhaân chính sinh ra phaùp, so vôùi Chính Tröïc: Right—Righteous—Rightful— duyeân nhaân laø nhöõng nhaân phuï chæ trôï löïc cho Upright. nhaân chính: The true or direct cause, as compared

Chính Tröøng (1274-1339): Teân cuûa moät danh Tònh ñoä. Taâm ñöøng laøm nhöõng chuyeän sieåm khuùc, Taêng toâng Laâm Teá Trung Quoác vaøo thôøi nhaø mieäng noùi tröïc, mieäng noùi nhaát haïnh tam muoäi maø Nguyeân (1280-1368)—Name of a famous khoâng haønh tröïc taâm, coøn haønh tröïc taâm, ñoái vôùi Chinese Zen monk, who lived in the Yuan taát caû caùc phaùp chôù coù chaáp tröôùc. Ngöôøi meâ chaáp Dynasty. phaùp töôùng, chaáp nhaát haïnh tam muoäi, chæ noùi ngoài Chính Töôïng Maït: Ba thôøi kyø giaùo phaùp cuûa Ñöùc khoâng ñoäng, taâm voïng khoâng khôûi töùc laø nhaát haïnh Phaät—The three periods of the Buddha's doctrine: tam muoäi, ngöôøi khôûi hieåu theá naày töùc laø ñoàng vôùi 1) Chaùnh Phaùp: The Proper Dharma Age—See voâ tình, trôû laïi laø nhôn duyeân chöôùng ñaïo." Naày Chaùnh Phaùp. thieän tri thöùc! Ñaïo phaûi thoâng löu, do ñaâu trôû laïi 2) Töôïng Phaùp: The Dharma Semblance Age— ngöng treä, taâm khoâng truï nôi phaùp, ñaïo töùc laø See Töôïng Phaùp. thoâng löu. Taâm neáu truï phaùp goïi laø töï phöôïc, neáu 3) Maït Phaùp: The Dharma Ending Age—See noùi thöôøng ngoài khoâng ñoäng, aáy chæ nhö Ngaøi Xaù Maït Phaùp. Lôïi Phaát ngoài yeân trong röøng laïi bò Ngaøi Duy Ma Chính Vaên: Baûn vaên goác—Original text. Caät quôû traùch. Naày thieän tri thöùc! Laïi coù ngöôøi daïy Chính Vò: Quaû vò chöùng ngoä, trong ñoù khoâng coøn ngoài khaùn taâm quaùn tònh, khoâng ñoäng khoâng khôûi, phieàn naõo, cuõng goïi laø chöùng quaû nieát baøn Thanh töø ñaây maø laäp coâng khoùa, ngöôøi meâ khoâng hieåu Vaên—The stage of attainment, or reward in which lieàn chaáp thaønh ra ñieân cuoàng, nhöõng ngöôøi nhö there are no more afflictions. This is also called theá naày thaät laø ñoâng, daïy nhau nhö theá, neân bieát the nirvana of Sravakas. ñoù laø laàm lôùn."—According to the Platform Sutra Chính Xaùc: Accurate—Exact. of the Sixth Patriarch's Dharma Treasure, the Chính Y Kinh: Kinh ñieån chính maø caùc toâng phaùi Sixth Patriarch, Hui-Neng, taught: "Good döïa vaøo vaø coi laø kinh ñieån caên baûn—The sutras Knowing Advisors, the Way must penetrate and on which any sect relies. flow. How can it be impeded? If the mind does not Cho Pheùp: To permit—To allow—To authorize— dwell in dharmas, the way will penetrate and flow. To empower—To enable—To let. The mind that dwells in dharmas is in self- Choáng Baùng: To resist—To oppose. bondage. To say that sitting unmoving is correct is Chôn An (1880-?): Teân cuûa moät vò cö só Phaät giaùo to be like Sariputra who sat quietly in the forest noåi tieáng cuûa Vieät Nam vaøo theá kyû thöù XIX. OÂng but was scolded by Vimalakirti. Good Knowing töøng laøm tuaàn vuõ tænh Phan Thieát. Naêm 1958, oâng Advisors, there are those who teach people to sit thoï giôùi Boà Taùt taïi Giôùi Ñaøn Phaät Hoïc Vieän Nha looking at the mind and contemplating stillness, Trang, luùc ñoù oâng ñaõ 74 tuoåi —Name of a famous without moving or arising. They

claimed that it Vietnamese layperson in the nineteenth century. has merit. Confused men, not understanding, He was a province chief in Phan Thiet, Central easily become attached and go insane. There are Vietnam. In 1958, he received the Bodhisattva many such people. Therefore, you should know Precepts at Nha Trang Buddhist Institute, at the that teaching of this kind is a greater error." age of 74. Chôn Ngoân: See Chaân Ngoân. Chôn Ñeá: Paramartha-satya (skt)—Ultimate Chôn Ngoân Thöøa: See Chaân Ngoân Thöøa. truth—See Chaân Ñeá. Chôn Ngoân Toâng: See Chaân Ngoân Toâng. Chôn Hyû: Kalaruci (skt)—Kararuci (skt)—See Chôn Nhö Nghóa: Chôn nhö nghóa, vì taát caû Nhö Cöông Löông Laâu Chí. Lai thuaän nhaäp. Ñaây laø moät trong möôøi nghóa cuûa Chôn Lieân Ñaø: Mucilinda or Mahamucilinda chö Ñaïi Boà Taùt (theo Kinh Hoa Nghieâm, Phaåm (skt)—See Muïc Chi Laân Ñaø. 38), chö Boà taùt an truï trong phaùp naày thôøi ñöôïc Chôn Lyù Ñaïo: Path of truth—Con ñöôøng cuûa chôn nhöùt thieát trí voâ thöôïng nghóa—Principle of true lyù—Ñaïo phaûi thoâng löu—Theo Kinh Phaùp Baûo Thusness, as all who realize Thusness enter it. Ñaøn, Luïc Toå Hueä Naêng daïy: "Naày thieän tri thöùc! This one of the ten kinds of principle of Great Nhaát haïnh tam muoäi laø ñoái vôùi taát caû choã, ñi ñöùng Enlightening Beings. Enlightening Beings who naèm ngoài thöôøng haønh moät tröïc taâm aáy vaäy." Kinh abide by these can attain the supreme principle of Tònh Danh noùi: "Tröïc taâm laø ñaïo traøng, tröïc taâm laø

omniscience—See Möôøi Nghóa Cuûa Chö Ñaïi Boà Xia stopped him and said: "You are disturbed Taùt. now. Go!" Chôn Taâm: Buddha-mind—True mind—True Veà sau naøy, Sö haønh cöôùc du phöông ñeán moät nature—Nhö Lai Taïng Taâm saún coù cuûa chuùng vuøng maø baây giôø thuoäc tænh Sôn Taây vaø vieáng sanh—The orginal, simple, pure, natural mind of chuøa Thieáu Laâm. Roài moät hoâm sö leân ngoïn all creatures. Baùt-Vu, nôi coù thaûo am cuûa Nhò Toå, vaø trong Chôn Thieät Haïnh: Practice of truth. khi thaêm vieáng nôi naøy, Sö boãng nhieân kheá Chôn Tònh Thieàn Sö: True Stillness Zen ngoä. Treân ñöôøng sö trôû veà gaëp Ñôn Haø, thì Master—See Tuøng Duyeät Thieàn Sö. Ñôn Haø ñaõ bieát, taùt oâng moät caùi vaø noùi: "Ñaõ Chôn Tu Giaû Tu: Genuine and Sham noùi laø oâng seõ chaïy veà ñaây noùi cho ta bieát maø." cultivation—Laøm theá naøo bieän bieät ñöôïc chôn tu Sö leã baùi roài lui ra. Hoâm sau, Ñôn Haø thöôïng vaø giaû tu?—How can we tell the genuine from the ñöôøng noùi keä: sham cultivator? "Nhaät soi coâ phong bieác, Chôn Yeát Thanh Lieãu Thieàn Sö (1089-1151): Nguyeät ñeán nöôùc trong khe, Shingetsu Shoryo (jap)—Cheân-hsieh Ch'ing-liao— Toå sö huyeàn dieäu quyeát, Zhenxie Qingliao—Hieän nay chuùng ta khoâng coù Chôù höôùng taát loøng an." nhieàu taøi lieäu chi tieát veà Thieàn sö ; tuy nhieân, coù Noùi xong Ñôn Haø lieàn xuoá ng toøa. moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Thanh Lieãu beøn tieán ñeán tröôùc toøa thöa: Nguõ Ñaêng Hoäi Nguyeân: Thieàn sö Chôn Yeát Thanh "Ngaøy nay ñaêng toøa laïi chaúng löøa ñöôïc con." Lieãu sanh naêm 1089 taïi vuøng An Tröôøng, nay Ñôn Haø hoûi: "Ngöôi thöû nhaéc laïi ngaøy nay ta thuoäc tænh Töù Xuyeân. Sö xuaát gia naêm möôøi moät ñaêng toøa xem?" Sö im laëng giaây laâu. Ñôn Haø tuoåi, ñeán naêm möôøi taùm tuoåi sö thi ñaäu Kinh Phaùp baûo: "Seõ noùi oâng khaép ñaát." Sö lieàn

ñi ra— Hoa. Sau ñoù sö tieáp tuïc ñi ñeán Thaønh Ñoâ tieáp tuïc Later, Chen-hsieh went traveling to an area of hoïc taäp kinh ñieån. Veà sau, oâng tieáp tuïc vaân du ñeå modern Shanxi Province and visited Shaolin tham vaán vôùi nhieàu vò thaày noåi tieáng khaùc nhau. Temple. He then went to nearby Boyu Peak, OÂng laø ñeä töû vaø laø ngöôøi noái phaùp cuûa thieàn sö the site of the Second Ancestor's hut, and, Ñôn Haø Töû Thuaàn—We do not have detailed while visiting that site, he suddenly documents on this Zen Master; however, there is experienced enlightenment. Upon returning to some interesting information on him in The see Tan-Xia, his teacher immediately knew Wudeng Huiyuan: Chen-hsieh Ch'ing-liao was what had transpired. Before Tan-Xia could born in 1089 in Anchang, in the area of modern Si- speak, Tan-Xia slapped him saying: “You Chuan province. He left home at the age of eleven were going to tell me what you know!” He and passed his scriptural examinations on the bowed and retreated. The next day, Tan-Xia Lotus Sutra at the age of eighteen. He then entered the hall and said to the monks this traveled to Cheng-Tu, where he continued his verse: scriptural study. Later, he set off traveling and “The sun shines on a solitary green peak, visited various famous teachers. He was a disciple The moon reflects in the cold creek and dharma successor of Zen master Dan-Xia-Zhi- water. Chun. The sublime mystery of the ancestors, Moät laàn treân ñöôøng vaân du, sö gaëp thieàn sö Is not found in the small mind.” Ñôn Haø. Ñôn Haø hoûi sö: “Theá naøo laø chính Tan-Xia then got down from the seat. Xing- mình tröôùc khoâng kieáp?” Sö suy nghó ñeå traû Liao came forward and said: “A talk like the lôøi, thì Ñôn Haø ñaõ chaän laïi baûo: “Ngöôi coøn one you gave today won’t deceive me again.” oàn aøo theá sao, haõy ñi ñi!”—One time on the Tan-Xia said: “Then explain it to me and we way of traveling, he met Tan-Xia. Tan-Xia will see if you understand.” Xing-Liao was asked him: “What is the self before the empty silent. Tan-Xia said: “I will say you caught a eon?” When Xing-Liao began to answer, Tan- glimpse of it.” Xing-Liao then went out.

Veà sau naøy, Sö ôû Chuøa Tröôøng Loâ, taïi ñaây Sö monks, saying, "Climbing to an isolated laøm thò giaû cho vò truï trì laø Sö Toå Chieáu. Ít laâu mountain top, crossing a one-boarded bridge, sau Toå Chieáu beänh naëng, neân ñeà cöû Sö leân rushing about like this is how people these thay chöùc truï trì. Sö laøm truï trì ôû Tröôøng Loâ days travel to places high and low. But if cho ñeán nhöõng naêm xaõ hoäi baát oån vì söï suy they've really penetrated it, then without suïp cuûa trieàu Baéc Toáng (vaøo khoaûng naêm leaving their room their body pervades the ten 1127). Sau ñoù Sö tieáp tuïc du phöông ñeán moät directions. Not entering any gate, they are soá nôi, bao goàm nhöõng vuøng Tuyeát Phong ôû always in their room. But if someone doesn't Phuùc Kieán vaø Caûnh Sôn ôû Haøng Chaâu. Hoaøng understand this, then when he feels a draught thaùi haäu Töø Ninh ra leänh xaây moät ngoâi töï vieän he goes and hauls a big load of firewood." ñeå vinh danh toå tieân cuûa baø. Trong buoåi leã Sö thöôïng ñöôøng thò chuùng: "Nhìn khaép moïi khai maïc, Sö thuyeát giaûng: "Laõo Taêng ôû choã nôi khoâng theå tìm ñöôïc noù. Chæ coù moät nôi maø tieân sö, nhôø bò taùt moät caùi maø taát caû so saùnh maáy oâng khoâng theå luïc laïo ñöôïc, vaø ñoù laø nôi ñeàu döùt baët. Tìm choã môû mieäng khoâng theå maø maáy oâng coù ñöôïc noù.

Ñoù laø nôi naøo vaäy?" ñöôïc. Coù phaûi nhö nhöõng keû lanh noùi maø caïn Sau moät luùc laâu im laëng, Sö noùi: "Thaân theå côït nhö chuùng thaáy ngaøy nay ñaâu? Neáu khoâng, cuûa teân troäm ñaõ bò phôi baøy."—Chen-hsieh thì cöù ñeå cho hoï mang haøm saét chòu roi da, roài entered the hall and addressed the monks, xem moãi ngöôøi hoï coù theå noùi ñöôïc gì"—Later, saying, "Looking everywhere it can't be Chen-hsieh resided at Changlu Temple where found. There's just one place you can't search, he served as attendant to the abbot, a monk and there it is attained. What place is that?" named Zuzhao. Zuzhao subsequently became After a long pause, Chen-hsieh said, "The gravely ill and retired from his position, thief's body is already exposed." naming Chen-hsieh as his successor. Chen- Sö noùi: "Coù ai chaúng bò nhieãm bôûi Huyeàn Sa hsieh served as abbot of Changlu until the hay khoâng? Ngay khi maáy oâng nhuùng veát years of social unrest accompanying the nhieãm naøy trong boán bieån, maáy oâng cuõng downfall of the Northern Song dynasty chaúng bao giôø röûa saïch ñöôïc noù ñaâu."—Chen- (around 1127). He then continued to travel to hsieh said, "Is there anyone who hasn't been a series of places, including Snow Peak in stained by Hsuan-sha? Even if you dip this Fujian and Mt. Jing in Hangzhou. The stain in the four seas, you won't be able to dowager empress, Zi Ning, ordered the wash it out." construction of a temple to honor her Coù vò Taêng hoûi: “Chö Phaät ba ñôøi nhaèm trong ancestors. At the opening ceremony Chen- ñoáng löûa xoay baùnh xe ñaïi phaùp, laïi quaû thöïc hsieh lectured to the assembled crowd, ñaáy chaêng?”Thanh Lieãu baûo: “Ta laïi nghi saying, "My previous teacher slapped me and ñaáy.” Vò Taêng baûo: “Hoøa Thöôïng vì sao laïi all of my cleverness vanished. I was unable to nghi?” Sö ñaùp: “Hoa ñoàng thôm ñaày ñaát, chim open my mouth to speak. Was that like all of röøng chaúng bieát xuaân.” Vò Taêng thöa: “Chaúng these fast-talking but shallow fellows we see rôi phong theå laïi nhaän chuyeån thaân hay today? If not, then let them take the iron bit in khoâng?” Sö ñaùp: “Choã ñi ngöôøi ñaù chaúng ñoàng their mouths and suffer the whip, then let's coâng.”—A monk asked Chen-hsieh: “All the see what each of them can say." Buddhas in the three worlds have turned the Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Treân great wheel of Dharma into the flames. Has ñænh coâ phong, qua caàu ñoäc moäc, ñi thaúng theá this ceased or not?” Chen-hsieh laughed out aáy, vaãn laø choã chaân cao chaân thaáp cuûa thôøi loud and said: “I have doubts about it.” The nhaân. Neáu hoäi ñöôïc trieät ñeå ñaâu caàn ra khoûi monk said: “Master, why do you have doubts cöûa maø thaâu khaép möôøi phöông, chöa vaøo cöûa about this?” Chen-hsieh said: “The fragrance maø thöôøng ôû trong thaát. Neáu kia chöa nhö theá, of wild flowers fills the road. The secluded nhôn trôøi maùt böûa moät ñoáng cuûi."—One day, bird does not know it’s spring.” A monk Chen-hsieh entered the hall and addressed the asked: “Without letting go of wind and color,

is it still possible to pivot oneself or not?” hsieh said: “Really, it’s a shame to waste a Chen-hsieh said: “Where the stone person pot of noodles!” walks, there is no other activity.” Thieàn sö Thanh Lieãu thò tòch naêm 1151, ngaøi Coù moät vò Taêng hoûi: "Caùi gì laø caùi töï ngaõ ñöôïc vua ban danh hieäu “Ngoä Khoâng Thieàn tröôùc

khoâng kieáp?" Sö ñaùp: "Moät con ngöïa Sö.”—Chen-hsieh died in 1151. He received traéng ñi vaøo ñaùm hoa vaø coû (lau saäy)."—A the posthumous name “Zen Master monk asked, "What is the self before the Enlightened Emptiness.” empty eon?" Chen-hsieh said, "A white horse Chôït Tænh: To awake. enters the flowers and reeds." Chôït Tænh Giaác Mô Xuaân: To awake from the Moät vò Taêng hoûi: "Taát caû chö Phaät trong tam worldly dream. giôùi ñaõ chuyeån Ñaïi Phaùp Luaân vaøo löûa. Vieäc Chu: 1) Voøng quanh: Around; 2) Xung quanh: On naøy ñaõ döùt hay chöa vaäy?" Sö beøn cöôøi lôùn vaø every side; 3) Chu toaøn: Complete. noùi: "Laõo Taêng nghi vieäc naøy quaù." Vò Taêng Chu Bang Ñaïo (1898-?): Teân cuûa moät vò cö só noùi: "Thaày, taïi sao laïi nghi veà vieäc naøy?" Sö Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo thôøi nhaø noùi: "Höông thôm hoa daïi toûa ngaùt caû ñöôøng. Thanh (1644-1912). Naêm 1949, sau khi sang Ñaøi Theá maø moät con chim soáng caùch bieät laïi Loan, oâng trôû thaønh Chuû Bieân cuûa chöông trình chaúng bieát laø xuaân ñaõ ñeán."—A monk asked Phaät hoïc trong "Trung Quoác Ñaïi Ñieån" cuûa Vieän Chen-hsieh, "All the Buddhas in the three Phaät Hoïc Trung Hoa—Name of a famous Chinese worlds have turned the great wheel of layperson in the Ch'ing Dynasty. After he went to Dharma into the flames. Has this ceased or Taiwan in 1949, he became a Chief Editor for a not?" Chen-hsieh laughed out loud and said, project of the Chinese Buddhist Institute named "I have doubts about it." The monk said, "Chinese Great Scripture". "Master, why do you have doubts about this?" Chu Bieán: Khaép moïi nôi—Universal—Chen-hsieh said, "The wild flowers' fragrance Everywhere—On every side. fills the road. The secluded bird does not Chu Bieán Phaùp Giôùi: Choán sôû taïi cuûa phaùp goïi laø know it's spring." phaùp giôùi; vì phaùp voâ taän neân phaùp giôùi voâ bieân. Moät vò Taêng hoûi: "Khoâng buoâng gioù vaø saéc, Coâng ñöùc cuûa phaùp thaân roäng khaép caû phaùp giôùi vaãn coøn coù theå töï xoay hay khoâng?" Sö noùi: voâ bieân—The universe; the universal "Nôi ngöôøi ñaù kinh haønh, khoâng coù baát kyø sinh dharmadhatu; the universe as an expression of the hoaït naøo khaùc nöõa."—A monk asked, dharmakaya. "Without letting go of wind and color, is it still Chu Caûnh Truï: Teân cuûa moät vò cö só Phaät giaùo possible to pivot oneself or not?" Chen-hsieh noåi tieáng ngöôøi Trung Quoác vaøo theá kyû XX. Naêm said, "Where the stone person walks, there's 1949, sau khi sang Ñaøi Loan, oâng saùng laäp nhaø in no other activity." chuyeân in saùch Phaät giaùo ñeå phoå bieán vôùi giaù thaáp Moät hoâm sö vaøo nhaø truø xem laøm buùn, chôït vaø coù luùc phoå bieán mieãn phí—Name of a famous thuøng thoâng luûng ñaùy. Taêng chuùng la hoaûng: Chinese layperson in the twentieth century. After “Uoảng laém!” Sö baûo: “Thuøng thoâng luûng ñaùy he went to Taiwan in 1949, he established a töï neân vui möøng, vì sao laïi phieàn naõo?” Taêng printing house to print Buddhist books for low chuùng thöa: “Hoøa Thöôïng thì ñöôïc.” Sö noùi: price and some for free distribution. “Quaû thöïc ñaùng tieác moät thuøng buùn.”—One Chu Caáp: To supply one’s family. day Chen-hsieh went into the kitchen and saw Chu Du: To travel. a pot of boiling noodles. Suddenly, the bottom Chu Ñaø: Ksudra (skt)—See Chaâu Lôïi Baøn Ñaø fell out of the pot. The monks there were Giaø. crestfallen, saying: “Oh, what a waste!” Chu Ñaïo La: Cuda (skt)—See Chu La

Phaùt. Chen-hsieh said: “An overturned bucket is a Chu Kieàu Nhaát Trai (1909-?): Teân cuûa moät vò joy. Why are you disturbed?” the monks said: hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá “The master can take delight in it.” Chen- kyû XX. Vaøo naêm 1932, oâng toát nghieäp khoa Phaät giaùo hoïc taïi tröôøng ñaïi hoïc Otani vaø trôû thaønh

giaûng sö khoa naøy taïi tröôøng ñaïi hoïc Kyoto. OÂng dictionary titled "Dharmalaksana Dictionary" vieát raát nhieàu saùch veà Phaät giaùo Nguyeân Thuûy— which explained terms of the Fa-Hsiang-tsung. Name of a famous Japanese Buddhist scholar in Chu Phæ: Teân cuûa moät vò cö só Phaät giaùo noåi tieáng the twentieth century. In 1932, he graduated ngöôøi Trung Quoác vaøo theá kyû XX. Naêm 1949, sau Buddhology at Otani University, and became a khi sang Ñaøi Loan, oâng saùng laäp Vieän Cöùu Teá Boà professor of Buddhology of Kyoto University. He Ñeà taïi Ñaøi Trung. OÂng cuõng phaùt haønh moät trong wrote a lot of books on Theravadan Buddhism. nhöõng nguyeät san Phaät giaùo noåi tieáng nhaát treân theá Chu Kî: Kyû nieäm ngaøy gioã thöù nhaát cuûa ngöôøi giôùi, ñoù laø Nguyeät san Boà Ñeà Thuï—Name of a quaù vaõng—The first anniversary of a death. famous Chinese layperson in the twentieth Chu Kî Trai: Leã cuùng côm trong buoåi gioã—The century. After he went to Taiwan in 1949, he anniversary masses in an anniversary of a death. established Tai-Chung Bodhi Relief Institute. He Chu La: Cuda (skt)—See Chu La Phaùt. also published one of the famous Buddhist Chu La Phaùt: Cuda (skt)—Chu Ñaïo La—Tieåu magazines in the world, the monthly Bodhi-Tree Keá—Chu La—Baäc Sa Di khi nhaäp ñaïo treân ñaàu magazine. vaãn coøn ñeå moät choûm toùc con, sau ñoù thaày seõ caét Chu Só Haønh (203-282): Teân cuûa moät danh Taêng boû ñeå chöùng toû quyeát taâm tu haønh theo Phaät cuûa Trung Quoác döôùi trieàu nguïy thôøi Tam Quoác (220- ngöôøi aáy—A topknot left on the head of an 265). Sö laø vò Taêng ñaàu tieân cuûa Trung Hoa ñi ordinand when he receives the commandments; sang Taây Vöïc caàu phaùp vaø thænh kinh. Naêm 257, the locks are later taken off by his teacher as a Sö thuyeát giaûng kinh "Ñaïo Haønh Baùt Nhaõ" ôû Laïc sign of his complete devotion. Döông. Naêm 260, Sö ñeán nöôùc Vu Ñieàn thænh boä Chu Lyù (1591-1647): Teân cuûa moät danh Taêng toâng Phoùng Quang Baùt Nhaõ—Name of a famous Laâm Teá Trung Quoác vaøo cuoái thôøi nhaø Minh Chinese Zen monk, who lived in the Wei dynasty (1368-1644)—Name of a famous Chinese Lin-chi during the San-Kuo. He was the first Chinese Zen monk, who lived in the end of the Ming monk who traveled to India to seek the Dharma Dynasty. and to bring some sutras back to China. In 257, he Chu Moäng Nhan (1656-1739): Teân cuûa moät vò cö lectured the "Practice the Buddha-truth of the só Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo thôøi Prajna" in Lo-Yang. In 260, he came to Yu-Tien to nhaø Thanh (1644-1912). OÂng vieát raát nhieàu saùch obtain the Heart of Maha Prajan Paramita Sutra veà Phaät giaùo Tònh Ñoä—Name of a famous (Mahaprajna-paramita sutra (skt). Chinese layperson in the Ch'ing dynasty. He wrote Chu Thuùc Ca (1899-1970): Teân cuûa moät vò cö só a lot of books on Pure Land Buddhism. Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá kyû Chu Na: Cunda (skt)—See Thuaàn Ñaø. XX. Naêm 1933, oâng trôû thaønh

giaûng sö tröôøng ñaïi Chu Ngung: Teân cuûa moät vò cö só Phaät giaùo noåi hoïc Baéc Kinh veà moân trieát hoïc Duy Thöùc. Naêm tieáng ngöôøi Trung Quoác vaøo thôøi nhaø Toáng (960- 1953, oâng laø moät trong nhöõng saùng laäp vieân ñaàu 1279). OÂng ñöôïc vua Toáng Minh Ñeá trieäu vaøo tieân cuûa Hieäp Hoäi Phaät Giaùo Trung Quoác ñeà cung ñeå thuyeát giaûng cho hoaøng gia. Trong nhieàu xöôùng xuaát baûn taïp chí Hieän Ñaïi Phaät Giaùo ôû Baéc cô hoäi oâng ñaõ giuùp thay ñoåi haønh vi cuûa nhaø vua— Kinh—Name of a famous Chinese layperson in Name of a famous Chinese layperson in the Sung the twentieth century. In 1933, he became a dynasty. At the time, King Sung-Ming-Ti professor at Bei-Jing University to teach the summoned him to the royal palace to lecture for philosophy of the Mind-Only. In 1953, he was one the royal family. On many occasions, he helped of the first members of the Chinese Buddhist changing the king's behaviors. Association who initiated to publish the Modern Chu Phí Hoaøng: Teân cuûa moät vò cö só Phaät giaùo Bei-Jing Buddhist Magazine. noåi tieáng ngöôøi Trung Quoác vaøo thôøi nhaø Thanh Chu Toaøn: Tana (skt)—Hoaøn taát— (1644-1912). Naêm 1937, oâng soaïn boä Phaùp Töôùng Accomplishment—Perfect—Complete. Töø Ñieån—Name of a famous Chinese layperson Chu Trieàu: Chou Dynasty (China). in the Ch'ing dynasty. In 1937, he composed a Chu Trình Cuoäc Soáng: Life cycle—Theo Phaät giaùo, chu trình cuoäc soáng cuûa moät chuùng sanh baét

ñaàu khi thaàn thöùc ñi vaøo thai meï, ñaây laø luùc thoï penalties for failure; 5) Maät chuù duøng trong Du- thai, hay luùc baét ñaàu cuoäc soáng cuûa moät sinh vaät Giaø: Mystical, or magical formulae employed in khaùc—According to Buddhism, the life cycle of a Yoga; 6) Trong Laït Ma Giaùo, chuù goàm nhöõng chöõ sentient being begins when the consciousness Taây Taïng vieát chung vôùi Phaïn ngöõ: In Lamaism enters the womb, and traditionally this has been dharani consist of sets of Tibetan words connected considered the moment of conception, another life with Sanskrit syllables. cycle begins. Chuù Am: Teân cuûa moät vò Taêng ngöôøi Trung Quoác Chu Trung Ñöùc (1906-?): Teân cuûa moät vò cö só vaøo thôøi nhaø Thanh (1644-1912). Sö noåi tieáng veà Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá kyû vieäc khaéc kinh treân tre—Name of a famous XX. OÂng ngöôøi tænh Hoà Baéc. OÂng vieát raát nhieàu Chinese monk in the Ch'ing dynasty. He was saùch Phaät giaùo, trong soá ñoù boä "Phaät Hoïc Nghieân famous for his engraving sutras on bamboo sticks. Cöùu" laø moät trong nhöõng quyeån saùch noåi tieán g Chuù Caùt Töôøng Thieân Nöõ: Good Goddess nhaát—Name of a famous Chinese layperson in the Mantra. twentieth century. He was from Hu-bei Province. Chuù Chuaån Ñeà: Cunde (Jwun Ti) Dharani—He wrote a lot of Buddhist books, among which Mantra—One of the Great Compassion Mantras— the "Studies of Buddhism" is one of the very Thousand-armed Avalokitesvara Mantra. famous books. Chuù Coâng Ñöùc Baûo Sôn: Meritorious Virtue Chu Tuyeân Ñöùc (1899-?): Teân cuûa moät vò cö só Jewelled Mountain Spirit Mantra. Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá kyû Chuù Döôïc Sö Quaùn Ñaûnh Chôn Ngoân: Medicine XX. Naêm 1949, sau khi sang Ñaøi Loan, oâng phaùt Master’s True Words For Anointing The Crown. haønh moät trong nhöõng nguyeät san

Phaät giaùo noåi Chuù Ñaïi Bi: Great Compassion Mantra. tieáng nhaát treân theá giôùi, ñoù laø Nguyeät san Hueä Chuù Ñoà Baùn Thaùc Ca: Udapanthaka (skt)—Cöï—Name of a famous Chinese layperson in the Sudapanthaka (skt)—Chaâu Lôïi Baøn Ñaø Giaø—Teân twentieth century. After he went to Taiwan in cuûa vò La Haùn thöù 16 trong 16 vò La Haùn ñöôïc ñöùc 1949, he published one of the famous Buddhist Phaät cöû ñi hoaèng phaùp ôû haûi ngoaïi—Name of the magazines in the world, the monthly Wisdom sixteenth of the sixteen arhats. Torch magazine. Chuù Giaûi: Commentary—Explanation and Chu Töôøng: Kyû nieäm leã Phaät Ñaûn—The interpretation of sutras. anniversary of Buddha's birthday. Chuù Nguyeän: Incantation-vow—Xöôùng phaùp ngöõ Chu Töôøng Quang (1919-1963): Teân cuûa moät vò caàu nguyeän cho thí chuû, hoaëc vong linh ngöôøi quaù cö só Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo coá, ñaëc bieät trong ngaøy cuùng thaát toå trong ngaøy theá kyû XX. OÂng ngöôøi tænh Trieát Giang. OÂng sang cuùng caùc vong linh—Vows, prayers or formulas AÁn Ñoä ñeå hoaøn taát vieäc nghieân cöùu Phaät giaùo cuûa uttered in behalf of donors, or of the dead; mình vaø trôû thaønh giaûng sö ôû tröôøng ñaïi hoïc especially at the All Souls Day's offering to the Allahabad. OÂng vieát raát nhieàu saùch Phaät giaùo, seven generations of ancestors. Every word and trong soá ñoù boä "Trung Quoác Thieàn Toâng Phaùt deed of a bodhisattva should be a dharani. Trieån Söû" laø moät trong nhöõng quyeån saùch noåi tieáng Chuù Nguyeän Sö: Invoker. nhaát—Name of a famous Chinese layperson in the Chuù Nhö YÙ Baûo Luaân Vöông Ñaø La Ni: As- twentieth century. He was from Je-Jiang Province. You-Will Jewel Wheel King Dharani Mantra. He came to India to complete his Buddhist studies Chuù Quan AÂm Linh Caûm Chôn Ngoân: Kuan and became a professor at Allahabad University. Yin's Efficacious Response True Words Mantra. He wrote a lot of Buddhist books, among which Chuù Saùt: Gieát baèng caùch nguyeàn ruûa—Killing the "Chinese Zen History of Development" is one through curse. of the very famous books. Chuù Taïng: Moät trong boán taïng kinh, toaøn boä töø Chuù: Dharani (skt)—1) Thaàn Chuù: Mantra, ñieån cuûa Ñaø La Ni—One of the four pitakas, the incantation, spell; 2) Lôøi giaûi thích: Explain, or thesaurus of dharanis. open up the meaning; 3) Lôøi theà: Oath; 4) Lôøi Chuù Taâm: Nhöõng ñieàu coát yeáu cuûa lôøi chuù —The nguyeàn (seõ bò phaït khi thaát baïi): A vow with heart of a spell—To pay attention to—A vow.

Chuù Taâm Caûnh Giaùc: Theo Kinh Höõu trong Chuù Thuaät: Mantapadam (p)—Sorcery—The Trung Boä Kinh, Ñöùc Phaät ñaõ daïy veà 'Chuù taâm sorcerer's arts. caûnh giaùc' nhö sau—According to the Sekha Sutta Chuù Thö: Chuù Khôûi Töû—Chuù Thi Quyû—Pheùp UÙy in the Middle Length Discourses of the Buddha, Ñaø La—Nieäm chuù khieán cho töû thi nhö coù quyû the Buddha confirmed his noble disciples on nhaäp ñöùng daäy, coù theå sai ñi baùo thuø hay khieán devotion to wakefulness as follows: cheát ngöôøi khaùc—An incantation for raising the 1) Ban ngaøy trong khi ñi kinh haønh vaø trong khi vetala or corpse-demons to cause the death of ñang ngoài, goät saïch taâm trí khoûi caùc chöôùng another person. ngaïi phaùp: During the day, while walking Chuù Tieâu Tai Caùt Töôøng: Disaster

Eradicating back and forth and sitting, a noble disciple Auspicious Spirit Mantra. purifies his mind of obstructive states. Chuù Tieåu: A Buddhist novice. 2) Ban ñeâm trong canh moät, trong khi ñi kinh Chuù Vaõng Sanh: Rebirth Dharani Mantra. haønh vaø trong khi ñang ngoài, goät saïch taâm trí Chuù Vaõng Sanh Tònh Ñoä: Spirit Mantra For khoûi caùc chöôùng ngaïi phaùp: In the first watch Rebirth In The Pure Land. of the night, while back and forth and sitting, Chuù YÙ: Attention—To pay attention to. he purifies his mind of obstructive states. Chuû: 1) Chuû: Chief; 2) Chuùa: Master, Lord; 3) 3) Ban ñeâm trong canh giöõa, vò naày naèm xuoáng Laøm chuû: To control; 4) Moät loaïi höôu, maø boä phía hoâng phaûi, nhö daùng naèm con sö töû, chaân loâng ñuoâi ñöôïc ngöôøi ñôøi duøng laøm roi, nhöng gaùc treân chaân vôùi nhau, chaùnh nieäm tænh giaùc, Taêng Ni bò caám khoâng ñöôïc duøng: A greta deer, höôùng nieäm ñeán luùc ngoài daäy laïi: In the whose tail is used as a fly-whi, but the use of middle watch of the night he lies down on the which is forbidden to monks and nuns; 5) Moät right side in the lion’s pose with one foot trong nhöõng danh hieäu cuûa ñöùc Phaät: Nata (skt)— overlapping the other, mindful and fully One of the epithets of the Buddha. aware, after noting in his mind the time for Chuû Baïn: Chief and attendant—Principal and rising. secondary. 4) Ban ñeâm trong canh cuoái, khi ñaõ thöùc daäy, Chuû Baïn Vieân Minh Cuï Ñöùc Moân: The theory of trong khi ñi kinh haønh vaø trong khi ñang ngoài, co-relation—See Ñoàng Thôøi Cuï Tuùc Töông Öng goät saïch taâm trí khoûi caùc chöôùng ngaïi phaùp: Moân. After rising, in the third watch of the night, Chuû Bính Taïi Thuû: Caàm caùn trong tay, chæ cho while walking back and forth and sitting, he vieäc naém ñöôïc troïng taâm cuûa söï vieäc —To keep a purifies his mind of obstructive states. handle in hands, i.e., grasping the most important 5) Trong Phaät giaùo, chuù taâm hay söï tænh thöùc coù point of the issue (matter). nghóa laø thöïc hieän söï tænh thöùc trong moïi hoaït Chuû Daï Thaàn: Vasantavayanti (skt)—1) Baø San ñoäng. Ñaây laø söï tænh thöùc toaøn thieän, yù noùi Baø Dieãn Ñeå: See Xuaân Hoøa Thaàn; 2) Teân cuûa vò chaùnh nieäm hay yeáu toá thöù baûy trong Baùt thieän tri thöùc thöù 32 trong soá 53 vò thieän tri thöùc maø Thaùnh Ñaïo: In Buddhism, "attention" or Thieän Taøi Ñoàng töû ñaõ tham cöùu treân ñöôøng taàm "mindfulness" refers to mindfulness of all caàu giaùc ngoä—Name of the thirty-second good- mental and physical activities. This is the knowing advisors among the fifty-three advisors perfect mindfulness, i.e., the seventh element whom Sudhana tried to consult on his way of of the eightfold noble path. seeking enlightenment. Chuù Thaùnh Voâ Löôïng Thoï Quyeát Ñònh Quang Chuû Ñeá: Sacca (p)—Satya (skt)—The true Minh Vöông Ñaø La Ni: The Resolute Light King principle—Truth—See Chaân Lyù. Dharani Of Holy Limitless Life Mantra. Chuû Khaùch: Host and guest. Chuù Thaát Phaät Dieät Toäi Chôn Ngoân: The True Chuû Khaùn Chuû: Phong thaùi töông hôïp giöõa ngöôøi Words Of Seven Buddhas For Eradicating hoïc ñaõ ngoä thieàn vôùi moät vò thieàn sö ñaõ ñaéc ñaïo— Offenses Mantra. Compatible manners of both an awakened Chuù Thuû Laêng Nghieâm: See Shurangama disciple and a master who has attained the Way. Mantra.

Chuû Khaùn Khaùch: Phong thaùi khoâng töông hôïp chi nhaùnh cuûa töï vieän lôùn ñeå tieáp khaùch—The giöõa moät vò thieàn sö ñaõ ñaéc ñaïo vôùi moät ngöôøi hoïc chief monastery, in contrast with the guest hill, or troø si meâ baát ngoä—Incompatible manners of a branch monastery—See Khaùch Sôn. master who has attained the Way and an ignorant Chuû Sôn Kî AÙn Sôn, Chuû Sôn Cao AÙn Sôn Ñeâ disciple. Khaùch Sôn: Nuùi chuùa côõi nuùi maâm, nuùi chuùa cao Chuû Khaûo: Head examiner. nuùi maâm thaáp, duï cho söï phaân bieät caùc söï khaùc Chuû Kieán: One's own views. bieät—The main hill rides the guest hill; the main Chuû Leã: Ngöôøi chuû toïa buoåi leã—One who hill is high and the guest hill is low, i.e., presides a ceremony. discrimination of distinctions. Chuû Ngaõ: Egoism. Chuû Söï: Viharasvamin (skt)—1) Vò giaùm ñoác hay Chuû Nghóa Baát Dieät: Eternalism. Kieåm soaùt: Cotroller, Director; 2) Boán chöùc chuû söï Chuû Nghóa Bi Quan: Pessimism. trong töï vieän (Giaùm Töï, Duy Na, Ñieån Toïa, Tröïc Chuû Nghóa Caù Nhaân: Abhimana (skt)—Tueá): The four heads of affairs in a monastery. Individualism—See Taêng Thöôïng Maïn. Chuû Taùn: Vò chuû leã trong caùc nghi thöùc phaùp Chuû Nghóa Caáp Tieán: Radicalism. hoäi—One who presides a ceremony. Chuû Nghóa Chaân Lyù Tuyeät Ñoái Baát Khaû Tri: Chuû Taân: Chuû vaø khaùch—Host and guest. Anissaravada (p)—Agnosticism—The doctrine of Chuû Taân Ñoàng Taùnh Khoâng: Host and guest are agnostics that claims that human mind cannot both empty—Thieàn sö Thích Nhaát Haïnh ñaõ vieát know whether there is a God or an ultimate cause, trong quyeån 'Traùi Tim Hieåu Bieát': Trong truyeàn or anything beyond material phenomena. thoáng cuûa toâi, moãi laàn toâi chaép tay leã Phaät, toâi ñeàu Chuû Nghóa Khoaùi Laïc: Epicurism—Ngöôøi thích ñoïc baøi keä ngaén naøy: cuoäc soáng xa xæ vaø duïc laïc—A person who is fond "Ngöôøi ñaûnh leã vaø baøy toû loøng toân kính, of luxury and sensuous pleasures. Vaø ngöôøi nhaän leã vaø söï toân kình, Chuû Nghóa Khoå Haïnh: Asceticism. Caû hai ñeàu taùnh khoâng, Chuû Nghóa Laïc Quan: Optimism. Vì vaäy, söï ñoàng caûm laø toaøn haûo." Chuû Nghóa Truyeàn Thoáng Baèng Lôøi: Oral Zen Master Thich Nhat Hanh wrote in the Heart lineage—See Toå Truyeàn Phaùi. of Understanding: In my tradition, every time I Chuû Nghóa Vaät Chaát: Materialism. join my palms together to make a deep bow to the Chuû Nhaân Coâng: See Chuû Nhaân OÂng. Buddha, I chant this short verse: "The one who bows and pays respect, Chuû Nhaân OÂng: OÂng chuû, duï cho Phaät taùnh saün coù And the one who receives the bow trong moïi ngöôøi—The host (boss), i.e., an innate and the respect; Buddha-nature in everyone. Both of us are empty. Chuû Phaùp: Truï trì—An abbot. That is why the communion is perfect." Chuû Phöông Thaàn: Nhöõng vò thaàn kieåm soaùt taùm Maëc daàu caû chuû vaø khaùch ñoàng taùnh khoâng, tuy höôùng—The spirits controlling the eight nhieân, coù nhöõng moái quan heä giöõa chuû vaø khaùch directions. do thieàn sö Ñoäng Sôn Löông Giôùi laäp ra ñeå hieån Chuû Quan: Boû ngöôøi chaúng boû caûnh, moät trong baøy lyù huyeàn dieäu cuûa Phaät phaùp —Although both boán caùch caân nhaéc trong giaùo töôùng cuûa toâng Laâm host and guest are both empty, there are Teá—Subjective, one of the four aspects of Lin-Chi relationships between subjective and objective, school—See Laâm Teá Töù Kieán. which are

displayed by Zen master Tung-Shan- Chuû Quan-Khaùch Quan: Nhìn chuû quan hay Lieng-Chieh to reveal the wonderful theories of khaùch quan theo Phaät giaùo—Subjective or Buddhism—See Ñoäng Sôn Taân Chuû Cuù. Objective View in Buddhism—See Khaùch Quan Chuû Teá Sö: Intoner—Leader of the chanting. Vaø Chuû Quan. Chuû Teå: 1) Chuùa teå: Lord, master, the lord of the Chuû Sôn: Töï vieän lôùn, ñoái laïi vôùi töï vieän nhoû hay universe, God; 2) Ngöï trò: To dominate, to control; 3) Taâm hoàn (beân trong): The lord within.

Chuû Thaønh Töïu: Perfect lord—Laáy chöõ “Phaät” to the Records of the Transmission of the Lamp chæ roõ vò chuû thuyeát phaùp laøm chuû thaønh töïu, moät (Ch’uan-Teng-Lu), Volume XII, one day, a monk trong saùu loaïi thaønh töïu, thöôøng môû ñaàu caùc asked Zen master Lin-chi, "What does it mean to kinh—“The Buddha” implies the perfect lord or snatch away the object, but save the person?" Lin- master, one of the six perfections found in the chi answered, "The king's commands are opening phrase of each sutra. sanctioned by the nation, the general, free from Chuû Theå Ñoái Töôïng Baát Nhò: Ninkyo-funi smoke and dust, has gone abroad." (jap)—Con ngöôøi vaø hieän töôïng (chuû theå vaø ñoái Chuû Tröông Phoùng Daät: Libertinism—Khoâng töôïng) khoâng hai. Töø ngöõ döïa vaøo söï theå nghieäm chòu gheùp mình vaøo ñaïo haïnh, luaân lyù. Ñaây laø moät caên baûn cuûa thieàn veà söï khoâng phaân bieät giöõa chuû trong möôøi laàm laïc maø thieàn giaû coù theå bò rôi theå (con ngöôøi) vaø ñoái töôïng (hieän töôïng). YÙ töôûng vaøo—Libertinism, in which there is no regulation sai laàm naày, theo ñoù chuû theå suy nghó taùch khoûi of conduct, moral or otherwise. This is one of the theá giôùi hieän töôïng, naèm beân ngoaøi yù nghó cuûa ten wrong ways into which the Yogin may fall. mình, laø moät daáu hieäu muø quaùng maø Thieàn tìm Chuû Tröông Tröôøng Trai: Vegetarianism—Giaùo caùch khaéc phuïc—'Person-phenomenon not two'; thuyeát nhaø Phaät luoân nhaán maïnh ñeán töù voâ löôïng an expression pointing to the fundamental Zen taâm, ñaïi töø, ñai bi, ñaïi hyû vaø ñaïi xaû. Ngöôøi Phaät töû realization of the nondistinctness of subject coi thaân maïng laø thieâng lieâng neân khoâng saùt haïi (person) and object (phenomenon). The erroneous baát cöù chuùng sanh naøo. Vaø chính vì theá maø ña view of being separated as an experiencing phaàn Phaät töû tu theo Ñaïi thöøa ñeàu phaùt nguyeän aên subject from an experienced phenomenal world chay—Buddhist doctrine always emphasizes on 'out there', is an expression of delusion that Zen the four sublime states of boundless loving- training is intended to overcome. kindness, boundless compassion, boundless joy Chuû Theå Naêng Tri: The subjective knowing— and boundless equanimity. Buddhists hold life to See Kieán Phaàn. be sacred. They do not, therefore, kill or harm any Chuû Thuû: Giaùm Töï—The abbot of a monastery. sentient beings. And thus, most of Mahayana Chuû Toïa: To preside. Buddhist vows to be vegetarians. Chuû Trung Chuû: Khi tieáp hoùa ngöôøi hoïc, vò thaày Chuû Vó: See Phaát Traàn. ñöùng ôû vò trí cuûa mình, khoâng caâu neä nhöõng Chuû Vò: Vò Taêng hay Ni truï trì moät töï vieän: phöông phaùp thoâng thöôøng, giuùp cho ngöôøi hoïc trôû Abbot—Abbess—A monk or nun who is head of a veà töï kyû boån phaän söï, nghóa laø töï mình phaûi laø oâng

monastery (convent). chuû cuûa chính mình. Luùc naøo caùc baäc thaày naày Chuû Xöôùng: To put forward. cuõng khuyeán taán ngöôøi hoïc neân quay veà tìm Phaät Chuû YÙ: Main idea—Chief purpose. taùnh ngay chính mình, chöù ñöøng chaïy ñoâng chaïy Chuùa Baûn Sô: See Chuùa Boån Sô. taây tìm kieám beân ngoaøi—When leading and Chuùa Boån Sô: Adinatha (skt)—Primal creator. transforming disciples, masters utilize whatever Chuùa Taïo Vaät: See Chuùng Sanh Chuû. methods to help their diciples to return to their Chuøa Quaùn Bieån Laëng: Reflection on a Calm original Buddha-nature. These masters always Sea Temple—Moät trong nhöõng ngoâi chuøa chính encourage their disciples to turn back into taïi Trieàu Tieân, ñöôïc caùc nhaø sö Sunyong vaø themselves to find the Buddha-nature, not going Yijong saùng laäp vaøo naêm 803. Chuøa toïa laïc treân east and west to find it from outside. nuùi Kaya-san mieàn Nam tænh Kyongsang vaø noåi Chuû Trung Taân: Khaùch trong chuû—Khaùch Quan tieáng nhôø boä Kinh Ñieån Ñaïi Haøn ñaõ ñöôïc khaéc hay ñoaït caûnh chaúng ñoaït nhaân. Theo Truyeàn treân goã ñöôïc löu tröõ taïi ñaây. Vieäc laøm naøy ñöôïc Ñaêng Luïc, quyeån XII, moät hoâm, coù moät vò Taêng vua Kojong taøi trôï. Muïc ñích ñöôïc noùi ñeán cuûa laïi hoûi Thieàn sö Laâm Teá: "Theá naøo laø ñoaït caûnh vieäc naøy laø taïo phöôùc baûo veä quoác gia, nhöng mæa chaúng ñoaït nhaân?" Sö ñaùp: "Leänh vua ñaõ haønh mai thay nhu caàu cho moät taïng kinh môùi khôûi leân khaép thieân haï, töôùng quaân ngoaøi aûi döùt khoùi nhö laø haäu quaû cuûa vieäc Moâng Coå xaâm laêng Trieàu buïi."—Objective or snatch away the object, but Tieân, neân trong thôøi gian ñoù taïng kinh ñöôïc khaéc save (do not snatch away) the person. According treân goã tröôùc ñaây bò huûy dieät—One of Korea's

major temples, founded in 803 by the monks faculties (sight,hear, smell, taste, touch, mind), 6 Sunyong and Yijong. It is located on Kaya-san elements (form, sound, scent, flavor, bodily Mount in Southern Kyongsang province and is sensation, and all other elements in general), and best known for the Korean canon on 81,340 6 consciousnesses (sight, hearing, smell, taste, carved wood blocks housed in one of its buildings. touch, and mind). These were commissioned by King Kojong (1213- Chuaån Ñeà Boà Taùt: Moät hình thöùc cuûa Ñöùc Quaùn 1259). The stated purpose of the project was to AÂm hay quyeán thuoäc cuûa ngaøi—A form of Kuan- generate merit that would protect the nation, but Yin, or Kuan-Yin's retinue. ironically the need for a new canon arose as a Chuaån Ñeà Phaät Maãu: Theo huyeàn thoaïi Trung result of a Mongol invasion, during which an Hoa, Chuaån Ñeà gioáng nhö Ma Lyù Chi hay Thieân earlier set of wood blocks was destroyed. Their Haäu. Baø ñöôïc tieâu bieåu bôûi nhöõng hình töôïng ba carving, which took sixteen years to complete, maét möôøi taùm tay—In China identified with was finished in 1252. Haeinsa is one of Korea's Marici, Queen of Heaven. She is represented with "Three Jewels Temples," and represents the three eyes and eighteen arms. Dharma (the others are Tongdosa, representing Chuaån Ñeà Quaùn AÂm: See Chuaån Ñeà Boà Taùt. the Buddha, and Songgwangsa, representing the Chuaån Ñeà Quaùn AÂm Boà Taùt: Ñaïi Chuaån Ñeà—Samgha). It was founded as the seat of the Moät hình thöùc khaùc cuûa Ñöùc Quaùn AÂm. Coù moät Hwaom (Chin. Hua-Yen) tradition in Korea, and loaïi chuù Ñaø La Ni

baét ñaàu vôùi teân Chuaån Ñeà— its name derives from a meditative state called the Maha-cundi, a form of Kuan Yin. There are “Haein” (calm sea) samadhi that is mentioned in dharanis beginning with the name of Cundi. the Avatamsaka Sutra. Chuaån Ñònh: Parikamma-samadhi (p)— Chuaån: 1) Ñuùng: Correct; 2) Chính xaùc: Exact; 3) Preparatory concentration. Pheâ chuaån, chuaån thuaän: To grant, to permit, to Chuaån Höùa: To Allow—To grant. acknowledge; 4) Tieâu chuaån: Standard. Chuaån Nhaän: To accept, to agree, to confirm. Chuaån Chi Quaùn AÂm: Cundi (skt)—See Chuaån Chuaån Xaùc: Accurate—Certain. Ñeà Phaät Maãu. Chuùc: 1) Caên daën: To tell (speak of the dead), to Chuaån Ñaø: See Thuaàn Ñaø. order, to bid; 2) Chaùo: Rice-noodle (soup), Chuaån Ñeà: Candi or Cundi (skt)—Cundi congee, gruel. Bodhisattva—Theo huyeàn thoaïi Baø La Moân thì Chuùc Höông: Ñoát höông—To burn incense. Chuaån Ñeà laø moät hình thöùc cuûa Durga hay Parvati, Chuùc Luïy: Daën doø (veà vieäc hoaèng trì Chaùnh vôï cuûa Thaàn Siva. Theo huyeàn thoaïi Trung Hoa, Phaùp)—To entrust to—To lay responsibility upon. Chuaån Ñeà gioáng nhö Ma Lyù Chi hay Thieân Haäu. Chuùc Möøng: To congratulate. Baø ñöôïc tieâu bieåu bôûi nhöõng hình töôïng ba maét Chuùc Ngoân: Will. möôøi taùm tay. Moät hình thöùc cuûa Ñöùc Quaùn AÂm Chuùc Phaïn Chuû Nhaân: Vò Taêng coù traùch nhieäm lo hay quyeán thuoäc cuûa ngaøi. Theo truyeàn thuyeát vieäc côm chaùo trong töï vieän—A monk who is Phaät giaùo, Ngaøi laø hoùa thaân cuûa Quaùn AÂm Ma Ha responsible for rice and gruel in a monastery. Boà Ñeà Taùt Ñoûa. Vò Boà taùt coù 18 tay tieâu bieåu cho Chuùc Phaïn Taêng: Moät vò Taêng chæ bieát coù côm vaø luïc caên (maét, tai, muõi, löôõi, thaân, yù), luïc ñaïi (saéc, chaùo, yù noùi voâ duïng—A rice-gruel monk, or gruel thinh, höông, vò, xuùc, phaùp), vaø luïc thöùc (nhaõn, nhó, and rice monk, i.e. useless. tyû, thieät, thaân, yù)—In Brahmanic mythology a Chuùc Phaùt: Teihatsu (jap)—Mundaka (skt)— vindictive form of Durga, or Parvati, wife of Siva. Mundana (skt)—Shave (v) one’s hair—To shave "Chuaån Ñeà" in China identified with Marici, one’s head—Shaving—See Theá Phaùt. Queen of Heaven. She is represented with three Chuùc Phoù: Truyeàn trao truyeàn thoáng ñaïo phaùp eyes and eighteen arms. A form of Kuan-Yin, or giaùc ngoä trong nhaø thieàn—To hand down the Kuan-Yin’s retinue: According to Buddhists tradition of the way and method to attain legends, Cundi is a transformation body of the enlightenment in Zen. Avalokitesvara Maha-Bodhisattva. This Maha Chuùc Phuùc: To wish happiness. Bodhisattva has 18 arms which symbolizes 6

Chuùc Phuùc Sanh Nhaät: To invoke blessing on 1) Tyø Kheo hay Tyø Kheo Ni, tröôùc khi thænh someone’s birthday. tieáng chuoâng, neân thôû ba hôi trong tænh thöùc Chuùc Thaùnh: Chuùc phuùc trong ngaøy sinh nhöït cuûa vaø tuïng keä thænh chuoâng—A Bhiksu or hoaøng ñeá—To invoke blessings on the emperor’s Bhiksuni, before inviting the sound of the bell, birthday. should breathe in and out mindfully three Chuùc Thoï: To wish a long life. times and recite the gatha for inviting the bell. Chuùc Tuïng: To compliment—To congratulate— 2) Tyø Kheo vaø Tyø Kheo Ni, khi nghe tieáng To invoke, either to bless or curse—To praise. chuoâng, neân ngöøng taát caû moïi suy nghó, noùi Chung: 1) Cheát: Death; 2) Coâng coäng: Common; naêng, sinh

hoaït, ñeå thöïc taäp thôû trong chaùnh 3) Chuoâng: Ghanta (skt)—A bell; 4) Keát thuùc hay nieäm—A Bhiksu or Bhiksuni, upon hearing chung cuoäc: End termination, final. the sound of the bell, should stop all thinking, Chung Caùc: Gaùc chuoâng (trong caùc töï vieän)—Bell speech, and other movements, in order to house—Bell pavilion. practice mindful breathing. Chung Coå: Chuoâng vaø troáng—Bell and drum. 3) Nghe tieáng chuoâng lieàn maëc aùo An Ñaø Hoäi, Chung Cuoäc: Final—End—Ending. thí duï thöù 16 cuûa Voâ Moân Quan: Putting on Chung Ñaàu: Vò taêng chòu traùch nhieäm ñaùnh Seven-piece Robe at the Sound of the Bell, chuoâng trong caùc nghi leã trong töï vieän—A monk example 16 of the Wu-Men-Kuan—See who is responsible to strike the bell in ceremonies Chung Thanh Thaát Ñieàu. in a monastery. Chung Thanh Thaát Ñieàu: Nghe tieáng chuoâng lieàn Chung Giaùo: Giai ñoaïn thöù ba trong nguõ giaùo Hoa maëc aùo An Ñaø Hoäi, thí duï thöù 16 cuûa Voâ Moân Nghieâm—The third in the category of the Hua- Quan—Putting on Seven-piece Robe at the Sound Yen School—See Nguõ Giaùo (A) (3). of the Bell, example 16 of the Wu-Men-Kuan— Chung Haï: Heát giai ñoaïn an cö kieát haï—The end Ngaøy noï Vaân Moân noùi: "Theá giôùi roäng lôùn nhö (conclusion) of summer retreat. vaäy, sao nghe chuoâng laïi maëc aùo thaát ñieàu?" Tuy Vaân Moân laø ngöôøi bieát xöû duïng nhöõng lôøi daïy sinh Chung Laàu: Gaùc chuoâng—Bell-tower. ñoäng cuûa caùc thaày xöa, nhöng oâng toû ra raát ngôø Chung Nam Sôn: Mount Chung Nan—1) Ngoïn vöïc nhöõng töø ngöõ ñöôïc vieát ra, nhöõng töø naày deã nuùi Chung Nam ôû Sôn Taây: Chung-Nan Shan, a ñoïc nhöng khoâng phaûi luùc naøo ngöôøi ta cuõng hieåu mountain in Shan-Si; 2) Töôùc hieäu cuûa ngaøi Ñoå ñöôïc yù nghóa saâu saéc cuûa chuùng. Vì theá oâng caám Thuaän, sô toå toâng Hoa Nghieâm beân Trung Quoác: A khoâng cho ñeä töû vieát laïi nhöõng lôøi cuûa mình. Chính posthumous name for Tu-Shun, founder of the nhôø moät moân ñoà ñaõ baát chaáp söï caám ñoaùn, ghi laïi Hua-Yen or Avatamsaka School in China. nhöõng lôøi oâng daïy treân moät chieác aùo daøi baèng giaáy Chung Nhaãn: Shonin (jap)—Teân cuûa moät vò Taêng khi döï caùc buoåi giaûng , maø nhieàu chaâm ngoân vaø lôøi Nhaät Baûn—Name of a Japanese monk. giaûi thích baát huû cuûa ñaïi sö môùi coøn laïi ñeán ngaøy Chung Quy Ö Khoâng: Taát caû vaïn höõu cuoái cuøng nay. Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, roài cuõng trôû veà daïng khoâng—All things in the end haønh giaû tu thieàn neân luoân nhôù raèng trong tham return to the Void. thieàn hoïc ñaïo, kî nhaát laø vieäc theo tieáng ñuoåi Chung Söùc: To join (unite) one’s efforts. maøu. Daàu cho nghe tieáng maø ngoä ñaïo, thaáy saéc maø Chung Thaïch Baøn (1904-?): Teân cuûa moät vò cö só saùng taâm, cuõng laø chuyeän thöôøng. Phaûi bieát raèng Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá kyû ngöôøi tu thieàn phaûi côõi tieáng, ñaïp maøu, ñaâu ñaâu XX—Name of a famous Chinese layperson in the cuõng roõ, chi chi cuõng hay. Tuy vaäy, haõy thaønh thaät twentieth century. vôùi chính mình thöû hoûi xem tieáng ñeán beân tai hay Chung Thanh: Sound of the bell—AÂm thanh cuûa tai qua beân tieáng? Khi baïn ñaõ ñaït ñeán choã caû im tieáng chuoâng—Ñaây laø moät trong nhöõng uy nghi laãn tieáng ñeàu queân thì theá naøo? Choã naày neáu tai quan troïng nhaát trong söï tu taäp cuûa chö Taêng Ni— maø nghe aét khoù hieåu ñöôïc, coøn laáy maét maø nghe

This is one of the most important fine manners of thì môùi ñöôïc—One day, Yun-men said, "See how monks' and nuns' cultivation: vast and wide the world is! Why do you put on your seven-piece robe at the sound of the bell?"

Yun-Men, who made such skillful use himself of group of Buddhist followers that includes monks, the words of the ancient masters, was at the same nuns, and laypeople. time very mistrustful of the written word, which Chuùng Dò: Vaisvantara (skt)—Teân khaùc cuûa Thaùi could all too easily be understood literally but not töû Taát Ñaït Ña Coà Ñaøm—Another name of Prince really grasped. Thus he forbade his students to Siddhattha Gotama. write his sayings down. Owing to one of his Chuùng Dieäu Chi Moân: Taát caû leõ huyeàn dieäu— followers, who attended his discourses wearing a The gateway to all mysteries—See Tri Chi Nhaát paper robe on which he took notes in spite of the Töï Chuùng Dieäu Chi Moân. ban, that many of the imperishable sayings and Chuùng Dieäu Cung Ñieän Thaàn: Palaces of explanations of the great Ch'an master have been Wonders Deity (Spirit). preserved. According to Wu Men Hui-Kai in the Chuùng Dieäu Toái Thaéng Quang Thieân Vöông: Wu-Men-Kuan, Zen practitioners should always Supreme Light of Myriad Subtleties—Moät trong remember that in training the Way, don't be möôøi Hoùa Laïc Thieân Vöông—See Hoùa Laïc Thieân victimized by sounds; don't follow up on forms. Vöông. You may have realization on hearing a sound or Chuùng Dieäu Trang Nghieâm AÂm Vöông: King of enlightenment on seeing a form, that's natural. But Mahoraga of Sound Adorned by Myriad don't you know that true Zen practitioners can ride Subtleties—Moät trong möôøi Ma Haàu La Giaø sounds and veil forms? They see all and sundry Vöông. clearly; they handle each and every thing deftly. Chuùng Duyeân: Shu-En (jap)—Nhöõng hoaøn Perhaps you are such a person. Howver, let's be caûnh—Circumstances. honest with ourselves, does the sound come to the Chuùng Döôõng: Sanghapala (skt)—Shanghapala ear, or does the ear go to the sound? And if you (skt)—Teân cuûa moät vò sö AÁn Ñoä—Name of an have transcended sound and silence, what do you Indian monk. say at such a point? If you listen with your ear, it is Chuùng Ñaïo: Con ñöôøng cöùu khoå hay Tam Thöøa— hard to understand. If you hear with your eye, you The way of all—Vehicle of salvation, or the three are intimate at last. yana. Chung Thaân: Throughout one's life. Chuùng Ñoà: Caû taäp theå ñoà chuùng, goàm caû Taêng Ni Chung Thôøi Thöùc: YÙ thöùc luùc laâm chung—Death-vaø taïi gia—The whole body of followers, consciousness. including the monks, the nuns and lay followers. Chung Voâ Ngoân Thuyeát: Troïn khoâng moät lôøi ñeå Chuùng Ñoàng Phaän: Nikaya-sabhaga (skt)— thuyeát. Haønh giaû tu thieàn neân luoân nhôù raèng: Generic Similarity—Cuøng moät choã thuù höôùng "Thieàn laø baát laäp vaên töï, giaùo ngoaò bieät truyeàn; cuøng moät quaû baùo—Being in the same abode to tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät"—Not a get the same effect. word to preach. Zen practitioners should always Chuùng Haø: Sanghanandi (skt)—See Taêng Giaø remember that: "Zen is not established by words, Nan Ñeà. it is a special transmission outside the teachings. It Chuùng Hieàn: Sanghabhadra (skt)— directly points to the human mind, and through it Shanghabhadra (skt)—Taêng Giaø Baït Ñaø

La—Sö one sees one's own nature and becomes a Chuùng Hieàn, moät danh Taêng cuûa toâng Taùt Baø Ña, Buddha." laø taùc giaû cuûa nhöõng boä luaän noåi tieáng cuûa Phaät Chuùng: Samgha (skt)—Assembly—Theo Phaät giaùo (Thuaän Chính Lyù Luaän vaø Hieån Toâng giaùo thì chuùng laø moät taäp hôïp cuûa taát caû Taêng Luaän)—A learned priest of Cashmere, a follower chuùng hay ít nhaát laø ba vò Taêng hay Tam Taêng. of the Sarvastivadah school, the author of many Chuùng Phaät giaùo coøn coù nghóa laø moät nhoùm Phaät philosophical works. giaùo ñoà bao goàm Taêng, Ni, vaø ngöôøi taïi gia— Chuùng Hieän: Sanghabhuti (skt)—Shanghabhuti According to the Buddhist rules, an assembly of (skt)—Taêng Giaø Baït Tröøng—Teân cuûa moät vò sö monk is an assembly of all monks or a company of AÁn Ñoä vaøo theá kyû thöù tö—Name of an Indian at least three monks. Buddhist Parisa also means a monk in the fourth century.

Chuùng Hieäp Ñòa Nguïc: Sanghata (skt)— sanh—All the miseries of existence—The Shanghata (skt)—Narakanitaya (p)—Chuùng hôïp sufferings of all beings. ñòa nguïc, nôi giam giöõ taát caû moïi loaøi chuùng sanh Chuùng Lieâu: Samgharama (skt)—Shuryo (jap)— aùc ñoäc. Ñaây laø moät trong taùm ñòa nguïc noùng lôùn. Phoøng cuûa chö Taêng Ni trong töi vieän—A Ñòa nguïc nôi phaïm nhaân caáu xeù laãn nhau thaønh monastery—A nunnery—Common Quarters— moät khoái giöõa hai nuùi roài cuøng rôùt xuoáng vöïc vôùi Monks' Dormitories. nhau—A hell where all kinds of evil beings were Chuùng Ngoä Tu Ngung: Cheng-Wu-Hsiu-Yung— put in. This is one of the eight great hot hells. The Name of a monk. hell in which all are squeezed into a mass Chuùng Sanh: Sattva or Bahujanya (skt)—Satta- between two mountains falling together. sacetano (p)—Sattva-sacetana (skt)—Shujo Chuùng Hoïc: Sata-saiksa (p)—See Chuùng Hoïc (jap)—Living beings—Conscious beings—Living Giôùi. creatures—All the living—Sentient beings—All Chuùng Hoïc Giôùi: Sata-saiksa (p)—Moät traêm trong who are born—Töø "Chuùng sanh" noùi ñeán taát caû soá hai traêm naêm chuïc giôùi Tyø Kheo—One hundred nhöõng vaät coù ñôøi soáng. Moãi sinh vaät ñeán vôùi coõi of the two hundred-fifty precepts for monks—See ñôøi naøy laø keát quaû cuûa nhieàu nguyeân nhaân vaø ñieàu Cuï Tuùc Giôùi Tyø Kheo. kieän khaùc nhau. Nhöõng sinh vaät nhoû nhaát nhö con Chuùng Hoïc Phaùp: Shaiksha-dharma (skt)— kieán hay con muoãi, hay ngay caû nhöõng kyù sinh Sekhiya-dhamma (p)—Saiksa-dharma (skt)—Baù truøng thaät nhoû, ñeàu laø nhöõng chuùng sanh. Moãi chuùng hoïc phaùp—100 giôùi nhoû caàn phaûi hoïc cho chuùng sanh laø söï keát hôïp cuûa nhöõng thaønh toá, coù bieát. Theo Ñöùc Toân Sö Minh Ñaêng Quang trong theå phaân bieät thaønh naêm phaàn: saéc, thoï, töôûng, Luaät Nghi Khaát Só, Thöùc Xoa Ca La Ni laø moät haønh, thöùc. Do ñoù, chuùng sanh naày khoâng khaùc vôùi traêm giôùi caàn hoïc trong sinh hoaït haèng ngaøy cuûa chuùng sanh khaùc, vaø con ngöôøi bình thöôøng khoâng Ni chuùng trong caùc tònh xaù—One hundred very khaùc vôùi caùc baäc Thaùnh nhaân. Nhöng do baûn chaát minor standards, which are easily broken but vaø hình theå cuûa naêm yeáu toá toàn taïi trong töøng caù which should be borne in mind for one's self- theå ñöôïc thaønh laäp, neân chuùng sanh naày coù khaùc development. According to Most Honorable vôùi

chuùng sanh khaùc, con ngöôøi bình thöôøng coù Master Minh Ñaêng Quang in the Rules for khaùc vôùi caùc baäc Thaùnh. Söï keát hôïp naêm uaån naày Mendicant Bhiksunis, Sikkka-karaniya includes laø keát quaû cuûa nghieäp vaø thay ñoåi töøng saùt na, one hundred rules of conduct which are connected nghóa laø chuyeån hoùa, thaønh toá môùi thay cho thaønh with daily activities of nuns in monasteries. toá cuõ ñaõ tan raõ hoaëc bieán maát. Naêm uaån ñöôïc keát Chuùng Hôïp Ñòa Nguïc: Sanghata (skt)—See hôïp seõ thaønh moät höõu tình töø voâ thuûy, höõu tình aáy Chuùng Hieäp Ñòa Nguïc. ñaõ taïo nghieäp vôùi söï chaáp thuû ñònh kieán cuûa caùi Chuùng Hoä: Sangharaksa (skt)—Taêng Giaø La ngaõ vaø ngaõ sôû. Söï hieåu bieát cuûa vò aáy bò boùp meùo Saùt—Vò sö AÁn Ñoä vaøo theá kyû thöù nhaát—An Indian hoaëc che môø bôûi voâ minh, neân khoâng thaáy ñöôïc monk in the first century. chaân lyù cuûa töøng saùt na keát hôïp vaø tan raõ cuûa töøng Chuùng Hoäi: Chuùng Taêng—An assembly of all the thaønh phaàn trong naêm uaån. Maët khaùc, vò aáy bò chi monks. phoái bôûi baûn chaát voâ thöôøng cuûa chuùng. Moät ngöôøi Chuùng Höông: Caùc loaïi höông khaùc nhau— thöùc tænh vôùi söï hieåu bieát vôùi phöông phaùp tu taäp Various odors. cuûa Ñöùc Phaät seõ giaùc ngoä ñöôïc baûn chaát cuûa chö Chuùng Höông Quoác Ñoä: 1) Coõi cuûa ñuû caùc loaøi phaùp, nghóa laø moät höõu tình chæ do naêm uaån keát höông: Land of all fragrances; 2) Quoác ñoä cuûa hôïp laïi vaø khoâng coù moät thöïc theå thöôøng haèng taát caû höông thôm treân coõi Tònh Ñoä: The country hoaëc baát bieán naøo goïi laø linh hoàn caû —The term of all fragrance in the Pure Land. “Living beings” refer to all creatures that possess Chuùng Höïu: Vò hoä phaùp—Protector or benefactor life-force. Each individual living being comes into of Buddhism. being as the result of a variety of different causes Chuùng Khaûi: Sanghavarman (skt)—See Taêng Giaø and conditions. The smallest living beings as ants, Baït Ma. mosquitoes, or even the most tiniest parasites are Chuùng Khoå: Taát caû nhöõng khoå ñau cuûa chuùng living beings. Every being is a combination of five

elements: rupa, vedana, sanna, sankhara, and taát caû chuùng sanh, thöông meán nhö con, neân chuùng vinnana. Hence, one being is not essentially sanh beänh, Boà Taùt cuõng beänh; chuùng sanh laønh, Boà different from another, an ordinary man is not Taùt cuõng laønh.” Vaên Thuø Sö Lôïi laïi hoûi: “Beänh aáy different from a perfect saint. But is the nature and nhôn ñaâu maø sanh?” Duy Ma Caät traû lôøi: “Boà Taùt proportion of each of the five constituents existing coù beänh laø do loøng ñaïi bi.” Vaên Thuø Sö Lôïi hoûi: in an individual be taken into account, then one “Cö só! Nhaø naày vì sao troáng khoâng vaø khoâng coù being is different from another, an ordinary man is thò giaû?” Duy Ma Caät ñaùp: “Coõi nöôùc cuûa chö Phaät different from a perfect saint. The combination of cuõng ñeàu khoâng.” Vaên Thuø hoûi: “Laáy gì laøm elements is the outcome of Karma and is khoâng?” Duy Ma Caät ñaùp: “Laáy khoâng laøm happening every moment, implying that the khoâng.” Vaên Thuø hoûi: “Ñaõ khoâng, caàn gì phaûi disintegration of elements always precedes it. The khoâng?” Duy Ma Caät ñaùp: “Vì khoâng phaân bieät, elements in a combined state pass as an neân khoâng.” Vaên Thuø hoûi: “Coù theå phaân bieät ñöôïc individual, and

from time immemorial he works ö?" Duy Ma Caät ñaùp: "Phaân bieät cuõng khoâng." under misconception of a self and of things Vaên Thuø hoûi: "Khoâng, phaûi tìm nôi ñaâu?" Duy Ma relating to a self. His vision being distorted or Caät ñaùp: "Phaûi tìm trong saùu möôi hai moùn kieán obscured by ignorance of the truth he can not chaáp." Vaên Thuø hoûi: "Saùu möôi hai moùn kieán chaáp perceive the momentary combination and phaûi tìm nôi ñaâu?" Duy Ma Caät ñaùp: "Phaûi tìm disintegration of elements. On the other hand, he trong caùc phaùp giaûi thoaùt cuûa chö Phaät." Vaên Thuø is subject to an inclination for them. A perfect man hoûi: "Phaùp giaûi thoaùt cuûa chö Phaät phaûi tìm nôi with his vision cleared by the Buddhist practices ñaâu?" Duy Ma Caät ñaùp: "Phaûi tìm nôi taâm haïnh and culture realizes the real state of empirical cuûa chuùng sanh." Duy Ma Caät tieáp lôøi: "Ngaøi laïi things that an individual consists of the five hoûi vì sao khoâng thò giaû? Taát caû chuùng ma vaø caùc elements and does not possess a permanent and ngoaïi ñaïo ñeàu laø thò giaû cuûa toâi. Vì sao? Vì caùc ma unchanging entity called soul. öa sanh töû, maø Boà Taùt ôû nôi sanh töû khoâng boû. Coøn Chuùng Sanh Baát Khaû Ñaéc: Sentient beings are ngoaïi ñaïo öa caùc kieán chaáp, maø Boà Taùt ôû nôi caùc ungraspable. kieán chaáp khoâng ñoäng." Vaên Thuø hoûi: "Beänh cuûa Chuùng Sanh Baát Khaû Tö Nghì: Inconceivable cö só töôùng traïng theá naøo?" Duy Ma Caät ñaùp: sentient beings—Lôøi Phaät daïy veà hoaøn caûnh cuûa "Beänh cuûa toâi khoâng hình, khoâng töôùng, khoâng theå chuùng sanh laø baát khaû tö nghì—The Buddha's thaáy ñöôïc." Vaên Thuø hoûi: "Beänh aáy hieäp vôùi thaân teaching about living beings' circumstances is hay hieäp vôùi taâm?" Duy Ma Caät ñaùp: "Khoâng phaûi beyond human conception. hieäp vôùi thaân, vì thaân töôùng voán lìa; cuõng khoâng Chuùng Sanh Beänh Neân Boà Taùt Beänh: All living phaûi hieäp vôùi taâm, vì taâm nhö huyeãn." Vaên Thuø beings are subject to illness, I am ill as well— hoûi: "Ñòa ñaïi, thuûy ñaïi, phong ñaïi, hoûa ñaïi, trong Theo kinh Duy Ma Caät, chöông naêm, khi ngaøi Vaên boán ñaïi beänh oâng veà ñaïi naøo?" Duy Ma Caät ñaùp: Thuø Sö Lôïi ñeán thaêm Duy Ma Caät, ngaøi hoûi: "Cö "Beänh aáy khoâng phaûi ñòa ñaïi, cuõng khoâng lìa ñòa só beänh coù chòu noåi ñöôïc khoâng? Ñieàu trò coù bôùt ñaïi; thuûy, hoûa, phong ñaïi cuõng nhö theá. Nhöng khoâng? Beänh khoâng ñeán noãi taêng ö? Theá Toân aân beänh cuûa chuùng sanh laø töø nôi töù ñaïi maø khôûi, vì caàn hoûi thaêm chi xieát. Beänh Cö só nhôn ñaâu maø chuùng sanh beänh neân toâi coù beänh." Ñoaïn Vaên Thuø sanh, sanh ñaõ bao laâu, phaûi theá naøo môùi maïnh hoûi tieáp: "Phaøm Boà Taùt an uûi Boà Taùt coù beänh nhö ñöôïc?" Duy Ma Caät ñaùp: "Töø nôi si maø coù aùi, beänh theá naøo?" Duy Ma Caät ñaùp: "Noùi thaân voâ thöôøng, toâi sanh. Vì taát caû chuùng sanh beänh, neân toâi beänh. nhöng khoâng bao giôø nhaøm chaùn thaân naày. Noùi Neáu taát caû chuùng sanh khoâng beänh, thì beänh toâi thaân coù khoå, nhöng khoâng bao giôø noùi veà söï vui ôû laønh. Vì sao? Boà Taùt vì chuùng sanh maø vaøo ñöôøng Nieát Baøn. Noùi thaân voâ ngaõ maø khuyeân daïy daét dìu sanh töû, heã coù sanh thôøi coù beänh, neáu chuùng sanh chuùng sanh. Noùi thaân khoâng tòch, chöù khoâng noùi laø khoûi beänh thì Boà Taùt khoâng coù beänh. Ví nhö oâng roát raùo tòch dieät. Noùi aên naên toäi tröôùc, chöù

khoâng tröôûng giaû chæ coù moät ngöôøi con, heã ngöôøi con noùi vaøo nôi quaù khöù. Laáy beänh mình maø thöông beänh, thì cha meï cuõng beänh; neáu beänh cuûa con beänh ngöôøi. Phaûi bieát caùi khoå voâ soá kieáp tröôùc, laønh, cha meï cuõng laønh. Boà Taùt cuõng theá! Ñoái vôùi phaûi nghó ñeán söï lôïi ích cho taát caû chuùng sanh, nhôù

ñeán vieäc laøm phöôùc, töôûng ñeán söï soáng trong saïch, replied: “It should be sought in the minds of all chôù neân sanh taâm buoàn raàu, phaûi thöôøng khôûi loøng living beings.” He continued: “The virtuous one tinh taán, nguyeän seõ laøm vò y vöông ñieàu trò taát caû has also asked why I have no servants; well, all beänh cuûa chuùng sanh. Boà Taùt phaûi an uûi Boà Taùt coù demons and heretics are my servants. Why? beänh nhö theá ñeå cho ñöôïc hoan hyû.”—According Because demons like (the state of) birth and death to the Vimalakirti Sutra, Chapter Five, when which the Bodhisattva does not reject, whereas Manjusri arrived to visit Vimalakirti, he asked: heretics delight in false views in the midst of “Venerable Upasaka, is your illness bearable? which the Bodhisattva remains unmoved.” Will it get worse with the wrong treatment? The Manjusri asked: “What form does the Venerable World Honoured One sends me to inquire after Upasaka’s illness take?” Vimalakirti replied: “My your health, and is anxious to have good news of illness is formless and invisible.” Manjusri asked: you. Venerable Upasaka, where does your illness “Is it an illness of the body or of the mind?” come from; how long since it arose, and how will Vimalakirti replied: “It is not an illness of the it come to an end?” Vimalakirti replied: “Stupidity body, for it is beyond body and it is not that of the leads to love, which is the origin of my illness. mind, for the mind is like an illusion.” Manjusri Because all living beings are subject to illness, I asked: “Of the four elements, earth, water, fire am ill as well. When all living beings are no and air, which one is ill?” Vimalakirti replied: “It longer ill, my illness will come to an end. Why? A is not an illness of the element of earth but it is not Bodhisattva, because of (his vow to save) living beyond it; it is the same with the other elements of beings, enters the realm of birth and death which water, fire and air. Since the illnesses of all living is subject to illness; if they are all cured, the beings originate from the four elements which Bodhisattva will no longer be ill. For instance, cause them to suffer, I am ill too.” Manjusri then when the only son of an elder falls ill, so do his asked: “What should a Bodhisattva say when parents, and when he recovers his health, so do comforting another Bodhisattva who falls ill?” they. Likewise, a Bodhisattva loves all living Vimalakirti replied: “He should speak of the beings as if they were his sons; so when they fall impermanence of the body but never of the ill, the Bodhisattva is also ill, and when they abhorrence and relinquishment of the body. He recover, he is no longer ill.” Manjusri asked: should speak of the suffering body but never of “What is the cause of a Bodhisattva’s illness?” the joy in nirvana. He should speak of Vimalakirti replied: “A Bodhisattva’s illness egolessness in the body while teaching and comes from (his) great compassion.” Manjusri guiding all living beings (in spite of the fact that asked: “Why is the Venerable Upasaka’s house they are fundamentally non-existent in the empty and without servants?” Vimalakirti replied:

absolute state). He should speak of the voidness of “All Buddha lands are also void.” Manjusri asked: the body but should never cling to the ultimate “What is the Buddha land void of?”Vimalakirti nirvana. He should speak of repentance of past replied: “It is void of voidness.” Manjusri asked: sins but should avoid slipping into the past. “Why should voidness be void?” Vimalakirti Because of his own illness he should take pity on replied: “Voidness is void in the absence of all those who are sick. Knowing that he has discrimination.” Manjusri asked: “Can voidness be suffered during countless past aeons, he should subject to discrimination?” Vimalakirti replied: think of the welfare of all living beings. He should “All discrimination is also void.” Manjusri asked: think of his past practice of good virtues to uphold “Where can voidness be sought?” Vimalakirti (his determination for) right livelihood. Instead of replied: “It should be sought in the sixty-two false worrying about troubles (klesa) he should give rise views.” Manjusri asked: “Where should the sixty- to zeal and devotion (in his practice of the two false views be sought?” Vimalakirti replied: Dharma). He should act like a king physician to “They should be sought in the liberation of all cure others’ illnesses. Thus, a Bodhisattva should Buddhas.” Manjusri asked: “Where should the comfort another sick Bodhisattva to make him liberation of all Buddhas be sought?” Vimalakirti happy.”

Chuùng Sanh Bình Ñaúng: Sattvasamata (skt)— intrinsically Buddhas." We are all right to begin Sameness of all beings—Söï ñoàng nhaát cuûa moïi with. So when called, just answer. If you cannot thöïc theå—Trong Phaät giaùo Ñaïi Thöøa, chö Boà taùt answer, that, too, is okay. Regardless of whether öùng xöû ñoàng caûm vì coù moät nieàm tin chaéc chaén you answer or not, you are this fundamentally, raèng moïi vaät ñoàng theå, nghóa laø khoâng coù söï khaùc originally enlightened ground. We practice on this bieät naøo giöõa chuùng sanh moïi loaøi—In Mahayana ground of original enlightenment because that is Buddhism, Bodhisattvas behave compassionately our life. We do not need to look for anything else because they firmly believe that there is no because everything is already right here. This life distinction between all sentient beings. itself, your life itself, is the valley that has no Chuùng Sanh Boån Lai Thò Phaät: All sentient echo. When you look for something else, you are beings are intrinsically Buddhas—Trong "Baïch AÅn putting another head on top of your own. How do Toïa Thieàn Ca," Thieàn sö Baïch AÅn Hueä Haïc noùi: we appreciate the life that we have? "Chuùng sanh boån lai thò Phaät." Moãi caù nhaân thaät ra Unfortunately, we often experience this life as if it töø khôûi thuûy ñeàu khoâng coù vaán ñeà. Vì theá, coù were a roller coaster, spinning around in the six ngöôøi goïi baïn thì baïn traû lôøi. Neáu baïn khoâng traû realms. Sometimes you feel marvelous. The next lôøi, cuõng khoâng sao. Daàu baïn coù traû lôøi hay khoâng day, you hit bottom. You go from heaven to hell caên baûn vaø nguyeân lai baïn ñeàu ôû trong tình traïng and all kinds of spheres in between from day to khai ngoä. Chuùng ta ñang tu taäp trong tình traïng day, maybe even in one day. What are you doing baûn lai khai ngoä vì ñoù voán laø cuoäc soáng cuûa mình. with this life? You wonder, "Am I really the same Chuùng ta khoâng caàn phaûi tìm caùi gì khaùc nöõa vì as the Buddhas?" Many of you respond, "Hardly." moïi thöù ñaõ coù saún ôû ñaây. Töï cuoäc ñôøi naøy, cuoäc So what will you

do? This is a very common ñôøi cuûa baïn chính laø thung luõng khoâng coù tieáng dilemma. That is why if we just rely on one voïng. Khi baïn tìm caùi gì khaùc, töùc laø baïn ñang ñaët perspective, such as "We are all okay, be just as moät caùi ñaàu khaùc leân treân caùi ñaàu saún coù cuûa you are." we fall into a trap. It sounds good, but mình. Laøm caùch naøo ñeå bieát traân quí cuoäc soáng maø unfortunately, not all of us can live like that. chuùng ta ñang coù? Baát haïnh thay, chuùng ta thöôøng Something is not quite right. We, Zen kinh nghieäm cuoäc ñôøi naøy nhö theå noù laø moät coå xe practitioners, must examine who we are and truly chaïy treân maây, tôùi lui xoay vaàn trong luïc ñaïo. Coù see what this life is, what is the very nature of khi baïn caûm thaáy cuoäc ñôøi laø tuyeät vôøi, coù khi baïn existence. This is a very natural inquiry—See laïi rôi xuoáng vöïc thaúm. Moãi ngaøy, thaäm chí chæ noäi Baïch AÅn Thieàn Toïa Tuïng. trong moät ngaøy thoâi, baïn ñaõ töø treân trôøi rôi xuoáng Chuùng Sanh Boån Taùnh: Boån taùnh hay chaân nhö ñòa nguïc, vaø taát caû moïi caûnh giôùi khaùc. Baïn phaûi phaùp taùnh cuûa chuùng sanh (Chaân Nhö Phaùp Taùnh laøm gì ñaây vôùi cuoäc ñôøi naøy? Baïn töï hoûi: "Toâi thaät coù 2 nghóa baát bieán vaø tuøy duyeân)—The original söï coù phaûi laø Phaät khoâng?" Raát nhieàu ngöôøi ñeàu nature of all the living, i.e. the bhutatathata in its traû lôøi "Hieám khi laém." Vaäy thì baïn phaûi laøm gì phenomenal aspect. ñaây? Ñoù laø moät hoaøn caûnh khoù khaên thoâng thöôøng. Chuùng Sanh Caûnh: See Chuùng Sanh Giôùi. Ñoù cuõng laø lyù do taïi sao neáu chuùng ta chæ döïa vaøo Chuùng Sanh Caên: 1) Caên goác cuûa chuùng sanh: moät thöù quan ñieåm, cho raèng "Chuùng toâi ñeàu toát, The root or nature of all beings; 2) Khaû naêng cuûa chæ caàn anh laøm toát phaàn anh", laø chuùng ta seõ rôi chuùng sanh: Capacity of sentient beings. vaøo baãy ngay. Quan ñieåm naøy nghe qua cuõng toát, Chuùng Sanh Caáu: Stain of sentient beings— nhöng baát haïnh ôû choã khoâng phaûi moãi caù nhaân ñeå Nhöõng caáu ueá bình thöôøng cuûa chuùng sanh khôûi coù theå soáng gioáng nhö tình traïng aáy. Vaãn coøn thöù sanh bôûi taø kieán veà söï hieän höõu thaät cuûa caùi ngaõ — gì ñoù khoâng ñuùng. Chuùng ta, nhöõng haønh giaû tu The common defilements of all beings by the false Thieàn, phaûi phaûi xem xeùt coi mình laø ai vaø thaät söï views that the ego has real existence. mình muoán thaáy gì trong cuoäc soáng naøy, vaø ngay Chuùng Sanh Chaáp: Attachment to sentient caùi baûn chaát cuûa söï sinh toàn laø caùi gì. Söï tìm kieám beinghood—Chaáp veà caùi ‘toâi’ cuûa mình. naøy raát ñoãi töï nhieân—In the "Song of Meditation," Chuùng Sanh Chuû: Pajapati (p)—Ba Xaø Ba Ñeà— Hakuin Zenji says, "All sentient beings are Sanh Chuû—Name of a deity—Teân cuûa moät vò trôøi.

Chuùng Sanh Coù Trí Tueä: A wisdom-being rôøi—Unimpeded function of power relating to Chuùng Sanh Duyeân Töø: Compassion based on sentient beings, teaching and taming them without awareness of the suffering of sentient beings— abandoning them—See Möôøi Löïc Voâ Ngaïi Duïng. Loøng töø bi döïa treân söï bieát caùi khoå cuûa chuùng Chuùng Sanh Ma Quyû Ñoäc Ñòa: The evil and sanh. cruel living creatures. Chuùng Sanh Ñaúng: Rank of sentient beings—Baäc Chuùng Sanh Nghieäp Naëng Taâm Taïp: Sentient chuùng sanh. beings bear heavy karma and their minds are Chuùng Sanh Ñieân Ñaûo: Upside-down state of deluded. living beings—See Nhò

Chuûng Ñieân Ñaûo. Chuùng Sanh Nhaãn: Nhaãn naïi caùc söï naõo haïi cuûa Chuùng Sanh Ñoäc: Sattvakasaya (skt)—Giai ñoaïn chuùng sanh, nhö caêm thuø hay lôïi duïng. Nhaãn nhuïc thöù tö trong naêm giai ñoaïn huûy dieät nôi maø moïi vôùi taát caû moïi chuùng sanh trong moïi tình huoáng— sinh vaät ñeàu ñaàn ñoän vaø baát tònh—The fourth of Patience of human assaults and insults, i.e., the five periods of decay, when all creatures are hatred, or abuse. Patience towards all living stupid and unclean. beings under all circumstances. Chuùng Sanh Ñöôøng: Thuûy Luïc Ñöôøng—All Chuùng Sanh Quaùn: Contemplation on living Beings Hall. beings—See Quaùn Chuùng Sanh. Chuùng Sanh Giôùi: Sattaloka (p)—Caûnh giôùi cuûa Chuùng Sanh Sai Bieät Thaân Ñaïi Tam Muoäi: The taát caû chuùng sanh, ñoái laïi vôùi caûnh giôùi cuûa Phaät — Great Concentration of Differentiated Bodies of The realm of all the living, in contrast with the Sentient Beings. Buddha-realm (Phaät giôùi). Chuùng Sanh Tam Chuûng Caên Taùnh: Sentient Chuùng Sanh Haûi: Bieån chuùng sanh—Ocean of beings' three kinds of nature—Theo Phaät giaùo Ñaïi sentient beings—Soá löôïng chuùng sanh raát nhieàu, Thöøa, ñöùc Phaät ban boá nhöõng giaùo phaùp khaùc ví nhö löôïng nöôùc bieån—The ocean of sentient nhau, nhöng choã cuøng toät thì gioáng nhau, kheá hôïp beings, great in number. caên cô ngöôøi nghe, gioáng nhö moat vò löông y tuøy Chuùng Sanh Höõu Tình: Conscious beings. theo beänh maø cho thuoác. Noùi caùch khaùc, chö Phaät Chuùng Sanh Kieân Cöôøng: Recalcitrant kheá hôïp vôùi ba loaïi caên cô cuûa thính chuùng maø (stronghearted—steadfast) sentient beings. thuyeát giaûng ba loaïi giaùo phaùp nhaát nghóa. Vôùi caùc Chuùng Sanh Kieán: False concept of human chuùng sinh haï caên, chö Phaät thuyeát Khoâng, Khoå vaø beings—View of sentient beinghood—Voïng kieán Voâ Thöôøng. Nhöõng chuùng sinh naøy khi nghe raèng coá chaáp thöïc höõu cuûa chuùng sanh, hay khaùi nieäm taát caû caùc phaùp ñeàu voâ thöôøng vaø khoå, lieàn thaám cho raèng chuùng sanh coù thaät höõu, chöù khoâng phaûi thía maø xa lìa, döùt ñöôïc tham duïc ñeå ñeán choã giaûi do nguõ uaån taïo thaønh (cho raèng chuùng sanh khoâng thoaùt. Vôùi nhöõng chuùng sinh trung caên, chö Phaät laäp thaønh bôûi nguõ uaån). Taø kieán cho raèng thaân töù thuyeát raèng vaïn phaùp voâ ngaõ, yeân oån, tónh laëng, vaø ñaïi do nguõ uaån hôïp thaønh maø cho laø thöïc, laø laø Nieát Baøn. Khi nhöõng chuùng sanh naøy nghe raèng thöôøng truï coá ñònh—The concept that all beings vaïn phaùp laø voâ ngaõ vaø chính laø Nieát Baøn an laïc vaø have reality and the five skandhas as not the tónh laëng, hoï döùt ñöôïc tham duïc, chöùng giaûi thoaùt. constituents of the livings (holding to the idea of Vôùi nhöõng chuùng sanh thöôïng caên, chö Phaät thuyeát the five skandhas as not the constituents of the raèng vaïn phaùp töï nguyeân lai khoâng sinh dieät, roát living). False view that every man has a raùo Khoâng, vaø laø Nieát Baøn. Vì vaäy, trong moät permanent lord within. Wrong view on the nghóa, tuøy theo taâm ngaên ngaïi cuûa chuùng sinh maø existence of a permanent ego. The erroneous coù söï cao thaáp khaùc nhau—According to the doctrine that the ego or self composed of the Mahayana Buddhism, the Buddha offers different, temporary five skandhas, is a reality and yet ultimately the same, teachings to people permanent. according to their capacity to understand, as a Chuùng Sanh Löïc Trì: Support by the power of physician

prescribes different medicine to various sentient beings. patients according to their illness. In other words, Chuùng Sanh Löïc Voâ Ngaïi Duïng: Chuùng sanh löïc the Buddhas, accommodating to what living beings voâ ngaïi duïng, vì giaùo hoùa ñieàu phuïc chaúng boû understand, explain three classes of doctrine

within the one meaning (ekartha). For beings with nature and enlightenment of all living beings is the dull faculties they declare emptiness, suffering, same. Outside the mind there is no other thing; and impermanence. These beings, having heard mind, Buddha, and all the living, these three are that all dharmas are impermanent and suffering, not different. There is no differentiating among become profoundly detached, succeed in cutting these three because all is mind. All are of the of craving, and attain liberation. For beings with same order. This is an important doctrine of the medium faculties, they declare that everything is Hua-Yen sutra. The T'ien-T'ai called "The without self, secure, quiescent, and in nirvana. Mystery of the Three Things." T'ien-T'ai Chih I When these beings hear that all dharmas are Great Master quotes the Avatamsaka Sutra that without self and consist of only nirvana, security, "the mind, the Buddha, and sentient beings are not and quiescence, they cut of craving, and gain distinct," and emphasizes the unity of the three. liberation. For those with keen faculties, they Chih I does not use this verse to support a mind- declare that all the dharmas from the very only idealism. He propses instead that the mind, or beginning are unarising, unceasing, utterly empty, one's thoughts, is the most accessible of the three and like nirvana. Therefore, within the one dharmas, and thus should be the focus of one's meaning, according to the fetters and mental faults contemplation and meditation. Since the Buddha, of beings, there are differences of profundities. objects, other sentient beings, and so forth, are all Chuùng Sanh Taïo Nghieäp, Nghieäp Taïo Chuùng part of one reality, they are all included when one Sanh: Chuùng sanh taïo nghieäp, nghieäp taïo chuùng concentrates on one simple thought. This is sanh, cöù theá maø chuùng sanh laên troâi trong luaân hoài illustrated with another quote from the sanh töû—Sentient beings create karma, the effect Avatamsaka Sutra: "If one disports one's mind in of karma will reflect back on sentient beings, the dharmadhatu as if in space, then one will know therefore, sentient beings continue to roll in the the objective realm of all Buddhas." cycle of births and deaths. Chuùng Sanh Thaân: Body of sentient beings (all Chuùng Sanh, Taâm, Phaät Thò Tam Voâ Sai Bieät: the living). Ba loaïi sai bieät: taâm voâ sai bieät, Phaät voâ sai bieät, Chuùng Sanh Theá Gian: World of beings—Moät vaø chuùng sanh voâ sai bieät. Ngoaøi taâm ra khoâng coù trong ba theá gian maø Ñöùc Phaät ñaõ ñeà caäp ñeán gì nöõa; taâm, Phaät vaø chuùng sanh khoâng sai khaùc. trong Kinh Hoa Nghieâm, töùc laø theá giôùi cuûa chuùng Ñaây laø moät giaùo thuyeát quan troïng trong Kinh Hoa sanh töø ñòa nguïc leân ñeán Phaät. Taát caû chuùng sanh Nghieâm. Toâng Thieân Thai goïi ñaây laø Tam Phaùp ñeàu coù theå ñöôïc chuyeån hoùa bôûi Phaät—One of the Dieäu. Thieân Thai trí Khaûi Ñaïi Sö daãn chöùng kinh three worlds which the Buddha mentioned in The Hoa Nghieâm raèng "Taâm, Phaät vaø chuùng sanh voâ Flower Adornment Sutra, the world of beings from sai bieät," vaø nhaán maïnh treân taùnh ñoàng nhaát cuûa caû Hades to

Buddha-land. All beings subject to ba thöïc taïi. Trí Khaûi khoâng duøng baøi keä naøy ñeå transformation by Buddha. ñöa ra chuû thuyeát duy taâm. Thay vaøo ñoù, Ñaïi Sö Chuùng Sanh Thöôøng Laáy Tam Ñoà AÙc Ñaïo Laøm nhaän ñònh raèng taâm hoaëc nieäm laø phaùp deã thaáy Nhaø: Sentient beings usually take the three evil nhaát trong ba phaùp, vì vaäy haønh giaû neân chuyeân paths as their homeland. chuù vaøo phöông phaùp quaùn vaø thieàn. Vì Phaät, caûnh Chuùng Sanh Tính: Baûn chaát cuûa vaïn vaät höõu giôùi, chuùng sinh, vaân vaân... ñeàu laø moät phaùp giôùi, tình—Nature of sentient beings. taát caû ñeàu goàm thaâu trong nhaát nieäm. Choã naøy Chuùng Sanh Tröôïc: Sattvakasaya (skt)—Thôøi kyø cuõng ñöôïc daãn chöùng töø kinh Hoa Nghieäm: "Neáu chuùng sanh daãy ñaày ngu si ueá tröôïc—Impurity of haønh giaû ñöa taâm vaøo phaùp giôùi nhö hö khoâng, thì sentient beings, when all creatures are stupid and haønh giaû seõ thaáy bieát caûnh giôùi cuûa taát caû chö unclean—See Nguõ Tröôïc. Phaät."—The three that are without essential Chuùng Sanh Töø Voâ Thæ Ñaõ Taïo Voâ Löôïng Toäi: difference (the three that are of the same nature): From the immemorial time sentient beings have the nature of mind is the same in Buddhas, men, committed countless transgressions. and all the living beings; the nature and Chuùng Sanh Töùc Phaät, Phieàn Naõo Töùc Boà Ñeà: enlightenment of all Buddhas is the same; and the Ngoaøi chuùng sanh khoâng coù Phaät, ngoaøi phieàn naõo

khoâng coù Boà ñeà—Sentient beings are Buddhas, gia giöõ moät vai troø quan troïng trong Phaät giaùo, vì afflictions are bodhi. hoï hoä trì Taêng giaø. Hoï xaây döïng töï vieän. Hoï cuùng Chuùng Sanh Töôùng: Living beings appearance— döôøng thöïc phaåm, quaàn aùo, nôi nguû ngheâ vaø thuoác Taát caû chuùng sanh do chaáp ngaõ ñöa vaøo nguõ uaån men cho chö Taêng Ni. Ñoåi laïi, chö Taêng Ni gaùnh maø sanh chuùng sanh töôùng—Mark of sentient vaùc Phaät söï vaø thuyeát giaùo Phaät phaùp cho coäng beings. All the living are produced by the ñoàng taïi gia. Baèng caùch naøy caû chö Taêng Ni vaø skandhas. The ego of all beings, that all beings Phaät töû taïi gia ñeàu laøm lôïi ích cho nhau, hoï cuøng have an ego born of the five skandhas. nhau duy trì Phaät phaùp. Duø laø thaønh vieân cuûa Taêng Chuùng Sanh Töôûng: Taø kieán cho raèng chuùng sanh giaø hay taïi gia, taát caû ñeàu laø Phaät töû vaø hoï neân coá laø thöïc höõu—The false notion that all beings have gaéng heát söùc mình soáng moät ñôøi soáng phaïm haïnh reality. cao caû, neâu göông töø bi toát ñeán chuùng sanh muoân Chuùng Sanh Vaát Vaû Trong Cuoäc Soáng Haèng loaøi. Duø ñang laøm vieäc hay ñang thieàn ñònh, muïc Ngaøy: Sentient beings must toil and suffer day in ñích laø laøm lôïi laïc cho tha nhaân vaø cho chính and day out to earn a living. mình—The Buddhist Community consists of two Chuùng Sanh Voâ Ngaõ: Egolessness of sentient groups of people, the Sangha and the Laity. The beings—Selflessness of sentient beings—Chuùng word “Sangha” means “friendly community”. It sanh khoâng coù söï thöôøng haèng cuûa caùi ngaõ — usually refers to the Buddhist monks and nuns. Sentient beings as without ego or permanent soul. They live in monasteries. The laity includes Chuùng Sanh Voâ Ngaïi Duïng: Unimpeded function Buddhist men and women who do not become relating to sentient beings. monks and nuns. They usually

live at home with Chuùng Sanh Voâ Sai Bieät: The nature and their families. The first step to becoming a enlightenment of all living beings is the same. member of the Laity is to go for refuge in the Chuùng Sanh Voâ Thuûy Voâ Chung: Theå cuûa chuùng Triple Gem (the Buddha, Dharma and Sangha). sanh laø phaùp thaân, maø phaùp thaân thì voâ thæ voâ Then, they willingly observe the Five Precepts in chung—All beings as part of the dharmakaya their daily life. The laity plays an important role in (phaùp thaân), they have no beginning nor end. Buddhism, as they care for and support the Chuùng Sanh Y Töïa: The trust of the community. Sangha. They build the temples and monasteries. Chuùng Saéc Do Taâm Khôûi: Sarvarupavabhasam- They give offerings of food, clothing, bedding and hiyada-cittampravartate (skt)—Taát caû saéc ñeàu do medicine to the Sangha. In return, the Sangha taâm khôûi maø hieän ra—All forms arising from carries on the work of Buddhism and teaches the mind—When mind evolves, all forms are laity on the Dharma. In this way the Sangha and manifested. the laity benefit each other and together, they keep the Dharma alive. Whether one is a member Chuùng Ta: See Chuùng Mình. of the Sangha or the laity, they all are Buddhists Chuùng Ta Chaúng Bao Giôø Toaïi Nguyeän: We are and they should do their best to live an honest life, never completely satisfied. show compassion to all living beings and set a Chuùng Taïi Gia: The laity who observe the five good example. Even when they are working or commandments and eight commandments—Coäng meditating, it should be for the benefit of others as ñoàng Phaät giaùo bao goàm hai nhoùm, Taêng giaø vaø well as for themselves. Phaät töû taïi gia. Töø “Taêng giaø” coù nghóa laø “Coäng Chuùng Taêng: Samgha (skt)—Taát caû caùc vò Taêng ñoàng thaân höõu”. Töø naøy thöôøng ñöôïc duøng ñeå chæ trong töï vieän, hay moät taäp hôïp cuûa ít nhaát ba vò chö Taêng Ni. Hoï soáng trong caùc töï vieän. Phaät töû taïi Taêng—All the monks, as an assembly of at least gia bao goàm caû ngöôøi nam laãn ngöôøi nöõ, nhöõng three monks, in a monastery. ngöôøi Phaät töû nhöng khoâng trôû thaønh Taêng Ni. Hoï Chuùng Tha Thieän Nghieäp: Various other good thöôøng soáng taïi gia vôùi gia ñình. Böôùc ñaàu tieân ñeå acts—Coù boán loaïi thieän nghieäp khaùc: khoâng baøy toû trôû thaønh thaønh vieân cuûa coäng ñoàng taïi gia laø quy- thaùi ñoä baát thöôøng khi tu taäp nôi tòch tónh; tu taäp y Tam Baûo (Phaät, Phaùp, Taêng). Sau ñoù thoï trì nguõ phöông phaùp ñaéc nhaân taâm maø khoâng caàu baùo giôùi trong cuoäc soáng haèng ngaøy. Nhöõng ngöôøi taïi ñaùp; baûo veä chaùnh phaùp daàu phaûi hy sinh thaân

maïng cuûa chính mình; ñaët boà ñeà taâm leân treân taát Chuùng Xuaát Gia: The monks—The clergy—Who caû moïi thieän nghieäp khaùc—There are four other observe ten, 250 or 348 commandments. good acts: not to show an abnormal behavior Chuùng Xöng: Samgayashas (skt)—Gia Da Ña when practicing in a quiet place; to practice Xaù—Taêng Giaø Da Xa, vò toå thöù 18 taïi AÁn Ñoä — methods of winning people over without expecting The eighteenth patriarch. any reward; to protect the Right Dharma even at Chuûng: Vija or Bija (skt)—Gieo troàng: To plant, the sacrifice of one's life; to place the Bodhi-mind to sow—Haït: Seed, germ, species—Yeáu toá: above any other good acts. Element (Maha-bhata (p & skt). Chuùng Thanh: Caùc loaïi aâm

thanh khaùc nhau— Chuûng Caên Khí: See A Laïi Da Thöùc Tam Chuûng Various sounds. Caûnh. Chuùng Thaùnh: Chö Thaùnh: All saints—Taát caû caùc Chuûng Chuûng: Vicitratva or Vicitrata (skt)— baäc ñaõ chöùng ñöôïc chaân lyù nhaø Phaät: All who have Nhieàu loaïi hay ña daïng—Multiplicity— realized the Buddha-truth. Manifoldness—Multitudinousness. Chuùng Thaønh Töïu: Perfect assembly—Laáy caùc Chuûng Chuûng Bieän Taøi Ñaø La Ni: Mental chöõ "Ñaïi Tyø Kheo Chuùng" laøm chuùng thaønh töïu— command of various intellectual powers—Raát "With the great assembly of bhiksus" implies the nhieàu loaïi Bieän Taøi Ñaø La Ni, vì dieãn noùi voâ bieân perfect assembly—See Luïc Thaønh Töïu. nhöõng Phaät phaùp—Mental command of various Chuùng Thieân: Sanghadeva (skt)—Taêng Giaø Ñeà intellectual powers, as they expound boundless Baø—Teân cuûa moät vò sö AÁn Ñoä vaøo theá kyû thöù tö— Buddha teachings. Name of an Indian monk in the fourth century. Chuûng Chuûng Cung Ñieän Thaàn: Various Chuùng Tröôùng: Census of monks and nuns—Ñôøi Mansions Deity (Spirit). nhaø Ñöôøng chö Taêng Ni phaûi ñaêng kyù ba naêm moät Chuûng Chuûng Dieäm Nhaõn Thaàn: Eyes of laàn—The T'ang dynasty register, or census of Various Flames Deity (Spirit). monks and nuns, supplied to the government Chuûng Chuûng Duyeân: Caùc loaïi duyeân khaùc every three years. nhau—Various kinds of conditions. Chuùng Tuï Thôøi Y: Sanghati (p)—Samghati Chuûng Chuûng Giaûi Trí Löïc: Nanadhimukti-jnana (skt)—See Ñaïi Y. (skt)—Nana-dhimutti-katanana (p)—Bieát roõ caù Chuùng Töø: Xöng hoâ ñoái vôùi taêng chuùng, duøng ñeå tính cuûa chuùng sanh. goïi caùc oâng hay caùc vò—Term is used to address Chuûng Chuûng Giôùi Trí Löïc: Nana-dhatu-jnana- between monks in a monastery, i.e., your dear bala (skt)—Various kinds of power of the wisdom listeners, gentlemen, and so on. on different realms. Chuùng Töï Taïi Vöông: Lord of the Masses. Chuûng Chuûng Khoå: Caùc loaïi khoå khaùc nhau— Chuùng Tyø Kheo: Bhikkhu-samgha (p)—Bhiksu- Various kinds suffering. sangha (skt)—The order of fully ordained monks. Chuûng Chuûng Nhaân: Caùc loaïi nhaân khaùc nhau— Chuùng Tyø Kheo Ni: Bhikkhuni-samgha (p)— Various kinds of causes. Bhiksuni-sangha (skt)—The order of fully Chuûng Chuûng Nhaân Duyeân: Caùc loaïi nhaân vaø ordained nuns. duyeân khaùc nhau—Various kinds of causes and Chuùng Vò: Caùc vò khaùc nhau—Various tastes. conditions. Chuùng Vieân: Samgharama (skt)—Chuùng Lieâu: A Chuûng Chuûng Saéc Theá Giôùi: Theá giôùi cuûa moïi monastery, a nunnery—Nhaø vöôøn coù raøo bao boïc: loaøi—Various kinds of worlds—A world of every The surrounding park. kind of thing. Chuùng Xa Uyeån: Caitrarathavana (skt)—Park of Chuûng Chuûng Tính: Caùc loaïi tính khaùc nhau— chariots—Chuùng Xa Uyeån ôû veà phöông Ñoâng, moät Various kinds of natures—Various natures. trong boán nôi vui thuù beân ngoaøi Thieän Kieán Chuûng Chuûng Trang Nghieâm Vöông: King of Thaønh, thaønh phoá cuûa coõi trôøi Ñeá Thích—The park Various Adornments. of chariots in the east, one of the four pleasure Chuûng Chuûng Trì Sôn Vöông: See Tyø Ñaø Leâ grounds outside of Sudarsana, the heavenly city of Sôn Vöông. Indra.

Chuûng Ñòa: Gotra-bhumi (skt)—See Taùnh Ñòa. Chuûng Toäc: Race. Chuûng Ñöùc: 1) Nhieàu loaïi coâng ñöùc: Various Chuûng Toäc Thích Ca: Sakyans. kinds of virtues; 2)

Teân cuûa moät vò Baø La Moân: Chuûng Trí: Nhaát thieát chuûng trí cuûa Phaät, laø loaïi Sonadanda (p)—Name of a Brahman. chuûng trí bieát heát taát caû caùc loaïi phaùp— Chuûng Giaùc: Phaät chöùng nhaát thieát chuûng trí maø Omniscience, knowledge of the seed or cause of ñaïi giaùc vieân maõn—The insight into all seeds or all phenomena. causes, Buddha-knowledge, omniscience. Chuûng Töû: Bija (skt)—Seed—Germ—Haït gioáng Chuûng Hoïc Phaùp: Sekhiya-dhamma (p)— Saiksa-cuûa taát caû hieän haønh phaùp höõu laäu vaø voâ laäu. A Laïi dharma (skt)—Shaiksha-dharma—See Chuùng Hoïc Da Thöùc laø nôi chöùa ñöïng chuûng töû cuûa taát caû moïi Phaùp. hieän töôïng. Maät giaùo cuõng coi moät vaøi maãu töï Chuûng Loaïi: Various kinds of things. Phaïn, ñaëc bieät laø chöõ “a,” ñöôïc coi nhö laø chuûng töû Chuûng Loaïi Caâu Sinh: Caùc loaïi ñoàng thôøi sanh chöùa ñöïng löïc sieâu nhieân—The seed, or cause, of ra, ñoái laïi vôùi do huaân taäp maø coù—Various kinds all phenomena. The content of alayavijnana as the of spontaneous and inborn things, as opposed to seed of all phenomena. The esoterics also have acquire. certain Sanskrit letters, especially the first letter Chuûng Loaïi Caâu Sinh Voâ Sôû Taùc YÙ Sinh “a” as a seed or germ containing supernatural Thaân: Nikaya-sahaja-samskarakrya-manomaya- power. kaya (skt)—Caùc loaïi ñoàng thôøi sanh ra vôùi caùi taâm Chuûng Töû Baát Tònh: Impure seed—Haït gioáng voâ taùc hay khoâng hoaït ñoäng (ñoái laïi vôùi do huaân chaúng saïch (nghieäp nhaân phieàn naõo laø gioáng beân taäp maø coù)—Various kinds of spontaneous and trong vaø theå xaùc cha meï laø gioáng beân ngoaøi ñeàu inborn things with an inactive mind (as opposed to baát tònh). Thaân naày do nôi nghieäp daâm duïc, töø haït acquire). gioáng tham aùi maø sanh—Unclean parental seed. Chuûng Quaû: See Quaû. This body is born from the karma of lust and Chuûng Taùnh: Gotra (skt)—Gotrastha (skt)—attachment. Chuûng laø haït gioáng, coù nghóa laø phaùt sinh naûy nôû. Chuûng Töû Hieän Tieàn: Hieän haønh chuûng töû— Tính laø tính chaát khoâng thay ñoåi—Seed nature, Active seed. germ nature; derivative or inherited nature. Chuûng Töû-Hoaøn Caûnh-Ñieàu Kieän: Seed- Chuûng Taùnh Ñòa: Gotra-bhumi (skt)—See Taùnh Circumstances-Conditions—Ñaây laø ba yeáu toá raát Ñòa. quan troïng trong giaùo lyù Phaät giaùo. Theo Phaät Chuûng Thuïc Thoaùt: Theo thuyeát cuûa toâng Thieân giaùo, khoâng coù nhaân aét khoâng coù quaû. Tuy nhieân, Thai—According to the T’ien-T’ai’s doctrine. duø coù nhaân maø thieáu hoaøn caûnh vaø ñieàu kieän cho 1) Chuûng: Chuùng sanh ban ñaàu coøn meâ muoäi, quaû phaùt sanh, laïi cuõng khoâng coù quaû—These are nhôø söï thieän xaûo cuûa Phaät, maø gieo ñöôïc vaøo three most important elements in Buddhist hoï chuûng töû Phaät: The seed of Buddha-truth theories. According to Buddhist theories, without a implanted. seed nothing would happen. However, even 2) Thuïc: Nhôø gaëp gôõ vaø duøng phöông tieän, maø though there is a seed, if it is lacking of haït gioáng naày ñöôïc thaønh thuïc—Its ripening. surrounding circumstances and conditions, there 3) Thoaùt: Chuûng töû ñaõ thaønh thuïc töùc laø giaûi will not be any effect on that seed. thoaùt—Its liberation or harvest. Chuûng Töû Luïc Nghóa: Six characteristics of Chuûng Thöùc: Alayavijnana (skt)—See A Laïi Da seeds—Saùu ñaëc tröng cuûa chuûng töû. Thöùc. Chuûng Töû

Maïn Ñoà La: See Phaùp Maïn Ñaø La. Chuûng Tính: Gotra (skt)—Gotrastha (skt)—Seed Chuûng Töû Nghieäp: Karmabija (skt)—Karma- nature—See Chuûng Taùnh. seed—See Nghieäp Chuûng. Chuûng Tính Truï: The attainment of the Buddha- Chuûng Töû Nhö Lai: Buddhahood—The seed of seed. Tathagata—See Chuûng Töû Phaät and Nhö Lai Chuûng Tính Vò: Giai ñoaïn tieàm naêng baåm sinh— Chuûng. Stage of innate potentiality. Chuûng Töû Phaät: Chuûng töû Phaät hay Boà Taùt, neáu ñem gieo vaøo taâm thöùc con ngöôøi, seõ naåy maàm

Phaät hay giaùc ngoä—The seed of Buddhahood— Chuûng Töï: Bija-mantra (skt)—Seed Syllable— Bodhisattva seeds which sown in the heart of man, Thöïc taïi toái thöôïng ñöôïc coâ ñoïng trong moät aâm produce the Buddha fruit or enlightenment. thanh bieåu töôïng. Chuûng Töû Phaät Phaùp: The seed of Buddha Chuoäc Loãi: To redeem a fault—To make up for teaching—Moät khi chuûng töû Phaät phaùp ñaõ ñöôïc one's faults—Atonement—Phaät giaùo khoâng nhaán gieo troàng trong taâm thì khoâng sôùm thôøi muoän noù maïnh vaøo söï chuoäc loãi; maø moãi ngöôøi phaûi töï tu seõ troå quaû—When the seed of Buddha teaching is haønh laáy ñeå giaûi thoaùt. Chuùng ta coù theåø giuùp ngöôøi sown in the heart , it will be ripen sooner or later. baèng lôøi noùi hay haønh ñoäng, nhöng chuùng ta khoâng Chuûng Töû Phuïc Ñoaïn: Söï ñoaïn dieät baèng caùch theå gaùnh vaùc haäu quaû gaây neân bôûi toäi loãi cuûa ngöôøi cheá ngöï caùc chuûng töû—Quelling elimination of khaùc. Tuy nhieân, Phaät giaùo nhaán maïnh vaøo loøng töø seeds. bi cöùu ñoä chuùng sanh thoaùt khoå cuûa chö Boà Taùt— Chuûng Töû Sôû Sanh: Do chuûng töû cuûa a laïi da thöùc Buddhism does not stress on atonement; each maø coù—Produced from seeds in the alaya person must work out his own salvation. We can consciousness. help others by thoughts, words, and deeds, but we Chuûng Töû Thieàn: Seed of Zen—Zen seed—Ngaøy cannot bear another's results or take over noï, thieàn sö Shosan noùi veà moät thieàn sinh môùi ñeán: consequences of another's errors or misdeeds. "Anh ta seõ laø moät thieàn gia ñaày höùa heïn ñaây! Anh However, Buddhism stresses on compassion of ta noùi raèng daàu coù tai hoïa gì ñi nöõa thì anh ta vaãn Bodhisattvas which help other beings relieve muoán töø giaû coõi ñôøi naøy moät caùch bình thaûn nhö sufferings. ñang daïo chôi quanh laøng vaäy!" Nghe theá, moät Chuoãi: Rosary—String of beads for counting thieàn sinh trong nhoùm noùi: "Anh ta chæ nghó ñöôïc prayers. ñeán theá thoâi, chöù chöa ñuû tö chaát ñeå haønh thieàn!" Chuoãi Ngoïc: Keruva (skt)—Necklace of pearl— Sö Shosan noùi: "Daãu raèng chæ nghó ñöôïc ñeán theá Necklace of diamond—Chuoãi Anh Laïc. thoâi, anh ta vaãn laø ngöôøi ñang mang trong mình Chuoãi Nieäm Phaät: Pasakamala (skt)—See Chuoãi chuûng töû Thieàn toâng ñaáy!"—One day Zen master Traøng Haït. Shosan said of a new coming Zen student, "So- Chuoãi Traøng Haït: String of beads—Moät daây and-so is a great practitioner, is he not? He says chuoãi traøng haït gioáng nhö xuyeán ñeo coå, ñöôïc that no matter what kind of plague he may die duøng ñeå laàn trong luùc nieäm Phaät hay nieäm chuù from, he wants to die as calmly as if he were trong caùc tröôøng phaùi Phaät giaùo—A string of beads taking a walk in the neighborhood." One of the resembling a bracelet, used for counting during students in the group said, "He just

thinks that reciting a Buddha name or a mantra in various way; he's not the kind of man to do Zen practice." sects of Buddhism. The master said, "Even if that is so, still he is a Chuoâng: Ghanta (skt)—A bell—Coù raát nhieàu loaïi man with the seed of great Zen practice." chuoâng duøng cho nhieàu muïc ñích khaùc nhau trong Chuûng Töû Thöùc: Alaya-vijnana (skt)—Chuûng töû töï vieän. Moãi ngaøy chuoâng ngaân vang ít nhaát boán cô baûn vì töø ñoù maø phaùt sanh ra moïi phaùp, moïi vaät; naêm laàn. Buoåi saùng chuoâng baùo giôø cho chö Taêng gioáng nhö töø haït gioáng naày maø sanh ra caây coái hoa thöùc daäy, vaøo khoaûng ba giôø röôõi, chuoâng ngaân quaû. Teân khaùc cuûa A Laïi Da Thöùc (vì giöõ gìn ñöôïc buoåi chieàu ñeå baét ñaàu buoåi thieàn ñònh chieàu, vaø taát caû caùc haït gioáng theá gian, höõu laäu vaø voâ laäu, buoåi toái ñeå tieáp tuïc tu taäp trong khi naèm, thöôøng laø neân ñöôïc goïi laø Chuûng Töû Thöùc)—Seeds mind, vaøo khoaûng chín hay chín giôø röôõi. Theo Thieàn Sö because from it spring all individualities, or D.T. Suzuki trong quyeån "Söï Huaán Luyeän cuûa Moät particulars. Another name for Alaya-vijnana. The Thieàn Taêng", tinh thaàn Phaät giaùo lieân heä maät thieát abode or seed-store of consciousness from which vôùi ñaïi hoàng chung, neáu khoâng coù chuoâng chuùng ta all phenomena spring, producing and reproducing khoâng theå nghó veà ñôøi soáng trong töï vieän. YÙ nghóa momentarily—See A Laïi Da Thöùc. cuûa chuoâng ñöôïc hieån loä moät caùch yù nghóa nhaát: Chuûng Töû Vónh Ñoaïn: Vónh vieãn tieâu tröø ñöôïc khi ñeâm ñeán, maây laïnh hôn, khoâng khí hoaøn toaøn heát caùc chuûng töû—Permanent eliminaiton of tónh laëng, traêng non môø nhaït baét ñaàu loù daïng, chim seeds. muoâng ñaõ meät nhoaøi sau moät ngaøy lao ñoäng vaát

vaû, tìm veà toå nghæ ñeâm giöõa ñaùm caây trong nuùi, luùc stick to a small octagonal wooden bell to cause (to aáy chuoâng baét ñaàu ngaân vang baùo hieäu sinh hoaït order) the assembly to remain silent. buoåi chieàu. Khi khoái kim loaïi roãng kia ñöôïc ñaùnh Chuøy Chaâm: Vôùi vò taêng naøo phaïm vieäc aùc moät vaøo bôûi moät thanh goã naëng, moät aâm thanh nheï caùch nghieâm troïng thì duøng roi ñaùnh maø ñuoåi ñi. nhaøng, vang doäi, laøm laéng loøng ngöôøi ñöôïc phaùt Ñaây laø hình phaït naëng nhaát trong nhaø thieàn—A ra, traøn ñaày vaø aâm voïng khaép caû thung luõng— Zen monk who commits a gravest offense will be There are several kinds of bell used in the expelled by striking with a staff. This is the most monastery for different purposes. Usually it rings serious offense in Zen. regularly at least four or five times a day; in the Chuûy Ñoâ Loâ: Noùi nhieàu lôøi—Talkative. morning it reports the time for the monks to wake Chuûy Thöôïng Gia Chuûy: Treân mieäng laïi gaén up, which is about half past three, and in the theâm mieäng, chæ cho vieäc laøm dö thöøa voâ ích—To evening to start their evening meditation, and at add more mouths to the mouth, i.e., an night to keep up their exercise in a reclining unnecessary and wasteful work. position, which is about nine or half past nine. Chuyeân: Chæ moät—Solely. According to Zen master D.T. Suzuki in "The Chuyeân Caàn: Industrious. Training of the Zen Buddhist Monk" (p.120), the Chuyeân Caàn Löïc: Power of diligence—Naêng löïc spirit of Buddhism is most intimately connected cuûa söï chuyeân caàn—Theo Laït Ma Khenchen with the big bell, apart from which we cannot Thrangu trong “Thöïc

Haønh veà Thieàn Chæ vaø Thieàn think of the monastery life. The meaning of the Quaùn", naêng löïc cuûa söï chuyeân caàn taïo ra söï oån bell is revealed in a most significant way: when ñònh tinh thaàn, ñoù laø taâm bình yeân hoaøn toaøn. Ñoái the dusk approaches, the clouds grows chillier, the vôùi nhöõng chöôùng ngaïi heát söùc maïnh meõ, gioáng air is perfectly still, the pale and almost nhö taâm traïng khoâng vui, nuoái tieác hoaëc ngay caû indistinguishable new moon is about to set, and söï kích ñoäng veà suy nghó nhöõng ñaëc tính toát cuûa the birds quite tired after a day's labour seek their thieàn seõ khoâng loaïi boû ñöôïc chuùng ngay töùc khaéc. nests for the night among the mountain trees, then Chuùng ta caàn phaûi coù naêng löïc chuyeân caàn ñeå loaïi the bell begins to ring its evening mission. As the boû nhöõng chöôùng ngaïi maïnh meõ nhö söï chaáp thuû solid body of metal hollowed out is struck with a kích ñoäng vaø voâ minh—According to Lama heavy piece of wood, a soft, resonant, soul- Khenchen Thrangu in "The Practice of Tranquility pacifying sound issues from it, which fills and and Insight", the power of diligence creates reverberates through the entire valley. mental stability, which is complete pacification. Chuoâng Caûnh Tænh Haønh Giaû: A ringing bell With very strong obstacles such as unhappiness, which is awakening cultivators. regret, or aggression, just thinking of good Chuoâng Gia Trì: Gong. qualities of meditation will not eliminate them Chuoäng: To be fond of—To esteem—To like— right away. Instead, one needs the power of To love. diligence so that one can eliminate all strong Chuoäng Caùi Hoïc Qua Kinh Ñieån Maø Queân Ñi obstacles such as attachment, aggression, and Phaàn Thöïc Haønh: To prefer to make use of the ignorance and creates the state of complete education or the study of Buddhist sutras and pacification. forget the practices. Chuyeân Chính: Absolutism. Chuoäng Taùnh Queân Töôùng: To prefer nature Chuyeân Ñoïc Tuïng: Chuyeân Ñoïc Tuïng kinh while neglecting marks. ñieån—Devotion in reciting or reading sutras. Chuoäng Töôùng Queân Taùnh: To prefer marks Chuyeân Leã: Devotion in worship. while neglecting nature. Chuyeân Nhöùt: To devote to one thing. Chuøy: Kieàm chuøy: A heavy thrashing (khí cuï trong Chuyeân Nhöùt Coâng Phu: Single-mindedly make loø reøn)—Kim nhoïn: A sharp needle—See Chaâm effort. Chuøy. Chuyeân Nieäm: To attend upon—To fix the Chuøy Chaâm: Duøng duøi goõ vaøo caùi buïc goã nhoû ñeå thought on—To think of—To be drawn to— khieán ñaïi chuùng giöõ im laëng—To strike a wooden Chuyeân nieäm hoàng danh Phaät hay chuyeân chuù

nieäm vaøo moät caûnh. Raøng buoäc yù nieäm theo moät To concentrate on—To give all one's attention höôùng nhaát ñònh, chaúng nghó gì khaùc, ñeâm ngaøy to—With single mind—Whole-heartedly. thöôøng raøng buoäc nhaát nieäm, chôù nghó tôùi caûnh Chuyeân Tín: Vaên thö chính thöùc cuûa töï vieän— duïc—Devotion in invocation of the name of Monastery official document. Amitabha Buddha or solely to invoke a certain Chuyeân Tinh: Solely or purely. Buddha. Fix the mind on one thing, or fix the Chuyeân Trì Danh Haïnh: Nhöõng vò chæ chuyeân thoughts on one thing, not thinking of desires. nieäm Phaät, khoâng xen taïp moân naøo khaùc, thuoäc veà Chuyeân Nieäm Thò Hieän: Adesana-patiharia (p)— caùc haønh giaû tu haïnh Thuaän

Tònh. Trong ñaây caùc Adesana-pratiharya (skt)—Khi haønh giaû chuyeân vò caên cô cao thì theo Thaäp Luïc Quaùn, coøn ñaïi ña chuù nieäm vaøo caûnh giôùi cuûa moät ñöùc Phaät naøo ñoù soá chæ chuyeân veà haïnh trì danh—The fourth thì ngaøi seõ thò hieän vì Ngaøi coù Tha Taâm Luaân— category of cultivators comprises those who When practitioners solely attend upon (solely practice Buddha Recitation diligently and invoke) a certain Buddha, that Buddha will appear exclusively without cultivating other methods. to support them because He has the wheel of Within this group, those of high capacities practice knowing the other's mind. the sixteen Meditations as taught in the Chuyeân Nieäm Tö Duy: To fix the thought on—To Meditation Sutra, while the great majority only think of—To be drawn to—See Chuyeân Nieäm practice oral recitation of the Buddha's name. Chuyeân Quaùn: Devotion in meditation. Chuyeân Tu: Chief or sole duty—Focused Chuyeân Söù: Vò taêng chòu traùch nhieäm giaûi quyeát practice—Sole or single-minded—Chuyeân tu laø caùc vaán ñeà beân ngoaøi töï vieän—A monk who is choïn laáy moät phaùp moân duy nhaát naøo ñoù roài y theo responsible to solve external problems. phaùp moân aáy maø tu cho ñeán suoát ñôøi khoâng thay Chuyeân Taùn Thaùn Chö Phaät: Devotion in ñoåi; thí duï nhö choïn phaùp moân Tònh Ñoä thì suoát praising Buddhas. ñôøi chæ chuyeân nieäm Phaät caàu vaõng sanh maø thoâi. Chuyeân Taïp Nhò Tu: Two kinds of practices: Neáu tu thieàn thì chæ chuù taâm vaøo thieàn quaùn maø Chief or sole duty (focused practice or sole or thoâi, chöù khoâng neân nay tu phaùp moân naày, mai ñoåi single-minded) and Sundry practices phaùp moân khaùc—Focused practice is to selct a (miscellaneous or varied, aids thereto or single Dharma Door and then practice according adjunctive observances)—Chuyeân tu laø choïn laáy to the teachings of that Dharma Door for the moät phaùp moân duy nhaát naøo ñoù roài y theo phaùp remainder of the cultivator’s life without changing moân aáy maø tu cho ñeán suoát ñôøi khoâng thay ñoåi. and mixing in other practices. For example, once a Taïp tu coù nghóa laø ngöôøi thaáy ai tu phaùp moân gì person chooses to practice Pureland Buddhism, cuõng baét chöôùc theo caû, thay ñoåi lieàn lieàn. Nay tu then for the entire life, he should always and often Tònh Ñoä, mai tu Thieàn, moát tuïng kinh. Nay tuïng focus his energy into reciting the Buddha’s kinh naày, mai tuïng kinh khaùc, vaân vaân—Focused virtuous name and pray to gain rebirth. If he or she practice is to selct a single Dharma Door and then chooses to practice meditation, he or she should practice according to the teachings of that Dharma always focus on meditation and contemplation. Door for the remainder of the cultivator’s life Thus, the wrong thing to do is to practice one without changing and mixing in other practices. Dharma Door one day and switch to another the Sundry practices mean combining practices, also next. referred to as “Mixed Cultivation.” This refers to Chuyeân Tu Voâ Giaùn: Uninterrupted cultivation— cultivators who mimic others’ practices depending Theo thuyeát Chuyeân Tu Voâ Giaùn cuûa Trung Quoác on who is practicing what at the time. Thus, they Tònh Ñoä Lieân Toâng Nhò Toå laø ngaøi Thieän Ñaïo Ñaïi are constantly mixing and changing their practices Sö, Nhöùt Taâm Nieäm Phaät A Di Ñaø caàn phaûi hoäi ñuû by practicing Pureland one day, Zen the next, and caùc ñieàu kieän sau ñaây: khoâng leã taïp nhaïp, khoâng then another day

chanting one Sutra, only to xöng taïp hieäu, vaø khoâng töôûng taïp nieäm — switch to a different Sutra the next day, etc. According to the "Uninterrupted Cultivation" Chuyeân Taâm: Chuyeân chuù taâm hay taäp trung tö method of the the Second Patriarch of Chinese töôûng vaøo moät vaán ñeà gì—To apply oneself to— Pureland Buddhism, the Great Venerable Master

Sen-Tao, in order for recitation to be considered a Chuyeån Di Coâng Ñöùc: Parinama (skt)—Hoài "Singlemindedness on Buddha Recitation of Höôùng Coâng Ñöùc—Transference of merits. Amitabha Buddha," it is necessary to have the Chuyeån Di Taâm Thöùc: Pravrttijnana (skt)—Thieàn following criteria: One must often prostrate to ñònh taâm truyeàn taâm —Transference of Amitabha Buddha, and not prostrate in a random consciousness meditation—Mind transference. or disorderly way, not recite in a random and Chuyeån Dieäu Phaùp Luaân: Tenmyohorin (jap)—disorderly way, and not think in a random and Turning the Wonderful Dharma-wheel—See disorderly way. Chuyeån Phaùp Luaân. Chuyeån: Ten (jap)—1) Ñoåi: To change into; 2) Chuyeån Ñaïi: Ñoïc löôùt qua moät quyeån kinh—To Thuyeân chuyeån: To transfer. roll or unroll a scripture-roll—See Chuyeån Kinh Chuyeån Baûn Theå: Chuyeån töø baûn theå naøy sang (2) and Chuyeån Ñaïi Baùt Nhaõ Kinh. baûn theå khaùc—Transubstantiate (v)— Chuyeån Ñaïi Baùt Nhaõ Kinh: Ñoïc löôùt qua 600 Transubstantiation (n)—Ngoaïi ñaïo cho raèng coù caùi quyeån Kinh Ñaïi Baùt Nhaõ ñeå mong ñöôïc coâng ñöùc goïi laø "ñaáng toaøn naêng" coù theå chuyeån ñöôïc baûn (chæ ñoïc nhöõng doøng ôû ñaàu, giöõa vaø cuoái kinh) To theå cuûa con ngöôøi töø baûn theå naøy sang baûn theå turn over the leaves of the scan for acquiring khaùc—Externalists believe that there exists a so- merit, the 600 books of the complete Prajna- called "Almighty Creator" who can paramita. transubstantiate human beings. Chuyeån Ñaïo: Caûi sang ñaïo khaùc—Proselytizing. Chuyeån Baùnh Xe Phaùp: Turning The Wheel of Chuyeån Ñaïo (1872-1943): Teân cuûa moät vò Taêng the Dharma. ngöôøi Trung Quoác vaøo cuoái thôøi nhaø Thanh (1644- Chuyeån Baát Thoái Phaùp Luaân: Chö Phaät chuyeån 1912)—Name of a famous Chinese monk in the baát thoái Phaùp luaân, vì laøm cho chö Boà Taùt chaúng end of the Ch'ing dynasty. thoái chuyeån—Turn the irreversible wheel of the Chuyeån Ñoïc: Ten-doku (jap)—Read by Teaching and to cause the Enlightening Beings revolving—Taïi haàu heát caùc Thieàn vieän ôû Nhaät not to backslide. Baûn, vaøo nhöõng cô hoäi ñaëc bieät naøo ñoù, Kinh Ñaïi Chuyeån Bieán: Parinama (skt)—Transform— Baùt Nhaõ saùu traêm quyeån cuõng ñöôïc ñoïc baèng Change—Evolve—Söï chuyeån bieán hay khoâng phöông phaùp "Chuyeån Ñoäc". Bôûi vì kinh quaù daøi, ngöøng thay ñoåi (nhaân duyeân sinh ra caùc phaùp, khoâng theå naøo tuïng ñoïc heát trong moät khoaûng thôøi nhaân duyeân noái tieáp taùc ñoäng aûnh höôûng keát hôïp gian nhaát ñònh. Saùu traêm quyeån kinh ñöôïc phaân vôùi nhau thaønh ra moïi söï vaät coù hình töôùng, coù teân chia giöõa caùc Thieàn Taêng vaø moãi vò Taêng ñoïc hai goïi, coù ñaëc tính khaùc nhau, nhöng taát caû ñeàu phaûi hoaëc ba trang cuûa phaàn môû ñaàu vaø phaàn cuoái cuûa traûi qua boán thôøi kyø sanh, truï, dò, dieät)—All the moãi quyeån trong khi phaàn giöõa ñöôïc ñoïc baèng transformations are to be regarded as due to caùch

laät qua toaøn quyeån vaøi laàn; do ñoù môùi coù erroneous discrimination. thuaät ngöõ "Chuyeån Ñoäc". Moãi quyeån kinh goàm Chuyeån Bieán Voâ Thöôøng: Söï chuyeån bieán vaø voâ moät tôø giaáy daøi vaø chaéc, ñöôïc gaáp laïi thaønh nhieàu thöôøng—Change and impermanence. trang, vaø khi caùc vò Taêng ñoïc baèng caùch "Chuyeån", Chuyeån Caùch Lan: Ñi voøng tam boä nhöùt baùi kinh troâng gioáng nhö nhieàu mieáng vaûi maøu vaøng quanh Chuøa Trung Taâm Lhasa, ñeå caàu nguyeän bay trong khoâng. Vaø ñaëc bieät bôûi vì chö Taêng ñoïc tieâu tai caùt töôøng—The circuit of the central Lhasa tuïng vang vang, neân toaøn caûnh voâ cuøng soáng ñoäng. temple, made by prostrations every third step, to Vieäc tuïng ñoïc kinh haøm chöùa ñaày nhöõng lôïi laïc get rid of evils or obtain blessing. taâm linh khoâng nhöõng cho nhöõng ngöôøi ñoïc maø caû Chuyeån Chieáu Theá Phaùp Luaân: Turn the world- cho nhöõng ngöôøi ñöôïc hoài höôùng coâng ñöùc. illuminating wheel of Teaching, to cause all Thöôøng thì ba buoåi saùng sôùm ñaàu naêm ñöôïc daønh sentient beings to purify their vision of reality— ñeå tieán haønh leã "Chuyeån Ñoäc" naøy trong taát caû caùc Chuyeån chieáu theá phaùp luaân, vì laøm cho taát caû thieàn vieän ôû Nhaät, luùc aáy ngöôøi ta khoâng chæ thaønh chuùng sanh ñöôïc tònh phaùp nhaõn. khaån caàu nguyeän cho quoác thaùi daân an, maø coøn Chuyeån Cô: Tenki (jap)—Ñieåm chuyeån—A cho caû neàn hoøa bình cuûa theá giôùi—In most turning point. Japanese Zen monasteries, on some special

occasions the Maha-prajna-paramita Sutras in six duøng moät thöù kyû luaät noäi taïi ñeå chuyeån ñoåi taâm. hundred fascicules are read in the way known as Trong cuoäc soáng haèng ngaøy, thöôøng thì con ngöôøi "Ten-doku" (Chuan-tu in Chinese). "Ten-doku" chuùng ta luoân kinh qua hai traïng thaùi ñoái nghòch means to read revolving (read by revolving). As nhau (coù aûnh höôûng tröïc tieáp ñeán taâm con ngöôøi): the sutras are of such a bulk, they cannot be haïnh phuùc vaø khoå ñau. Duø chuùng ta khoâng muoán finished with a prescribed period. The six hundred baøn luaän xa ñeå phaân bieät veà moät caùi thöùc trong volumes are divided among the monks and each tieåu ñeà naøy, ai trong chuùng ta cuõng phaûi thöøa nhaän monk reads two or three pages in the beginning raèng ngoaøi caùi cô theå hieån hieän chuùng ta coøn moät and at the end of each volume while the middle phaàn khaùc thoáng trò caû phaàn cô theå aáy. Ai trong part is read by turning over the entire volume for a chuùng ta cuõng phaûi ñoàng yù raèng kinh nghieäm veà few times; hence the phrase "read by revolving." khoå ñau vaø haïnh phuùc khoâng ñôn thuaàn xaûy ra nôi Each volume consisting of one long sheet of thaân theå chuùng ta, maø noù baét nguoàn töø moät choã strong paper is folded up to so many folios, and tröøu töôïng beân trong maø ñaïo Phaät goïi noù laø “taâm”. when the monks read them "by revolving" the Theo ñaïo Phaät, nhöõng sinh hoaït tinh thaàn maïnh sutras look as if they were so many long narrow meõ döôùi hình thöùc tình caûm vaø tö töôûng, maïnh meõ pieces of yellow cloth flying in the air. And ñeán noãi chuùng coù khaû naêng thoáng trò luoân caû kinh especially because they recite them at the top of nghieäm veà theå xaùc. Ñaây laø ñieåm then choát trong their voices, the whole scene is quite a lively one. ñaïo Phaät, vì töø quan ñieåm naøy chuùng ta môùi thöøa The reading of

the sutras is full of spiritual nhaän raèng tu chính laø chuyeån hoùa taâm, vaø chuyeån benefits not onle for readers themselves but for all hoùa taâm chính laø tu. Vaø töø chính quan ñieåm naøy to whom the merit is dedicated. Generally, the chuùng ta thöøa nhaän raèng chính traïng thaùi taâm, bao first three early mornings of the New Year are goàm thaùi ñoä, tö töôûng vaø tình caûm, ñoùng vai troø devoted to this ceremony at all the Zen quyeát ñònh cho nhöõng kinh nghieäm veà haïnh phuùc monasteries in Japan, when not only the welfare vaø ñau khoå cuûa chuùng ta. Trong vaàn ñeà chuyeån of the nation but the peace of the entire world is hoùa taâm, ngöôøi Phaät töû neân nhôù raèng khoâng coù moät most earnestly prayed for. thöù kyû luaät naøo coù theå ñöôïc duøng ñeå eùp buoäc taâm Chuyeån Ñoäc: Ten-doku (jap)—Read by mình phaûi theo. Noù phaûi ñöôïc haønh söû treân caên revolving—See Chuyeån Ñoïc. baûn töï nguyeän chaáp nhaän chuyeån hoùa. Tuy nhieân, Chuyeån Ñoåi: Paravrit (skt)—To change—To söï töï nguyeän chaáp nhaän naøy chæ xaûy ra sau khi exchange—To turn back. chuùng ta ñaõ nhaän dieän vaø thaáy roõ thaùi ñoä, tö töôûng Chuyeån Giaùo: Thuyeát giaùo löu truyeàn töø ngöôøi hoaëc tình caûm hay loái soáng naøo laø coù lôïi ích cho naày sang ngöôøi kia—To teach or preach through a mình vaø cho ngöôøi. Vaø chæ coù con ñöôøng taâm linh deputy; to pass on the doctrine from one to maø mình quyeát ñònh theo ñuoåi môùi coù theå giuùp cho another. chuùng ta chuyeån hoùa taâm mình maø thoâi. Tuy Chuyeån Giaùo Dung Thoâng: Thôøi kyø thöù tö trong nhieân, ñeå coù khaû naêng chuyeån hoùa taâm mình, naêm thôøi kyø ñöôïc toâng Thieân Thai ñeà caä p: thôøi Baùt chuùng ta phaûi hieåu thaùi ñoä, tö töôûng vaø tình caûm Nhaõ keùo daøi 22 naêm—The fourth period in the chuùng ta laøm vieäc nhö theá naøo. Chuùng ta phaûi hieåu five periods mentioned by the T'ien-T'ai Sect: the roõ söï khaùc bieät giöõa thieän vaø baát thieän. Trong ñaïo Prajna period for twenty-two years—See Thieân Phaät, noùi khoâng phaûi laø tu, maø thöïc haønh baèng taát Thai Nguõ Thôøi Baùt Giaùo. caû naêng löïc vaø söï thaønh khaån cuûa chính mình môùi Chuyeån Hoùa: Parinam (skt)—To alter—To be laø tu. Neáu chuùng ta noùi ñeå giaûm thieåu nhöõng naêng transformed into—Actively seeking to convert löïc baát thieän nhö tham, saân, si, maïn, nghi, taø kieán, others to one's beliefs. saùt, ñaïo, daâm, voïng, chuùng ta phaûi coù taám loøng töø, Chuyeån Hoùa Noäi Taâm: Internal practice. bi, hyû, xaû, vaân vaân, thì ñoù chæ laø lôøi noùi troáng roãng. Chuyeån Hoùa Sanh: Sanh ra töø söï chuyeån hoùa— Chæ noùi raèng ñaây laø thöù caàn cho moät caùi taâm thieän Birth by transformation. laø chöa ñuû, hay chæ mong öôùc mình töø bi hôn, Chuyeån Hoùa Taâm: Transforming the mind— thöông yeâu hôn hay hyû xaû hôn thoâi cuõng chöa ñuû. Trong ñaïo Phaät, tu chæ laø chuyeån hoùa taâm, nghóa laø Ngöôïc laïi, ngöôøi Phaät töû phaûi coá gaéng lieân tuïc ñeå

tu taäp nhöõng taùnh thieän beân trong mình. Chìa khoùa differences between “wholesome” and cuûa vieäc chuyeån hoùa taâm laø söï coá gaéng vaø thaønh “unwholesome”. In Buddhism, speaking is in no khaån lieân tuïc. Ñeå coù theå böôùc leân con ñöôøng way cultivating, cultivating means practicing with chuyeån hoùa taâm mình, ngöôøi Phaät töû khoâng coù söï our own energy and sincerity. If we say in

order to löïa choïn naøo khaùc hôn laø phaûi tu taäp giôùi luaät vaø reduce greed, hatred, ignorance, pride, doubt, töï quaùn saùt laáy mình xem coi nhöõng thaùi ñoä, tö wrong views, killing, stealing, lying, etc., we must töôûng vaø tình caûm phaùt khôûi ra sao trong taâm have the mind of loving-kindness, compassion, mình. Nhöõng tu taäp naøy seõ cho chuùng ta trí tueä joy, and renunciation. This is only an empty word. chaân thaät coù theå giuùp chuùng ta bieát roõ raøng phaûi It is not enough to recognize that this is what is laøm caùi gì thieän vaø khoâng laøm caùi gì baát thieän. Ñoù required to obtain a wholesome mind. It is not laø caùch chuyeån hoùa taâm chaân chính nhaát cuûa ngöôøi enough simply to wish that we should have more Phaät töû—In Buddhism, cultivating is simply loving-kindness, more compassion, more joy or transforming the mind, it is to say that we use more renunciation. On the contrary, Buddhists some kind of inner discipline to transform the must make an on going effort, again and again, to heart. In our daily life, we usually experience two cultivate the positive aspects within us. The key contrary states of mind (that have direct bearing for transforming the mind is a sustained effort and on human mind): happiness and suffering. Even sincerity. To be able to step on the way of though we don’t want to further discuss about the transforming the mind, Buddhists have no other consciousness in this subtitle, we all recognize that choice but observing the rules and contemplating besides our concrete body we still have another the way to examine how attitudes, thoughts and part that dominates the body. We all agree that the emotions arise in us through introspection. These experiences of suffering and happiness do not will give us the real wisdom that can help us originate or stem from the body itself, they understand clearly what we should do and what originate from an inner abstract place which we should not do with the wholesome and the Buddhism calls “mind”. According to Buddhism, unwholesome. This is the real way of transforming powerful mental experiences under the forms of of the mind of a Buddhist. thoughts and emotions are so strong that they have Chuyeån Hoùa Taâm Thöùc: Thought the capability to dominate all physical levels of transformation—Moät trong caùc phöông phaùp tu taäp experience. This is the key point in Buddhism, for coù theå giuùp ngöôøi ta ñaït ñöôïc giaûi thoaùt hay giaùc from this point of view, we recognize that ngoä. Ñaây laø caùch giuùp chuùng ta soáng töøng giaây cultivating is transforming the mind, and töøng phuùt moät caùch vieân maõn, thí duï nhö khi transforming the mind means cultivating. And chuùng ta röûa cheùn dóa hay giaët quaàn aùo, chuùng ta from this very viewpoint, we agree that our state coù theå taâm nieäm ‘Ta nguyeän giuùp cho moïi ngöôøi of mind, including our attitudes, thoughts and coù ñöôïc taâm thöùc thanh tònh, khoâng coøn nhöõng taâm emotions, plays a crucial role in our experiences thaùi nhieãu loaïn u meâ.’—One of the methods of of happiness and suffering. In transforming the cultivation that can help people achieve liberation mind, Buddhists should remember that there’s no or enlightenment. This is a way to live each discipline can be used to force our mind. It must moment to the fullest, for example, when we be done on the basis of voluntary acceptance. wash dishes or clothes, we think ‘may I help all However, this voluntary acceptance or

voluntary beings cleanse their minds of disturbing attitudes follow a spiritual discipline happens only after we and obscurations.’ ourselves have recognized that certain attitudes, Chuyeån Hoùa Tieàm Naêng Giaùc Ngoä: thoughts, emotions and ways of life are beneficial Transformation of potential enlightenment. to us and to others. And the spiritual path is the Chuyeån Hoïa Thaønh Phuùc: Turn misery into luck. only way that will help us transform our minds. Chuyeån Hoaùn: To commute. However, to be able to transform our minds we Chuyeån Hoài: Trôû laïi: To return, to revolve—Taùi must understand the way our attitudes, thoughts sanh: To be reborn. and emotion work. We must understand the Chuyeån Höôùng: To change (shift) one’s direction.

Chuyeån Höôùng Töø Thieàn Sang Tònh: To shift sö cuûa caû moät vöông quoác ñi voøng quanh nuùi haøng from Zen to the Pure Land method. tyû trieäu voøng, theo quan ñieåm cuûa baø laõo vaãn chæ Chuyeån Khai Ngoä Phaùp Luaân: Chuyeån khai ngoä laø moät nöûa Tam Taïng. Ngay caû khi taát caû nuùi, soâng phaùp luaân, vì coù theå laøm ñaïi voâ uùy sö töû hoáng— vaø ñaïi ñòa vaø taát caû nhöõng gì laøm thaønh vuõ truï cuûa Turn the awakening wheel of the Teaching. voâ soá thöù naøy, goàm caû moãi coäi caây vaø moãi coïng coû, Chuyeån Khai Thò Nhaát Thieát Phaùp Luaân: ñoàng thôøi chuyeån thaønh Tam Taïng keå töø hoâm nay Chuyeån khai thò nhöùt thieát trí phaùp luaân, vì cuøng cho ñeán ngaøy taän theá, thì theo quan ñieåm cuûa baø khaép taát caû tam theá—Turn the wheel of Teaching laõo vaãn chæ laø moät nöûa Tam Taïng—In Zen revealing all knowledge; pervading all things in tradition, to revolve a scripture means to scan a all times. scripture by reading the beginning, midle, and end Chuyeån Kieáp: Transmigration. of each chapter. According to the Records of the Chuyeån Kinh: To revolve a scripture—Trong Transmission of the Lamp (Ch’uan-Teng-Lu), truyeàn thoáng nhaø Thieàn, thuaät ngöõ "chuyeån kinh" Volume X, one day, an old lady once sent a coù nghóa laø chæ ñoïc coù maáy haøng ñaàu, maáy haøng messenger with money to Chao-chou, requesting giöõa, maáy haøng cuoái cuûa moãi chöông. Theo him to "revolve" the whole Tripitaka. Chao-chou Truyeàn Ñaêng Luïc, quyeån X, moät hoâm coù moät baø came down from his seat, and, walking around the laõo göûi moät ngöôøi ñöa tin ñeán Thieàn sö Trieäu Chaâu chair once, said: "The revolving is finished." The Toøng Thaåm, yeâu caàu Sö "chuyeån" taát caû Tam messenger went back to the old lady and reported Taïng Kinh Ñieån. Trieäu Chaâu rôøi khoûi choã ngoài, ñi the proceeding as it happened. The old lady said: voøng quanh gheá, noùi: "Chuyeån xong roài." Ngöôøi "I asked him to 'revolve' the entire Tripitaka but ñöa tin trôû veà baùo caùo taát caû moïi vieäc cho baø laõo. his 'revolving' covers only a half of the Tripitaka." Baø laõo noùi: "Ta yeâu caàu thaày 'chuyeån' toaøn theå On this, Ta-hui, one of the great Zen masters Tam Taïng song thaày laïi 'chuyeån' coù phaân nöûa Tam during the Sung dynasty, commented: "Some ask, Taïng maø thoâi." Veà vaán ñeà naøy, Thieàn sö Ñaïi Hueä 'What is the other half?' Others say, 'Make another Toâng Caûo, moät trong nhöõng ñaïi thieàn sö ñôøi nhaø round'; or 'Snap your fingers'; still others say, Toáng, bình luaän raèng: "Coù ngöôøi hoûi: 'Moät nöûa kia 'Give a cough'; or 'Utter a kwatz!' or 'Clap the laø gì?', coù ngöôøi

khaùc noùi: 'Laøm theâm moät voøng hands!'" Ta-hui remained silent for a while and nöõa.' Hay 'Haõy buùng tay.' Coù ngöôøi laïi noùi: 'Ho continued: "The beautiful pair of ducks, moät caùi ñi.' Hay 'Heùt leân!' hay 'Voã tay!' " Ñaïi Hueä embroidered in the finest style, is there for you to nín laëng moät luùc roài noùi tieáp: "Ñoâi vòt ñeïp kia, theâu see as much as you like; but take care not to moät caùch tinh xaûo nhaát, ñeå cho oâng tha hoà nhìn tuøy deliver up the gold needle that did the work!" thích; nhöng maø haõy caån thaän, ñöøng coù giao traû After these references, another Zen master gave chieác kim vaøng ñaõ laøm neân taùc phaåm." Sau nhöõng his own ideas saying: "The old lady claims that trích daãn naøy, moät vò thieàn sö khaùc ñöa ra yù kieán Chao-chou has only finished revolving a half of cuûa mình: "Baø laõo noùi raèng Trieäu Chaâu môùi the Tripitaka. This is replacing the genuine by the chuyeån xong moät nöûa Tam Taïng. Ñaây laø loäng giaû spurious. The only thing that was needed at the thaønh chaân. Ñieàu duy nhaát caàn noùi luùc ñoù laø nhö time to say was this: 'Why not take the whole vaày: 'Taïi sao khoâng bao goàm taát caû söï theå ngay caû thing in even before Chao-chou started to walk tröôùc khi Trieäu Chaâu baét ñaàu ñi quanh gheá?'" Theo around the chair'?" According to Zen master D.T. Thieàn Sö D.T. Suzuki trong quyeån "Söï Huaán Suzuki in "The Training of the Zen Buddhist Luyeän cuûa Moät Thieàn Taêng", nhöõng ngöôøi noùi nhö Monk" (p.79), those who make these remarks do vaäy khoâng bieát hoã theïn laø gì. Veà "moät nöûa kia", not know what shame means. As regard "the other xin ñöøng bao giôø noùi nhö vaày: "Laøm moät voøng half," do never make such a remark as this: "Make nöõa!" Ngay caû khi laøm haøng traêm ngaøn tyû voøng another round!" Even when hundreds of thousands nöõa thì töø quan ñieåm cuûa baø laõo vaãn chæ laø moät nöûa of kotis (equal to ten billion) of rounds are made, Tam Taïng. Ngay caû khi ñi voøng quanh nuùi Tu Di they are, from the point of view of the old lady, no haøng tyû voøng, theo quan ñieåm cuûa baø laõo vaãn chæ more than a half Tripitaka. Even when Mount laø moät nöûa Tam Taïng. Ngay caû khi caùc ñaïi thieàn Sumeru is gone round for hundreds of thousands

of kotis of time, they are, from the point of view of preaching—Toái Thaéng Kim Luaân Phaät Ñaûnh— the old lady, no more than a half Tripitaka. Even See Toái Thaéng Phaät Ñaûnh. when the great Zen masters of the whole empire Chuyeån Meâ Khai Ngoä: Deïp boû meâ muoäi cuûa theá walk round the mountain for hundreds of giôùi luaân hoài sanh töû ñeå böôùc vaøo giaùc ngoä nieát thousands of kotis of time, they are, from the point baøn—To reject the illusion of the transmigrational of view of the old lady, no more than a half worlds and enter into nirvana enlightenment. Tripitaka. Even when all the mountains and rivers Chuyeån Ngaïn (1882-1970): Teân cuûa moät vò Taêng and the great earth and everything that makes up ngöôøi Trung Quoác vaøo theá kyû XX. Tröôùc theá chieán this universe of multiplicities, including every laàn thöù hai, Sö ñeán Taân Gia Ba hoaèng phaùp vaø löu plant and every blade of grass, each endowed with laïi ñaây cho ñeán heát ñôøi—Name of a famous a long broad tongue, unanimously revolve the Chinese monk in the twentieth century. Before the Tripitake from this day on to the end of time, they World War II, he came to Singapore to spread

the are, from the point of view of the old lady, no Buddha-dharma and stayed there for the rest of his more than a half Tripitaka. life. Chuyeån Lôøi Noùi Ra Haønh Ñoäng: To translate all Chuyeån Ngöõ: Turning words—Lôøi leõ saéc beùn maø one's words into action. baäc thaày tuøy nghi lôïi duïng cô hoäi nhaèm giuùp haønh Chuyeån Luaân: To turn the wheel—See Chuyeån giaû khai ngoä. Thí duï thöù 96 cuûa Bích Nham Luïc. Phaùp Luaân. Trieäu Chaâu daïy chuùng ba chuyeån ngöõ: Phaät vaøng Chuyeån Luaân Thaùnh Vöông: Bala-cakravartin khoâng qua ñöôïc loø ñuùc; Phaät caây khoâng qua ñöôïc (skt)—Tenrinsho-o (jap)—Wheel-Turning King— löûa; vaø Phaät ñaát khoâng qua ñöôïc nöôùc, Sau khi daïy Moät vò vua lyù töôûng trong huyeàn thoaïi AÁn Ñoä, chuùng ba chuyeån nöõ naày Trieäu Chaâu laïi noùi: ngöôøi trò vì theá giôùi vôùi moät loaïi baùnh xe ñaëc bieät, "Chôn Phaät ngoài trong thaát."—Sharp words that bay trong khoâng trung vaø nghieàn naùt keû thuø —The masters use their discretion to make necessary ideal king in Indian legends, who rules the world decision, and to take advantage of opportunities with a special kind of wheel that flies in the air to help disciples become awakened. Chao Chou and destroys the enemies. expressed three turning words to his community. Chuyeån Luaân Vi Sôn Vöông: See Chuyeån Luaân A gold Buddha does not pass through a furnace; a Thaùnh Vöông. wood Buddha does not pass through fire; a mud Chuyeån Luaân Vöông: Chakravartin (p)— Buddha does not pass through water. According to Cakravartin (skt)—Wheel Turner—Thaày cuûa caùc Yuan-Wu in the Pi-Yen-Lu, after Chao Chou had coã xe. Moät vò toái thöôïng maø caùc coã xe cuûa ngöôøi spoken these three turning words, in the end he ñoù khoâng bao giôø gaëp trôû ngaïi. Coù boán loaïi: vaøng, said, "The real Buddha sits within." baïc, ñoàng, saét. Veà sau Chakravartin ñöôïc duøng ñeå Chuyeån Nhaát Thieát Phaùp Trí Taïng Phaùp Luaân: chæ moät vò Phaät coù hoïc thuyeát phoå bieán vaø mang Turn the wheel of treasury of knowledge of all chaân lyù veà toaøn boä vuõ truï—Wheel ruler, the truths; to cause to open the door of the treasury of wheels of his chariot roll unosbstructedly truth and remove the obstacle of obscurity—everywhere. In Buddhism, Wheel Turner means a Chuyeån nhöùt thieát phaùp trí taïng phaùp luaân, vì khai king or Sovereign ruler whose rule is unbounded, cöûa phaùp taïng tröø aùm chöôùng. and also the wheels of his chariots (chariot Chuyeån Nöõ Thaønh Nam: Ñöôïc chuyeån hay töï wheels) can turn anywhere without obstruction chuyeån töø nöõ sang nam—To be transformed from, (roll everywhere without hindrance). There are or transform, a female into a male. four types of wheels, based on the quality and Chuyeån Nöõ Thaân Boà Taùt Kinh: Strivivarta- power: gold, silver, copper and iron. "Wheel vyakarana-sutra (skt)—Thuaän Quyeàn Phöông Tieän Turner" (Chakravartin) later became and epithet Kinh—Name of a sutra. for a buddha whose teaching is universal and Chuyeån Phaøm Thaønh Thaùnh: To transform whose truth is applicable to the entire cosmos. ordinary beings into sages. Chuyeån Luaân Vöông Phaät Ñaûnh: Vijaya (skt)— With golden wheel symbol of unexcelled power of

Chuyeån Phaïm Luaân: Chuyeån Phaùp Luaân. Tieáng According to Buddhist tradition, this is the first Phaïn coù nghóa laø thanh tònh—To turn the noble or discourse of Sakyamuni Buddha in Sarnath shortly pure wheel. after his enlightenment. The

central themes of the Chuyeån Phaùp Hoa: Ten-Hokke (jap)—To read discourse are the “middle way” (madhyama- the Lotus Sutra and to realize the real Universe. pratipad), which avoids the extremes of hedonism Chuyeån Phaùp Luaân: Dharma Cakra Pravartana and asceticism, and the four noble truths (arya- (skt)—To turn the wheel of the Dharma—Chuyeån satya). baùnh xe Phaät Phaùp hay thuyeát Phaät Phaùp. Chuyeån Chuyeån Phaùp Luaân Löïc: Dharma-cakra- Phaùp Luaân coù nghóa laø tuyeân thuyeát lyù töôûng cuûa pravartana-bala (skt)—See Löïc Chuyeån Phaùp Phaät, hay theå hieän lyù töôûng cuûa Phaät trong theá Luaân. gian, nghóa laø kieán laäp vöông quoác cuûa Chaùnh Chuyeån Phaùp Luaân Nhaät: Ngaøy Ñöùc Phaät thuyeát Phaùp. Phaùp Luaân töôïng tröng cho giaùo lyù cuûa Ñöùc phaùp laàn ñaàu trong vöôøn Loäc Uyeån laø ngaøy moàng Phaät. Taùm caây caêm cuûa baùnh xe töôïng tröng cho taùm thaùng taùm—The day when the Buddha first Baùt Thaùnh Ñaïo. Ngaøy nay, Phaùp Luaân ñöôïc quoác preached, in the Deer Park, i.e. the eighth day of teá duøng laøm bieåu töôïng cuûa ñaïo Phaät—To turn the the eighth month. Dharma Cakra (wheel) of dharma. To turn or roll Chuyeån Phaùp Luaân Töôùng: Moät trong taùm töôùng along the Law-wheel, i.e. to preach Buddha-truth, thaønh ñaïo cuûa Ñöùc Phaät, noùi veà moät ñôøi thuyeát or to explain the religion of Buddha (Buddhist phaùp cuûa Phaät töø khi thaønh ñaïo ñeán khi nhaäp preaching). Turning the Wheel of Truth means dieät—The sign of preaching, one of the eight signs ‘preaching the Buddha’s Ideal,’ or the ‘realization that Sakyamuni was a Buddha—See Taùm Thôøi Kyø of the Buddha’s Ideal in the world,’ i.e., the Trong Cuoäc Ñôøi Ñöùc Phaät. foundation of Kingdom of Truth. The Dharma Chuyeån Phaùp Luaân Voâ Ngaïi Thanh Tònh: Turn Wheel symbolizes the Buddha’s Teaching. The the unimpeded pure wheel of teaching. eight spokes of the wheel represent the Noble Chuyeån Sanh: To transmigrate—Transmigration. Eight-fold Path. Nowadays, the Dharma Wheel is Chuyeån Taïng: See Chuyeån Kinh. used internationally as the symbol of Buddhism. Chuyeån Taùnh Haïnh: Nhôø coâng haïnh tu haønh maø Chuyeån Phaùp Luaân Boà Taùt: chuyeån phaøm thaønh Thaùnh—Bodhisattva’s 1) Kim cang Ba La Maät Boà Taùt—Vajra-paramita transforming nature (powers of conversion or Bodhisattva (Dharma Wheel-Turning salvation). Bodhisattva)—The preaching Bodhisattva. Chuyeån Taâm: Spiritual transformation—Maurine 2) Moät trong ba hình thöùc cuûa Phaät Tyø Loâ Giaù Stuart vieát trong quyeån 'AÂm Thanh Vi Teá': Na—Vajra-paramita Bodhisattva, one of the "Chuyeån ñoåi taâm linh laø moät töø ngöõ coù tính caùch three forms of Vairocana. phaùt ñoäng nhaäp cuoäc, nhöng ñoù laïi laø caùi maø Chuyeån Phaùp Luaân Kinh: Dhammacakka-sutta chuùng ta phaûi tham gia vaøo. Vaø seõ coù raát nhieàu (p)—Dhammachakkappavattana-sutta (p)— khoù khaên. Seõ coù ñau ñôùn vaø meät moûi, ngôø vöïc vaø Dharma-cakra-pravartana-sutra (skt)—Chuyeån nghi vaán. Nhöng ñoù laø pheùp tu taäp vaän duïng caû Phaùp Luaân Kinh—Sutra on turning the wheel of thaân vaø taâm cuøng moät luùc. Khoâng phaûi chæ ngoài the Dharma—Sutra on the Wheel of the xuoáng quaùn töôûng laø ñuû, nhöng phaûi giöõ moät yù Dhamma—Chuyeån Phaùp Luaân hay nhöõng baøi thöùc naêng ñoäng vaø caûm nhaän toaøn boä thaân xaùc. thuyeát phaùp taïi vöôøn Loäc

Uyeån (neàn taûng cuûa Chuùng ta ñöa hôi thôû ñi vaøo taát caû nhöõng nôi gaây vöông quoác ñaïo ñöùc). Theo truyeàn thoáng Phaät ñau ñôùn, chöù khoâng phaûi chæ ôû nhöõng veát thöông giaùo, ñaây laø baøi phaùp ñaàu tieân cuûa Ñöùc Phaät taïi theå xaùc maø caû nhöõng veát thöông cuûa cuoäc ñôøi. Hôi Sarnath ngay sau khi Ngaøi giaùc ngoä. Chuû ñeà cuûa thôû chen vaøo moät caùch nheï nhaøng, aám aùp vaø coù baøi phaùp laø “trung ñaïo”, traùnh hai cöïc ñoan buoâng taùnh caùch chöõa laønh. Tö theá toïa thieàn laø moät tö theá lung theo khoaùi laïc vaø khoå haïnh. Baøi phaùp cuõng hoài phuïc, roäng môû vaø tænh thöùc; hôi thôû duøng ñeå noùi veà Töù Dieäu Ñeá—The setting in motion of the hoài phuïc di chuyeån moät caùch töï khaép chaâu thaân Wheel of the Law, or sermons in the deer park (on chuùng ta."—Maurine Stuart wrote in Subtle the foundation of the Kingdom of Righteousness). Sound: "Spiritual transformation is a rather

ground-breaking phrase, but that is what we are Chuyeån Thöùc Ñaéc Trí: Chuyeån thöùc thaønh trí— engaged in. And hard work it is. There is pain and Chuyeån thöùc ñaéc trí laø chuyeån phaøm thöùc trong theá weariness, there are many doubts and questions. giôùi luaân hoài sanh töû thaønh Phaät thöùc—The But this is a practice of body and mind coming transformation of consciousness means the together. It is not just sitting and thinking, but knowledge which transmutes the common being dynamically aware, sensing with our entire knowledge of this transmigration-world into bodies. We let the breath go into all the places in Buddha-knowledge. us that hurt, not just the physical wounds, but all Chuyeån Thöùc Luaän: Luaän giaûi veà söï bieán chuyeån the wounds of our life. The breath enters tenderly, cuûa taâm thöùc—Treatise on the transformation of warmly, healingly. Our zazen posture is a posture consciousness. of healing. it is open and alert; the healing breath Chuyeån Thöùc Thieàn: Phowa (tib)—Di chuyeån moves freely through us." taâm thöùc—Moät caùch tu taäp cao trong Maät giaùo Chuyeån Thanh Tuïng: Vibhaktikarika (skt)—A nhaèm ñöa thöùc veà moät coõi thích hôïp luùc tòch dieät— form of Geya. Transference of consciousness meditation, an Chuyeån Thaân: Tenshin (jap)—Xoay mình, duï cho advanced tantric practice concerned with ejection söï ñoán ngoä töùc thì—To turn the body around, i.e., of consciousness at death to a favorable realm. enlightenment comes upon one abruptly and is a Chuyeån Töôùng: See Kieán Töôùng. momentary experience. Chuyeån Vaät: Chuyeån hoùa vaïn vaät baèng löïc sieâu Chuyeån Thaân Nhaát Loä: Con ñöôøng taét chuyeån nhaân—To transform things, especially by meâ thaønh ngoä, chæ cho Thieàn toâng. Thieàn laø con supernatural power. ñöôøng ngaén nhaát giuùp haønh giaû deïp boû meâ muoäi Chuyeån Voâ Löôïng Phaùp Luaân: Chuyeån voâ löôïng cuûa theá giôùi luaân hoài sanh töû ñeå böôùc vaøo giaùc ngoä phaùp luaân, vì laøm cho taát caû theá gian ñeàu bieát roõ — nieát baøn—A short cut from illusion to Turn the immeasurable wheel of the Teaching, to enlightenment, i.e., the Zen sect. Zen is the short cause all worldlings to know. cut that helps practitioners reject the illusion of the Chuyeån Voâ Ngaïi Phaùp Luaân: Chuyeån voâ ngaïi transmigrational worlds and enter into nirvana phaùp luaân, vì ñoàng vôùi hö khoâng—Turn the enlightenment. unobstructed wheel of the Teaching, being equal

Chuyeån Thaân Thoå Khí: Thuaät ngöõ Thieàn bieåu thò to space. söï töï do vaø giaûi thoaùt—This is a Zen term Chuyeån Voâ Tröôùc Phaùp Luaân: Chuyeån voâ tröôùc denoting freedom and liberation. phaùp luaân, vì quaùn taát caû phaùp chaúng coù chaúng Chuyeån Theá: Trôû laïi kieáp naày—Return to this khoâng—Turn the wheel of Teaching of non- life. attachment; see that all things are neither existent Chuyeån Thöùc: Pravrtti-vijnana (skt)—Nghieäp nor nonexistent. thöùc chuyeån laàn maø sanh ra naêng kieán hay töï thaáy Chuyeån Y: Asrayaparavrtti (skt)—Paravrtti mình maø khôûi leân taùc duïng. Chuyeån thöùc coøn goïi (skt)—Revolution at substratum—Sudden laø sanh khôûi thöùc, laø caùi thöùc trong khía caïnh naêng change—Söï bieán ñoåi cuûa caùi goác hay söï ñoät bieán ñoäng cuûa noù, töùc laø ñang phaùt trieån noái keát vôùi caùc chuyeån hoùa trong taâm thöùc, ñöa taâm thöùc töø traïng cô quan caûm giaùc hay caên. Chuyeån thöùc laø kieán thaùi voâ minh sang tænh thöùc—Transformation of thöùc giuùp chuyeån phaøm thöùc trong theá giôùi luaân the basis. Sudden change from ignorance to hoài sanh töû thaønh Phaät thöùc —The act of turning awakening. towards the apparent object for its observation. Chuyeän Thieân Cung: Vimana-vatthu (p)—Thieân Also called arising or appearance, the vijnana in Cung Söï Kinh—Kinh ghi laïi caùc truyeàn thuyeát— its dynamic aspect, i.e., as evolving in conjunction Discourses on legends—Stories of the Mansion. with the sense-organs. Pravrtti-vijnana means the Chuyeän Truyeàn Khaåu: Stories transmitted by knowledge which transmutes the common words (mouth). knowledge of this transmigration-world into Chuyeát Am Ñöùc Quang Thieàn Sö (1121-1203): Buddha-knowledge. Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø Toáng (960-1279)—

Name of a Chinese Zen master of the Lin-chi doctrine of all Buddhas.” These four sentences are Sect, who lived during the Sung dynasty. said to include all the Buddha-teaching. Chuyeát Coâng Thieàn Sö: Zen master Chuyeát Coâng Chö Ba La Maät: Sadparamita (skt)—Six (1590-1644)—Thieàn sö Trung Hoa, queâ ôû Tieäm Paramitas—Six virtues of perfection—See Luïc Sôn, tænh Phöôùc Kieán, Trung Quoác. Ngaøi ñaõ toû ra Ñoä Ba La Maät. thoâng minh luùc tuoåi haõy coøn raát nhoû. Thoaït ñaàu Chö Boà Taùt Hoä Phaùp: The Dharma protector ngaøi theo hoïc thieàn vôùi Thieàn sö Tieäm Sôn. Veà Bodhisattvas. sau, ngaøi theo hoïc vôùi Thieàn sö Taêng Ñaø Ñaø ôû Chö Caên: Nguõ Caên—All roots, powers, organs, Nam Sôn vaø trôû thaønh phaùp töû ñôøi thöù 34 doøng e.g—1) Tín, taán, nieäm, ñònh, tueä: Faith, energy, Thieàn Laâm Teá. Naêm 1633, ngaøi ñeán Thaêng Long, memory, meditation, wisdom; 2) Maét, tai, muõi, Baéc Vieät. Ngaøi ñöôïc caû Chuùa Trònh vaø vua Leâ luôõi, thaân: Eyes, ears, nose, tongue and body. Huyeàn Toâng kính troïng vaø toân suøng. Sau khi truøng Chö Caên Haûi: Ocean of faculties. tu chuøa Ninh Phuùc, Chuùa Trònh môøi ngaøi veà truï trì Chö Caên Myõ Dieäu Thaàn: Sublime Faculties taïi ñaây ñeå chaán höng vaø hoaèng hoùa Phaät giaùo cho Deity (Spirit). ñeán khi ngaøi thò tòch naêm 1644—A Chinese Zen Chö Caên Thöôøng Hyû Thaàn: All Senses Always master from Tieäm Sôn, Phöôù c Kieán, China. Since Joyful Deity (Spirit). his young age, he was very intelligent. First, he Chö Chaáp: Chín ngoâi sao—The nine studied Zen with Zen master

Tieäm Sôn. Later, he luminaries—See Cöûu Dieäu. studied with Zen master Taêng Ñaø Ñaø in Nam Sôn. Chö Chuùng Sanh Voâ Naêng Ñoäng Löïc: Power He was the Dharma heir of the thirty-fourth that all living beings cannot shake—See Möôøi Löïc generation of the Lin-Chih Zen Sect. In 1633, he Cuûa Chö Phaät. arrived at Thaêng Long, North Vietnam. He was Chö Duyeân: Taát caû nhöõng ñieàu kieän phuï thuoäc respected and honored by both Lord Tròng and beân ngoaøi laøm aûnh höôûng ñeán cuoäc soáng—All the King Leâ Huyeàn Toâng. After rebuilding Ninh Phuùc accessory conditions, or environmental causes Temple, Lord Tròng invited him to stay there to which influence life. revive and expand Buddhism until he passed away Chö Ñaïi Boà Taùt: The great Mahasattvas. in 1644. Chö Ñaïi Ñeä Töû: All great disciples. Chuyeát Sôn (1744-?): Teân cuûa moät vò cö só Phaät Chö Haønh: Taát caû moïi söï thay ñoåi cuûa hieän töôïng; giaùo noåi tieáng cuûa Vieät Nam vaøo theá kyû thöù XVIII. moïi haønh ñoäng (caùc phaùp höõu vi do nhaân duyeân Queâ oâng ôû Ninh Bình vaø oâng töøng laøm quan döôùi sanh ra vaø löu chuyeån trong ba ñôøi)—All thôøi Chuùa Tròng—Name of a famous Vietnamese phenomenal changes; all conduct or action. layperson in the eighteenth century. He came Chö Haønh Höõu Vi Kinh: Anityata-sutra (skt)— from Ninh Binh Province and he used to be a Sutra on conditioned phenomena. mandarin Under Trinh Lord. Chö Haønh Sinh: Söï sinh ra cuûa caùc nghieäp khaùc Chö: Heát thaûy—The diverse kinds—Many— nhau—Production of various karmic formations. All—Every. Chö Haønh Voâ Thöôøng: Anityah-sarva-samskarah Chö AÙc Maïc Taùc, Chuùng Thieän Phuïng Haønh, (skt)—Vaïn vaät thöôøng bieán chuyeån (Theo Kinh Töï Tònh Kyø YÙ, Thò Chö Phaät Giaùo: Shoaku- Nieát Baøn: “Chö haønh voâ thöôøng laø phaùp sinh dieät.” makusa, Shuzen-bugyo, Jijo-go-i, Ze-shobutsu-kyo Chö phaùp höõu vi luoân luaân chuyeån trong ba ñôøi goïi (jap)—“Khoâng laøm nhöõng vieäc aùc, chæ laøm nhöõng laø chö haønh, vì chö haønh laø sinh dieät voâ thöôøng, laø vieäc laønh, giöõ taâm yù trong saïch, ñoù lôøi chö Phaät khoå. Chöøng naøo dieät ñöôïc caû sinh dieät, töùc laø voâ daïy.” Bieån phaùp meânh moâng cuõng töø boán caâu keä sinh voâ dieät, thì chöøng ñoù laø tòch dieät, laø nieát naày maø ra—In the Agama Sutra, the Buddha baøn.”)—Whatever is phenomenal is impermanent. taught: “Do not commit wrongs, devoutly practice Chö Haïnh Haûi: Bieån thöïc haønh—Ocean of all kinds of good, purify the mind, that’s practices—Soá löôïng phaùp thöïc haønh raát nhieàu, ví Buddhism” or “To do no evil, to do only good, to nhö löôïng nöôùc bieån—The ocean of practices, purify the will, these can be interpreted as the great in number.

Chö Hieàn: Shoken (jap)—Wise ones—Ladies and Chö Nhaân Tuùc Taùc Toâng: See Tuùc Taùc Ngoaïi gentlemen (a term of respect used when Ñaïo. addressing an assembly). Chö Phaùp: Sarvadharma or Sarvabhava (skt)— Chö Höõu: Taát caû nhöõng gì hieän höõu (ñeàu do quaû Shoho (jap)—Vaïn phaùp hay taát caû söï lyù cuûa söï baùo coù nhaân coù quaû cuûa chuùng sanh)—All that vaät—All things; every dharma, law, thing, method. exists; all beings. Chö Phaùp Baát Sinh: Anutpadam- Chö Höõu Tình Sinh Töû Trí Löïc: Thieân Nhaõn Trí sarvadharmanam (skt)—All thing has no-birth. Löïc—Vôùi thieân nhaõn, Ñöùc Nhö Lai thaáy söï sinh töû Chö Phaùp Bình

Ñaúng, Voâ Höõu Cao Haï: Vaïn cuûa caùc höõu tình theo nghieäp cuûa hoï—With his phaùp ñeàu nhö nhau, chöù khoâng coù phaùp naøo cao divine eye, a Tathagata sees other beings' passing hay phaùp naøo thaáp caû—All dharmas are even and away and arising according to their deeds. balanced, without high and low. Chö Kieán: Taát caû moïi taø kieán (goàm 62 taø kieán)— Chö Phaùp Do Nhaân Duyeân Maø Sanh: All All the diverse views; all heterodox opinions phenomena (dharmas) are arised (born) of causes (sixty-two in number). and conditions. Chö Kinh Taäp Yeáu: Sutra-samuccaya (skt)—Moät Chö Phaùp Ñaûn Danh Toâng: Popular truth—Toâng trong nhöõng taùc phaåm cuûa ngaøi Tòch Thieân, ñöôïc phaùi tin raèng taát caû caùc phaùp ñeàu chæ laø nhöõng vieát vaøo nhöõng theá kyû thöù baûy hay thöù taùm. Ngaøi danh töø, khoâng coù tính thöïc taïi, Nhaát Thuyeát Boä Tòch Thieân coøn noåi tieáng veà hai taùc phaåm vieát veà thöøa nhaän giaùo thuyeát naày—All dharmas as Boà Taùt Haïnh—Name of one of the works nominal or mere names (akhyati matra or nama of Shantideva, a great Indian monk who lived in matra). All elements are simply names and of no the seventh and eighth centuries. He was famous reality, as admitted by the Ekottiya School. for his two works on the conduct of a Bodhisattva. Chö Phaùp Giai Khoâng: Sarva-dharma-sunyata Chö Laäu: Asava (p)—Asrava (skt)—Shoro (skt)—Shoho-Kaiku (jap)—All things are empty— (jap)—See Laäu Hoaëc. Heát thaûy chö phaùp ñeàu khoâng coù thöïc tính, chuùng Chö Long Löïc: Löïc cuûa caùc roàng laø baát khaû tö do nhaân duyeân maø sanh ra. Giaùo thuyeát veà nghì—Power of dragons is inconceivable. "khoâng" naøy nhieàu tröôøng phaùi Phaät giaùo giaûi Chö Long Thaàn Hoä Phaùp: The Dragon Deity, thích khaùc nhau—All things and phenomena are Dharma protector. totally empty. All things are produced by causes Chö Minh: Taát caû ñeàu môø mòt voâ minh—All and accessory conditions have no reality, a darkness, i.e. all ignorance. doctrine differently interpreted in different schools Chö Nghieäp Voâ Thöôøng: Impermanence of all of Buddhism—See Nhaát Thieát Phaùp Khoâng. karmas—Nhöõng nghieäp coù theå chuyeån hoùa ñöôïc Chö Phaùp Haûi: Ocean of truths—Chö phaùp raát qua tu taäp—Karmas that can be changed through nhieàu, ví nhö löôïng nöôùc bieån—The ocean of cultivation. truths, great in number. Chö Nguyeän Haûi: Ocean of vows—Chö nguyeän Chö Phaùp Khoâng: See Chö Phaùp Giai Khoâng. raát nhieàu, ví nhö löôïng nöôùc bieån hay roäng lôùn nhö Chö Phaùp Nguõ Vò: The five orders of things—See ñaïi döông—The ocean of vows, great in number Nguõ Vò. or as vast as an ocean. Chö Phaùp Thöïc Töôùng: Tattvasya-laksana Chö Nhaøn Baát Nhaøn: (skt)—Chaân nhö phaùp tính, thöïc teá. Töø cuõng ñöôïc 1) Chö Nhaøn: Chuùng sanh trong coõi trôøi ngöôøi duøng ñeå ñònh nghóa taùnh khoâng, nieát baøn, vaân khoâng gaëp chöôùng ngaïi hay hoaïn naïn—All in vaân—The reality of all things, or all things in their happy conditions of metempsychosis, i.e. real aspect, i.e. the reality beneath all things, the human beings and devas. Bhutatathata, or Dharmakaya, or Ultimate. The 2) Baát Nhaøn: Chuùng sanh ñoïa vaøo choán hoaïn term also connotes "sunya," "nirvana," etc. naïn nhö ñòa nguïc, suùc sanh, ngaï quyû, goïi laø Chö Phaùp Tòch Dieät Töôùng:Thöïc töôùng cuûa chö baát nhaøn—All in unhappy conditions of phaùp döùt tuyeät moïi ngoân ngöõ vaø

taâm haønh—All metempsychosis, i.e. hells, animals, hungry things in their nirvana aspects, instructable. ghosts, etc.

Chö Phaùp Tính: Dharmanam-dharmata (skt)— It is the world of perfect harmony. This one of the Nature of phenomena—That which constitute the ten basic principles (Ten Mysterious Gates) of reason of things—Thöù taïo neân lyù do cuûa caùc söï vaät Hua-yen, by means of which the Hua Yen (baûn chaát cuûa caùc hieän töôïng). philosophy of totality is expounded and to Chö Phaùp Töông Töùc Töï Taïi Moân: Freedom elucidate the possibility of the realm of Fact and from ultimate disctinctions—Theory of freedom— fact world perfectly harmonized." Noùi veà töï do, nghóa laø vöôït ngoaøi nhöõng sai bieät kyø Chö Phaùp Vò Ñaéc Töï Taïi Chöôùng: Non- cuøng, trong ñoù taát caû caùc phaùp ñeàu hoã töông ñoàng attainment of complete mastery. nhaát. Ñaây laø söï ñoàng nhaát phoå bieán cuûa vaïn höõu. Chö Phaùp Voâ Ngaõ: Dharma-nairatmya (skt)— Thöïc ra, hoã töông ñoàng nhaát laø töï tieâu huûy. Khi Egolessness of phenomena—Selflessness of ñoàng nhaát ta vôùi keû khaùc, ta coù theå hoøa hôïp vôùi keû phenomena—Moïi phaùp ñeàu khoâng coù thöïc ngaõ, taát khaùc. Töï tieâu huûy vaø töï ñoàng hoùa vôùi caùi khaùc taïo caû ñeàu phaûi leä thuoäc vaøo luaät nhaân quaû —Nothing thaønh moät ñoàng nhaát hoùa toång hôïp. Ñaây laø lyù has an ego, or is independent of the law of thuyeát hay thöïc haønh ñaëc bieät cuûa Ñaïi Thöøa, aùp causation—See Phaùp Voâ Ngaõ. duïng cho baát cöù lyù thuyeát hay thöïc haønh naøo. Hai Chö Phaùp Voâ Thöôøng: Impermanence of all lyù thuyeát ñoái nghòch hay nhöõng söï kieän khoù dung dharmas. hôïp thöôøng ñöôïc keát laïi thaønh moät. Thoâng thöôøng Chö Phaùp Voâ Thöôøng, Voâ Ngaõ Vaø Khoâng Thöïc: do phöông phaùp naøy maø ngöôøi ta ñi ñeán moät giaûi All things are impermanent, non-self and unreal. phaùp eâm ñeïp cho moät vaán ñeà. Do keát quaû cuûa söï Chö Phaùp Voâ Töôùng: Chö phaùp khoâng coù hình hoã töông nhieáp nhaäp vaø hoã töông hoøa hôïp, chuùng töôùng thöôøng haèng nhaát ñònh—All things have no ta coù khaùi nieäm "Moät trong taát caû, taát caû trong moät. permanent and fixed appearance, form, or sign. Moät ôû ñaøng sau taát caû, taát caû ôû ñaøng sau moät. Lôùn Chö Phaät Gia: Nhaø cuûa chö Phaät, nhö Tònh Ñoä— vaø nhoû, cao hay thaáp, cuõng vaän chuyeån nhòp nhaøng The home of all Buddhas, i.e. the Pure Land. vôùi nhau. Ngay caû nhöõng ñoùng goùp khieâm nhöôøng Chö Phaät Haûi: Ocean of Buddhas. nhöùt vaøo coâng cuoäc hoøa ñieäu, cuõng khoâng ai coù theå Chö Phaät Hieän Tieàn Tam Muoäi: Samadhi of taùch khoûi hay bieät laäp moät mình ñöôïc. Ñaây laø moät Being in the Presence of All Buddhas—Tam muoäi trong möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, trong ñoù haønh giaû ñöùng maët ñoái maët vôùi chö Phaät; nhôø ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc loaïi tam muoäi naày ñöôïc thöïc haønh roäng raõi ôû AÁn giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi Ñoä, Trung Hoa vaø Nhaät Baûn nhö phöông caùch "Söï Söï Voâ Ngaïi Phaùp Giôùi"—The theory of quaùn Phaät A Di Ñaø—The samadhi in which one freedom, i.e., freedom from ultimate disctinctions, stands face to face with all Buddhas; this samadhi in which all elements are mutually identified. It is has been widely practiced in India, China and a universal identification of all beings.

Mutual Japan as a method of visualizing Amitabha. identification is, in fact, self-negation. Identifying Chö Phaät Keát Taäp Kinh: Buddha-Sangiti (skt)— oneself with another, one can synthesize with Sutra on collection of the Buddha-teachings—another. Negating oneself and identifying oneself Kinh Keát Taäp Phaät Ñieån. with another constitute synthetical identification. Chö Phaät Maãu Boà Taùt: Meï cuûa chö Phaät—The This is a peculiar theory or practice of Mahayana. mother of all Buddhas. It is applied to any theory and practice. Two Chö Phaät Möôøi Phöông: The Buddhas of ten opposed theories or incompatible facts are often directions—Chö Phaät möôøi phöông hieän leân töôùng identified. Often a happy solution of a question is löôõi roäng daøi ñeå khen ngôïi Phaät Thích Ca— arrived at by the use of this method. As the result Buddhas in the ten directions displayed vast and of mutual penetration and mutual identification. long tongues to praise Sakyamuni Buddha. We have the concept "One in All, All in One. One Chö Phaät Nhö Lai: Tathagata (skt)—Ones who behind All, All behind One." The great and small, have arrived in the state of reality. the high or low, moving harmoniously together. Chö Phaät Taâm Ñaø La Ni Kinh: Buddha-hrdaya-Even the humblest partaking of the work in peace, dharani (skt)—Sutra on all Buddhas' dharani. no one stands separately or independently alone.

Chö Phaät Taâm Kinh: See Chö Phaät Taâm Ñaø La gioáng nhö nöôùc laø chaân nhö sanh ra soùng bieån laø Ni Kinh. caùc phaùp, neân goïi laø thöùc haûi). Chö Phaät Taäp Hoäi Ñaø La Ni Kinh: Sarva- Chö Taâm Taâm Sôû: Toaøn boä taâm vaø yù—All minds buddhangavati-dharani (skt)—Nhaát Thieát Chö and mental factors. Phaät Taäp Hoäi Ñaø La Ni Kinh—Teân khaùc cuûa kinh Chö Teá: Nhöõng thöù chöôùng teá che ñaäy maát saùu Ba Phaùp Hoa—Another name of the Lotus Sutra. La Maät hay tònh taâm—Sins that smother the six Chö Phaät Thöôøng Truï Taâm: Taâm thöôøng truï maø paramitas or the pure mind—See Luïc Teá. chö Phaät chöùng ñaéc, lieân heä vôùi loaïi trí hueä thaä m Chö Thaùnh Chuùng: All the assembly of holy thaâm voâ löôïng—The permanent mind that ones. Buddhas realize, which associates with the Chö Thích Phaùp Vöông: 1) Phaùp Vöông cuûa boä profound and unfathomable wisdom. toäc Thích Ca: The dharma-king of all the Sakyas; Chö Phaät Trí Hueä Thaäm Thaâm Voâ Löôïng: Trí 2) Danh hieäu cuûa Phaät Thích Ca Maâu Ni: A title of hueä cuûa chö Phaät laø thaäm thaâm voâ löôïng—The Sakyamuni Buddha. wisdom of the Buddhas is profound and Chö Thieân: Deva (skt)—Caùc loaïi Thieân (Nhöït unfathomable. Thieân, Nguyeät Thieân, Vi Ñaø Thieân, Luïc Duïc Chö Phaät Xöng Döông Nguyeän: See Boán Möôi Thieân, Töù Thieàn Thieân, Töù Khoâng Xöù Thieân, vaân Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø (17). vaân)—All the devas or gods. Chö Phaät Xöng Taùn Ích: Hieän Theá Lôïi Ích—Lôïi Chö Thieân Ñoïa Xöù: Isipatana (p)—Rsipatana ích ñöôïc chö Phaät khen ngôïi trong cuoäc soáng hieän (skt)—Ñòa danh noåi tieáng cuûa khu Loäc Uyeån— taïi—Benefits from Buddhas' praise in the present Site of the famous Deer Park. life. Chö Thieân Nguõ Suy Töôùng: Five marks of decay Chö Phaät Xöng Taùn Nguyeän: Nguyeän möôøi of devas—See Nguõ Suy. phöông ñeàu ñöôïc chö Phaät khen ngôïi—See Boán Chö Thoâng: See Thaàn Thoâng. Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Ñaø Chö Thuù: Chuùng sanh trong caùc

coõi trôøi, ngöôøi, (17). ñòa nguïc, ngaï quyû, suùc sanh—All paths or Chö Phöông: Chö thieàn taêng ôû caùc nôi: Zen destinies of sentient existence, i.e. devas, men, monks from everywhere—Caùc thieàn vieän: Zen beings in purgatory, pretas, and animals. monasteries. Chö Thuyeát: All the speak. Chö Saùt Haûi: Ocean of lands—Soá löôïng quoác ñoä Chö Thöôïng Thieän Nhaân: All have the highest raát nhieàu, ví nhö löôïng nöôùc bieån—The ocean of level Bodhisattvas—See Thöôïng Thieän Boà Taùt. lands, great in number. Chö Tieân: Taát caû nhöõng vò aån só tu tieân. Töø naày Chö Saéc: Taát caû caùc loaïi vaät—All kinds of things. cuõng duøng ñeå chæ Baø La Moân—All the hermits, Chö Saéc Nhaøn Nhaân: Ngöôøi raûnh rang khoâng giöõ mystics, rsi. A term also applied to the Brahmans. chöùc vuï gì trong töï vieän, aùm chæ ngöôøi voâ duïng—A Chö Toân: All the honoured ones. person who has no position (keeps no post) in a Chö Toâng: Taát caû nhöõng toâng phaùi trong Phaät monastery. In Zen, the term implies a person good giaùo—All the sects in Buddhism. for nothing, or a useless person. Chö Traàn: Naêm traàn saéc, thanh, höông, vò vaø xuùc Chö Sinh: Caùc loaïi sinh—Way of birth. (laøm nhieãm oâ chaân tính)—All the atoms, or active Chö Soá: Taát caû moïi vaät hay moïi hieän töôïng—All principle of form, sound, smell, taste, touch. the variety of things, all phenomena. Chö Tröôùc: Taát caû moïi chaáp tröôùc—All Chö Taêng: All the monks. atachments—Phaøm phu chaáp tröôùc vaøo sinh töû. A Chö Taâm: Toaøn boä taâm thöùc—All minds. La Haùn (nhò thöøa) chaáp tröôùc vaøo nieát baøn. Boà Taùt Chö Taâm Haûi: Ocean of mind—Thöùc Haûi—The chaáp tröôùc vaøo söï chöùng ñaéc vaø cöùu ñoä cuûa bhutatathata as the store of all mind—Bieån cuûa mình—The ordinary man is attached to life. The taïng thöùc. Goïi chaân nhö laø Nhö Lai taïng cuûa taïng Arhat is attached to the nirvana. The bodhisattva thöùc (chaân nhö tuøy duyeân maø sinh ra caùc phaùp to his realization and saving work.

Chö Töôùng: Caùc söï vaät hình töôùng khaùc nhau— In Zen, the way of let go of anger is to enter the All the differentiating characteristics of things. anger, become the anger rather than separate from Chö Uaån: Naêm uaån (saéc, thoï, töôûng, haønh, thöùc)— it. Zen practitioners should always remember that All the skandhas. if you even hold on to the notion of having to let Chöû: Naáu—To cook—To boil. go of it, you are still stuck. Chöû Baù Tö (1909-?): Teân cuûa moät vò cö só Phaät Chöa Döùt Nieäm Ñôøi: Have not yet severed giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá kyû XX. worldly thoughts. OÂng vieát toång coäng 64 boä saùch. Naêm 1981, oâng Chöa Leân Bôø Ñaõ Voäi Phaù Beø: Prematurely xuaát baûn vaøi boä goàm: Trung Quoác Phaät Hoïc Söû destroying the boat before stepping onto the shore. Luaän, Trung Quoác Thieàn Toâng Söû Thoaïi, vaø Thieàn Chöa Ngoä Ñaïo: Have not yet attained or Toâng Döõ Thieàn Hoïc—Name of a famous Chinese awakened the way. layperson in the twentieth century. He wrote a Chöa Tinh Töôøng Veà Thieàn: Not well-versed in total of 64 books. In 1981, he published several the Zen method. books: Chinese Treatise on History of Chöa Tinh Töôøng Veà Tònh Ñoä: Not well-versed Buddhology, Chinese History of Antics in Zen in the Pure Land method. Schools, and Zen Schools and Zen Studies. Chöùc Chuùng: Saéc Chuùng—See Saéc Uaån. Chöû Sa: Naáu caùt laøm côm—Boiling sand for rice Chöùc

Ñieàn Ñaéc Naêng (1860-1911): Master Che- (food). Tien—Teân cuûa moät vò danh Taêng Nhaät Baûn cuûa Chöû Vaân (1919-1986): Teân cuûa moät vò Taêng ngöôøi toâng Chaân Ngoân vaøo theá kyû thöù XIX. Sö nghieân Trung Quoác vaøo theá kyû XX—Name of a famous cöùu hoïc thuyeát Duy Thöùc Toâng. Sö vieát raát nhieàu Chinese monk in the twentieth century. saùch Phaät giaùo. Naêm 1899 sö baét ñaàu soaïn boä Phaät Chöõ Nghóa: Letters and meanings—Literary Hoïc Ñaïi Töø Ñieån vaø hoaøn taát vaøo naêm sö thò tòch knowledge. (1911)—Name of a Japanese master of the Chöa Buoâng Xaû: Not yet letting go—Trong ñôøi Shingon Sect in the nineteenth century. He studied soáng haèng ngaøy, chuùng ta nghó veà buoâng xaû nhö theories of school of consciousness (Vijnanavada theå neùm boû ñi moïi thöù, chaám döùt moái quan heä, xoùa (skt). He wrote a lot of Buddhist books. In 1899, boû baát cöù ñieàu gì ñang laøm phieàn chuùng ta. Nhöng he started to compose and the Great Buddhist nhö theá chaúng khaùc naøo chuùng ta chæ keùo nhöõng Dictionary and completed in the year he passed ngoùn tay ra khoûi caùi baãy. Chuùng ta, nhöõng phaøm away (1911). nhaân buoâng xaû baèng caùch xoùa boû söï phaân caùch Chöùc Naêng: Vyapana (skt)—Function. giöõa chuùng ta vaø ñieàu chuùng ta muoán buoâng xaû. Chöng Sa: Naáu caùt—To cook sand—See Chöng Coù phaûi chuùng ta buoâng boû côn giaän chæ baèng caùch Sa Taùc Phaïn. chaøo giaû bieät noù hay boû ñi? Dó nhieân laø khoâng phaûi Chöng Sa Taùc Phaïn: Naáu caùt laøm côm, laø chuyeän nhö vaäy! Caùch ñoù khoâng coù hieäu quaû. Trong khoâng theå naøo xaõy ra ñöôïc (trong Kinh Laêng Thieàn, caùch ñeå buoâng boû côn giaän laø ñi vaøo côn Nghieâm, Ñöùc Phaät ñaõ nhaén nhuû ngaøi A Nan raèng: giaän, trôû thaønh côn giaän thay vì taùch rôøi khoûi noù. “Neáu nhö oâng khoâng caét ñöùt söï daâm duïc maø tu Haønh giaû tu Thieàn neân luoân nhôù raèng neá u baïn thieàn ñònh thì chaúng khaùc naøo naáu caùt maø muoán thaäm chí baùm laáy yù töôûng veà vieäc phaûi buoâng xaû, thaønh côm, laøm gì coù chuyeän naáy! Traûi qua traêm laø baïn vaãn coøn bò vöôùng maéc—In our daily life, nghìn kieáp, noù vaãn laø caùt noùng, bôûi caùi goác cuûa noù we think of letting go as doing something: khoâng phaûi laø côm, neân vaãn chæ laø caùt ñoù maø throwing things away, ending a relationship, thoâi)—Cooking sand for food, which is impossible. getting rid of whatever's bothering us. But that Chöùng: Adhigama (skt)—Chính trí voâ laäu kheá hôïp works no better than just pulling our fingers in vôùi chaân lyù sôû duyeân goïi laø chöùng. Chöùng bao haøm order to extricate them from the trap. We, ñoái töôïng ngoaøi taâm maø giaùc quan ta kinh nghieäm ordinary people, let go by eliminating the ñöôïc hay nhaän ra roõ raøng söï kieän ñoù nhö sôø sôø separation between us and what we wish to let go tröôùc maét. Laøm cho thaáy roõ raøng tröôùc maét. Hieån of. Do we let go of anger by just saying good-bye nhieân hay söï nhaän thöùc roõ raøng—To make visibly or going away? Of course not! That does not work. present before the eyes. Evident or realization.

Chöùng Baát Hoaøn Quaû: Fully attain the status of nghieäp chöôùng trong quaù khöù vaø hieän taïi laø khoâng. non-returner. Nhöng ngöôøi chöa giaùc ngoä thì phaûi taùi sanh ñeå traû Chöùng Baát Lai Quaû: Fully attain the status of nôï tröôùc. Moät thí duï khaùc trong Chöùng Ñaïo Ca: once-returner. “Ma ni chaâu nhaân baát thöùc Chöùng

Baát Thoái: Never receding from the Nhö Lai taøng lyù thaân thaâu ñaéc realization attained. Luïc ban thaàn duïng khoâng baát khoâng Chöùng Boà Ñeà Toái Thöôïng: Realization of Nhaát thoûa vieân quang saéc phi saéc." ultimate Enlightenment. (Ngoïc ma-ni, ngöôøi chaúng bieát Chöùng Caûnh: Caûnh giôùi maø chö Phaät chöùng Nhö Lai kho aáy thaâu troïn heát ñöôïc—Lyù Chaân Nhö phaùp taùnh—The domain or Saùu ban thaàn duïng khoâng chaúng khoâng state of absolute enlightenment. Moät ñieåm vieân quang saéc chaúng saéc). Chöùng Chaân Ñeá: To be perfectly aware of the Song of Realization, a popular Zen writing, essence of true reason. written by Yung-Chia-Hsuan-Chueh, one of the Chöùng Chuyeån: Evidential turn of the law-famous disciples of the Sixth Patriarch Hui-Neng wheel—Ñöùc Phaät duøng chöùng chuyeån ñeå giaûng in the eighth century. In his "Song of trong vöôøn Loäc Uyeån veà vöôït thoaùt ñau khoå, moät Enlightenment" Zen master Hsuan-Chiao said: trong ba loaïi chuyeån Phaùp luaân cuûa Ñöùc Phaät— "When truly understood, The Buddha preached in the Deer park on all karmic obstructions, overcoming suffering, one of the three turns of the in their essence, are empty, law-wheel. When there is no realization, Chöùng Côù: Proof—Evidence. All debts must be paid." Chöùng Daãn: To quote—To cite. To the enlightened mind, past and present karmic Chöùng Döï Löu Quaû: Fully attain the status of effects are non-existent, but if the practitioner has stream-winner. not got enlightened, he must be reborn to pay his debts. Another example in the "Song of Chöùng Ñaïi Boà Ñeà: To experience, to attain to, or Realization": to prove perfect enlightenment. "You have a mani jewel, but you don't know, Chöùng Ñaïo: Magga-sacchikaranam (p)— That Tathagata store can gather everything. Realization of the way—Religious experience— The six magical powers seem to be nothing, 1) Chöùng nghieäm toân giaùo hay thöïc chöùng con but not really void. ñöôøng chaân lyù cuûa chö Phaät: Religious experience The round, bright ball has a form, or having attained the way (of mystic experience) but it is formless." or to witness to the truth; 2) Chöùng ñöôïc ñaïo hay Chöùng Ñaïo Ca Chuù: Saùch chuù thích quyeån Chöùng chöùng nghieäm toân giaùo hay söï laõnh hoäi roõ raøng hay Ñaïo Ca—Interpretation of the Song of nhaän ra roõ raøng veà ñaïo: Actualize the Enlightenment. wayUnderstanding clearly or realizing the Path. Chöùng Ñaïo Keä: Doha (skt)—Gatha or verse of Chöùng Ñaïo Ca: Shodoka (jap)—A song of Realization. Enlightenment—Baøi Chöùng Ñaïo Ca laø moät baøi vieát veà thieàn raát ñöôïc phoå bieán, ñöôïc Thieàn sö Chöùng Ñaïo Quaû: Maggaphala-sacchikaranam Trung Quoác Huyeàn Giaùc Vónh Gia, moät trong (p)—Realizing the Paths and Fruitions. nhöõng ñeä töû xuaát saéc cuûa Luïc Toå Hueä Naêng vaøo Chöùng Ñaïo Quaû Boà Ñeà: Obtain perfect ñôøi nhaø Ñöôøng, vaøo theá kyû thöù VIII. Trong "Chöùng enlightenment—Ñaây laø moät trong taùm loaïi thaéng Ñaïo Ca" Thieàn Sö Huyeàn Giaùc ñaõ daïy: phaùp. Nhöõng ai thoï trì baùt trai giôùi seõ ñöôïc taùm "Lieãu töùc nghieäp chöôùng baûn lai khoâng loaïi coâng ñöùc thuø thaéng—This is one of the eight Vò lieãu öng tu hoaøn tuùc traùi." surpassing things. Those who keep the first eight (Khi toû roõ roài thì nghieäp chöôùng hoùa thaønh commandments receive eight kinds of reward. khoâng, chöa toû roõ nôï xöa ñaønh trang traûi). Chöùng Ñaéc:

Adhisambodha (skt)—Thöïc chöùng Lieãu töùc laø lieãu ngoä, ngöôøi lieãu ngoä roài thì thaáy nôi töï thaân (laáy chaùnh trí chöùng ngoä chaân lyù)— Attained—To realize—To attain truth by personal

experience—See Chöùng. Chöùng Kieán: To behold—To witness—To Chöùng Ñaéc Nhaát Thieát Luaän Trí: Chöùng ñaéc heát testify—Caùi nhìn thaät söï hoaøn toaøn thaáy ñöôïc chaân thaûy caùc phaùp—Realize full comprehension of all nhö—Fully actualized view of reality. theories. Chöùng Kieán Caûnh Sanh, Giaø, Bònh, Cheát : Chöùng Ñaéc Nhò Ñaïo: Hai caùch chöùng ñaéc: Chöùng Witnessed the misfortunes of birth, old age, ngoä baèng caùch tu taäp giaùo phaùp vaø chöùng ngoä baèng disease and death. caùch tu taäp thieàn ñònh—Two ways of realization: Chöùng Kim Cang Thaân Realization of the Realization by teaching and Realization by diamond embodiment. experience. Chöùng Lieân (1893-1967): Teân cuûa moät vò Taêng Chöùng Ñaéc Thaéng Nghóa Ñeá: Y moân hieån thaät ngöôøi Trung Quoác vaøo theá kyû XX. Vaøo naêm 1925, ñeá—Postulates on the void or the immaterial. Sö trôû thaønh phaùp töû ñôøi thöù 47 doøng thieàn Nam Chöùng Ñaéc Theá Tuïc Ñeá: Phöông Tieän An Laäp Nhaïc Hoaøi Nhöôïng—Name of a famous Chinese Ñeá—Abstract postulates (the four Noble Truths). monk in the twentieth century. In 1925, he became Chöùng Ñaéc Trí Tueä Baùt Nhaõ: Ñaït ñöôïc trí tueä the dharma heir of the forty-seventh lineage of the vöôït sang meù beân kia—Realization of Prajna- Nan-yueh Huai-jang Zen branch. paramita—Realization of supreme wisdom. Chöùng Minh: To prove clearly—To have the Chöùng Ñeä Nhaát Ñeá Phaùp: Chöùng phaùp ñeä nhöùt clear witness within. ñeá—Realize the foremost truth. Chöùng Nghieäm: Anubhuti (skt)—To verify—Chöùng Ñònh Luïc: Record of Attainment of Experimental evidence—Söï hieåu bieát khoâng do Samadhi—Ngöõ luïc veà söï chöùng ngoä bí maät veà A kyù öùc, nhö söï hieåu bieát töø tri giaùc, caûm thoï, vaø caûm Di Ñaø Tam Muoäi cuûa sö Phaùp Nhieân trong khoaûng giaùc, vaân vaân—Knowledge derived from any thôøi gian töø naêm 1198 ñeán 1206. Ngöôøi ta tin raèng sources but memory, i.e., knowledge from chính sö Phaùp Nhieân ñaõ vieát boä 'Chöùng Ñònh Luïc' perception, from feelings, from sensing, etc. nhöng giöõ bí maät; ñeán khi oâng thò tòch thì ñeä töû cuûa Chöùng Kim Cang Thaân: Realization of the oâng laø Genchi ñaõ cho xuaát baûn—A record of diamond embodiment. Honen's mysterious experience of Amitabha Chöùng Nghieäm Taâm Linh: Spiritual Samadhi during the period of 1198 to 1206. It is Experience—Taâm nghieäm—Lôøi tuyeân boá noåi believed that Honen himself wrote this but kept it tieáng cuûa Ñöùc Phaät “Soáng laø khoå”, ta chôù neân coi secret; after his death Genchi published this. ñoù nhö laø moät thoâng ñieäp chaùn ñôøi. Noùi soáng laø Chöùng Ñöùc: Chöùng ñöùc hay chöùng ñöôïc thaàn löïc khoå nhaèm vaøo thöïc traïng; trong cuoäc taâm nghieäm, baèng caùch tu taäp Töù Dieäu Ñeá, 12 Nhaân Duyeân vaø ai trong chuùng ta cuõng ñeàu phaûi ñöùng leân töø thöïc Luïc Ñoä, cho caû Tieåu laãn Ñaïi Thöøa—Attainment of traïng aáy. Vaø taâm nghieäm laø gì neáu khoâng laø thöïc virtue, or spiritual power, through the four nghieäm caùi khoå aáy? Ai khoâng khoå khoâng theå naøo dogmas, twelve nidanas and six paramitas, in both vöôït leân ñöôïc. Ai coù ñaïo taâm ñeàu phaûi khoå noãi Hinayana and Mahayana.

khoå cuûa theá gian. Ngaøi Duy Ma Caät noùi, Phaät beänh Chöùng Ñöôïc Trí Tueä: To attain wisdom. vì taát caû chuùng sanh beänh. Khi taät beänh vaây ta töù Chöùng Giaùc: Chöùng ngoä ñöôïc chaân lyù ñaïo Phaät : phía, neáu laø ngöôøi coù ñaïo taâm, laøm sao maø ta khoûi To prove and perceive, to know by experience— beänh theo? Phaät laø ñaáng Ñaïi Bi neân taâm cuûa Ngaøi Söï tænh thöùc ñaõ ñöôïc nhaän ra: Actualized luoân nhòp theo chuùng sanh, daàu höõu tình hay voâ awakening. tình—The noted Buddhist declaration that life is Chöùng Kheá: Shokai (jap)—Kinh nghieäm gioáng pain or suffering, must not be understood as a nhö traïng thaùi cuûa Phaät—To experience the same message of pessimism. That life is pain is a plain state as the Buddha. statement of fact, and all our spiritual experience Chöùng Khoâng (1177-1247): Teân cuûa moät vò starts from this fact. In fact, the so-called “spiritual danh Taêng Nhaät Baûn cuûa phaùi Taây Sôn, Tònh Ñoä experience” is no more than the experience of toâng vaøo theá kyû thöù XIII—Name of a Japanese pain raised above mere sensation. Those who master of the Hsi-shan branch of Japanese Pure cannot feel pain can never go beyond themselves. Land Sect in the thirteenth century. All religious-minded people are sufferers of life-

pain. The Buddha says that Vimalakirti is sick vöùt raùc. Thieàn laø cuoäc soáng, cuoäc soáng cuûa chuùng because all sentient beings are sick. When we are ta. Ñoù laø ñaït ñeán chöùng ngoä raèng moïi hieän töôïng surrounded by sickness on all sides, how can we, khoâng laø gì caû, maø laø nhöõng bieåu hieän cuûa chính if spiritually disposed, be free from being sick? toâi. Vaø caùi 'chính toâi' aáy laø bieåu hieän troïn veïn cuûa The heart of the Compassionate One always beats moïi vaät. Ñoù laø moät cuoäc soáng voâ haïn ñònh. Coù with those of his fellow-beings, sentient and non-nhieàu aån duï khaùc nhau cho moât cuoäc soáng nhö theá. sentient. Nhöng aån duï maø toâi cho laø höõu duïng nhaát vaø yù Chöùng Ngoä: Sakshatkara-sambhodhana (skt)— nghóa nhaát ñeán töø nhaø beáp. Caùc Thieàn sö goïi cuoäc Shogo (jap)—Attainment—The experience of soáng ñaày ñuû vaø troïn veïn, khoâng giöõ laïi ñieàu gì enlightenment—Duøng chaùnh trí ñeå chöùng thöïc baèng töø ngöõ 'böõa aên toái thöôïng.' Vaø ngöôøi soáng hieåu bieát chaân lyù (söï chöùng ngoä khoâng do trao cuoäc soáng nhö theá, ngöôøi bieát saép xeáp, bieát naáu truyeàn maø haønh giaû phaûi töï chöùng laáy)—Mystic nöôùng, bieát traân quí, bieát doïn leân böõa aên toái insight, conviction by thinking, realization, to thöôïng nhö theá, ñöôïc goïi laø ngöôøi ñaàu beáp prove and ponder. Thieàn—Bernard Glassman and Rick Fields wrote Chöùng Ngoä Boà Ñeà: True way to know Buddha— in Instructions to the Cook: "At its deepest, most Thaät söï thaáy Phaät—Thaáy phaùp hay chöùng ngoä Boà basic level, Zen, or any other spiritual path, for Ñeà laø thaät söï thaáy Phaät—The true way to know that matter, is much more than a list of what we Buddha is to realize Enlightenment. can get from it. In fact, Zen is the realization of Chöùng Ngoä Ca: Doha (skt)—Gur (tib)—Songs of the oneness of life in all its aspects. It's not just the the mahasiddhas—Songs of masters with perfect pure or 'spiritual' part of life: it's the whole thing. abilities. It's flowers, mountains, rivers, streams, and the Chöùng Ngoä Chaân Lyù: The realization of correct inner city and homeless children on

Forty-second views—See Kieán Ñeá. Street. It's the empty sky and the cloudy sky and Chöùng Ngoä Laø Keát Quaû Cuûa Thieàn Ñònh: the smoggy sky, too. It's the pigeon flying in the Enlightened as the result of insight. empty sky, the pigeon shitting in the empty sky, Chöùng Ngoä Nieát Baøn: Nibbana-sacchikiriya (p)— and walking through the pigeon droppings on the Sacchikarana (skt)—Realization of Nibbana— sidewalk. It's the rose growing in the garden, the Realization of Nirvana. cut rose shinning in the vase in the living room, Chöùng Ngoä Nhaát Töôùng: The realization of the the garbage where we throw away the rose, and oneness of life in all its aspects—Bernard the compost where we throw away the garbage. Glassman and Rick Fields vieát trong quyeån Truø Zen is life, our life. It's coming to the realization Phoøng Chæ Daãn: "Treân caên baûn thaâm saâu nhaát, that all things are nothing but expressions of Thieàn, hoaëc taát caû moïi ñaïo giaùo khaùc, khoâng phaûi myself. And myself is nothing but the full chæ laø moät baûng lieät keâ nhöõng gì chuùng ta coù theå coù expression of all things. It's a life without limits. ñöôïc töø Thieàn. Thaät ra, Thieàn laø söï chöùng ngoä tính There are many different metaphors for such a nhaát töôùng cuûa cuoäc soáng qua taát caû caùc khía caïnh. life. But the one that I have found the most useful, Khoâng phaûi chæ laø cuoäc soáng thuaàn khieát hay taâm and the most meaningful, comes from the kitchen. linh: noù laø toång theå cuûa söï vaät. AÁy laø hoa, laø nuùi, Zen masters call a life that is lived fully and soâng, suoái, vaø khu noäi thaønh cuøng nhöõng ñöùa treû completely, with nothing held back, 'the supreme voâ gia cö treân Phoá 42. AÁy laø baàu trôøi quang ñaõng, meal.' And a person who lives such a life, a person baàu trôøi phuû ñaày maây muø, baàu trôøi môø söông khoùi. who knows how to plan, cook, appreciate, serve, AÁy laø chuù boà caâu bay giöõa baàu trôøi quang ñaõng, and offer the supreme meal of life, is called a Zen chuù boà caâu æa baäy giöõa baàu trôøi quang ñaõng, vaø cook." böôùc ñi ngang qua phaân chim boà caâu treân vóa heø. Chöùng Ngoä Thieàn: Realization of Zen. AÁy laø nuï hoa hoàng moïc giöõa vöôøn, aáy laø nuï hoa Chöùng Ngoân: Chöùng tích—Testimony—Chöùng hoàng ñaõ caét, raïng rôõ caém trong chieác bình trong minh—Lôøi chöùng—Thanh minh—Evidence. phoøng khaùch. AÁy laø thuøng raùc, nôi chuùng ta vöøa Chöùng Nhaân: Witness. vöùt nuï hoàng taøn uùa, vaø laø ñoáng phaân uû nôi ngöôøi ta Chöùng Nhaän: To certify—To attest.

Chöùng Nhaäp: 1) Laáy chaùnh trí nhö thöïc chöùng daàn trôû neân thaønh thaïo vôùi loái ñeám naøy, taát caû ñöôïc chaân lyù: Experiential entry into Buddha- voïng töôûng seõ bò tröø khöû, vaø tieán trình ñeám töø moät truth; 2) Phaàn Chöùng: Partial, as in Hinayana and ñeán möôøi seõ ñöôïc hoaøn thaønh khoâng giaùn ñoaïn. early Mahayana; 3) Toaøn Chöùng (vieân maõn): Hôi thôû cuûa haønh giaû luùc ñoù seõ trôû neân raát vi teá, Complete, as in the perfect school of Mahayana. nheï nhaøng vaø thuaàn thuïc. Luùc ñoù söï caàn thieát cuûa Chöùng Nhaäp Sinh: Realization of life in vieäc ñeám hôi thôû giaûm bôùt, ñeán noãi noù trôû thaønh Buddhahood. gaùnh naëng cho haønh giaû. Kinh nghieäm naøy ñöôïc Chöùng Phaùp: Sakkhi-dhammam (p)—Chöùng ñöôïc goïi laø "Chöùng Soå Töùc". Khi haønh giaû ñaõ ñaït ñeán ñaïo quaû nieát baøn: Realization of dharmas, trình ñoä naøy, haønh giaû chaám döùt pheùp soå

töùc vaø realization of experiential proof of the dharma in tieán ñeán giai ñoaïn "Tuøy Töùc"—There are many bodhi or nirvana—Chöùng trong lôøi nguyeän thöù 11 methods of contemplation, but the method of cuûa Phaät A Di Ñaø: Realization or proof of the contemplation by counting the breathing is the eleventh of Amitabha's vows. easiest way to practice. A meditation of counting Chöùng Phaùt Taâm: The realization or proof of or breathings to eliminate scattering thoughts. union with bodhi—Chöùng phaùt taâm laø moät trong Through repeated practice one will gradually ba thöù phaùt taâm. Hai thöù kia laø tín thaønh töïu phaùt become well-versed in this counting exercise, all taâm vaø giaûi haønh phaùt taâm—The realization or distracting thoughts will be eliminated, and the proof of or union with bodhi is one of the three process of counting from one to ten will be vows of the awakening of faith. The other two completed without interruption. The breathing will cows include to perfect bodhi of faith and to then become very subtle, light, and tamed. Now understand and carry into practice this wisdom. the need for counting the breath diminishes, Chöùng Phaät: Sho-Butsu (jap)—Experiencing counting has even become a burden to the Buddha or realizing Buddha. practitioner. This experience is called "Realizing Chöùng Phaät Trí: Buddha-Jnana (skt)— the counting of breath". When the practitioner has Realization of Buddha-knowledge—Ñaây laø moät reached this level, he stops and proceeds to the trong möôøi lyù do lieân heä ñeán ñôøi soáng khieán haønh next level knwon as "Following the Breath."—See giaû mong caàu giaùc ngoä. Theo Kinh Hoa Nghieâm, Luïc Dieäu Moân. vaán ñeà öôùc voïng giaùc ngoä toái thöôïng caàn thieát cho Chöùng Thaønh: Chöùng minh giaûng giaûi roõ raøng haønh giaû—For the realization of Buddha- nhöõng ñieàu ñaõ noùi laø ñuùng vôùi chaân lyù—Make knowledge. This is one of ten reasons related to perfect sense in one's explanation of a matter and our daily life which lead practitioners desire for prove that it is in accordance with the truth. enlightenment. According to the Avatamsaka Chöùng Thaønh Ñaïo Lyù: Giaûng giaûi roõ raøng ñaïo Sutra, the desire for supreme enlightenment is so lyù—Make perfect sense in one's explanation of a necessary for practitioners. matter. Chöùng Quaû: Quaû chöùng ñöôïc trong töøng giai ñoaïn Chöùng Thaâm Tueä: Nhöõng ngöôøi töï mình hieåu khaùc nhau (Tieåu Thöøa chöùng töù Thaùnh quaû, Ñaïi ñöôïc trí naêng saâu saéc. Ñaây laø moät trong ba loaïi Thöøa Boà Taùt chöùng Thaäp Ñòa, Phaät chöùng Phaät ngöôøi coù theå böôùc theo neûo Ñaïi Thöøa —Those who quaû chaùnh trí voâ laäu)—The fruits or rewards of the realize the most profound wisdom or Prajna. This various stages of attainment. is one of the three types of beings who can tread Chöùng Saéc Manh: Chöùng loaïn saéc— the path of the Mahayana. Achromatopsy. Chöùng Thaät: To prove—To certify. Chöùng Sô Ñòa Boà Taùt (Hoan hyû Ñòa): To attain Chöùng Thoâng Tueä: Chöùng ñöôïc trí tueä thaáu the first Bodhisattva stage of extreme joy. suoát—Actualize the penetrating insight. Chöùng Soå Töùc: To realize the counting of Chöùng Thö: Certificate—Diploma. breath—Coù nhieàu phöông phaùp quaùn, nhöng quaùn Chöùng Tích: Testimony. soå töùc laø deã thöïc haønh nhaát. Soå töùc laø pheùp quaùn Chöùng Tín Töï: Thoâng töï baét ñaàu baèng caâu "Toâi ñeám hôi thôû ñeå loaïi tröø nhöõng taïp nieäm. Baèng

nghe nhö vaày.”—The ordinary opening phrase of caùch tu taäp laëp ñi laëp laïi nhö vaäy, haønh giaû daàn a sutra, “Thus I have heard.”

Chöùng Tri: Adhigamavabodha (skt)— toaøn lieân tuïc. Luùc ñoù haønh giaû caûm thaáy khoâng khí Realization—Haønh giaû khoâng neân laàm laãn lieãu tri maø mình hít vaøo lan toûa khaép chaâu thaân, ñeán ngay Thieàn baèng moät thaùi ñoä tri thöùc vôùi söï chöùng tri caû ñaàu sôïi loâng cuõng coù; vaø taâm mình trôû neân raát tröïc tieáp chaân lyù Thieàn. Lieãu tri moät vieäc khoâng coù yeân bình vaø thanh tònh. Kinh nghieäm naøy ñöôïc goïi nghóa laø chöùng tri vieäc ñoù. Chöùng tri thieàn laø tröïc laø "Chöùng Tuøy Töùc." Khi haønh giaû ñaït ñeán ñieåm tieáp kinh nghieäm thieàn khi chuùng ta phaûi vöùt boû naøy thì "Tuøy Töùc" cuõng trôû thaønh moät gaùnh naëng heát taát caû nhöõng gì ñaõ thaâu hoaïch ñöôïc baèng tri maø haønh giaû caàn phaûi buoâng boû noù nhö ñaõ buoâng thöùc khaùi nieäm. Hieåu ñöôïc caùi vò kyø dieäu cuûa moät boû soá töùc vaäy, ñeå tieán leân giai ñoaïn keá tieáp laø "chæ taùch traø xanh khoâng phaûi laø ñaõ thöïc söï neám caùi vò quaùn"—Contemplation by following of breathings ñoù. Caùi hieåu bieát naøy so vôùi vieäc hieåu Thieàn thì to eliminate scattering thoughts. Through repeated caùi hieåu Thieàn coù phaàn tröïc tieáp hôn laø giaùn tieáp, practice one will gradually become well-versed in laäp töùc hôn laø tröøu töôïng, vaø sieâu vieät hôn laø nhò this following of breath exercise, all distracting nguyeân. Lieãu tri thuoäc phaïm vi cuûa 'tæ löôïng caûnh thoughts will be eliminated. The breathing will giôùi'; trong khi chöùng tri thuoäc phaïm vi cuûa 'hieän then become very subtle, light, and tamed. In this löôïng caûnh giôùi'—Zen practitioners should not fail stage, the practitioner's mind merges itself with his to distinguish between 'to understand' and 'to breathing, following it in and out with ease and in realize'. To understand a thing does not mean to perfect continuity. He will now feel that the air he realize it. To realize Zen means to experience takes in spreads throughout his entire body, even Zen directly, while practitioners must abandon all reaching the tip of every hair; and his mind will that they have acquired by way of conceptual become very calm and serene. This experience is knowledge. To understand the wonnderful taste of called "Realizing the Following of Breath". When a cup of green tea is not to have actually the practitioner reaches this point, "Following of experienced that taste. This understanding is Breath" also becomes a burden, and he should comparable to understanding Zen as being direct then abandon it as he did the counting and proceed rather than indirect, immediate rather than to the next level of "Stopping Practice"—See Luïc abstract, and transcendental rather than dualistic. Dieäu Moân. 'To understand' belongs to the domain of 'indirect Chöùng Töï Chöùng Phaàn: Rewitnessing of self- measurement', while 'to realize' belongs to the witness or the reassuring portion—Theo Giaùo Sö domain of 'direct discernment'. Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Chöùng Trí: Adhigamavabodha (skt)— Giaùo, trong Phaùp Töôùng Toâng, ñaây laø moät trong Experiential knowledge—Ñaõ chöùng ñöôïc trí hueä. boán phaàn cuûa moãi thöùc vôùi baûn chaát lieân ñôùi. Chöùng trí voâ laäu cuûa Boà Taùt ôû ngoâi sô ñòa ngoä lyù Chöùng töï chöùng phaàn hoaøn thaønh taùc duïng cuûa taâm trung ñaïo chaân thöïc—Actualized wisdom.

thöùc—According to Prof. Junjiro Takakusu in Realization or attainment of truth by the “The Essentials of Buddhist Philosophy,” the bodhisattva in the first stage. Dharmalaksana School, this is one of the four Chöùng Trí Sôû Haïnh: Pratyatma-gatigocharam functional divisions of interdependent nature of (skt)—Conduct of realization of wisdom. each of the consciousness. The rewitnessing of Chöùng Truù Manh: Chöùng muø veà ban ngaøy—Day- self-witness or the reassuring portion: The blindness. rewitnessing of the self-witness completes the Chöùng Tuøy Töùc: To realize the following of mental faculty. breath—Tuøy töùc quaùn laø pheùp quaùn theo doõi hôi Chöôùc Ca Baø La: Cakravala (skt)—Hai voøng nuùi thôû ñeå loaïi tröø nhöõng taïp nieäm. Baèng caùch tu taäp ñoàng taâm taïo neân chu vi cuûa theá giôùi—The double laëp ñi laëp laïi nhö vaäy, haønh giaû daàn daàn trôû neân concentric circles of mountains forming the thaønh thaïo vôùi caùch theo doõi naøy, taát caû voïng periphery of a world—See Thieát Vi Sôn. töôûng seõ bò tröø khöû. Hôi thôû cuûa haønh giaû luùc ñoù seõ Chöôùc Ca La Baø Ca Ñieåu: Cakravaka (skt)—Teân trôû neân raát vi teá, nheï nhaøng vaø thuaàn thuïc. Trong cuûa moät loaøi chim uyeân (ñoâi uyeân öông, con troáng giai ñoaïn naøy, taâm haønh giaû hoøa vaøo vôùi hôi thôû, goïi laø uyeân, con maùi goïi laø öông)—Name of a nöông theo noù ra vaøo moät caùch deã daõi vaø hoaøn kind of bird (drake of mandarin duck).

Chöôùc Ca La Sôn Vöông: Cakravala-raja (skt)— "Regarding the mind-ground teaching that has Luaân Vi Sôn Vöông—King of the double been passed down from the ancestral teachers, is concentric circles of mountains. the mind they speak of the true mind, the deluded Chöôùc Nhieân: Thöïc söï—Actually—As a matter of mind, or neither the true nor the deluded mind? fact—Indeed—In fact—Really. And is it the mind that stands outside the teaching Chöông: A chapter—A section—Essay— of the Three Vehicle?" Zhangjing said, "Do you Document. see the emptiness before the eyes?" The monk Chöông An (561-632): Teân cuûa moät vò Taêng said, "I believe that knowledge is always before ngöôøi Trung Quoác vaøo thôøi nhaø Tuøy (581-618)— the eyes. People don't see this for themselves." Name of a famous Chinese monk in the Sui Zhangjing said, "Don't you see form?" The monk dynasty. said, "What is your meaning, Master?" Zhangjing Chöông Bænh Laân (1868-1936): Teân cuûa moät hoïc raised his hand and poked the air three times, giaû Phaät giaùo noåi tieáng ngöôøi Trung Quoác vaøo theá saying, "What am I doing when I do this?" The he kyû XIX. OÂng vieát toång coäng raát nhieàu saùch Phaät said, "You'll understand in the future." giaùo. OÂng ñaõ xuaát baûn vaøi boä goàm: Duyeân Khôûi Chöông Kính Hoaøi Huy Thieàn Sö (756-815): Tính Khoâng, Voâ Thaàn Luaän, Nhaân Voâ Ngaõ Luaän, Shokei-Eki (jap)—Chang-ching Huai-hui (Wade- Töù Hoaëc Luaän, vaø Ñaïi Thöøa Phaät Giaùo Duyeân Giles Chinese)—Zhangjing Huai-hui (Pinyin Khôûi Luaän—Name of a famous Chinese Buddhist Chinese)—Teân cuûa moät ñeä töû vaø truyeàn nhaân noái scholar in the nineteenth century. He wrote a lot phaùp cuûa ngaøi Maõ Toå Ñaïo Nhaát. Teân oâng xuaát of Buddhist books. From 1900 to 1936, he hieän trong thí duï thöù 31 cuûa Bích Nham Luïc. Coù published several books: The Nature Void of the raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö Chöông Environmental Cause of All Phenomena, Kính

Hoaøi Huy; tuy nhieân, coù moät vaøi chi tieát nhoû Commentary on Atheism, Commentary on veà vò Thieàn sö naøy trong boä Truyeàn Ñaêng Luïc, Pudgalanairatmya (Egolessness of Person), quyeån VII: Thieàn sö Chöông Kính goác ngöôøi Commentary on Four Kinds of Delusion, and Tuyeàn Chaâu, baây giôø laø vuøng Phuùc Chaâu thuoäc Commentary on Mahayana Buddhism tænh Phuùc Kieán—Name of a student and dharma Environmental Cause of All Phenomena. successor of Ma-Tsu-Tao-I. We encounter his Chöông Kheâ Sôn Thieàn Sö: Zen master Chang of name in example 31 of the Pi-Yen-Lu (the Blue Hsi-shan—See Kheâ Sôn Chöông Thieàn Sö. Cliff Record). Few other details about Zhangjing's Chöông Kính Baát Khoâng: The koan of Zen life are available in the classical records; master Zhangjing who poked the air—Coâng aùn however, there is some brief information on him Thieàn sö Chöông Kính Hoaøi Huy ñöa tay leân choït in the Records of the Transmission of the Lamp vaøo hö khoâng—Theo Truyeàn Ñaêng Luïc, Quyeån (Ch'uan-Teng-Lu), Volume VII: Zen master VII, moät hoâm, coù moät vò Taêng hoûi Thieàn sö Zhangjing came from Quanzhou, near modern Chöông Kính: "Toå sö truyeàn phaùp moân taâm ñòa, aáy Fuzhou in Fujian Province. laø taâm chaân nhö, taâm voïng töôûng, taâm khoâng chaân, Moät hoâm, Thieàn sö Chöông Kính thöôïng ng khoâng voïng, hay laø taâm bieät laäp ngoaøi Tam Thöøa ñöôøng thò chuùng: "Chí lyù queân lôøi, thôøi nhaân Giaùo?" Chöông Kính ñaùp: "OÂng coù thaáy hö khoâng khoâng bieát, coá hoïc laáy nhöõng ñieàu voâ boå maø tröôùc maét khoâng?" Vò Taêng ñaùp: "Con tin laø taïi cho laø coù coâng ñöùc. Hoï khoâng thöïc chöùng raèng tröôùc maét. Ngöôøi ta khoâng töï thaáy ñoù thoâi." töï taùnh voán khoâng traàn caûnh. Noù laø phaùp moân Chöông Kính noùi: "Khoâng phaûi oâng thaáy töôùng ñoù giaûi thoaùt vi dieäu. Kieán giaùc (giaùm giaùc) ngoä sao?" Vò Taêng noùi: "Coøn Hoøa Thöôïng thì theá khoâng nhieãm khoâng tònh, nhöng saùng rôõ nhö naøo?" Chöông Kính ñöa tay leân choït vaøo hö khoâng theá, chöa töøng pheá boû. Töø bao ñôøi ñeán nay ba laàn, vaø noùi: "Laõo Taêng ñang laøm caùi gì ñaây khi chaúng heà thay ñoåi. Gioáng nhö maët nhaät, gaàn laøm nhö vaày?" Roài Chöông Kính noùi: "Sau naøy taát xa gì ñeàu chieáu saùng; tuy cuøng laãn loän vôùi voâ oâng seõ hoäi thoâi."—According to the Records of the soá hình boùng vaø saéc töôùng, noù luoân giöõ mình Transmission of the Lamp (Ch'uan-Teng-Lu), taùch bieät vôùi söï hieän höõu höõu vi. Noù nhö ngoïn Volume VII, a monk asked Zen master Zhangjing, ñuoác linh dieäu, chaúng caàn phaûi tinh luyeän, noù

hieän höõu khoâng caàn giaûng giaûi, vaø sieâu vieät "What speech that was. Seldom does one traàn töôùng. Nhöng ngöôøi ta naën maét vaø voïng encounter such an adept!" khôûi hoa ñoám treân khoâng, töï mình lao nhoïc Coù moät vò Taêng treû vöøa môùi ñi haønh cöôùc trôû trong voâ soá kieáp. Chæ khi naøo töï mình soi laïi veà. Chöông Kính hoûi: "OÂng ñaõ rôøi xa nôi ñaây beân trong, nôi khoâng coù ngöôøi khaùc, thì chöøng bao laâu roài?" Vò Taêng ñaùp: "Con rôøi Hoøa ñoù môùi khoâng laøm khuy toån thaät töôùng."—One Thöôïng chöøng taùm naêm roài." Chöông Kính day, Zen master Zhangjing entered the hall hoûi: "Vaäy chöù baáy laâu nay oâng laøm ñöôïc and addressed the congregation, saying, "The nhöõng gì?" Vò Taêng veõ moät

voøng troøn döôùi true way is not reached without abandoning ñaát. Chöông Kính hoûi: "Chæ coù vaäy aø? Coøn gì words. These days, people don't understand khaùc nöõa khoâng?" Vò Taêng boâi maát voøng troøn this. They diligently study useless things and vaø leã baùi Sö. Chöông Kính noùi: "Khoâng phaûi! regard such activity as meritorious. They don't Khoâng phaûi!"—A young adept returned from realize that self-nature is fundamentally a pilgrimage. Zhangjing asked him, "How unblemished. It is a sublime gate of long ago did you leave here?" The monk said, liberation. The mirror of awakening is neither "I left you about eight years ago." Zhangjing tainted nor pure, but is like a brilliant light, said, "What have you been doing?" The monk unceasing and undiminished. Through bygone drew a circle on the ground. Zhangjing said, eons down to the present time it is unchanged. "Just this? Nothing else?" The monk erased It is like the sun, shining near or far, and the circle and bowed. Zhangjing said, "No! though appearing in countless shades and No!" forms, it remains apart from conditioned Chöông Phuïc: Maëc ñuùng theo quy luaät—Code existence. The spiritual light is ethereal and or regulation dress. luminous, without need of refinement, Chöông Sôù: Commentary—Lôøi chuù giaûi. existing without explanation, and beyond Chöôùng: Kincanam or Palibhodho (p)—Varana or objects or form. But people press on their Avarana (skt)—Concealing—Hindrance— eyeballs and conjure up fantastic empty Hiding—Impediment—Interruption—Mental illusions, belaboring themselves for numerous blindness—Obstacle—Obstruction—Screen and eons. If only they would shine the light obstruction—Theo Phaät giaùo Ñaïi Thöøa, "chöôùng" inward, where there is no 'other' person, cease (avarana) laø moät trong hai yeáu toá laøm u meâ hay all activity, and not forsake true emptiness." chöôùng ngaïi chuùng sanh cöù quanh quaån trong voøng Moät vò Taêng hoûi: "Taâm phaùp ñeàu queân, chæ yù luaân hoài sanh töû. Trong hai thöù chöôùng keå döôùi qui veà ñaâu?" Chöông Kính noùi: "Ngöôøi ñaát ñaây thì phieàn naõo chöôùng deã bò ñoaïn dieät hôn sôû Dónh khoâng oâ nhieãm. Theá oâng vaùc buùa chi cho tri chöôùng, vì yù muoán soáng vaø nhöõng thuùc ñaåy vò meät xaùc." Vò Taêng noùi: "Thænh Thaày ñöøng noùi kyû laø caùi cuoái cuøng maø ngöôøi ta coù theå ñieàu phuïc lôøi töông phaûn." Chöông Kính noùi: "Ñaây naøo hoaøn toaøn. Caùc baäc A La Haùn coù khaû naêng ñoaïn coù phaûi laø caâu töông phaûn." Veà sau naøy cuõng dieät phieàn naõo chöôùng vaø ñaït ñöôïc höõu dö Nieát vò Taêng ñoù ñem vieäc naøy keå cho Ñoäng Sôn Baøn, chæ coù chö Phaät vaø chö Boà Taùt môùi coù khaû nghe. Ñoäng Sôn noùi: "Thaät laø moät kieåu noùi. Ít naêng phaù vôõ sôû tri chöôùng qua ñoán ngoä veà khoâng khi naøo haønh giaû gaëp ñöôïc moät ngöôøi kyø taøi taùnh nôi vaïn höõu maø thoâi. Trong thieàn, chöôùng laø nhö vaäy!"—A monk asked Zen master moät trong saùu ñoái töôïng thieàn quaùn. Baèng thieàn Zhangjing, "Please point out the place where quaùn chuùng ta coù theå vöôït qua moïi aûo töôûng duïc mind and Dharma are both gone." Zhangjing voïng—According to Mahayana Buddhism, said, "People of Ying don't perspire. You Avarana is one of the two factors which cause a belabor yourself carrying an ax." The monk being to remain unenlightened and enmeshed said, "Please, Master, don't speak contrarily." (hindered) in the cycle of birth and death. Among

Zhangjing said, "This is not a contrary the two below mentioned hindrances of cognitive phrase." Later the same monk brought up this and intellectual, the latter is easier to destroy than conversation to Dongshan. Dongshan said, the former, for the will to live or the egoistic

impulses are the last thing a man can bring under Ganesa; a demon with a man’s body and complete control. Arahan is capable of eliminating elephant’s head, which places obstacles in the the hindrance of passions and attain an Incomplete way. Nirvana, but only Buddhas and Bodhisattvas are Chöôùng Ngaïi Vaät: Hindrance—Barrier— able to break through a direct realization of the Barricade—Obstacle—Blockade. emptiness of all phenomena and attain a Chöôùng Ngaïi Y: Nhöõng thaønh phaàn gaây caûn trôû—Complete Nirvana. In Zen, hindrance (resistance) Impedimentary constituents. is one of the six subjects in meditation. By Chöôùng Nghieäp: Upapilaka-kamma (p)—Nghieäp meditations on the distasteful and the delight, gaây neân trôû ngaïi—Suppressive karma. delusions and passions may be overcome. Chöôùng Phaùp: Antarayikadharma (skt)—Tình Chöôùng Chuûng Töû: Haït gioáng cuûa chöôùng ngaïi— traïng chöôùng ngaïi treân con ñöôøng ñaït ñeán Nieát Seeds of the hindrance. Baøn—Obstructing condition of the passage to Chöôùng Duyeân Ma Khaûo: Demonic testing Nirvana. conditions—Baäc trí löïc chaúng nhöõng khoâng ngaïi Chöôùng Taän Giaûi Thoaùt: Salvation through the chöôùng duyeân ma khaûo, maø coøn möôïn chöôùng complete removal of the obstruction of illusion— duyeân ma khaûo ñeå tieán tu—Practitioners who Giaûi thoaùt ñaït ñöôïc baèng caùch loaïi boû hoaøn toaøn possess wisdom are not only unafraid of demonic chöôùng ngaïi cuûa phieàn naõo—Deliverance testing conditions or obstacles, but they use these acquired by the ending of all hindrances. impediments to achieve progress in cultivation. Chöôùng Theå: Baûn chaát cuûa caùc chöôùng ngaïi— Chöôùng Ñaïo Voâ Sôû UÙy: Fearlessness of Essence of hindrances. expounding all obstructions to liberation—See Chöôùng Trì: Khaéc phuïc caùc trôû ngaïi ñoái vôùi söï Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy. giaùc ngoä—Subdue the obstructions to Chöôùng Ñaïo Voâ Sôû UÙy Thuyeát: See Thuyeát enlightenment. Chöôùng Ñaïo Voâ Sôû UÙy. Chöôùng Töôùng: Ñaëc tính cuûa caùc chöôùng ngaïi—Chöôùng Maét: Unpleasant to the eyes— Characteristics of the obstacles. Unpleasant to see. Chöôûng: Loøng baøn tay: A palm—Caàm: To grasp, Chöôùng Naïn: Obstacles and hardship—Obstacles to control. and difficulties. Chöôûng Quaû: Quaû Yeâm Ma La (quaû xoaøi) trong Chöôùng Ngaïi: Vinataka (skt)—Duy Ñeå Nan— tay, ñeå ví vôùi vaät deã nhìn thaáy—As a mango in the Kieàn Döõ—Obstacles—Baát cöù thöù gì laøm trôû ngaïi hand, compared to something which is easy to see. (söï giaùc ngoä). Chöôùng ngaïi (söï troùi buoäc bôûi phieàn Chöôûng Traân Luaän: Mahayana-tanaratna-sastra naõo goàm coù tham, saân, hoân traàm thuøy mieân, traïo (skt)—See Ñaïi Thöøa Chöôûng Traân Luaän. cöû vaø nghi hoaëc). Trong Phaät giaùo, chöôùng ngaïi laø Chöôûng Trung Luaän: Talantaraka-sastra (skt)— nhöõng tham duïc hay meâ môø laøm trôû ngaïi söï giaùc Teân moät boä luaän ñöôïc vieát bôûi ngaøi Traàn Na— ngoä. Chöôùng ngaïi maø baát cöù Phaät töû naøo cuõng ñeàu Name of a work of commentary, written by phaûi vöôït qua—Screen and obstructions, i.e Dignaga.

anything that hinders. In Buddhism, hindrances mean the passions or any delusions which hinder enlightenment. Hindrances that any Buddhist must overcome before achieving enlightenment. Chöôùng Ngaïi Taïp Nhieãm: Chöôùng ngaïi vaø taïp nhieãm—Obstruction and affliction. Chöôùng Ngaïi Thaàn: Vinayaka (skt)—Tyø Na Daï Ca Thieân—Thöôøng Tuøy Ma—Hindrance-At-All- Time Spirit—Hindrance Spirit—Chöôùng Ngaïi Thaàn hay Thöôøng Tuøy Ma, mình ngöôøi muõi voi, laø loaïi aùc quyû thaàn thöôøng gaây ra trôû ngaïi hay tai naïn cho con ngöôøi—A hinderer, the elephant god or

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