Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh [Dictionary of Zen & Buddhist Terms] Vol 3 (D-G)

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

VIEÄT-ANH VIETNAMESE-ENGLISH

TAÄP BA (D-G) VOLUME THREE (D-G)

Copyright © 2016 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Ngoc Tran at (714) 778-2832.

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 ñieån 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 Haù n vaøo 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 ñeán 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 doøn g 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 duyeâ n 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 trieån 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 moät 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 heát, 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 Dieäu 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

Nghieâm, Minh Haïnh, Thieän Vinh, Minh Taøi Taêng Nhieàu, Töø Bi Phuù Phöông Lan, Töø Bi Quí Phöông Dung, Thieän Taøi, Thieän Minh, Nhieàu Phan, Hoàng Vaân Leâ, Lyù Ngoïc Hieàn, Taêng Nhôn Trí, Hueä Ñöùc, Minh Chaùnh vaø Dieäu Haûo. Taùc giaû cuõng xin chaân thaønh caûm taï ñaëc bieät ñeán quí ñaïo höõu Quaûng Taâm, Minh Chính, Minh Haïnh, Khaùnh Ly, Yeán Tuyeát Ngoâ, Hoa, Laønh, vaø Quaân ñaõ giuùp ñôû taùc giaû thaät nhieàu trong nhöõng luùc khoù khaên. Xin thaønh kính cuùng döôøng taùc phaàm naày leân ngoâi Tam Baûo, keá thöù cuùng döôøng leân Thaày Boån Sö, Hoøa Thöôïng Thích Giaùc Nhieân, Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, keá thöù laø cuùng döôøng ñeán cha meï quaù vaõng laø oâng Leâ Vaên Thuaän vaø baø Traàn Thò Söûu, nhaïc phuï Taân Ngoïc Phieâu vaø nhaïc maãu Traàn thò Phaøn. Toâi cuõng xin kính taëng taùc phaåm naày ñeán hieàn phuï Töông Thuïc, vaø caùc con Thanh Phuù, Thanh Myõ, Thieän Phuù ñaõ heát mình yeãm trôï cho taùc giaû hoaøn taát taùc phaåm naày . Toâi cuõng voâ cuøng bieát ôn vaø caàu an laïc luoân ñeán vôùi taát caû anh chò em cuûa toâi, nhaát laø chò Nguyeãn Hoàng Leä, nhöõng ngöôøi ñaõ heát loøng hoã trôï toâi hoaøn taát taùc phaåm naøy. Keá ñeán taùc giaû xin thaønh thaät caûm ôn söï coá gaéng taän tuïy cuûa ban duyeät ñoïc, ñaëc bieät laø nhöõng coá gaéng vöôït böïc cuûa Öu Baø Di Tònh Myõ Nguyeãn Thò Ngoïc Vaân trong coâng vieäc cöïc kyø khoù khaên naày. Cuoái cuøng, taùc giaû xin thaønh kính hoài höôùng coâng ñöùc naày ñeán chuùng sanh trong saùu ñöôøng phaùp giôùi seõ ñöôïc sanh veà coõi Nieát Baøn mieân vieãn. Taùc giaû cuõng xin töôûng nieäm ñaëc bieät ñeán Thaày Boån Sö, Coá Hoøa Thöôïng Thích Giaùc Nhieân. Tröôùc khi boä saùch naày ñöôïc xuaát baûn thì vò Boån Sö ñaùng kính cuûa toâi laø Hoøa Thöôïng Thích Giaùc Nhieân ñaõ vieân tòch vaøo ngaøy 3 thaùng 8 naêm 2015. Caàu mong möôøi phöông chö Phaät hoä trì cho Ngaøi cao ñaêng Phaät quoác.

Anaheim, California Thieän Phuùc

ACKNOWLEDGEMENTS First, I would like to take this opportunity to thank Most Venerable Thich Giac Nhien for encouraging me to start this project, providing me with Tripitaka in English version and other books of Buddhist doctrines, and reviewing my work. Beside, Most Venerable Thích Giaùc Nhieân also takes his time to sit down and explain to me Buddhist terms which I don’t know. Secondly, I want to take this opportunity to thank Most Venerable Dr. Thich Quang Lien, Zen Master Thich Thanh Tu, Most Venerable Thich Tam Chau, Most Venerable Thich Chon Thanh, Most Venerable Thich Giac Luong, Most Venerable Thich Nguyeân Ñaït, Most Thich Giac Toan, Most Ven. Thich Giac Tue, Most Ven. Thich Giac Ngo, Most Venerable Thich Tam Van, Most Venerable Thich Chan Ton, Most Ven. Thich Giac Si, Most Ven. Thich Phap Tanh, Most Ven. Thich Quang Thanh, Ven. Prof. Thich Chôn Minh, Ven. Thich Minh Man, Ven. Thich Nguyen Tri, Ven. Thich Minh Ñat, Ven. Thich Vo Ñat, Thich Tam Thanh, Thich Hai Tin, Ven. Thich Minh An, Ven. Thich Minh Ñinh, Ven. Thich Minh Thong, Ven. Thich Minh Nhan, Ven. Thich Minh Nghi, Bhikhunis Thich Nu Dung Lien, Thich Nu Man Lien, Thich Nu Phung Lien, Thich Nu Tanh Lien, Thich Nu Hien Lien, Thich Nu Dieu Lac, Thich Nu Dieu Nguyet, Thich Nu Dieu Hoa, and Thich Nu Tinh Hien,

Thich Nu Dieu Ñao, Thich Nu Dieu Minh, Thich Nu Chan Thien, Thich Nu Viet Lien, Thich Nu Nhu Hanh, Prof. Nghiem Phu Phat, Prof. Löu Khon, Prof. Andrew J. Williams, Ms. Sonia Brousseau, Prof. Ñao Khanh Tho, Prof. Vo thi Ngoc Dung, Ms. Sheila Truong, Ms. Nguyen Thi Kim Ngan, Mr. Nguyen Minh Lan, Nguyen thi Ngoc Van, Mat Nghiem, Minh Hanh, Thien Vinh, Minh Tai Tang Nhieu, Tu Bi Phu Phuong Lan, Tu Bi Qui Phuong Dung, Thien Tai, Thien Minh, Nhieu Phan, Hong Van Le, Ly Ngoc Hien, Tang Nhon Tri, Hue Duc, Minh Chanh and Dieu Hao. I also would like to take this chance to send my special thanks to all my good spiritual advisors and friends, especially Quang Tam and Minh Chinh, Minh Hanh, Khanh Ly, Yen Tuyet Ngo, Hoa, Lanh and Quan, who have provided me with lots of supports in difficult times. This work is respectfully dedicated to the Three Jewels, to my Original Master, Most Venerable Thích Giaùc Nhieân, to my deceased parents Mr. Leâ Vaên Thuaän and Mrs. Traàn Thò Söûu, and to my in- laws Mr. Taân Ngoïc Phieâu and Mrs Traàn Thò Phaøn. This work is also dedicated to my wife Töông Thuïc and children Thanh Phuù, Thanh Myõ and Thieän Phuù, who have been supporting me with extraordinary efforts to complete this extremely difficult assignment. I am enormously grateful to my brothers and sisters, especially my elder sister Le Hong Nguyen, who have greatly supported me in completion of this work. May they always live in peace and joy! Next, I would like to take this opportunity to thank the proof-reading committee for their hard work, especially Upasika Tinh My Nguyen Thi Ngoc Van for her extraordinary efforts to complete this extremely difficult assignment. Last but not least, I would respectfully like to dedicate all merits and virtues derived from this work to all sentient beings throughout the six paths in the Dharma Realms to rebirth in the Eternal Nirvana. This work is especially in commemoration of my Late Original Master, Most Venerables Thich Giac Nhien. Before the printing of this work, my Original Master, Most Venerable Thich Giac Nhien passed away on August 3, 2015. May the Buddhas in the ten directions support him to advance into the Buddha-land to attain the Buddhahood there.

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.

Thieän Phuùc

REFERENCES FOR BUDDHIST TERMS 1) AÂn Ñöùc Phaät, Cö Só Huyønh Thanh Long, 1962. 2) Ba Vaán Ñeà Troïng Ñaïi Trong Ñôøi Tu, Hoøa Thöôïng Thích Thanh Töø, 1997. 3) Baùch Duï Kinh, Vieät dòch Thích Nöõ Nhö Huyeàn, 1957. 4) Baûn Ñoà Tu Phaät, Hoøa Thöôïng Thích Thieän Hoa, 1958. 5) Baùt Quan Trai Thaäp Giaûng, Dieãn Boài Ñaïi Sö, Vieät dòch Thích Thieän Hueä, 1992. 6) The Beginnings of Buddhism, Kogen Mizuno, 1980. 7) Bodh Gaya, Shanti Swaroop Bauddh, New Delhi, 2005. 8) Bodhinyana, Ajahn Chah, 1999. 9) Bodhisattva Avadanakalpalata: A Critical Study, Jayanti Chattopadhyay, Calcutta, India, 1994. 10) The books of The Discipline (Vinaya Pitaka), translated by I.B. Horner: 1997. 11) Buddha, Dr. Hermann Oldenberg, New Delhi, 1997. 12) The Buddha's Ancient Path, Piyadassi Thera, 1964. 13) The Buddha Eye, Frederick Franck, 1982. 14) Buddha and Gospel of Buddhism, Ananda K. Coomaraswamy, 1974. 15) The Buddha and His Dharma, Dr. B.R. Ambedkar, 1997. 16) The Buddha and His Teachings, Ernest K.S. Hunt, 1962. 17) The Buddha and His Teachings, Narada: 1973. 18) Buddha's Words, Bhikkhu Bodhi, Somerville, MA, U.S.A., 2005. 19) Buddhism, Clive Erricker, 1995. 20) Buddhism, Ed. Manan Sharma, New Delhi, 2002. 21) Buddhism, William R. LaFleur, New Jersey, U.S.A., 1988. 22) Buddhism A to Z, Ronald B. Epstein, Ph.D., 2003. 23) Buddhism Explained, Bhikkhu Khantipalo, 1973. 24) Buddhism: Its Essence and Development, Edward Conze, 1951. 25) Buddhism In The Eyes Of Intellectuals, Ven. Dr. K Sri Dhammananda, Malaysia, 1994. 26) Buddhism And Present Life, Ven. Dr. K. Sri Dhammananda, Malaysia, 1995. 27) Buddhism For Today, Nikkyo Niwano, 1976. 28) Buddhism: A Very Short Introduction, Damien Keown, NY, U.S.A., 1996. 29) The Buddhist Catechism, Henry S. Olcott, 1903. 30) The Dhammapada, Narada, 1963. 31) Buddhist Dictionary, Nyanatiloka and Nyanaponika: Revised 1980. 32) Buddhist Ethics, Hammalawa Saddhatissa, 1970. 33) The Buddhist Handbook, John

Snelling, 1991. 34) Buddhist Images of Human Perfection, Nathan Katz, India 1982. 35) Buddhist Logic, 2 vols., Th. Stcherbatsky, 1962. 36) The Buddhist Outlook, 2 vols., Francis Story, Sri Lanka 1973. 37) Buddhist Parables, Eugene Watson Burlingame, New Delhi, India, 1991. 38) A Buddhist Philosophy of Religion, Bhikkhu Nanajivako, 1992. 39) Buddhist Sects In India, Nalinaksha Dutt, 1978. 40) Buddhist Shrines in India, D.C. Ahir, New Delhi, 1986. 41) Buddhist Thought in India, Edward Conze, 1962. 42) Caùc Boä Phaùi Phaät Giaùo Tieåu Thöøa, Andreù Bareau, dòch giaû Phaùp Hieàn, NXB Toân Giaùo Haø Noäi, 2003. 43) Caùc Toâng Phaùi Ñaïo Phaät, Ñoaøn Trung Coøn, Phaät Hoïc Vieän Quoác Teá, North Hills, CA, U.S.A., 1987. 44) The Chinese Madhyama Agama and The Pali Majjhima Nikaya, Bhikkhu Thích Minh Chaâu, India 1991. 45) Chôn Lyù, Toân Sö Minh Ñaêng Quang, 1946. 46) Chö Kinh Taäp Yeáu, Hoøa Thöôïng Thích Duy Löïc, 1994. 47) Chöõ Nho Vaø Ñôøi Soáng Môùi: Thaønh Ngöõ Vieät Haùn Thoâng Duïng, Nguyeãn Ngoïc Phaùch, Melbourne, Australia, 2004. 48) A Compendium of Chief Kagyu Master, Dr. C.T. Dorji, New Dehli, 2005. 49) A Comprehensive Manual Of Abhidharma, Bhikkhu Bodhi, Sri Lanka, 1993. 50) Con Döôøng Coå Xöa, Piyadassi Thera, dòch giaû Tyø Kheo Phaùp Thoâng, NXB Toân Giaùo, 2006. 51) Con Ñöôøng Thoaùt Khoå, W. Rahula, dòch giaû Thích Nöõ Trí Haûi, 1958. 52) The Concept of Personality Revealed Through The Pancanikaya, Thích Chôn Thieän, New Delhi, 1996. 53) A Concise History of Buddhism, Andrew Skilton, 1994. 54) The Connected Discourses of the Buddha, translated from Pali by Bhikkhu Bodhi, 2000. 55) The Conquest of Suffering, P.J. Saher, Delhi 1977. 56) Danh Töø Phaät Hoïc Thöïc Duïng, Taâm Tueä Hyû, NXB Toân Giaùo, 2005. 57) A Dictionary of Chinese Buddhist Terms, William Edward Soothill & Lewis Hodous: 1934.

58) Dictionary of Philosophy, Dagobert D. Runes: 1981. 59) Dictionary Of World Religions, Keith Crim, NY, U.S.A., 1981. 60) Du Taêng Caàu Phaùp, Thích Haèng Ñaït, San Jose, U.S.A., 1998. 61) Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thieän Hoa, 1958. 62) Döôïc Sö Kinh, Haùn dòch Huyeàn Trang, Vieät dòch Hoøa Thöôïng Thích Huyeàn Dung, 1949. 63) Döôïc Sö Boån Nguyeän Coâng Ñöùc Kinh, Hoøa Thöôïng Thích Huyeàn Dung, 1949. 64) Ñaïi Baùt Nieát Baøn, dòch giaû Hoøa Thöôïng Thích Trí Tònh: 1990. 65) Ñaïi Taïng Kinh Nhaäp Moân, Haùn dòch Thích Haûi AÁn vaø Thích Nguyeän Quyûnh, Vieät dòch Thích Vieân Lyù, 1999. 66) Ñaïo Phaät An Laïc vaø Tænh Thöùc, Thieän Phuùc, USA, 1996. 67) Ñaïo Phaät Trong Ñôøi Soáng, 10 volumes, Thieän Phuùc, USA, 1994. 68) Ñaïo Phaät Vôùi Con Ngöôøi, Hoøa Thöôïng Thích Taâm Chaâu, 1953. 69) Ñòa Taïng Kinh, Hoøa Thöôïng Thích Trí Thuû. 70) Ñöôøng Vaøo AÙnh Saùng Ñaïo Phaät, Tònh Maëc, 1959. 71) Early Madhyamika In India and China, Richard H. Robinson, 1967. 72) The Encyclopedia of Eastern Philosophy and Religion, Ingrid Fisher-Schreiber: 1994. 73) English-Vietnamese Buddhist Dictionary, 10 volumes, Thieän Phuùc, USA, 2007. 74) The Essence of Buddhism, Daisetz Teitaro Suzuki, 1947. 75) Essential of Buddhism, Gnanarama, Singapore, 2000. 76) Essentials of Buddhism, Kogen Mizuno, Tokyo, 1972. 77) The Essence of Buddhism, P. Lakshmi Narasu, Colombo 1907. 78) The Essentials of Buddhist Philosophy, Junjiro Takakusu, 1947. 79) Essential Tibetan Buddhism, Robert A.F. Thurman, 1995. 80) The Flower Ornament

Scripture, Shambhala: 1987. 81) The Four Noble Truths, Dalai Lama XIV, translated into English Geshe Thupten Jina, Dhramsala, India, 2008. 82) Gems of Buddhist Wisdom, many authors, Kular Lumpur, 1983. 83) Gems Of Buddhism Wisdom, Most Venerable Dr. K. Sri Dhammananda, 1983. 84) Giôùi Ñaøn Ni, T.T. Thích Minh Phaùt: 1988. 85) Giôùi Ñaøn Taêng, Hoøa Thöôïng Thích Thieän Hoøa: 1968. 86) A Glossary of Buddhist Terms, A.C. March, 1937. 87) Good Question Good Answer, Ven. Shravasti Dhammika, Singapore, 1991. 88) The Gospel Of Buddha, Paul Carus, 1961. 89) The Great Buddhist Emperor of Asia, Ven. Dr. Medhankar, Nagpur, India, 2000. 90) The Great Religions by which Men Live, Floyd H. Ross & Tynette Hills, 2000. 91) Göông Saùng Ngöôøi Xöa, Hoøa Thöôïng Thích Huyeàn Vi, 1974. 92) Hai Ngaøn Naêm Vieät Nam & Phaät Giaùo, Lyù Khoâi Vieät, CA, U.S.A., 1981. 93) Haùn Hoïc Töù Töï Thaønh Ngöõ, Hoà Ñaéc Haøm, NXB Vaên Höõu AÙ Chaâu, 1961. 94) The Heart of Wisdom, Dr. C.T. Dorji, New Dehli, 2005. 95) Hinayana and Mahayana, R. Kimura, 1927. 96) History of Theravada Buddhism in South East Asia, Kanai Lal Hazra, New Dehli, 1981. 97) How To Get From Where You Are To Where You Want To Be, Cheri Huber, 2000. 98) How to Overcome Your Difficulties: Worry and Fear, Dhammananda, Ven. Nhuan Chau translated in 2005. 99) Hueä Quang Phaät Hoïc Ñaïi Töø Ñieån, Ven. Thích Minh Caûnh Chuû Bieân, 1994. 100) Human Life and Problems, Dr. K. Sri Dhammananda, 1960. 101) Huyeàn Thoaïi Duy Ma Caät, Tueä Syõ, VN, 2007. 102) In The Hope of Nibbana, Winston L. King, 1964. 103) Introducing Buddhism, Kodo Matsunami, Tokyo 1965. 104) Introduction To Tantra, Lama Thubten Yeshe, 1935. 105) Jataka (Stories Of The Buddha's Former Births), Prof. E.B. Cowell: Delhi 1990. 106) Khaûo Nghieäm Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thaéng Hoan, 1987. 107) Kim Cang Giaûng Giaûi, Hoøa Thöôïng Thích Thanh Töø, 1992. 108) Laù Thö Tònh Ñoä, Ñaïi Sö AÁn Quang, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm, 1956. 109) Laøm Theá Naøo Toâi Thöïc Haønh Phaät Giaùo Taïi Nhaân Gian?, Ñaïi Sö Tinh Vaân, dòch giaû Thích Nguyeân Haûi, Los Angeles, CA, U.S.A., 2010. 110) The Land of Bliss, Luis O. Gomez, 1996. 111) Liberation In The Palm Of Your Hand, Pabongka Rinpoche, 1991. 112) Lòch Söû Ñöùc Phaät Toå, Thoâng Kham Medivongs. 113) Lieân Toâng Thaäp Tam Toå, Hoøa Thöôïng Thích Thieàn Taâm, 1956. 114) The Life of Buddha, Edward J. Thomas, 1952. 115) Life & Teachings Of Tsong Khapa, Prof. R. Thurman, New Delhi, India, 1982. 116) The Light Of Asia, Sir Edwin Arnold, New Delhi, 1996.

117) Linguistic Approach to Buddhism Thought, Genjun H. Sasaki, Delhi 1986. 118) The Literature of The Personalists of Early Buddhism, Bhikkhu Thích Thieän Chaâu, English translator Sara Boin-Webb, 1996. 119) The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987. 120) Loving and Dying, Bhiksu Visuddhacara, 1960. 121) Luaän Baûo Vöông Tam Muoäi, Sa Moân Dieäu Hieäp, Vieät dòch Minh Chaùnh. 122) Luaän Ñaïi Trí Ñoä, dòch giaû Hoøa Thöôïng Thích Trung Quaùn: 1990. 123) Luaän Thaønh Duy Thöùc, Hoøa Thöôïng Thích Thieän Sieâu, 1995. 124) Luaät Nghi Khaát Só, Toå Sö Minh Ñaêng Quang: 1950. 125) Luaät Sa Di Thöôøng Haøng (Luaät Caên Baûn Cuûa Ngöôøi Xuaát Gia), dòch giaû Thích Thieän Thoâng, Thích Ñoàng Boån, Thích Nhöït Chieâu: 1995. 126) Luaät Töù Phaàn Giôùi Boån Nhö

Thích, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950. 127) Luaät Töù Phaàn Tyø Kheo Ni Giôùi Boån Löôïc Kyù, dòch giaû Tyø Kheo Ni Huyeàn Hueä: 1996. 128) Löôïc Söû Phaät Giaùo AÁn Ñoä, Hoøa Thöôïng Thích Thanh Kieåm, 1963. 129) Mahayana Buddhism, Beatrice Lane Suzuki, 1969. 130) A Manual of Abhidharma, Most Venerable Narada, Kuala Lumpur, 1956. 131) A Manual of Buddhism, Most Venerable Narada, Kuala Lumpur, 1992. 132) Mi Tieân Vaán Ñaùp Kinh, Hoøa Thöôïng Giôùi Nghieâm Vieät dòch, 2005. 133) The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995. 134) Milinda Vaán Ñaïo vaø Kinh Na Tieân Tyø Kheo, Hoøa Thöôïng Thích Minh Chaâu, 1964. 135) Modern Buddhism, Alan & Jacqui James, 1987. 136) Möôøi Vò Ñeä Töû Lôùn Cuûa Phaät, Tinh Vaân Phaùp Sö, Vieät dòch Haïnh Cô, 1994 137) Na Tieân Tyø Kheo, Cao Höõu Ñính, 1970. 138) Nagarjuna's Philosophy, K. Venkata Ramanan, Delhi 1975. 139) Neàn Taûng Phaät Hoïc Thieân Thai Toâng, Paul L. Swanson, dòch giaû Töø Hoa Nhaát Tueä Taâm, NXB Phöông Ñoâng, 2010. 140) Nhaät Lieân Toâng Nhaät Baûn, Watanabe Hooyoo & Ootani Gyokoo, dòch giaû Thích Nhö Ñieån, Hannover, Germany, 2008. 141) Nhôn Quaû, Nghieäp vaø Luaân Hoài, Hoøa Thöôïng Thích Thieän Hoa, 1960. 142) Nhöõng Toân Giaùo Lôùn Trong Ñôøi Soáng Nhaân Loaïi, Floyd H. Ross & Tynette Hills, dòch giaû Thích Taâm Quang, Fresno, U.S.A., 2004. 143) Nieäm Phaät Thaäp Yeáu, Hoøa Thöôïng Thích Thieàn Taâm, 1950. 144) Numerical Discourses Of The Buddha, translated by Nyanaponika Thera & Bhikkhu Bodhi, New York, U.S.A., 1999. 145) Pagodas, Gods and Spirits of Vietnam, Ann Helen Unger and Walter Unger, 1997. 146) The Path of Purification, Pali Text by Bhadantacariya Buddhaghosa, translated by Bhikkhu Nanamoli: 1956. 147) Pen Portraits Ninety Three Eminent Disciples of the Buddha, C. de Saram, Singapore, 1966. 148) Phaùp Moân Tònh Ñoä Thuø Thaéng, Hoøa Thöôïng Thích Haân Hieàn, 1991. 149) Phaùt Boà Ñeà Taâm Löôïc Giaûng, Thích Kieán Chôn, Oakland, CA, U.S.A., 2008. 150) Phaät Baûn Haïnh Taäp Kinh, Hoøa Thöôïng Thích Trung Quaùn. 151) Phaät Ñaûnh Toân Thaéng Ñaø La Ni, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm: 1950. 152) Phaät Giaùo Nhìn Toaøn Dieän, Mahathera Piyadassi, Phaïm Kim Khaùnh Dòch, Seattle, WA, U.S.A., 1995. 153) Phaät Giaùo, Tueä Quang Nguyeãn Ñaêng Long, 1964. 154) Phaät Giaùo Cöông Yeáu, Vieät dòch Sa Moân Hieån Chôn, 1929 155) Phaät Giaùo Thaùnh Ñieån, Cö Só Thaùi Ñaïm Lö, Taiwan 1953. 156) Phaät Giaùo Thaùnh Kinh, Cö Só Döông Tuù Haïc, Taiwan 1962, Vieät dòch Hoøa Thöôïng Thích Trí Nghieâm , 1963. 157) Phaät Giaùo Theà Giôùi, Thích Nguyeân Taïng, Australia, 2001. 158) Phaät Giaùo vaø Trieát Hoïc Taây Phöông, H.T. Thích Quaûng Lieân, 1996. 159) Phaät Giaùo Vieät Nam, Mai Thoï Truyeàn, Saøi Goøn, VN, 1964. 160) Phaät Hoïc Phoå Thoâng, Thích Thieän Hoa: 1958 (3 volumes). 161) Phaät Hoïc Tinh Hoa, Nguyeãn Duy Caàn, 1964. 162) Phaät Hoïc Tinh Yeáu, 3 vols., Hoøa Thöôïng Thích Thieàn Taâm, 1965. 162) Phaät Hoïc Töø Ñieån, Ñoaøn Trung Coøn: 1963 (2 volumes). 164) Phaät Lyù Caên Baûn, Hoøa Thöôïng Thích Huyeàn Vi, 1973. 165) Phaät Phaùp, Hoøa Thöôïng Minh Chaâu, Hoøa Thöôïng Thieân AÂn, Hoøa Thöôïng Chôn Trí, Hoøa Thöôïng Ñöùc Taâm, 1964. 166) Phaät Phaùp Caên Baûn (Vieät-Anh)—Basic Buddhist Doctrines, 08 volumes, Thieän Phuùc, USA, 2009. 167)

Phaät Vaø Thaùnh Chuùng, Cao Höõu Ñính, 1936. 168) Phaät Thuyeát A Di Ñaø Kinh, Haùn dòch Cöu Ma La Thaäp, Vieät dòch Cö Só Tueä Nhuaän, 1951. 169) Philosophy and Psychology in The Abhidharma, Herbert V. Guenther, 1957. 170) Phoå Hieàn Haïnh Nguyeän Löôïc Giaûng, Thích Kieán Chôn, Oakland, CA, U.S.A., 2009. 171) Phoå Hieàn Haïnh Nguyeän Kinh, Vieät dòch Hoøa Thöôïng Thích Trí Tònh, 1956. 172) The Pioneers of Buddhist Revival in India, D.C. Ahir, New Delhi 1989.

173) A Popular Dictionary of Buddhism, Christmas Humphreys: London 1984. 174) Prayers to the Medicine Buddha, composed by Geshe Norbu Phunsok, translated into Vietnamese by Sonam Nyima Chaân Giaùc Buøi Xuaân Lyù in 2005. 175) The Questions of King Milinda, T.W. Rhys Davis, 1963. 176) Qui Nguyeân Tröïc Chæ, Ñoã Thieáu Laêng, Saigon 1961. 177) Rebirth as Doctrine and Experience, Francis Story, 1975. 178) Rebirth and The Western Buddhist, Martin Wilson, Ven. Thich Nguyeân Taïng Vieät dòch 2006. 179) A Record of Buddhist Kingdoms, Fa-Hsien, English translator James Legge, 1965. 180) Religions In Asian America: Building Faith Communities, Pyong Gap Min & Ha Kim, NY, U.S.A., 2002. 181) Religions of The Wolrd, Lewis M. Hopfe: 1983. 182) Sa Di Luaät Giaûi, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950. 183) The Sacred East, Scott Littleton, 1996. 184) Sakyamuni's One Hundred Fables, Tetcheng Lioa, 1981. 185) Sarnath, Shanti Swaroop Bauddh, New Delhi, 2003. 186) The Seeker's Glossary: Buddhism: 1998. 187) A Sense Of Asia, Sol Sanders, U.S.A. and Canada, 1969. 188) Seven Works of Vasubandhu, Stefan Anacker, Delhi 1984. 189) The Shambhala Dictionary of Buddhism and Zen: 1991. 190) Skillful Means, Tarthang Tulku, 1978. 191) The Spectrum of Buddhism, Mahathera Piyadassi, Sri Lanka, 1991. 192) The Story of Buddha, Jonathan Landaw: 1978. 193) The Spectrum of Buddhism, Mahathera Piyadassi, Sri Lanka, 1991. 194) Suramgama Sutra, Minh Taâm Leâ Ñình Thaùm: 1961. 195) Söï Tích Phaät A Di Ñaø, 7 Vò Boà Taùt vaø 33 Vò Toå Sö, Traàn Nguyeân Chaån, 1950. 196) Symbols Of Tibetan Buddhism, Claude B. Levenson & Laziz Hamani, NY, U.S.A., 2000. 197) Taøi Lieäu Nghieân Cöùu Vaø Dieãn Giaûng, Hoøa Thöôïng Thích Thieän Hoa, 1957. 198) Talks on Dharma, Volumes I to IX, Venerable Master Hsuan Hua, from 1958 to 1980. 199) Tam Baûo Kinh, Hoøa Thöôïng Thích Trí Tònh, 1970. 200) Tam Kinh Tònh Ñoä, Hoøa Thöôïng Thích Trí Thuû. 201) Taùm Quyeån Saùch Quí, Hoøa Thöôïng Thích Thieän Hoa, 1954. 202) Taïp A Haøm Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993. 203) Taêng Chi Boä Kinh, Vieän Nghieân Cöùu Phaât Hoïc Vieät Nam: 1996. 204) Taêng Giaø Vieät Nam, Hoøa Thöôïng Thích Trí Quang, Phaät Lòch 2515. 205) Taâm Ñòa Quaùn Kinh, Hoøa Thöôïng Thích Taâm Chaâu, 1959. 206) Thaéng Phaùp Taäp Yeáu Luaän, Hoøa Thöôïng Thích Minh Chaâu. 207) Thaäp Ñoä, Tyø Kheo Hoä Toâng. 208) Thieân Truùc Tieåu Du Kyù, Thieän Phuùc, USA, 2006. 209) Three Teachings, Tenzin Palmo, Singapore, 2005. 210) Thuû Laêng Nghieâm Kinh, Hoøa Thöôïng Bích Lieân, Hoøa Thöôïng Nhö Phöôùc, Hoøa Thöôïng Töø Quang, 1957. 211) Thuû Laêng Nghieâm Kinh, Taâm Minh Leâ Ñình Thaùm, 1961. 212) Thuû Laêng Nghieâm Kinh, Vieät dòch Hoøa Thöôïng Thích Phöôùc Haûo, 1990. 213) Thuû Laêng Nghieâm Kinh, Hoøa Thöôïng Thích Töø Quang, 1948. 214) Thuû Laêng Nghieâm Kinh, Trí Ñoä vaø Tueä Quang, 1964. 215) Thuyeát Luaân Hoài & Phaät Giaùo Taây Phöông, Martin

Willson, dòch giaû Thích Nguyeân Taïng, Melbourne, Australia, 2006. 216) Thö Göûi Ngöôøi Hoïc Phaät, Thöôïng Toïa Thích Haûi Quang, 1998. 217) The Tibetan Book Of The Dead, Guru Rinpoche according to Karma Lingpa, 1975. 218) The Tibetan Book of Living and Dying, Sogyal Rinpoche, 1992. 219) Tinh Hoa Bí Yeáu, Ni Sö Huyønh Lieân, VN, 1995. 220) Tònh Ñoä Thaäp Nghi Luaän, Hoøa Thöôïng Thích Thieàn Taâm, 1962. 221) Tònh Ñoä Toâng Nhaät Baûn, Kakehashi Jitsuen, dòch giaû Thích Nhö Ñieån, Hannover, Germany, 2007. 222) Tranh Töôïng Phaät Giaùo Taây Taïng, NXB Toân Giaùo, 2009. 223) Trao Cho Thôøi Ñaïi Moät Noäi Dung Phaät Chaát, Phaät Hoïc Vieän Quoác Teá, U.S.A., 1990. 224) Tri Thöùc Toân Giaùo Qua Caùc Vaán Naïn Vaø Giaûi Ñaùp, John Renard, dòch giaû Löu Vaên Hy, NXB Toân Giaùo, 2005. 225) Trung A Haøm Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992. 226) Trung Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992. 227) Tröôøng A Haøm Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991. 228) Tröôøng Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991. 229) Tröôûng Laõo Ni Keä, Vieät dòch Tyø Kheo Sieâu Minh, NXB Toång Hôïp TPHCM, 2008. 230) Tu Laø Chuyeån Nghieäp, H.T. Thích Thanh Töø, Vieät Nam, 1993. 231) Tö Töôûng Phaät Giaùo AÁn Ñoä, Edward Conze, dòch giaû Haïnh Vieân, NXB Phöông Ñoâng, VN, 2007.

232) Töù Thaäp Nhò Chöông Kinh, Cö Só Nguyeãn Vaên Höông, 1951. 233) Töø Ñieån Phaùp Soá Tam Taïng, Thích Nhaát Nhö, dòch giaû Leâ Hoàng Sôn, NXB Phöông Ñoâng, 2011. 234) Töø Ñieån Phaät Hoïc Haùn Vieät, GHPGVN, Phaân Vieän Nghieân Cöùu, NXB Khoa Hoïc Xaõ Hoäi, 1992, 235) Töø Ñieån Phaät Hoïc, Nguyeãn Töôøng Baùch & Thích Nhuaän Chaâu, NXB Thôøi Ñaïi, 2011. 236) Töø Ñieån Phaät Hoïc Vieät Nam, Thích Minh Chaâu: 1991. 237) Töø Vöïng Phaät Hoïc Thöôøng Duøng, Traàn Nghóa Hieáu, Vieät dòch Giaûi Minh, NXB Phöông Ñoâng, 2007. 238) Töông Öng Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993. 239) Twenty-Five Hundred Years of Buddhism, P.V. Bapat, 1959 240) Tyø Ni Höông Nhuõ, dòch giaû Thích Thieän Chôn: 1997. 241) Öu Baø Taéc Giôùi Kinh, Sa Moân Thích Quaûng Minh, 1957. 242) Vi Dieäu Phaùp Toaùt Yeáu, Narada Maha Thera, 1972, Vieät dòch Phaïm Kim Khaùnh. 243) Vì Sao Tin Phaät, K. Sri Dhammananda, dòch giaû Thích Taâm Quang, 1998. 244) Vieân Giaùc Kinh, Hoøa Thöôïng Thích Thieän Hoa, Saigon 1958. 245) Vieät Nam Phaät Giaùo Söû Luaän, Nguyeãn Lang: 1977. 246) Vieät Nam Phaät Giaùo Söû Löôïc, Hoøa Thöôïng Thích Maät Theå, 1943. 247) Vietnamese-English Buddhist Dictionary, 6 volumes, Thieän Phuùc, USA, 2005. 248) Walking with the Buddha, India Dept. of Tourism, New Delhi, 2004. 249) What The Buddha Taught, Walpola Rahula: 1959. 250) What Buddhists Believe, Most Venerable Dr. K. Sri Dhammananda: 1987. 251) World Religions, Lewis M. Hopfe: 1982. 252) You & Your Problems, Ven. Dr. K Sri Dhammananda, Kuala Lampur, Malaysia, 2004.

REFERENCES FOR ZEN TERMS 1) An Annotated Bibliography Of Selected Chinese Reference Works, Ssu-yu Teng & Knight Biggerstaff, London, UK, 1950. 2) An Truù Trong Hieän Taïi, Thích Nhaát Haïnh, Tu Vieän Kim Sôn, U.S.A., 1987. 3) The Art Of Chinese Poetry, James J. Y. Liu, London, 1962. 4) The Art of Zen, Stephen Addiss, NY, U.S.A., 1989. 5) At The Zen Gate: Vaøo Coång Nhaø Thieàn, Thích Thanh Töø, translated

into English by Toaøn Kieân Phaïm Ngoïc Thaïch & Leâ Thuøy Lan, San Diego, CA, USA, 2000. 6) Ba Möôi Ngaøy Thieàn Quaùn, Joseph Goldstein, dòch giaû Nguyeãn Duy Nhieân, 1992. 7) Ba Truï Thieàn, Roshi Philip Kapleau, Vieät dòch Ñoã Ñình Ñoàng, U.S.A., 1962. 8) Baù Tröôïng Ngöõ Luïc, dòch giaû Döông Thanh Khaûi, Vinhlong, VN, 2012. 9) Beat Stress With Meditation, Naomi Ozaniec, London, UK, 1997. 10) Being Peace, Thich Nhat Hanh, Berkeley, CA, U.S.A., 1987. 11) The Benefits Of Walking Meditation, Sayadaw U. Silananda, Sri Lanka, 1995. 12) Bích Nham Luïc, Thieàn Sö Vieân Ngoä, dòch giaû, Thích Thanh Töø, 1995. 13) Bieån Trí Hueä, Tenzin Gyatso, The Fourteenth Dalai Lama, dòch giaû Ñaøo Chính & Ñoan Nghieâm, NXB Phuï Nöõ, 2007. 14) Bieän Chöùng Giaûi Thoaùt Trong Giaùo Lyù Trung Hoa, Nghieâm Xuaân Hoàng, NXB Xuaân Thu, 1967. 15) The Blooming Of A Lotus, Thich Nhat Hanh, Boston, U.S.A., 1993. 16) The Blue Cliff Record, translated into English by Thomas Cleary & J.C. Cleary, Boston Massachusetts, U.S.A., 1977. 17) Book Of Serenity, Thomas Cleary, Boston, Massachusetts, U.S.A., 1988. 18) The Book of Tea, Kakuzo Okakura, NY, U.S.A., 1964. 19) Boà Ñeà Ñaït Ma Quaùn Taâm Phaùp, Vieät dòch Minh Thieàn, 1972. 20) The Brightened Mind, Ajahn Sumano Bhikkhu, India, 2011. 21) The Buddha's Ancient Path, Piyadassi Thera, 1964. 22) The Buddha And His Teaching, Ernest K.S. Hunt, 1992. 23) In the Buddha's Words, Bhikkhu Bodhi, Somerville, MA, U.S.A., 2005. 24) Buddhism In China, Kenneth K. S. Ch'en, Princeton, New Jersey, U.S.A., 1964. 25) Buddhism Is Not What You Think, Steve Hagen, New York, U.S.A., 1999. 26) A Buddhist Bible, Rebert Aitken, Boston, Massachusetts, U.S.A., 1938. 27) Buddhist Meditation, Edward Conze, 1956. 28) The Buddhist Teaching Of Totality, Garma C.C. Chang, New Delhi, 1992. 29) Calm and Insight, Bhikkhu Khantipalo, 1981. 30) Calming The Mind, Gen Lamrimpa, 1992. 31) Calming The Mind and Discerning The Real, Tsong-Kha-Pa, English Translator Alex Wayman, 1978. 32) Cao Taêng Trieàu Tieân, Giaùc Huaán, Vieät dòch Thích Nguyeân Loäc, NXB Phöông Ñoâng, VN, 2012. 33) The Central Philosophy of Buddhism, T.R.V. Murti, London, England, 1960.

34) The Chan Handbook, Ven. Master Hua, Ukiah, CA, U.S.A., 2004. 35) Chaân Ngoân Toâng Nhaät Baûn, Satoo Ryoosei & Komine Ichiin, Vieät dòch Thích Nhö Ñieån, Hannover, Germany, 2010. 36) Chuyeån Hoùa Taâm, Shamar Rinpoche, dòch giaû Luïc Thaïch, NXB Toân Giaùo, 2004. 37) Chöùng Ñaïo Ca, thieàn sö Huyeàn Giaùc, dòch giaû Truùc Thieân, 1970. 38) A Concise Dictionary Of Buddhism & Zen, Ingrid Fischer-Schreiber & Michael Diener, translated by Michael H. Kohn, Boston, U.S.A., 1991. 39) The Connected Discourses of the Buddha, translated from Pali by Bhikkhu Bodhi, 2000. 40) Coâng AÙn Cuûa Phaät Thích Ca Vaø Toå Ñaït Ma, Thích Duy Löïc, Santa Ana, CA, U.S.A., 1986. 41) Cuoäc Ñôøi Laø Moät Haønh trình Taâm Linh, Sayadaw U Jotika, dòch giaû Tyø Kheo Taâm Phaùp, NXB Toân Giaùo, 2006. 42) Daily Wisdom, Tenzin Gyatso, The Fourteenth Dalai Lama, edited by Josh Bartok, Boston, U.S.A., 2003. 43) Danh Töø Thieàn Hoïc Chuù Giaûi, Thích Duy Löïc, Thaønh Hoäi PG TPHCM, 1995. 44) Duy Ma Caät Sôû Thuyeát Kinh, Hoøa Thöôïng Thích Hueä Höng, 1951. 45) Duy Thöùc Hoïc, Thích Thaéng Hoan, San Jose, CA, U.S.A., 1998. 46) Ñaïo Phaät Trong Ñôøi Soáng, 10 volumes, Thieän Phuùc, USA, 1994. 47) Ñaïo Phaät An Laïc vaø Tænh Thöùc,

Thieän Phuùc, USA, 1996. 48) The Diamond Sutra and The Sutra Of Hui-Neng, A.F. Price and Wong Mou-Lam, 1947. 49) The Diary Of A Meditation Practitioner, Dr. Jane Hamilton Merrit, U.S.A., 1960. 50) The Dictionary of Zen , Ernest Wood, NY, U.S.A., 1962. 51) Directing To Self Penetration, Tan Acharn Kor Khao-suan-luang, Bangkok, 1984. 52) Ñoaïn Tröø Laäu Hoaëc, Acharya Buddharakkhita, dòch giaû Tyø Kheo Phaùp Thoâng, 2002. 53) Dropping Ashes on the Buddha, Seung Sahn, translated by Stephen Mitchell, NY, U.S.A., 1976. 54) Ñöôøng Veà Beán Giaùc, Thích Thanh Caùt, Palo Alto, CA, 1987. 55) Ñöôøng Veà Thöïc Taïi, Chu Tö Phu-Caùt Tö Ñính, dòch giaû Töø Nhaân, NXB Phöông Ñoâng, 2007. 56) The Elements of Zen, David Scott and Tony Doubleday, 1992. 57) The English-Chinese Dictionary, Lu Gusun, Shangai, China, 1994. 58) Essays In Zen Buddhism, First Series, Daisetz Teitaro Suzuki, London, England, 1927. 59) Essays In Zen Buddhism, Second Series, Daisetz Teitaro Suzuki, London, England, 1933. 60) Essays In Zen Buddhism, Third Series, Daisetz Teitaro Suzuki, London, England, 1934. 61) The Essence of Zen Practice, Taizan Maezumi Roshi, Shambhala, Boston, MA, U.S.A., 2001. 62) Essentials Of Insight Meditation, Ven. Sujiva, Malaysia, 2000. 63) Everyday Zen, Charlotte Joko Beck, edited by Steve Smith, NY, U.S.A., 1998. 64) The Experience of Insight, Joseph Goldstein, Santa Cruz, CA, U.S.A., 1976. 65) The Flower Ornament Scripture, Shambhala: 1987. 66) Food For The Thinking Mind, Ven. K. Sri Dhammananda, Kuala Lumpur, Malaysia, 1999. 67) Foundations of T'ien-T'ai Philosophy, Paul L. Swanson, U.S.A., 1951. 68) The Gateless Barrier, Robert Aitken, San Francisco, CA, U.S.A., 1990. 69) Generating The Mind Of Enlightenment, The Dalai Lama XIV, 1992. 70) The Gift Of Well-Being, Ajahn Munido, UK, 1997. 71) Goõ Cöûa Thieàn, Zen Master Muju, dòch giaû Nguyeân Minh, NXB Vaên Hoùa Thoâng Tin, 2008. 72) A Guide To Walking Meditation, Thich Nhat Hanh, 1985. 73) A Heart As Wide As The World, Sharon Salzberg, Boston, Massachusetts, U.S.A., 1997. 74) Hieåu Veà Traùi Tim, Thích Minh Nieäm, NXB Treû, V.N., 2010. 75) The Holy Teaching Of Vimalakirti, Robert A.F. Thurman: 1976. 76) How To Get From Where You Are To Where You Want To Be, Cheri Huber, 2000. 77) Hua-Yen Buddhism: The Jewel Net of Indra, Francis H. Cook, NY, U.S.A., 1977. 78) Höông Thieàn, Thích Nhaät Quang, NXB TPHCM, 2001. 79) The Illustrated Encyclopedia Of Zen Buddhism, Helen J. Baroni, Ph.D., NY, U.S.A., 2002. 80) Im Laëng Laø Tieáng Ñoäng Khoâng Ngöøng, Thích Giaùc Nhieäm, VN, 2004. 81) An Index To The Lankavatara Sutra, D.T. Suzuki, New Delhi, India, 2000. 82) In This Very Life, Sayadaw U. Pandita, 1921. 83) In This Very Moment, James Ishmael Ford, Boston, U.S.A., 1996. 84) An Index to the Lankavatara Sutra, Daisetz Teitaro Suzuki, London, 1934. 85) Insights, Ven. Master Hsuan Hua, Ukiah, CA, U.S.A., 2007. 86) Insight Meditation, Joseph Goldstein, 1993. 87) The Intention Of Patriarch Bodhidharma Coming From The West, Ven. Master Hsuan Hua, Burlingame, CA, U.S.A., 1983. 88) An Introduction To Zen Buddhism, D.T. Suzuki, 1934. 89) In the Light of Meditation, Mike George, NY, U.S.A., 2004. 90) It’s Easier Than You Think, Sylvia Boorstein, 1995. 91) Journey Without Goal, Chogyam Trungpa, 1981. 92) Just Add Buddha!, Franz Metcalf, Berkeley, CA, U.S.A., 2004.

93) Khai Môû Ñaïo Taâm, Ñaïo Sö Duy Tueä, U.S.A., 2008. 94) Khi Naøo Chim Saét Bay, Ayya Khema, Vieät dòch Dieäu Lieân Lyù Thu Linh, 2004. 95) Kim Cang Giaûng Giaûi, Hoøa Thöôïng Thích Thanh Töø, 1992. 96) Kinh Nghieäm Thieàn Quaùn, Joseph Goldstein, dòch giaû Nguyeãn Duy Nhieân, NXB Ñaø Naúng, 2007. 97) Kinh Phaùp Baûo Ñaøn, Döông Thanh Khaûi, Vinhlong, VN, 2007. 98) Lòch Söû Thieàn Hoïc, Ibuki Atsushi, dòch giaû Taøn Moäng Töû, NXB Phöông Ñoâng, VN, 2001. 99) The Lion Roar, David Maurice, NY, U.S.A, 1962. 100) Living Buddhist Masters, Jack Kornfield, Santa Cruz, CA, U.S.A., 1977. 101) Living In The State Of Stuck, Marcia J. Scherer, Santa Cruz, CA, U.S.A., 1996. 102) The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987. 103) Luminous Mind, Joel and Michelle Levey, CA, U.S.A., 1999. 104) Maõ Toå Ngöõ Luïc, dòch giaû Döông Thanh Khaûi, Vinhlong, VN, 2012. 105) Meditating With Mandalas, David Fontana, London, UK, 2005. 106) Meditation, Eknath Easwaran, Petaluma, CA, U.S.A., 1978. 107) Meditation Now: Inner Peace Through Inner Wisdom, S.N. Goenka, Seattle, WA, U.S.A., 2002. 108) The Method of Zen, Eugen Herrigel, 1960. 109) The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995. 110) The Mind In Early Buddhism, Ven. Thich Minh Thanh, NXB Toång Hôïp TPHCM, 2001. 111) Mindfulness, Bliss, And Beyond, Ajahn Brahm, U.S.A., 1951. 112) Minh Saùt Thöïc Tieãn, Mahasi Sayadaw, dòch giaû Tyø Kheo Phaùp Thoâng, NXB Toân Giaùo, VN, 2007. 113) Minh Trieát Thieàn, Ñaïo Sö Duy Tueä, NXB Vaên Hoùa-Thoâng Tin, Haø Noäi, VN, 2008. 114) More Daily Wisdom, Tenzin Gyatso, The Fourteenth Dalai Lama, edited by Josh Bartok, Boston, U.S.A., 2006. 115) Môû Roäng Taâm, Ñaïo Sö Duy Tueä, U.S.A., 2003. 116) Neûo Vaøo Thieàn Hoïc, Thích Nhaát Haïnh, NXB Laù Boái, 1970. 117) Neáp Thieàn, Thích Nhaät Quang, NXB TPHCM, 2002. 118) Ngay Trong Kieáp Soáng Naøy, U Pandita, dòch giaû Tyø Kheo Khaùnh Hyû, San Jose, CA, U.S.A., 1996. 119) Nghieân Cöùu Kinh Laêng Giaø, D.T. Suzuki, Vieät dòch Thích Chôn Thieän & Traàn Tuaán Maãn, GHPGVN Ban Giaùo Duïc Taêng Ni, 1992. 120) Nguoàn Soáng An Laïc, Thích Töø Giang & Thích Phong Hoäi, NXB Toân Giaùo Haø Noäi, VN, 2001. 121) Nhöõng Vò Thieàn Sö Ñöông Thôøi, Jack Kornfield, dòch giaû Tyø Kheo Minh Thieän, NXB TPHCM, 1999. 122) Nieäm Phaät Thaäp Yeáu, Hoøa Thöôïng Thích Thieàn Taâm, 1950. 123) The Nine Essential Factors Which Strengthen The Indriya Of A Vipassana Meditating Yogi, Ven. Sayadaw U Kundalabhivamsa, Singapore, 1994. 124) Nirvana In A Nutshell, Scott Shaw, New York, 2002. 125) Nôi AÁy Cuõng Laø Baây Giôø Vaø ÔÛ Ñaây, Jon Kabat-Zinn, dòch giaû Nguyeãn Duy Nhieân, NY, U.S.A., 1996. 126) An Open Heart, The Dalai Lama XIV, 2012. 127) Open Heart, Clear Mind, Thubten Chodron, 1990. 128) Opening The Hand Of Thought, Kosho Uchiyama, U.S.A., 2004. 129) Original Teachings Of Ch'an Buddhism: Selected from Transmission Of The Lamp, Chang Chung Yuan, 1969. 130) OÁc Ñaûo Töï Thaân, Ayya Khema, dòch giaû Dieäu Ñaïo, U.S.A., 2002. 131) Pagodas, Gods and Spirits of Vietnam, Ann Helen Unger & Walter Unger, NY, U.S.A., 1997. 132) Phaùp Baûo Ñaøn Kinh, Cö Só Toâ Queá, 1946. 133) Phaùp Baûo Ñaøn Kinh, Mai Haïnh Ñöùc, 1956. 134) Phaùp Baûo Ñaøn Kinh, Hoøa Thöôïng Thích Maõn Giaùc, 1985. 135) Phaùp Baûo Ñaøn Kinh, Hoøa Thöôïng Minh Tröïc, 1944. 136) Phaùp Baûo

Ñaøn Kinh, Hoøa Thöôïng Thích Thanh Töø, 1992. 137) Phaùp Böûu Ñaøn Kinh, Hoøa Thöôïng Thích Töø Quang, 1942. 138) Phaùp Haønh Thieàn Tueä, Tyø Kheo Hoä Phaùp, NXB Toân Giaùo, 2000. 139) Phaùp Moân Toïa Thieàn, Hoøa Thöôïng Thích Giaùc Nhieân, 1960. 140) Phaät Daïy Luyeän Taâm Nhö Chaên Traâu, Taâm Minh Ngoâ Taèng Giao, NXB Phöông Ñoâng, VN, 2010. 141) Phaät Giaùo Thieàn Toâng, Muso, dòch giaû Huyønh Kim Quang, 1996. 142) Phaät Phaùp Caên Baûn (Vieät-Anh)—Basic Buddhist Doctrines, 08 volumes, Thieän Phuùc, USA, 2009. 143) Pheùp Laï Cuûa Söï Tænh Thöùc, Zen Master Thích Nhaát Haïnh, 1975. 144) Phöông Phaùp Toïa Thieàn, Thích Thanh Töø, NXB TPHCM, 2004. 145) Poems of the T'ang Dynasty Robert Payne, NY, U.S.A., 1947. 146) Pointing The Way, Bhagwan shree Rajneesh, India, 2006. 147) The Practice of Tranquility and Insight, Khenchen Thrangu, New York, 1993. 148) The Practice of Zen, Chang Chen Chi, London, UK, 1959. 149) Practicing The Dhamma With A View To Nibbana, Radhika Abeysekera, Sri Lanka, 2008.

150) Present Moment Wonderful Moment, Thich Nhat Hanh, 1990. 151) Pure Land Zen-Zen Pure Land, Letters From Patriarch Yin Kuang, translated by Master Thich Thien Tam, 1993. 152) The Pursuit Of Happiness, David Pond, Woodbury, MN, 2008. 153) Quy Sôn Caûnh Saùch, Quy Sôn Linh Höïu, dòch giaû Nguyeãn Minh Tieán, NXB Toân Giaùo, 2008. 154) Quy Sôn Ngöõ Luïc, dòch giaû Döông Thanh Khaûi, Vinhlong, VN, 2012. 155) The Requisites Of Enlightenment, Ven. Ledi Sayadaw, Sri Lanka, 1971. 156) Roar of the Tigress, Western Woman Zen Master Jiyu Kenneth, Mt. Shasta, CA, U.S.A., 2000. 157) Sayings Of Buddha, The Peter Pauper Press, New York, U.S.A., 1957. 158) The Shambhala Dictionary Of Buddhism & Zen, Ingrid Fischer-Schreiber & Michael Diener, translated by Michael H. Kohn, Boston, U.S.A., 1991. 159) Shobogenzo: book 1, book 2, book 3, and book 4, Zen Master Dogen, translated into English by Gudo Nishijima & Chodo Cross, London, UK, 1994. 160) A Short History Of Buddhism, Edward Conze, London, UK, 1980. 161) Sixth Patriarch’s Sutra, Tripitaka Master Hua, 1971. 162) Soi Göông Ngöõ Haïnh Thieàn Moân, Thích Quaûng Hieån, NXB Toân Giaùo Haø Noäi, VN, 2006. 163) Soáng Thieàn, Eugen Herrigel, Vieät dòch Thích Nöõ Trí Haûi, VN, 1989. 164) A Still Forest Pool, Achaan Chah, compiled and edited by Jack Kornfield & Paul Breiter, Wheaton, Illinois, U.S.A., 1985. 165) Studies in Ch’an and Hua-Yen, Robert M. Gimello and Peter N. Gregory, Honolulu, 1983. 166) Studies in The Lankavatara Sutra, Daisetz Teitaro Suzuki, London, 1930. 167) The Supreme Science Of The Buddha, Egerton C. Baptist, San Diego, CA, U.S.A., 1955. 168) Suramgama Sutra, Minh Taâm Leâ Ñình Thaùm: 1961. 169) Söû 33 Vò Toå Thieàn Toâng AÁn-Hoa, Thích Thanh Töø, NXB Toân Giaùo, VN, 2010. 170) Söï Thöïc Haønh Veà Thieàn Chæ Vaø Thieàn Quaùn, Khenchen Thrangu, dòch giaû Nguyeân Höông, 2004. 171) Taùc Duïng Cuûa Thieàn Ñoái Vôùi Ñôøi Soáng Con Ngöôøi, Thoâng Trieät, U.S.A., 2000. 172) Tam Giaùo Vieät Nam Tieàn Ñeà Tö Töôûng Môû Ñaïo Cao Ñaøi, Hueä Khaûi, NXB Tam Giaùo Ñoàng Nguyeân, CA, USA, 2010. 173) Taming The Monkey Mind, Thubten Chodron, Singapore, 1990. 174) Tao Te Ching, Lao-tsu, Random House, NY, U.S.A., 1972. 175) Taâm Baát Sinh, Zen master Bankei, dòch giaû Thích Nöõ Trí Haûi, Hoa Dam Publisher 2005. 176) Taâm Vaø Ta, Thích Trí Sieâu, NXB Ñoâng Phöông 2010. 177) Teachings From The Silent

Mind, Ajahn Sumedho, Hertfordshire, UK, 1984. 178) Temple Dusk, Mitsu Suzuki, translated into English by Kazuaki Tanahashi & Gregory A. Wood, Berkeley, CA, U.S.A., 1992. 179) That Which You Are Seeking Is Causing You To Seek, Cheri Huber, 1990. 180) Thieân Truùc Tieåu Du Kyù, Thieän Phuùc, USA, 2006. 181) Thieàn Caên Baûn, Trí Giaû Ñaïi Sö, Trí Giaû Ñaïi Sö, Hoøa Thöôïng Thích Thanh Töø dòch, Dalat, VN, 1981. 182) Thieàn Döôùi AÙnh Saùng Khoa Hoïc, Thích Thoâng Trieät, Perris, CA, U.S.A., 2010. 183) Thieàn Ñaïo Tu Taäp, Chang Chen Chi, Vieät dòch Nhö Haïnh, North Hills, CA, U.S.A., 1998. 184) Thieàn Ñònh Thöïc Haønh, Thuaàn Taâm, Nhaø Saùch Leâ Lai, Saigon, VN, 1970. 185) Thieàn Ñoán Ngoä, Thích Thanh Töø, Tu Vieän Chôn Khoâng, VN, 1974. 186) Thieàn & Giaûi Thoaùt, H.T. Tinh Vaân, dòch giaû Thuaän Huøng, NXB Thôøi Ñaïi, 2010. 187) Thieàn Laø Gì?, Thích Thoâng Hueä, U.S.A., 2001. 188) Thieàn Laâm Baûo Huaán, Dieäu Hyû & Truùc Am, dòch giaû Thích Thanh Kieåm, NXB Toân Giaùo, 2001. 189) Thieàn Luaän, 3 vols, D.T. Suzuki, dòch giaû Truùc Thieân, 1926. 190) Thieàn Phaùi Laâm Teá Chuùc Thaùnh, Thích Nhö Tònh, Illinois, U.S.A., 2006. 191) Thieàn Quaùn: Tieáng Chuoâng Vöôït Thôøi Gian, Sayagyi U Ba Khin, dòch giaû Tyø Kheo Thieän Minh, NXB TPHCM, 2002. 192) Thieàn Sö, Thieän Phuùc, USA, 2007. 193) Thieàn Sö Trung Hoa, Hoøa Thöôïng Thích Thanh Töø: 1995. 194) Thieàn Sö Vieät Nam, Hoøa Thöôïng Thích Thanh Töø: 1972. 195) Thieàn Taøo Ñoäng Nhaät Baûn, Amazu Ryuushin, Vieät dòch Thích Nhö Ñieån, Hannover, Germany, 2008. 196) Thieàn Taâm Töø, Sharon Salzberg, dòch giaû Tyø Kheo Thieän Minh Traàn Vaên Huaân, NXB Toân Giaùo, 2002. 197) Thieàn Thö Taây Taïng, Lama Christie McNally, Vieät dòch Ñaïi Khaû Hueä, NXB Phöông Ñoâng, 2010. 198) Thieàn Toâng Tröïc Chæ, Thieàn sö Thieân Cô, dòch giaû Thích Thanh Töø, 2002. 199) Thieàn Toâng Vieät Nam Cuoái Theá Kyû 20, Hoøa Thöôïng Thích Thanh Töø, 1991. 200) Thieàn Töù Nieäm Xöù Minh Saùt Tueä, H.T. Giôùi Nghieâm, NXB Toân Giaùo 2009. 201) Thieàn Uyeån Taäp Anh, Leâ Maïnh Thaùt, NXB TPHCM, 1999. 202) Thuû Laêng Nghieâm Kinh, Hoøa Thöôïng Bích Lieân, Hoøa Thöôïng Nhö Phöôùc, Hoøa Thöôïng Töø Quang, 1957. 203) Thuû Laêng Nghieâm Kinh, Taâm Minh Leâ Ñình Thaùm, 1961. 204) Thuû Laêng Nghieâm Kinh, Trí Ñoä vaø Tueä Quang, 1964. 205) Thuaàn Hoùa Taâm Hoàn, Ven. Thubten Chodron, dòch giaû Thích Minh Thaønh, NXB Toång Hôïp TPHCM, 2003. 206) The Three Pillars of Zen, Roshi Philip Kapleau, 1912.

207) Thuaät Ngöõ Duy Thöùc Hoïc, Giaûi Minh, NXB Phöông Ñoâng, 2011. 208) To Be Seen Here And Now, Ayya Khema, Sri Lanka, 1987. 209) Three Hundred Sixty-Five Zen Daily Readings, Jean Smith, NY, U.S.A., 1999. 210) Three Pilars Of Zen, Roshi Philip Kapleau, U.S.A., 1962. 211) Three Principal Aspects Of The Path, The Dalai Lama XIV, 1992. 212) Three Zen Masters, John Steven, Kodansha America, Inc., NY, U.S.A., 1993. 213) The Tibetan Book Of Meditation, Lama Christie McNally, NY, U.S.A., 2009. 214) Toå Sö Boà Ñeà Ñaït Ma, H.T. Tuyeân Hoùa, Burlingame, CA, U.S.A., 1983. 215) Traùi Tim Thieàn Taäp, Sharon Salzberg, dòch giaû Nguyeãn Duy Nhieân, NXB Vaên Hoùa Thoâng Tin, 2008. 216) The Training of the Zen Buddhist Monk, Daisetz Teitaro Suzuki, Tokyo, Japan, 1934. 217) Transforming The Mind, His Holiness The Dalai Lama, London, 2000. 218) Trung A Haøm Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam:

1992. 219) Trung Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992. 220) Tröôøng A Haøm Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991. 221) Tröôøng Boä Kinh, Hoøa Thöôïng Thích Minh Chaâu: 1991. 222) Tröôøng Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991. 223) Tu Taäp Chæ Quaùn Toïa Thieàn Phaùp Yeáu, Thieân Thai trí Giaû Ñaïi Sö, Vieät dòch Thích Giaûi Naêng, NXB Toân Giaùo, 2005. 224) Tueä Trung Thöôïng Só Ngöõ Luïc, Thích Thanh Töø, Thieàn Vieän Thöôøng Chieáu, VN, 1996. 225) Tuyeát Giöõa Muøa Heø, Sayadaw U Jotika, dòch giaû Tyø Kheo Taâm Phaùp, Riverside, CA, U.S.A., 2012. 226) Töông Öng Boä Kinh, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993. 227) Töø Ñieån Phaät Hoïc Anh-Vieät—English-Vietnamese Buddhist Dictionary, 10 volumes, Thieän Phuùc, USA, 2007. 228) Töø Ñieån Phaät Hoïc Vieät-Anh—Vietnamese-English Buddhist Dictionary, 6 volumes, Thieän Phuùc, USA, 2005. 229) Töø Ñieån Thieàn Toâng Haùn Ngöõ, Hoà Baéc Nhaân Daân Xuaát Baûn Xaõ, Trung Quoác, 1994. 230) Töø Ñieån Thieàn Toâng Haùn Vieät, Haân Maãn & Thoâng Thieàn, NXB TPHCM, 2002. 231) Töø Ñieån Thuaät Ngöõ Thieàn Toâng, Thoâng Thieàn, NXB Toång Hôïp TPHCM, 2008. 232) The Unborn, Bankei Yotaku, translated by Norman Waddell, NY, U.S.A., 1984. 233) Understanding The Heart, Thich Minh Niem, U.S.A., Authorhouse published in 2012. 234) Vaøi Chuù Giaûi Veà Thieàn Ñoán Ngoä, Nguyeân Giaùc Phan Taán Haûi, CA, U.S.A., 1990. 235) Vaøo Coång Nhaø Thieàn, Thích Thanh Töø, Ñaø Laït, VN, 1980. 236) Kinh Vieân Giaùc, Hoøa Thöôïng Thích Thieän Hoa, Saigon 1958. 237) The Vimalakirti Nirdesa Sutra, Charles Luk, 1972. 238) Vipassana Meditation, Sayadaw U Janakabhivamsa, Yangon, Myanmar, 1985. 239) Voâ Moân Quan, Thieàn Sö Voâ Moân Hueä Khai, dòch giaû Traàn Tuaán Maãn, VN, 1995. 240) Voâ Ngaõ Voâ Öu, Ayya Khema, translated by Dieäu Ñaïo, U.S.A., 2000. 241) Walking with the Buddha, India Dept. of Tourism, New Delhi, 2004. 242) What Is Buddhism?, Frank Tullius, 2001. 243) What Is Zen?, Alan Watts, Novato, CA, U.S.A., 1973. 244) When the Iron Eagle Flies, Ayya Khema, NY, U.S.A., 1991. 245) Wherever You Go, There You Are, Jon Kabat Zinn, NY, U.S.A., 1994. 246) Zen Antics, Thomas Cleary, Boston, MA, U.S.A., 1949. 247) Zen Art For Meditation, Stewart W. Holmes & Chimyo Horioka, Tokyo, 1973. 248) Zen Buddhism and Psychoanalysis, D.T. Suzuki and Richard De Martino, 1960. 249) Zen's Chinese Heritage, Andy Ferguson: 2000. 250) Zen Dictionary, Ernest Wood, NY, U.S.A., 1957. 251) The Zen Doctrine of No Mind, D.T. Suzuki, 1949. 252) Zen In The Art Of Archery, Eugen Herrigel, 1953. 253) Zen And The Art Of Making A Living, Laurence G. Boldt, Auckland, New Zealand, 1992. 254) The Zen Art Book: The Art of Enlightenment, Stephen Addiss & John Daido Loori, Shambhala, Boston, MA, U.S.A., 2007. 255) Zen Buddhism, The Peter Pauper Press, NY, U.S.A., 1959. 256) Zen Dictionary, Ernest Wood, NY, U.S.A., 1957. 257) Zen and Japanese Culture, Daisetz Teitaro Suzuki, Bollingen Foundation Inc., NY, U.S.A., 1959. 258) Zen In The Light Of Science, Thích Thoâng Trieät, Perris, CA, U.S.A., 2010. 259) Zen Mind, Beginner's Mind, Shunryu Suzuki, Tokyo, Japan, 1970. 260) Zen Philosophy, Zen Practice, Hoøa Thöôïng Thích Thieân AÂn, 1975. 261) Zen In Plain English, Stephan Schuhmacher, New York, NY, U.S.A., 1988. 262) The Zen & Pure Land Meditation, Thich Huyen Dung, Chatsworth, CA, U.S.A., 2006. 263) The Zen Teaching of Bodhidharma,

translated by Red Pine 1987. 264) Zen: Tradition and Transition, Kenneth Kraft, Gorve Press, NY, U.S.A., 1988.

TABLE OF CONTENTS

Volume One: Vieät-Anh töø A ñeán B—Vietnamese-English from A to B

Volume Two: Vieät-Anh Maãu Töï C—Vietnamese-English Letter C

Volume Three: Vieät-Anh töø D ñeán G—Vietnamese-English from D to G

Volume Four: Vieät-Anh töø H ñeán K—Vietnamese-English from H to K

Volume Five: Vieät-Anh töø L ñeán M—Vietnamese-English from L to M

Volume Six: Vieät-Anh töø N ñeán P—Vietnamese-English from N to P

Volume Seven: Vieät-Anh töø Q ñeán T—Vietnamese-English from Q to T

Volume Eight: Vieät-Anh töø TH ñeán TO—Vietnamese-English from TH to TO

Volume Nine: Vieät-Anh töø TR ñeán Y—Vietnamese-English from TR to Y

Volume Ten: Anh-Vieät töø A ñeán I—English-Vietnamese from A to I

Volume Eleven: Anh-Vieät töø J ñeán R—English-Vietnamese from J to R

Volume Twelve: Anh-Vieät töø S ñeán Z—English-Vietnamese from S to Z

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.

nirvana, is said to encourage king Asoka to build 84,000 Buddha stupas in northern India, convene D (summon) 700 arhat saints (monks), and play an important part in connection with the second Da Baø: Yava (skt)—Moät ñôn vò ño löôøng töông synod. ñöông vôùi moät phaàn 2.688.000—Barley— Da Xaù Ñaø: Yasoja (skt)—See Da Xaù. Barleycorn, a unit of measurement which is Da Xaù Phaï Truï (1704-1776): Ye-ses dpal-hbyor equivalent to the 2,688,000th part of a yojana. (tib)—Teân cuûa moät vò danh Taêng Taây Taïng vaøo Da Baø Loâ Caùt Ñeá: Avalokitesvara (skt)—See theá kyû thöù XVIII. Sö ñeán töø Thanh Haûi, thuoäc Quaùn Theá AÂm. Trung Hoa—Name of a Tibetan famous monk in Da Boïc Xöông: Nothing but skin and bones. the eighteenth century. He came from Ch'ing-hai, Da Caàu Na Hoa Nhó Khaéc Nhaõ: Yajnavalkya in China. (skt)—Teân cuûa moät nhaø trieát hoïc noåi danh AÁn Ñoä Da Xaù Quaät Ña: Yasogupta (skt)—Teân cuûa moät vaøo khoaûng theá kyû thöù VIII tröôùc taây lòch. OÂng tin vò danh AÁn Ñoä vaøo theá kyû thöù VI. Sö ñeán töø Thieân raèng caùi ngaõ laø yù thöùc duy nhaát tuyeät ñoái. Theo Truùc, laø moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa oâng thì caùi yù thöùc duy nhaát tuyeät ñoái naày vöôït leân Sö Xaø Na Da Xaù—Name of a famous Indian treân söï ñoái laäp cuûa khaùch quan vaø chuû quan, do ñoù master in the sixth century. He came from India, khoâng lieân heä gì ñeán ngoân ngöõ vaên töï nöõa —Name and was one of the outstanding disciples of master of an Indian famous philosopher in the Jnanayasas. eighthcentury B.C. He believed that the ego (self) Da Xaù Tröôûng Laõo: Yasha (skt)—Nhaø sö Yasha was the only and absolute consciousness. ngöôøi ñaõ toá giaùc sö saõi Vaishali ñaõ nhaän vaøng baïc, According to him, this only and absolute baát thôøi thöïc, cuõng nhö uoáng röôïu trong töï vieän. consciousness is beyond the opposition of Chính Yasha ñaõ ñöôïc söï uûng hoä cuûa caùc sö tröôûng objective and subjective, and is therefore, no more laõo trong vieäc keát toäi caùc sö Vaishali trong kyø ñaïi language and words are involved. hoäi laàn hai vaøo khoaûng naêm 386 tröôùc Taây lòch—A Da Du Ñaø La: Yasodhara (skt)—Coâng chuùa Da Buddhist monk, who accused Vaishali monks of Du Ñaø La—Da Du Ñaø La, coøn dòch laø Da Tuaát accepting gold and silver from lay followers, Ñaït La, vôï cuûa Thaùi töû Taát ñaït ña tröôùc khi Ngaøi taking food at the wrong time, and drinking xuaát gia—The wife of Siddhartha Gautama before alcohol in the temple, etc. He was the one who got he left home. support from other senior monks to convoke the Da Luaät Sôû Taøi (1190-1244): Teân cuûa moät vò cö só second council in Vaishali around 386 B.C. Phaät giaùo Trung Hoa vaøo theá kyû thöù XIII. OÂng coù Daø Phaïm Ñaït Ma: Bhagavaddharma (skt)—Ca phaùp hieäu laø Traïm Nhieân—Name of a Chinese Phaïn Ñaït Ma—See Giaø Phaïn Ñaït Ma. layperson in the

thirteenth century. His Buddhist Daõ: Hoang daõ—The country—Wilderness— name was Chan-Jan. Wild—Rustic—Uncultivated—Rude. Da Xaù: Yasas (skt)—Yasaskara (skt)—Coù ba Tyø Daõ Baøn Taêng: Moät vò du Taêng raøy ñaây mai ñoù, Kheo mang cuøng teân naày: 1) Ngöôøi thöù nhaát laø ñeä khoâng coù nôi truï xöù nhaát ñònh—A roaming monk töû thöù saùu cuûa Ñöùc Phaät; 2) Ngöôøi thöù nhì laø ñeä töû without fixed abode. cuûa Ngaøi A Nan; 3) Ngöôøi thöù ba, sanh sau khi Daõ Boá Thí: Cuùng caùc aâm hoàn ngaï quyû taïi nhaø Ñöùc Phaät Thích nhaäp dieät chöøng 100 naêm, ngöôøi moà—To scatter offerings at the grave to satisfy ñaõ khuyeán khích vua A Duïc xaây 8 vaïn boán ngaøn hungry ghosts. thaùp Phaät ôû mieàn Baéc AÁn Ñoä, trieäu taäp 700 vò Daõ Ca Minh: Srgala (skt)—See Daõ Can. Thaùnh Taêng, vaø lieân heä ñeán vieäc keát taäp kinh ñieån Daõ Can: Srgala (skt)—1) Moät loaøi thuù gioáng nhö laàn thöù hai—There were three persons of this choàn, hay keâu la veà ñeâm: Jackal, or an animal same name: 1) The first person was the sixth ressembling a fox which cries at night; 2) Trong disciple of the Buddha; 2) The second person was Phaät giaùo, ñaây laø ngöôøi chöa ñaït ñaïo maø ñi daïy a disciple of Ananda; 3) The third person, who chaân lyù cuûa ñaïo: In Buddhism, this is an was born about 100 years after the Buddha's unenlightened person who tries to teach the truth

of the Way Taây Taïng—Name of a Japanese Buddhist scholar Daõ Can Minh: Moät loaøi thuù gioáng nhö choàn, hay in the twentieth century. He especially studied in keâu la veà ñeâm. Trong Phaät giaùo, töø naày coù nghóa laø Buddhism in India and Tibet. giaùo phaùp cuûa taø ñaïo—Jackal, or an animal Daõ Thoá Hình Thaàn: Sasi (skt)—The spirit with ressembling a fox which cries at night. In marks or form like a hare. Buddhism, the term means a heterodox way or Daõ Thöôïng Tuaán Tænh (1907-?): Teân cuûa moät hoïc doctrine. giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng Daõ Döôïi: Vishada (skt)—Tired—Worn out—Meät toát nghieäp ñaïi hoïc Ñaïi Coác, vaø laø giaûng sö cuûa ñaïi moûi vaø chaùn naûn, moät trong nhöõng chöôùng ngaïi hoïc Koyasan. OÂng daønh heát thì giôø cuûa mình ñeå treân ñöôøng giaùc ngoä—Tiredness and boredom, one nghieân cöùu veà Duy Thöùc Hoïc cuûa ngaøi Theá of the obstacles on the path to enlightenment. Thaân—Name of a Japanese Buddhist scholar in Daõ Ñoäc: To neutralize (counteract) a poison. the twentieth century. He graduated from Otani Daõ Hoà: Moät loaïi choàn hoang—A wild fox. University, and later became the professor of Daõ Hoà Dieân Thoùa: Ñaøm daõi cuûa loaøi choàn hoang. Koyasan University. He invested all his times to Töø coù nghóa laø vò thieàn sö chæ noùi ñöôïc nhöng study in Vansubandhu's Theory of Mind-Only. khoâng laøm vaø khoâng thöïc hieän ñöôïc—Sputum of a Daõ Traïch Tænh Chöùng (1908-?): Teân cuûa moät hoïc wild fox. In Zen, the term means a Zen master giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng laø who is able to speak, but not able to do and to chuû bieân taïp chí Trung Hoa Phaät Giaùo Söû Hoïc — achieve. Name of a Japanese Buddhist scholar in the Daõ Hoà Thieàn: Thieàn gia coi thieàn ngoaïi ñaïo laø twentieth century. He was the chief editor of "Daõ Hoà Thieàn"—Wild-fox meditators, i.e. non- Chinese History of Buddhology magazine. Buddhist ascetics, heterodoxy in general. Daõ Uyeån Tònh Xaù: Isipatanarama

(skt)—Moät Daõ Hoà Tinh: Yako-Zei (jap)—Ghost of a wild trong saùu tònh xaù noåi tieáng ôû AÁn Ñoä thôøi ñöùc fox—Moät loaïi choàn hoang ranh ma—An artful Phaät—One of the six best-known viharas in India (sly) wild fox—See Daõ Can Minh. during Sakyamuni time. Daõ Hoà Tinh Kieán Giaûi: Kieán giaûi cuûa loaïi choàn Daï: Ban ñeâm—Night. hoang ranh ma—Understanding of an artful (sly) Daï Baùn: Madhyama-yama (skt)—Nöûa ñeâm— wild fox—See Daõ Can Minh. Midnight. Daõ Hoà Tinh Mò: Moät loaïi choàn hoang ranh ma— Daï Baùn Chính Minh, Thieân Hieåu Baát Loä: Nöûa An artful (sly) wild fox—See Daõ Can Minh. ñeâm thì saùng toû, ñeán saùng laïi môø toái. Thieàn duøng Daõ Khai (1852-1922): Teân cuûa moät vò Taêng Trung töø naày ñeå chæ haïng phaøm phu ñang luùc toái vaãn coù Hoa vaøo thôøi nhaø Thanh (1644-1912)—Name of a saùng, neân ñöøng chaùn naõn trong tu taäp, vì baát cöù ai Chinese famous monk who lived during the Ch'ing cuõng coù theå coù luùc böøng leân giaùc ngoä—Bright at dynasty. night, but dark on day time. Zen uses this term to Daõ Laâm Thieàn: Thieàn ñònh nôi röøng nuùi hoang indicate that an ordinary person should never get daõ—Meditation in the wilderness of the forest. discouraged because any one can burst out to an Daõ Maõ Voâ Cöông: Ngöïa hoang maø khoâng coù daây enlightened moment at any time. cöông, yù noùi taâm yù nhaûy nhoùt loaïn ñoäng, chaïy lung Daï Ñöôøng Thuûy: Ao ban ñeâm chæ coù nöôùc, chöù tung nhö con ngöïa hoang khoâng coù daây cöông khoâng coù sinh vaät, maø ngöôøi ngu cöù taùt nöôùc baét vaäy—An unharnessed wild horse, i.e., the mind is caù. Thieàn duøng töø naày ñeå chæ ngöôøi ngu khoâng uncontrollable like a wild horse. phaân bieät ñöôïc chaân giaû, vì vaäy maø hoï chæ phí thôøi Daõ Ngan Giaø Lam: Hamsa-samgharama (skt)—gian vaø coâng söùc giôûn chôi vôùi ngöõ cuù. Thí duï thöù Wild goose monastery—See Hoã Sa Giaø Lam. 7 cuûa Bích Nham Luïc, coù moät vò Taêng hoûi Phaùp Daõ Thoï Bì Ñaø: Moät trong boán boä Kinh Veä Ñaø— Nhaõn: "Hueä Sieâu xin hoûi Hoøa Thöôïng theá naøo laø One of the four Vedas. Phaät?" Phaùp Nhaõn ñaùp: "OÂng laø Hueä Sieâu." Loaïi Daõ Thoá Dieäu Xöông (1916-?): Teân cuûa moät hoïc coâng aùn naày, ngöôøi cöûu tham moät phen nghe cöû giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng lieàn bieát choã rôi. Toâng Phaùp Nhaõn goïi ñoù laø "Tieån ñaëc bieät nghieân cöùu veà Phaät giaùo taïi AÁn Ñoä vaø phong töông truù" (teân nhoïn choûi nhau). Chaúng

duøng nguõ vò quaân thaàn, töù lieäu giaûn, chæ luaän tieån make intellectual interpretations to understand it phong töông truù laø gia phong cuûa toâng Phaùp Nhaõn. are not few. They do not realize that whenever the Nhö theá, döôùi caâu lieàn ñoù thaáu ñöôïc, neáu nhaèm Ancients handed down a word or half a phrase, it döôùi caâu suy nghó doø tìm chaúng ra. Tuy nhieân, was like sparks struck from flint, like a flash of coâng aùn naày ñaõ gaây khaù nhieàu tranh luaän khaép nôi, lightning, directly opening up a single straight khôûi hieåu theo tình giaûi chaúng ít. Hoï khoâng bieát coå path. People of later time just went to the words to nhaân phaøm buoâng ra moät lôøi, nöûa caâu ñeàu nhö choïi make up interpretations; eventually they are like ñaù nhaùng löûa, laøn ñieän xeït, thaúng ñoù vaïch ra con foolish people who try to scoop out the evening ñöôøng chaùnh. Ngöôøi ñôøi sau chæ chaïy theo ngoân cuù

pond water. Zen master Hsueh Tou subsequently ñeå khôûi tình giaûi, roát cuoäc chæ nhö keû ngu taùt nöôùc versified it with unmistakable clarity in the soâng Ñöôøng baèng gaùo maø thoâi. Baøi tuïng döôùi ñaây following verse: cuûa Tuyeát Ñaäu Truøng Hieån laøm saùng toû vaán ñeà "In the river country the spring wind isn't blowing; moät caùch chính xaùc: Deep within the flowers partridges are calling. "Giang quoác xuaân phong suy baát khôûi All the three-tiered Dragon Gate, Chaù coâ ñeà taïi thaâm hoa lyù where the waves are high, Tam caáp laõng cao ngö hoùa long Yet fools still go on scooping out Si nhaân du hoá haï ñöôøng thuûy." the evening pond water." (Giang quoác gío xuaân ñuøa chaúng daáy In fact, Zen master Hsueh Tou is an adept, where Vöôøn hoa raäm raïp chaù coâ hoùt the Ancients are hard to gnaw on and hard to Ba caáp soùng cao caù hoùa roàng chew, hard to penetrate and hard to see, an Soâng Ñöôøng keû ngu taùt baèng gaùo). impenetrable riddle, he produces it in verse to let Kyø thaät, Tuyeát Ñaäu laø moät baäc taùc gia, ôû choã khoù people see. He is indeed extraordinary. Hsueh gaëm khoù nhaém, khoù thaáu, khoù thaáy, töøng maûnh môø Tou knew Fa-yen's key device, and he also knew mòt, maø ngaøi tuïng ra cho ngöôøi thaáy, quaû laø kyø where Hui-ch'ao was at. So he made this verse ñaëc. Tuyeát Ñaäu naém ñöôïc chìa khoùa cöûa cuûa Phaùp because he feared that people in the future would Nhaõn, laïi bieát choã rôi cuûa Hueä Sieâu. Vì theá ngaøi turn to Fa-yen's words and mistakenly conceive an laøm baøi tuïng naøy vì ngaøi e raèng ngöôøi ñôøi sau chæ understanding—See Hueä Sieâu Vaán Phaät. nhaèm döôùi ngoân cuù cuûa Phaùp Nhaõn maø khôûi giaûi Daï Haønh: Night trip (journey). hoäi—To drain the pond at night to catch fish. Zen Daï Ma: Yama (skt)—See Dieäm Ma Thieân. uses the term to indicate that ignorant people Daï Ma Giôùi: Yamaloka (skt)—See Dieäm Ma cannot distinguish the differences between true Thieân. and false, so they only waste their time and effort Daï Ma Loâ Ca: Yamaloka (skt)—Daï Ma Lö Ca— to play with words and speeches. In example 7 of Coõi theá giôùi cuûa Dieâm Ma Vöông—The realm of the Pi-Yen-Lu, a monk named Hui-chao asked Fa- Yama, the third devaloka. yen, "Hui Chao asks the Teacher, what is Daï Ma Lö Ca: Yamaloka (skt)—See Daï Ma Loâ Buddha?" Fa-yen said, "You are Hui-chao." With Ca. this kind of public case, those who have practiced Daï Ma Söù: Söù giaû cuûa Dieâm Vöông—The for a long time know where it comes down as soon messengers of Yama King. as it's brought up. In the Fa-yen succession this is Daï Ma Thieân: Suyama (skt)—Yama deva (skt)— called "arrowpoints meeting." They don't employ Heaven of the Yama—Tu Daï Ma—Toâ Daï Ma the five positions of prince and minister, or the Thieân—Thôøi Phaân—Thieän Thôøi Phaân—Daï Ma four propositions; they simply talk of arrowpoints Thieân laø coõi trôøi dieät khoå cuûa hoäi chuùng Thieân Daï meeting. The style of Fa-yen's family is like this; Ma. Daï Ma Thieân laø coõi trôøi duïc giôùi thöù ba, ñöôïc one word falls and you see and immediately giaûi thích nhö laø nôi luoân coù thôøi gian vaø muøa directly penetrate. But if you ponder over the maøng löông haûo—Yama is the heaven that words, to the end you will search without finding. destroys pains, the realm of the Yama gods. The Nevertheless, people from all over who deliberate third devaloka, interpreted as the place where the over this public case are many, and those

who times, or seasons, are always good.

Daï Ma Thieân Vöông: Kings of Heavens of the Daï Xoa: Yaksa (skt)—Yakkha (p)—Demons— Suyama—Chö Thieân Vöông naày ñeàu sieâng naêng Devils—Doõng Kieän—Thieäp Taät—Moät loaïi chuùng tu taäp caên laønh roäng lôùn, thöôøng coù loøng hyû tuùc sanh soáng döôùi ñaát, trong khoâng gian, treân löng (Kinh Hoa Nghieâm—Phaåm 1)—All of them chöøng trôøi, hay trong röøng. Chuùng ñöôïc phuù cho diligently cultivated great roots of goodness, and nhöõng löïc sieâu nhieân, coù khi coù lôïi, nhöng nhieàu their minds were always joyful and content. khi aùc ñoäc vaø baïo ñoäng—A class of beings who Daï Ma Vöông Saûnh: Saûnh ñöôøng cuûa Dieâm live in the earth, air, lower heavens, and forests. Vöông, nôi phaùn quyeát toäi nhaân—Yama's They are endowed with supernatural powers and judgment hall. are sometimes beneficent, but sometimes Daï Maãu Na: Yamuna (skt)—Soâng Daï Maãu Na ôû malignant and violent. vuøng baéc AÁn Ñoä—The River Jumna in northern Daï Xoa Nöõ: Yakkhini (p)—Yaksi (skt)—Female India. demons—Female devils—See Daï Xoa. Daï Mi: Yami (skt)—Dieâm Ma nöõ—Em gaùi cuûa Daï Xoa Vöông: King of yakshas—Caùc Daï Xoa Dieâm la chuyeân hình phaït nhöõng nöõ toäi nhaân trong Vöông naày ñeàu sieâng thuû hoä taát caû chuùng sanh ñòa nguïc—Yama's sister, rules over female (Kinh Hoa Nghieâm—Phaåm 1)—They all strived to inhabitants in the hells. guard and protect all living beings. Daï Minh Chaâu: Precious stone shining brightly at Daøi Doøng Vaên Töï: Wordy—Lengthy. night. Daïng Thöùc Thöïc Taïi Luaän: Treatise on the Daï Nhu Pheä Ñaø Kinh: Yajur-veda (skt)—Daï Modal View of Reality. Thuø—Teá Töï Veä Ñaø—Nghi thöùc teá leã Veä Ñaø cuûa Danh: Nama (skt)—Name—Noun—Term—Teân Baø La Moân giaùo. Teá Töï Veä Ñaø (nhöõng baøi nghi goïi caùc töôùng hay hieän töôïng: Danh khoâng phaûi laø thöùc teá leã)—Collection of rituals for ceremonies nhöõng caùi gì thöïc, chuùng chæ laø töôïng tröng giaû laäp, of Veda. The sacrificial veda of the Brahmans; the chuùng khoâng ñaùng keå ñeå cho ngöôøi ta chaáp vaøo liturgy associated with Brahmanical sacrificial nhö laø nhöõng thöïc tính. Danh hay taâm; taâm, theo services. nguyeân nghóa, laø caùi höôùng ñeán ñoái töôïng hay caùi Daï Tha Baït: Yathavat (skt)—1) Thích hôïp: laøm cho nhöõng caùi khaùc höôùng ñeán chuùng. Ñaây laø Suitably; 2) Chính xaùc: Exactly; 3) Raén chaéc: moät töø ñeå chæ moïi hieän töôïng cuûa taâm. Danh Solid; 4) Thöïc söï: Really. (name) coù tính caùch taâm lyù ñoái choïi vôùi theå chaát. Daï Thôøi Thieàn: Yaza (jap)—Evening meditation Naman bao goàm boán trong naêm uaån taïo thaønh kinh session—Thôøi toïa thieàn tröôùc luùc ñi nguû, thöôøng nghieäm caù nhaân laø tri giaùc, yù thöùc, khaùi nieäm, vaø vaøo khoaûng 9 giôø toái—Sitting meditation done nhaän thöùc (uaån thöù naêm laø hình thöùc beân ngoaøi hay before the bedtime in the monastery, which would tính theå chaát)—Names are not real things, they are be around 9:00 pm. merely symbolical, they are not worth getting Daï Thuø: Yajurveda (skt)—Nghi thöùc teá leã Veä Ñaø attached to as realities. All phenomena or objects cuûa Baø La Moân giaùo. Teá Töï Veä Ñaø (nhöõng baøi of the mind. All mental processes (feelings, nghi thöùc teá leã)—Collection of rituals for perceptions, mental formations). Name, refers to

ceremonies of Veda. The sacrificial veda of the psychological as opposed to the physical. Naman Brahmans; the liturgy associated with includes the four skandhas of feeling, perception, Brahmanical sacrificial services. mental formations, and consciousness (the last Daï Toïa: Thôøi toïa thieàn ban ñeâm sau 9 giôø, laø giôø aggregate is corporeality)—See Nguõ Uaån. nguû trong caùc thieàn vieän—Meditation done after Danh Baát Hö Truyeàn: Tieáng ñoàn khoâng sai— 9:00 PM, the usual bedtime hour in the Zen Fame is not falsely propagated—Reputation is monastery. well deserved. Daï Toïa Tham: Evening meditation—Cuoäc tham Danh Bieät Nghóa Thoâng: Khaùc teân nhöng cuøng vaán tröôùc buoåi thieàn toïa ñaàu hoâm —Preceding nghóa—Different in name but of the same instruction by the abbot before the evening meaning. meditation at a monastery. Danh Buùt: Famous writer.

Danh Chaùnh Ngoân Thuaän: Danh chaùnh coù theå Danh Lam Coå Töï Vieät Nam: Theo Vieät Nam giuùp cho ngöôøi ta aên noùi suoân seû—Just cause can Danh Lam Coå Töï cuûa Voõ Vaên Töôøng, treân toaøn help a man speak convincingly. quoác Vieät Nam töø Baéc chí Nam coù 247 ngoâi danh Danh Cuù: Lôøi vaø caâu—Word and phrase. lam coå töï. Hoøa Thöôïng Tieán Só Thích Minh Chaâu Danh Cöông Lôïi Toûa: Danh laø sôïi daây troùi buoäc, ñaõ vieát trong lôøi giôùi thieäu: “Moät ñaëc tröng noåi baät coøn lôïi laø caùi khoùa boù chaët ngöôøi —Reputation is cuûa kieán truùc Phaät Giaùo Vieät Nam laø khoâng coù like a chain and gains are a padlock that one is nhöõng coâng trình lôùn lao ñoà soä, traùi laïi, caùc chuøa tethered by them. thaùp ñeàu coù taàm côû trung bình, nhöng xinh xaén, Danh Duïc: Desires for fame—Loøng ham muoán veà nheï nhaøng, thaäm chí coù khi nhoû baèng nhö nhöõng tieáng taêm vaø ñòa vò, moät trong naêm thöù tham duïc— am coác cuûa caùc vò aån só ñoäc cö. Chuøa khoâng lôùn Cravings for fame, one of the five desires—See nhöng chuøa raát nhieàu, ñieàu naày töôûng cuõng coù theå Nguõ Duïc. noùi leân moät khía caïnh tích cöïc cuûa taâm lyù ngöôøi Danh Döï: Honor—Honorary. Vieät, vaø chính vì theá maø khaép giang sôn haàu nhö Danh Ñöùc: A notable virtue. ñöôïc toâ ñieåm baèng caùi tinh thaàn thanh tònh, hieàn Danh Ñöùc Taây Ñöôøng: Trong caùc nghi leã, nhöõng hoøa cuûa ñaïo lyù Ñöùc Thích Ca.”—According to Vo vò danh ñöùc naày seõ ngoài beân phaûi vò truï trì— Van Tuong in Vietnam’s Famous Ancient Notable virtues on the west wing. In ceremonies, Pagodas, there are two hundred forty-seven these notable monks will sit on the right side of ancient pagodas in Viet Nam from North to South. the abbot. Most Venerable Doctor Thich Minh Chau wrote in Danh Ñöùc Thuû Toïa: Vò thuû toïa danh döï—An the Preface: “A remarkable characteristic of honorable president of a monastery. Vietnamese Buddhist architecture is that there are Danh Giaû: Names are unreal—Caùi teân cuûa chö not any gigantic, magnificient construction. phaùp ñeàu khoâng thaät (Danh nöông vaøo yù töôûng maø Instead, there are pagodas and stupas, moderate in coù chöù khoâng coù töï taùnh), moät trong tam giaû, teân töï shape, pretty and refined in style, and even little noù khoâng coù thaät—Name unreal, one of the three in structure like the huts of the recluses secluding unrealities—See Tam Giaû. from the world. Vietnam’s pagodas are diminutive Danh Giaùo: Giaùo thuyeát baèng lôøi—Verbal but abundant. This

probably relates to an active teaching—Ngoân töø khoâng theå dieãn ñaït chaân lyù moät aspect of Vietnamese psychology. Therefore, the caùch ñaày ñuû vì chaân lyù vöôït leân treân danh giaùo. whole country is decorated with the pure, gentle Maëc daàu khoâng theå noùi baèng lôøi, ngay caû moät vò spirit of sakyamuni Budha's Teaching" Thieàn sö chính thoáng cuõng khoâng theå laëng thinh Danh Lôïi: Fame and wealth—Fame and gain— maø phaûi coá gaéng noùi moät caùi gì ñoù ñeå daãn daét ñeä Haønh giaû tu thieàn neân luoân nhôù raèng danh lôïi töû cuûa mình—Language does not adequately thuoäc veà ñaïo ma quaân thöù chín. Khi thöïc haønh describe reality because the real truth is beyond thaâm saâu thì taùc phong vaø tö caùch cö xöû cuûa haønh verbal teaching. Although it cannot really be giaû ñöôïc caûi thieän. Baïn trôû neân khaû kính vaø khuoân verbalized, even an orthodox Zen master cannot maãu. Coù theå baïn baét ñaàu chia xeû giaùo phaùp vôùi remain silent but attempts to say something to ngöôøi khaùc, hay kinh nghieäm giaùo phaùp cuûa baïn seõ guide his disciples. hieån loä ra ngoaøi, coù leõ söï trình baøy giaùo phaùp roõ Danh Hieàn: Famous sage. raøng cuûa baïn. Ngöôøi ta coù theå coù loøng tin saâu xa Danh Hieäu: 1) Teân: Samabhidha (skt)—Name; 2) nôi baïn vaø coù theå mang ñeán cho baïn quaø taëng vaø Töôùc hieäu: Namadheya (skt)—An appelation, a lôïi loäc. Tieáng ñoàn veà baïn coù theå lan xa raèng baïn laø title or a name. ngöôøi ñaéc ñaïo, raèng baïn ban boá nhöõng giaùo phaùp vó ñaïi. Vaøo thôøi ñieåm naøy, baïn deã daøng bò ñaïo ma Danh Hieäu Baát Tö Nghì: Danh hieäu cuûa caùc ñöùc quaân thöù chín ñaùnh guïc. Nhöõng lôøi taùn döông vaø Nhö Lai laø baát khaû tö nghì—Appelation (title or a cöû chæ kính troïng cuûa moïi ngöôøi ñoái vôùi baïn seõ in name) of Buddhas are inconceivable. saâu vaøo taâm baïn. Baïn coù theå baét ñaàu tìm caùch Danh Lam: Nhöõng ngoâi chuøa noåi tieáng—Famous nhaän ñöôïc quaø taëng, lôïi loäc nhieàu hôn vaø quí hôn ôû temples. caùc tín ñoà moät caùch kín ñaùo, tinh teá hay thoâ thieån.

Baïn coù theå quyeát ñònh raèng mình ñaùng ñöôïc noåi expositions of the scriptures. People may feel danh vì mình thöïc söï cao caû hôn ngöôøi khaùc. Tham deep faith in you and may bring you gifts and voïng baát chaùnh coù theå vöôït qua khoûi loøng thaønh donations. Word may spread that you are an muoán giuùp ñôõ ngöôøi khaùc, daïy doã hay chia xeû enlightened person, that you give great Dharma nhöõng hieåu bieát cuûa mình trong tu taäp. Coù theå baïn discourses. At this point, it would be easy for you thaät söï mong muoán chia xeû cho ngöôøi khaùc nhöõng to succumb the ninth army of Mara. The honor and thaønh quaû maø baïn ñaõ gaët haùi ñöôïc trong luùc tu taäp, respect these people direct toward you could go to nhöng söï phuïc vuï vò tha naøy bò taùnh töï kieâu vaø your head. You might begin to subtly or overtly try loøng öôùc muoán ñöôïc ñeàn buø xöùng ñaùng nhöõng gì to extract bigger and better donations from your mình ñaõ boû ra. Coù theå baïn suy nghó: "OÂ, mình thaät followers. You might decide that you deserve vó ñaïi. Khoâng bieát coù ai ñöôïc nhö mình hay khoâng. renown because you really are superior to other Mình baây giôø laø hình aûnh quen thuoäc ñaùng yeâu people. Or, insincere ambition might supplant a cuûa moïi ngöôøi. Mình coù theå yeâu caàu Phaät töû xaây genuine wish to help others

as your motivation for cho mình moät ngoâi chuøa môùi.” Thöôøng thì ñaïo ma teaching, for sharing whatever wisdom you have quaân thöù chín taán coâng haønh giaû naøo ñaõ ñaït ñöôïc reached in your own practice. Your reflections keát quaû toát trong thieàn taäp. Tuy nhieân, ñaïo ma might run as follows: “Oh, I’m pretty great. I’m quaân naøy coù theå taán coâng baát cöù ngöôøi naøo. Haønh popular with many people. I wonder if anyone giaû coù theå caûm thaáy töï haøo veà söï tu taäp cuûa mình else is as great as I am. Can I get my devotees to vaø öôùc muoán ñöôïc moïi ngöôøi thöøa nhaän mình laø build me a new temple?” Usually the ninth mara moät thieàn sö vó ñaïi. Moät haønh giaû coù moät hay hai attacks practitioners who have good result in söï chöùng nghieäm lyù thuù, nhöng khoâng thaâm saâu raát meditation. However, wish for gain can attack any deã bò töï ñaùnh löøa veà nhöõng thaønh ñaït cuûa mình. Vò ordinary practitioner. One might feel proud of aáy coù theå trôû neân quaù töï tin. Vò aáy voäi vaøng muoán one’s practice and begins wishing to be böôùc nhanh leân dieãn ñaøi Phaät giaùo ñeå daïy doã acknowledged as a great practitioner. A ngöôøi khaùc, laøm theá vò aáy trôû thaønh ñoái töôïng cuûa practitioner who has had an interesting experience söï taùn thaùn ngôïi khen. Vò aáy coù theå seõ daïy thieàn or two, but little depth, can become overconfident. khoâng theo ñuùng giaùo phaùp, cuõng khoâng do tu taäp He or she may quickly want to step out onto the thaâm saâu maø coù. Nhöõng ngöôøi nhö vaäy seõ laøm haïi Dharma scene and teach other people, thus hoïc troø nhieàu hôn laø mang laïi lôïi laïc cho hoï. Muoán becoming the object of admiration and praise. thaéng ñaïo ma quaân thöù chín naøy, ñoäng cô ñaèng sau Such person will teach meditation that may not be söï noã löïc cuûa haønh giaû phaûi laø thaønh thaät. neáu baïn in accordance with the texts, nor with deep baét ñaàu haønh thieàn vôùi muïc ñích ñöôïc lôïi loäc, kính practical experience. They may actually harm troïng hay danh tieáng, thì baïn seõ khoâng tieán boä chuùt their students. To vanquish the ninth mara, the naøo. Baïn seõ gaët haùi ñöôïc nhieàu lôïi ích neáu baïn motivation behind your effort must be sincere. If thöôøng xuyeân thaåm xeùt laïi ñoäng cô thuùc ñaåy vieäc you begin practicing only with the hope of getting haønh thieàn cuûa chính mình, nhöng veà sau laïi ñaàu donations, reverence, or fame, you will never haøng tham aùi ñeå ñöôïc lôïi loäc, thì baïn seõ trôû thaønh make any progress. Frequent re-examination of nhieãm oâ vaø cheånh maûng. Ngöôøi bò nhieãm oâ vaø motives can be very helpful. If you make genuine, cheånh maûng seõ tieáp tuïc cuoäc soáng baát an vaø ñaày sincere progress and later succumb to greed for ñau khoå—Zen practitioners should always gain, you will become intoxicated and negligent. It remember that fame and gain (gain, praise, honor is said that a person who is intoxicated and and underserved fame) belong to the the ninth negligent will continue a life of peacelessness and army of Mara. When you attain some depth of be overcome by much suffering. practice, your manner and behavior will improve. Danh Maïc: Goïi teân: To call out the names—Moâ You will become venerable and impressive. You taû: To express. may even start to share the Dharma with others, or Danh Maïng Caên: See Danh Meänh Caên. your experience of the Dharma may manifest Danh Meänh Caên: Nama-jivitindriya (skt)—Sinh outwardly

in another way, perhaps in clear löïc cuûa khaû naêng tinh thaàn—Vital power of mental

faculties. Danh Só Vöông Daõ: Famed Scholar Wang-Ye. Danh Moâ: See Danh Maïc. Danh Só Vöông Thuyeân: Famed Scholar Wang Danh Muïc: Teân goïi caùc soá muïc—Nomenclature. Hsuan. Danh Nghóa Baát Ly: Name and meaning are not Danh Sôn: Ngoïn nuùi noåi tieáng trong Phaät giaùo apart or differing. (Nguõ Ñaøi Sôn)—A famous mountain in Buddhism Danh Nghóa Ñaïi Taäp: Maha-vyutpatti (skt)— (Wu-Tai Shan)—See Nguõ Ñaøi Sôn. Great Collection of name and meaning. Danh Sö: Famous teacher. Danh Nghóa Minh Ñaêng Abhidhanappadipika Danh Taêng: Moät vò Taêng noåi tieáng—A famous (p)—Name of a sutra. monk. Danh Ngoân: Famous words. Danh Taêng Truyeän: Ming (Gao) Seng Chuan— Danh Ngoân Chuûng Töû: Verbal expression Biographies of Eminent Monks—Stories of seeds—Boån höõu chuûng töû—Chuûng töû lôøi noùi— Eminent monks—See Cao Taêng Truyeän. Chuûng töû laø nhaân taïo ra taát caû moïi phaùp thieän aùc — Danh Thanh: Danh tieáng—Fame. Good or evil seeds produce good or evil deeds. Danh Thaân: Nama-kaya (skt)—Bodies of Seed which causes moral action. nouns—Danh thaân laø nhöõng yeáu toá khoâng coù thöïc Danh Ngoân Taäp Khí: Löïc cuûa ngoân töø—Karmic theå cuûa thaân—Namkaya means immaterial factors impressions of terms and words. of the body. Danh Phaùp: Teân goïi caùc soá muïc—Nomenclature. Danh Theå: Caùi duøng ñeå goïi caùi theå—Name and Danh Phaåm: Taùc phaåm vaên chöông noåi tieáng— embodiment, the identity of name and substance. Famous literary work. Danh Theå Baát Nhò: Teân goïi vaø baûn theå khoâng Danh Phaän: Honour and position. hai—Name and substance are not two (are not Danh Quaùn Ñaûnh: Name-empowerment different). initiation. Danh Thieân: Famous rulers on earth—Thieân Danh Quang Phaät: Yasaprabhasa-Buddha (skt)—vöông hay thieân töû, vua trong loaøi ngöôøi—One of Famous Light Buddha. the four kinds of devas. Danh Saéc: Namarupa (skt)—Name and form— Danh Töï: Myoji (jap)—Name and description. Danh saéc (tinh thaàn vaø thaân theå)—Mind and Danh Töï Bình Ñaúng: Sameness in letters—Bình body—Mentality and corporeality—Name and ñaúng veà chöõ nghóa laø danh hieäu Phaät ñöôïc neâu nhö form—Mentality and corporeality—Mind and nhau cho heát thaûy chö Nhö Lai, khoâng coù söï phaân matter—Danh saéc, theå chaát vaø taâm thaàn hay teân bieät naøo trong chö vò trong phaïm vi cuûa chöõ goïi vaø hình theå hay vaät lyù vaø taâm lyù. Ñaây laø keát PHAÄT—“Sameness in letters” means that the title quaû cuûa yù thöùc, laø uaån thöù nhaát cuûa nguõ uaån, vaø Budha is equally given to all Tathagatas, no maéc thöù tö cuûa thaäp nhò nhaân duyeân. Danh (goàm distinction being made among them as far as these thoï, töôûng, haønh, thöùc) vaø saéc ñeàu khoâng thaät, letter BUDDHA go—See Töù Bình Ñaúng. nhöng laïi coù khaû naêng khôûi leân phieàn naõo —Name Danh Töï Boà Taùt: A nominal bodhisattva. and form or mind and body (mental and physical Danh Töï Giaû Thieát: Qui öôùc ngoân töø—Verbal energies). This is the result of the conscioussness convention. which stands for the first skandha, and the fourth Danh Töï Sa Di: Sa Di ôû tuoåi 20 hay lôùn hôn (tuoåi link in the chain of conditioned arising. Name coù theå trôû thaønh Tyø Kheo)—A novice with the age (feeling,

perception, volition, and consciousness) of 20 or over (one of an age to be a monk). and form both are unreal and give rise to delusion. Danh Töï Töùc Phaät: The apprehension of terms— Danh Só Chaâu Tuïc Chi: Famed Scholar Tsu-Ji. Danh Töï Töùc Phaät laø töø trong danh töï maø lyù giaûi Danh Só Loâi Thöù Toân: Famed Scholar Lui-Tsi- thoâng suoát, taát caû nhöõng ai nghe vaø tín thoï phuïng Tsun. haønh ñeàu coù theå thaønh Phaät. Ñaây cuõng laø giai ñoaïn Danh Só Löu Di Daân: Famed Scholar Liu-Yi- thöù nhì trong saùu giai ñoaïn phaùt trieån cuûa Boà Taùt Ming. ñöôïc noùi roõ trong Thieân Thai Vieân Giaùo, ñoái laïi Danh Só Toân Bính: Famed Scholar Tsun Bing. vôùi saùu giai ñoaïn phaùt trieån hay Luïc Vò cuûa Bieät

Giaùo—The apprehension of terms. This is the first saéc duïc hay taø haïnh vôùi ngöôøi khoâng phaûi laø vôï step in practical advance that those who only hear choàng cuûa mình. Giôùi thöù ba trong möôøi giôùi troïng and believe are in the Buddha-law and potentially cho haøng xuaát gia trong Kinh Phaïm Voõng, caét ñöùt Buddha. This is also the second of the six stages of moïi ham muoán veà saéc duïc. Ngöôøi xuaát gia phaïm Bodhisattva developments as defined in the T'ien- giôùi daâm duïc töùc laø phaïm moät trong töù ñoïa, phaûi bò T'ai Perfect or Final Teaching, in contrast with the truïc xuaát khoûi giaùo ñoaøn vónh vieãn —The third ordinary six developments as found in the commandment of the five basic commandments Differentiated or Separated School—See Luïc Töùc for lay people, and the third precept of the ten Phaät. major precepts for monks and nuns in the Brahma Danh Töï Tyø Khöu: A monk in name but not in Net Sutra. Monks or nuns who commit this offence reality. will be expelled from the Order forever. Danh Töôùng: Moät trong nguõ phaùp, moïi söï vaät ñeàu Daâm Boân: To commit adultery. coù danh coù töôùng—Name and appearance (name Daâm Duïc: Ham muoán saéc duïc—Desire for sex— and form). One of the five laws or categories, Lustful—Debauched—Sexual desire—Sexual everything has a name and an passion. appearance (visible appearance)—See Nguõ Phaùp. Daâm Duïc Beänh: Beänh (taâm thaàn) gaây ra bôûi söï Danh Töôùng Nhö Lai: Sakiketu (skt)—Name- ham muoán saéc duïc—The (spiritual) disease and-Appearance Tathagata—Theo lôøi thoï kyù cuûa caused by sexual passion. ñöùc Phaät, ngaøi Tu Boà Ñeà seõ thaønh Phaät trong Daâm Duïc Hoûa: Löûa cuûa söï ham muoán veà saéc töông lai vôùi danh hieäu "Danh Töôùng Nhö Lai" duïc—The fire or the burning of sexual desire. trong coõi Baûo Sanh theá giôùi thôøi Höõu Baûo Kieáp— Daâm Giôùi: Giôùi caám daâm duïc, moät trong möôøi According to the Buddha's prediction, Subhuti will troïng giôùi cuûa Hieån Giaùo trong Kinh Phaïm become a Buddha in the future with the name of Voõng—The commandments against adultery, one "Name and Appearance Tathagata" in the of the ten major commandments or precepts in the Ratnasambhava during the kalpa of Ratnavabhasa. Brahma Net Sutra. Danh Uaån: Nama-skandha (skt)—Nama-khandha Daâm Hoûa: Löûa cuûa söï ham muoán saéc duïc—The (p)—Moät nhoùm nhöõng hieän töôïng tinh thaàn— fire of sexual passion—See Daâm Duïc Hoûa. Group of mental phenomena. Daâm La Voõng: Löôùi ham muoán saéc duïc—The net Danh Vaên: Danh tieáng—Fame—Renown—Vinh of sexual desire. hay danh vaên (tieáng toát hay vinh döï)—See Baùt Daâm Loaïn: Incest. Phong. Daâm

Ngöõ: Sambhappalapo (p)—Voâ Nghóa Ngöõ— Danh Vaên Lôïi Döôõng: Fame and wealth. Taïp Ueá Ngöõ—Insignificant speech—Lustful Danh Vaên Phaät: Yasa Buddha (skt)—Well- words—Meaningless words—Ungrateful words. known Buddha. Daâm Noä Si: See Nhieãm Khueå Si. Danh Vaên Quang Phaät: Yasaprabha-Buddha— Daâm OÂ: Obscene—Lewd. Well-known Light Buddha. Daâm Taäp Nhaân: Habits of lust—Habit of sexual Danh Vi: Teân laø—Its name is. desire—Ñaây laø moät trong möôøi nhaân möôøi quaû. Danh Xöng Phoå Vaên Thaàn: Universal Renown Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Deity (Spirit). Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Daâm Taäp Nhaân Danh Xöng Thöôïng: Born of Splendor. nhö sau: "Daâm duïc phaùt trieån thaønh thoùi quen vì söï Dao Taàn: Kusi (skt)—Kucha (skt)—See Quy Tö. giao hôïp trong ñoù hai ngöôøi aâu yeám nhau vaø phaù t Dao Taàn Trieàu: Yao-Ch'in Dynasty. sanh söùc noùng kích thích söï ham muoán. Chuyeän Daét: To guide—To conduct—To lead—To bring naày cuõng gioáng nhö vieäc chaø xaùt hai tay vôùi nhau." someone by the hand. Ñöùc Phaät daïy: “Daâm taäp giao tieáp, phaùt ra töø nôi Daâm: Daâm duïc—Adultery—Fornication— coï xaùt maõi khoâng thoâi. Nhö vaäy neân luùc cheát thaáy Lascivious—Lewd—Licentious talk—Sexual coù löûa saùng, trong ñoù phaùt ñoäng. Ví duï nhö ngöôøi misconduct—Sexual passion—Giôùi thöù ba trong laáy tay coï xaùt nhau thaáy coù hôi noùng. Hai caùi taäp nguõ giôùi cho haøng taïi gia, caám ham muoán nhieàu veà nöông nhau khôûi, neân coù vieäc giöôøng saét truï ñoàng.

Cho neân möôøi phöông caùc Ñöùc Phaät noùi daâm laø Daãn Ñaïo Thuø Thaéng: Khaû naêng thuø thaéng daãn löûa duïc. Boà Taùt thaáy söï daâm duïc nhö traùnh haàm ñaïo chuùng sanh y ñaïo tu haønh—Superior ability to löûa.”—This is one of the ten causes and effects. lead people to the practice of His Teaching. According to the Surangama Sutra, book Eight, the Daãn Hoùa: To initiate and instruct. Buddha reminded Ananda about the habit of Daãn Nghieäp: Daãn nhaân—Toång baùo nghieäp, hay sexual desire as follows: "Lust grows into a habit nghieäp chuû yeáu daãn ñeán quaû baùo phaûi taùi sanh vaøo because of sexual intercourse in which two people coõi naøo, trôøi, ngöôøi, hay suùc sanh, vaân vaân —The caress each other thereby producing heat that in principle or integral direction of karma, which turn stimulates desire. This is like the heat caused determines types of reincarnation, i.e. deva, man, by rubbing the hands together." The Buddha or animal, etc. taught: “Habits of lust and reciprocal interactions Daãn Nhaân: Principle or integral direction of which give rise to mutual rubbing. When this karma—See Daãn Nghieäp. rubbing continues without cease, it produces a Daãn Nhaäp: To introduce—To initiate. tremendous raging fire within which movement Daãn Nhieáp: To accept—To receive—Tieáp daãn— occurs, just as warmth arises between a person’s Trong lôøi nguyeän thöù 19 cuûa Phaät A Di Ñaø, Ngaøi hands when he rubs them together. Because these nguyeän seõ tieáp daãn nhöõng ai goïi ñeán hoàng danh two habits set each other ablaze, there come into Ngaøi—To welcome (as a Buddha does on who being the iron bed, the copper pillar, and other call on him as stated in the nineteenth vow of such experiences. Therefore, Thus Come Ones of Amitabha). the ten directions look upon

the practice of lust Daãn Phaùt Moân Trí: Trí bieát ñöôïc con ñöôøng ñi and name it the ‘fire of desire.’ Bodhisattvas ñeán giaùc ngoä—Cognition of the gate to full avoid desire as they would a fiery pit.” enlightenment. Daâm Thang: Meã Thang—Chaùo naáu baèng gaïo—A Daãn Quaû: Giai ñoaïn quaû baùo thöôûng phaït toång kind of rice soup, or gruel. baùo, ngöôïc laïi vôùi bieät baùo—The general stage of Daâm Thuïy: Daùng nguû naèm saáp—To sleep with fruition, such as reward or punishment in the face downward. genus, as contrasted with the differentiated Daâm YÙ: Dutthullam (p)—Desire for sex—Ham species or stages, such as for each organ or variety muoán saéc duïc. of condition. Daãn: To lead—To bring in or on—To conduct— Daãn Tieáp: Daãn daét, tieáp nhaän vaø cöùu ñoä (Tònh To stretch—To draw. Ñoä)—Guidance, welcoming and saving (Pure Daãn Chaùnh: See Daãn Chaùnh Vöông. Land). Daãn Chaùnh Vöông: Satavahana (skt)—Baûo Haønh Daãn Toøa: See Daãn Toïa. Vöông—Sa Ña Baø Ha Vöông—Teân cuûa moät vò Daãn Toïa: Töø ngöõ duøng ñeå chæ ngöôøi daãn ai leân toøa vua ôû mieàn nam AÁn Ñoä, ngöôøi baûo trôï cho ngaøi ñeå thuyeát phaùp trong thieàn laâm—A phrase used by Long Thoï truyeàn baù Phaät giaùo Ñaïi thöøa —Name of one who ushers a preacher into a “pulpit” to an Indian king in southern India who sponsored expound the law. Nagarjuna to spread Mahayana Buddhism. Daãn Tôùi Khoå Ñau Khoâng Traùnh Ñöôïc: To lead Daãn Ñaïo: Parinayaka (skt)—Guiding One—1) to inevitable sufferings. Ñöa ngöôøi vaøo chaân lyù: To lead people into Daãn Tuyeät Höõu Voâ: Vöôït khoûi kieán giaûi cuûa Höõu Buddha-truth; 2) Daãn daét linh hoàn ngöôøi cheát veà vaø Voâ—To lead to annihilate (to exterminate) theá giôùi khaùc: A phrase used at funerals implying both existence and non-existence—To go beyond the leading of the dead soul to the other world, the views and understanding of both existence and possibly arising from setting alight the funeral non-existence. pyre; 3) Daãn ñöôøng cho ai, lôøi Phaät daïy ñaõ daãn Daãn Xuaát Phaät Tính: Phaät taùnh ñöôïc phaùt trieån ñaïo chuùng sanh ñeán tình yeâu vaø hoøa bình chaân do tu haønh ñuùng theo chaùnh phaùp. Ñaây laø moät chính—Guide someone, the Buddha’s teaching trong ba loaïi Phaät taùnh—The Buddha’s nature has guided sentient beings to true love and peace. developed by the right discipline (the Buddha- nature in all the living to be developed by proper

processes). This is one of the three kinds of khoâng coù yù thöùc mình ñaõ ñaïi giaùc, caøng khoâng toû Buddha-nature—See Tam Phaät Taùnh. ra nhö vaäy; chæ khi ñoù ngöôøi ta môùi thöøa nhaän laø Daâng Cuùng: Balidanam (skt)—Giving offering—ngöôøi ñoù thaät söï ñaïi giaùc trong Thieàn—“Trace of Boá thí. awakening” is used in Japanese Zen to indicate Daâng Hoa: To offer flowers. someone who has had an initial awakening Daâng Höông: To offer incense. experience, whose superior behavior is noticed Daâng Y: To offer monk robes. and admired by others. This is seen as Daâng Y Caø Sa: To offer monk robes. undersirable and inappropriate, for when a person Daät: 1) Daâm daät: Lustful; 2) Deã chòu: To be at progresses further, the traces are eliminated and ease; 3) Phoùng daät: To get away from, indulgence. the awakened master appears as an ordinary Daät Duïc: Sensual. person to the masses. In fact, an enlightened Daät Ña: Ajita (skt): Ajeyya (p)—A Cheá Ña—A person lives what he has

experienced of Daät Ña (Voâ naêng thaéng)—Invincible— enlightenment in a complete natural way, without Irresistible—Not conquered—Unsubdued— being aware of being 'enlightened' or giving any Unsurpassed—Khoâng bò cheá ngöi—Khoâng bò khuaát outward signs of it; only then in Zen is the phuïc—Teân cuûa Phaät Di Laëc hay cuûa moät vò Phaät authenticity of his enlightenment acknowledged. töông lai—Name of Maitreya or a future Buddha. Daàu Baùt: Moät baùt daàu—A boil of oil—Trì Daàu Daät Nhieân Tính Dung: Teân cuûa moät vò danh Taêng Baùt (caån thaän nhö ñang mang baùt daàu ñaày treân kieâm hoïa só Trung Hoa vaøo thôøi nhaø Minh (1368- tay)—As careful as carrying a bowl of oil. 1644). Sö noåi tieáng veà veõ tranh töôïng Phaät. Naêm Daãu Xaây Chín Baäc Phuø Ñoà, Khoâng Baèng Laøm 1645, vì traùnh naïn chieán tranh neân Sö sang Phöôùc Cöùu Cho Moät Ngöôøi: Saving one life Nagasaki, Nhaät Baûn ñeå hoaèng phaùp—Name of a earns more credit than building a temple of nine Chinese Buddhist monk and a famous painter in stupas (stories). the Ming dynasty. He was famous in painting Daây Nòt Du Giaø: Yogapatta (skt)—Yogic belt—images of the Buddha. In 1645, while fleeing the See Du Giaø Ñaùi. war in China, he came to Nagasaki in Japan to Deã Noùi: Easy to say. spread the Buddha-dharma. Deã Thoái Chuyeån: Easily prone to retrogression. Daâu: Teân cuûa moät ngoâi chuøa trong quaän Thuaän Deã Tinh Taán: Capable of great vigor. Thaønh, tænh Haø Baéc, Baéc Vieät Nam—Name of a Di: 1) Dôøi ñi: To remove, to convey; 2) Ñi khaép temple in Thuaän Thaønh district, Haø Baéc province, nôi: To reach everywhere; 3) Moät loaïi khæ maët ñoû: North Vietnam. Markata (skt)—A red-faced monkey; 4) Rôi xoùt Daáu Chaân: Hoof—Footprint—footmark— laïi: To leave behind. Footstep—Imprint of the foot. Di Am Chaân Thieàn Sö: Fo-chi I-an-chen—Thieàn Daáu Hieäu Vaõng Sanh Veà Ñaâu: Signs of places of sö Phaät Tích Di Am Chaân ñaõ ñöa ra lôøi khuyeân rebirth—See Nhöõng Ñieåm Noùng Toái Haäu, and naøy vôùi haønh giaû tu thieàn: "Lôøi xöa coù noùi, heã coù Sanh Veà Coõi Naøo? ñuû nieàm tin laø coù ñuû nghi; khi coù ñuû nghi laø coù söï Daáu Tích: Trace—Vestige. chieáu saùng (chöùng ngoä); haõy röûa saïch caùi taâm bình Daáu Tích Chöùng Ñaéc: Goseki (jap)—Trace of sinh chöùa ñaày töø nhöõng sôû kieán, sôû vaên, bieát laàm, awakening—Thuaät ngöõ “Daáu tích cuûa söï chöùng hieåu baäy, lôøi laï, tieáng hay, cho ñeán caùi goïi laø ñaïo ñaéc” ñöôïc duøng trong Thieàn toâng Nhaät Baûn ñeå chæ Thieàn, phaùp Phaät, coáng cao, ngaõ maïn, vaân vaân. moät vò ñaõ chöùng ngoä, ngöôøi ñöôïc caùc vò khaùc troïng Chæ chuyeân chuù taâm vaøo caùi coâng aùn chöa hieåu voïng vaø kính phuïc. Vieäc naøy ñöôïc coi nhö khoâng thaáu. Nghóa laø ngoài treùo chaân cho vöõng, döïng ñöôïc öa chuoäng vaø khoâng thích hôïp, vì khi moät vò xöông soáng cho thaúng, ñöøng phaân bieät ñeâm ngaøy, tinh tieán xa hôn treân ñöôøng ñaïo, taát caû nhöõng daáu giöõ taâm chuyeân nhaát cho ñeán luùc chaúng baän loøng tích phaûi ñöôïc trieät tieâu vaø moät vò thaày ñaõ chöùng Ñoâng, Taây hay Nam Baéc. Nhö moät ngöôøi cheát coøn ngoä xuaát hieän nhö moät ngöôøi bình thöôøng tröôùc ñaïi thôû. Taâm theo caûnh maø hoùa, ñuïng ñeán laø bieát lieàn. chuùng. Kyø thaät, moät ngöôøi ñaïi giaùc hoaøn toaøn soáng Roài töï nhieân yù nieäm heát mong khôûi, taâm thöù c heát ñoàng ñieäu vôùi kinh nghieäm ñaïi giaùc cuûa mình, ñöôøng ñi. Roài ñoät nhieân ñaäp vôõ oùc

naõo vaø töø ñoù

nhaän ra raèng nguyeân lai Ñaïo voán coù trong mình. Thöôïng Toïa Boä vaø Ñaïi Chuùng Boä—The sutra was Baáy giôø haù chaúng phaûi laø moät söï thoûa maõn lôùn composed by Vasumitra about 100 years after the trong cuoäc soáng haèng ngaøy cuûa mình hay sao?"— death of the Buddha, later was translated into I-an-chen of Fo-chi Monastery gives this advice to Chinese by Hsuan-Tsang. The sutra mentioned Zen practitioners: "The old saying runs, 'When about the first division of Buddhism into two there is enough faith, there is enough doubt which divisions: The Theravada (elder monks or intimate is a great spirit of inquiry, and when there is a disciples) and Mahasanghika (general body of great spirit of inquiry there is an illumination.' disciples). Have everything thoroughly poured out that has Di Boä Toâng Tinh Thích: Nikaya-bheda-vibhanga- accumulated in your mind, from learning, hearing, vyakhyana (skt)—Written by Bhavaviveka—Ñöôïc false understanding, clever or witty sayings, to the vieát bôûi ngaøi Thanh Bieän. so-called truth of Zen, Buddha's teachings, self- Di Ca: Meka (skt)—Ngöôøi ta noùi ñaây laø teân cuûa conceit, arrogance, etc. Concentrate yourself on ngöôøi con gaùi ñaõ ñeán daâng söõa traâu leân Ñöùc Phaät the koan, of which you have not yet had a khi Ngaøi vöøa môùi thaønh ñaïo—Said to be the name penetrating comprehension. That is to say, cross of the girl who gave milk congee to Sakyamuni your legs firmly, erect your spinal column straight, immediately after his enlightenment; seemingly and paying no attention to the periods of the day, the same as Sujata, Sena, or Nanda. keep up your concentration until you grow Di Ca La: Mekhala (skt)—Voøng ñai: A girdle— unaware of your whereabouts, east, west, south, Teân cuûa moät vò tröôûng laõo: Name of an elder. north, as if you were a living corpse. The mind Di Ca Vöông: Mrga-raja (skt)—Moät trong möôøi moves in response to the outside world and when laêm aùc thaàn thöôøng hay naõo loaïn treû con—One of it is touched it knows. The time will come when fifteen evil spirits who usually disturbs children. all thoughts ceases to stir and there will be no Di Chuyeån Thaân Kieán: Satkaya-drsti (skt)— working of consciousness. It is then that all of a Illusion of the body—See Ngaõ Kieán. sudden you smash your brain to pieces and for the Di Chuyeån Treân Trôøi: Gaganaga (skt)—Moving first time realize that the truth is in your own in the sky. possession from the very beginning. Would not Di Ña La Ni: Zen-chishiki (jap)—Kalyanamitta this be great satisfaction to you in your daily life?" (p)—Kalyanamitra (skt)—Maitrayani (skt)— Di Baøn Ngaät Phaïn: Xin aên maâm thöøa. Trong Thieän Höõu Tri Thöùc—Good-knowing advisor—thieàn, töø naày duøng ñeå chæ nhöõng ngöôøi khoâng thaáy See Thieän Tri Thöùc. ñaïo nhaõn maø cöù chaïy ñoâng chaïy taây tìm kieám Di Ñaø: Amitabha (skt)—Phaät A Di Ñaø. canh thöøa caù caën, chöù khoâng chòu quay trôû laïi Di Ñaø Boån Nguyeän: Boån nguyeän cuûa ñöùc Phaät A chính mình tu taäp—To beg for left-over foods. In Di Ñaø—Amitabha's original vows. Zen, the term means practitioners who have no Di Ñaø Boån Taùnh Tònh Ñoä Duy Taâm: Self-Nature eyes attained through the cultivation of Buddha- Amitabha, Mind-Only Pure Land (the concept of truth; they run east and west to beg for left-over Mind-Only Pure Land refers to the Pure Land foods,

not to turn back to their own to cultivate. within our True Mind). Di Boä Toâng: Nikaya-bheda-vibhanga-vyakhyana Di Ñaø Ñaïi Boån: See Kinh Voâ Löôïng Thoï. (skt)—Moät boä luaän ñöôïc vieát bôûi ngaøi Thanh Di Ñaø Haûi Hoäi: Paradise Pureland of Amitabha Bieän—A work of commentary, written by Association. Bhavaviveka. Di Ñaø Sôn: Mitrasanta (skt)—Teân cuûa moät vò sö Di Boä Toâng Luaân Luaän: Samayabhedo-paracana- vuøng Tukhara—Name of a monk from Tukhara. cakra (skt)—See Di Boä Toâng Luaân Luaän Kinh. Di Ñaø Tam Toân: Di Ñaø Tam Thaùnh—Amida Holy Di Boä Toâng Luaân Luaän Kinh: Samayabhedo Trinity—Di Ñaø Tam Toân goàm Phaät A Di Ñaø, Boà Sutra (skt)—Kinh ñöôïc soaïn bôûi Ngaøi Theá Höõu Taùt Quaùn Theá AÂm vaø Boà Taùt Ñaïi Theá Chí—The vaøo khoaûng 100 naêm sau khi Phaät nhaäp dieät, sau Amida Holy Trinity consists of The Amitabha ñöôïc Ngaøi Huyeàn Trang dòch ra Hoa ngöõ, noùi veà Buddha, the Avalokitesvara and thôøi kyø phaân reõ thaønh hai phaùi cuûa Phaät giaùo laø Mahasthamaprapta Bodhisattvas.

Di Ñeá Leä Thi Lôïi: Mitrasri (skt)—Teân cuûa moät vò Di Khaùm: Leã “di khaùm” laø leã dôøi quan taøi ngöôøi cao Taêng trong thôøi ñöùc Phaät thöù baûy Hieàn Kieáp—cheát ra chaùnh ñieän ñeå laøm leã ba ngaøy sau leã taån Name of a virtuous monk during the seventh lieäm—To remove the coffin to the hall for the Buddha in the present or Bhadra kalpa. masses for the dead on the third day after Di Ñeå: Miti (skt)—Ño löôøng: Measure—Söï hieåu encoffinment. bieát chính xaùc: Accurate knowledge. Di Lan: Vua Di Lan—King Milinda. Di Ñeä: Ñeä töû cuûa moät vò thaày ñaõ quaù vaõng—The Di Lan Ñaø: Milinda or Menander (skt)—Di Lan disciples left behind by a deceased master. Ñaø laø vò vua AÁn Ñoä goác Hy Laïp. Nhöõng vuøng ñaát Di Ñöôøng: Ido (jap)—Nôi ôû cuûa nhöõng vò Taêng do oâng chieám cöù vaø cai trò bao goàm Peshawar, cao tuoåi thoï (traêm tuoåi)—The hall of centenarians. Kabul, Punjab, Sindh, Kathiawar, vaø mieàn taây Di Giaø: Megha (skt)—1) Vaân: Maây; 2) Teân cuûa Uttar-Pradesh. Di Lan Ñaø laø moät hoïc giaû uyeân baùc Boà Taùt Di Giaø, noåi tieáng laø moät löông y hay ngöôøi vaø laø moät nhaø lyù luaän saéc beùn. OÂng tinh thoâng kieåm soaùt maây ñeå laøm möa: Name of one of the nhieàu ngaønh hoïc thuaät vaø coù bieät taøi tranh luaän. bodhisattva as a healer, or as a cloud-controller for Veà sau naày khi nhöõng moái hoaøi nghi baên khoaên producing rain. naày ñöôïc Hoøa Thöôïng Nagasena giaûi toûa, Milinda Di Giaø Ca: Miccaka or Mikkaka (skt)—Toå thöù saùu trôû thaønh moät ñaïi thí chuû, moät nhaø baûo trôï lôùn cuûa ôû AÁn Ñoä—The sixth patriarch in India. ñaïo Phaät, moät oâng vua Phaät töû heát loøng truyeàn baù Di Giaø Ca Toå Sö: See Di Giaø Ca. ñaïo Phaät—Milinda, the Indo-Greek king. He Di Giaùo: Yuik-Yo (jap)—See Di Huaán. dominated and ruled over the following areas: Di Giaùo Kinh: Yuik-Yo-Gyo (jap)—Kinh noùi veà Peshawar, the upper Kabul valley, Punjab, Sindh, giaùo phaùp cuoái cuøng truyeàn laïi khi Phaät saép nhaäp Kathiawar, and western Uttar-Pradesh. Milinda dieät—The sutra on the last instructions handed was a well-informed scholar and a keen debater. down or bequeathed by the Buddha. He was well versed in various branches of Di Haàu: Makkata (skt)—Markata (skt)—1) Loaøi learning and expert in argument. Later when his khæ lôùn taùnh tình noùng

naûy, laät ñaät khoâng yeân, doubts and misgivings had been removed by Most gioáng nhö duïc voïng cuûa chuùng sanh luoân troåi daäy: Venerable Nagasena, he became a great patron The larger monkey, mischievous, restless, like the and supporter, a devout Buddhist ruler propagating passions; 2) Taâm Vieân, taâm phieàn naõo muoán boác the teachings of the Buddhist religion. traêng ra khoûi nöôùc: A monkey, typical of the mind Di Lan Ñaø Vaán Ñaïo: Milinda-panha (skt)— of illusion, pictured as trying to pluck the moon Nhöõng caâu hoûi ñaïo cuûa vua Di Lan Ñaø —Milinda's out of the water; 3) Taâm meâ môø: The mind of questions—Questions of King Milinda—Nhöõng foolishness; 4) Taâm phoùng daät: The mind of caâu hoûi ñaïo cuûa vua Di Lan Ñaø—Baûn vaên naøy laø restlessness. moät trong nhöõng vaên baûn quan troïng khoâng thuoäc Di Haàu Giang: Markata-hrada (skt)—Haàu Trì— kinh ñieån truyeàn thoáng Theravada, noäi dung ghi Moät nôi trong thaønh Tyø Xaù Leâ nôi Ñöùc Phaät giaûng laïi cuoäc ñoái thoaïi giöõa Na Tieân Tyø Kheo vaø vua kinh (moät khuùc soâng do baày khæ tuï laïi laøm Menander cuûa xöù Bactrian vaøo theá kyû thöù nhaát, vò thaønh)—A place in Vaisali where Buddha vua aáy thoáng trò moät phaàn lôùn mieàn Baéc laõnh thoå preached. AÁn Ñoä traûi daøi töø vuøng Patna ñeán Peshawar. Baûn Di Haàu Trì: See Di Haàu Giang. vaên taäp trung vaøo cuoäc ñoái thoaïi veà giaùo lyù chính Di Hình: Xaù lôïi cuûa Ñöùc Phaät—Relics of the cuûa ñaïo Phaät vaø nhöõng cuoäc ñaøm luaän laøm saùng toû Buddha. caùi "voâ ngaõ," vaán ñeà taùi sanh theá naøo, con ngöôøi Di Hoùa: See Di Huaán. coù hay khoâng coù linh hoàn, vaø nghieäp löïc—This text is an important non-canonical Theravada text, Di Hoïa: To bring about disastrous consequences. purporting to be a dialogue between the Buddhist Di Huaán: Giaùo phaùp cuoái cuøng truyeàn laïi khi Phaät monk Nagasena and the Bactrian king Menander saép nhaäp dieät—Doctrine or transforming teaching, in the first century, who conquered a large part of handed down or bequeathed by a Buddha. northern India stretching from Patna to Peshawar. It focuses on the central doctrines of Buddhism

and contains particularly illuminating discussions Di Laëc Haï Sanh Kinh: Maitreya-sutra (skt)— of selflessness (anatman), the problem of how Metteya-sutta (p)—Sutra on the birth of the rebirth, human being is with a soul or without a Laughing Buddha. soul, and karma. Di Laëc Haï Sanh Thaønh Phaät Kinh: See Di Laëc Di Laëc: Maitreya (skt)—Metteya (p)—Miroku Haï Sanh Kinh. (jap)—Jampa (tib)—Affection—Benevolent— Di Laëc Phaät: Maitreya (skt)—Metteya (p)—See Friendly—The expected Buddhist Love— Di Laëc. Laughing Buddha—Messiah—Voâ Naêng Thaéng, Di Laëc Thöôïng Sanh Kinh: Quaùn Di Laëc Thöôïng moät trong ba hình thöùc cuûa Baát Khoâng Phaät. Coøn Sanh Ñaâu Suaát Thieân Kinh—Sutra on the goïi laø Mai Ñaùt Leâ, Mai Ñaùt Lôïi, hay Mai Ñaùt Lôïi contemplation on the birth of the Laughing Da, dòch laø Töø Thò, laø vò Phaät Haï Sanh sau Ñöùc Buddha in the Tusita Heaven. Phaät Thích Ca Maâu Ni. Di Laëc, coøn goïi laø Voâ Di Laëc Toân: Maitreyanatha (skt)—Moät trong Naêng Thaéng, laø baäc ñaõ thoaùt khoûi tam ñoäc tham, nhöõng ngöôøi saùng laäp ra tröôøng phaùi Du Giaø. Coù leõ saân, si. Ñaây laø vò Phaät trong töông lai (Haï Sanh Di Ngaøi soáng ôû theá kyû thöù IV hay V sau Taây

lòch. Laëc Toân Phaät), hieän ñang truï taïi cung trôøi Ñaâu Nhöõng taùc phaåm ñaõ ñöôïc gaùn cho Maitreyanatha Suaát, chuaån bò cho söï taùi sanh cuoái cuøng cuûa Ngaøi hoaëc Asanga: 1) Abhidharma-Samuchaya (Söu nhö laø vò Phaät cuoái cuøng trong hieàn kieáp (kieáp hieän Taäp Kinh Taïng) trình baøy hoïc thuyeát Yogachara; taïi). Hieän nay treân khaép theá giôùi ngöôøi ta saùng laäp 2) Mahayanasutralankara (Trang Trí caùc kinh ñieån ra tröôøng phaùi Di Laëc, trong ñoù Phaät töû tu taäp vaø cuûa Ñaïi Thöøa); 3) Madhyanta-Vibhanga (Phaân caàu ñöôïc taùi sanh vaøo thôøi coù Ñöùc Phaät Di Laëc Bieät chính giöõa vaø caùc cöïc); 4) Du Giaø Ñòa Luaän: treân theá giôùi naøy, maø ngöôøi ta tin seõ xaûy ñeán trong Yogacharabhumi-sastra—One of the founders of voøng 30.000 naêm tôùi—Maitreya, one of the three the Yogachara school. He is believed to have forms of Amoghasiddhi. The Unconquerable, or lived in the 4th-5th centuries. Works are one who is free from the three poisons of greed, respectively ascribed either to Maitreyanatha or hatred, and ignorance. This is the future Buddha, Asanga: 1) The Abhidharma-samuchchaya who presently resides in the Tusita in preparation (Collection of Abhidharma) which presents the for his last rebirth, in which he will be born as the teaching of Yogachara; 2) The last Buddha of the present age. Today people Mahayanasutralankara (Ornament of the Sutras fo found the tradition of Maitreya throughout the the Mahayana); 3) Madhyanta-vibhanga Buddhist world, where Buddhists practice and (Differentiation of the Middle and the Extremes); pray to be reborn on this earth at the time of his 4) Yogacharabhumi-sastra. appearance, believed to be about 30,000 years in Di Laâu: Meru (skt)—Cao Sôn—Quang Sôn—1) the future. Cao ngaát: Lofty; 2) Nuùi Tu Di, ôû ñaây chæ nuùi Hy Di Laëc Boà Taùt: Great Loving One—Maitreya Maõ Laïp Sôn: Meru also refers to the mountains Bodhisattva—Töø Thò—Di Laëc Boà Taùt hay vò Phaät represented by the Himalayas, in this not differing töông lai cuûa coõi Ta Baø (vò Boà Taùt seõ thaønh Phaät vò from Sumeru. lai höôùng daãn chuùng sanh giaûi thoaùt khoûi phieàn Di Leä Ña: See Ngaï Quyû. tröôïc). Ngaøy vía Ñöùc Di Laëc Boà Taùt laø ngaøy moà ng Di Leä Xa: Mleccha (skt)—1) Ngöôøi man rôï, hung naêm trong thaùng—The future Buddha of this saha döõ: Barbarian, foreigner, wicked; 2) Veû maët hung world (the Bodhisattva who will become a full haêng: Defined as ill-looking; 3) Moät töø duøng ñeå Buddha in the next world cycle to lead men to chæ nhöõng boä toäc hay gioáng ngöôøi ngoaïi ñaïo: A liberation from self-bondage). Day dedicated to term for non-Buddhist tribe or people. His manifestation (to a Buddha's vital spirit) is the Di Loâ: Nuùi Tu Di, ôû ñaây chæ nuùi Hy Maõ Laïp Sôn— fifth day of the month. Mount Meru, also refers to the mountains Di Laëc Ñieän: Ñieän thôø ñöùc Phaät Di Laëc— represented by the Himalayas, in this not differing Maitreya hall. from Sumeru.

Di Man Sa Kinh: Mimamsa-sutra (skt)—Tuøng Di Taùt La Thaønh: Mithila (skt)—Di Theâ La Duyeân Hieån Lieãu Toâng—Sutra of the Mimamsa Thaønh—Name of a place in northern India. sect. Di Taéc Phaät Quaät Thieàn Sö (751-830): Zen Di Man Sa Phaùi: Mimamsa (skt)—Nhó Maïn Sai— master Fo-k'u Wei-tse—Thieàn sö Phaät Quaät Di Moät trong ba phaùi trieát hoïc chính thoáng ôû AÁn Ñoä, Taéc laø ngöôøi thuoäc gia ñình hoï Tröôøng Toân, töø phaùi naày cho raèng chæ coù söï giaûi thích cuûa kinh

Veä kinh ñoâ Tröôøng An, nôi maø oâng noäi cuûa oâng ñaõ Ñaø laø chính ñaùng (Phaät giaùo goïi phaùi naày laø Thanh laøm quan cuûa trieàu ñình. Tuy nhieân, cha oâng ñaõ rôøi Luaän Sö)—The Mimamsa system of Indian boû Tröôøng An maø dôøi veà Kim Laêng. OÂng ñaõ trôû philosophy founded by Jaimini, especially the thaønh Phaät töû vaø sau ñoù laøm ñeä töû cuûa Thieàn sö Purva-mimamsa. It was one of the three great Hueä Trung khi tuoåi coøn raát treû. OÂng thoï cuï tuùc giôùi divisions of Orthodox Hindu philosophy. naêm 22 tuoåi. Tuy nhieân, coù söï sai soùt veà nieân ñaïi Di Phaùp: See Di Huaán. vì theo taøi lieäu coøn soùt laïi thì Hueä Trung ñaõ cheát töø Di Quan: Di chuyeån quan taøi töø giöõa nhaø ra ñeå naêm Phaät Quaät môùi 19 tuoåi, nhö vaäy coù leõ oâng ñaõ laøm leã di quan trong ngaøy thöù ba—To remove the thoï cuï tuùc giôùi tröôùc naêm oâng ñöôïc 19 tuoåi? Phaät coffin to the hall for the masses for the dead on Quaät laø moät nhaân vaät thieân taøi veà thö phaùp vaø the third day after the encoffinment. nhöõng baûn cheùp tay cuûa oâng ñöôïc taùn thaùn roäng raõi Di Quang (?-1155): Zen master Di-Kuang—Teân vaø ñöôïc tìm kieám khaép nôi, ngay caû khi oâng coøn cuûa moät vò Thieàn sö Trung Hoa doøng Laâm Teá vaøo soáng. Sau khi ñaït ngoä, oâng ñi ñeán vaùch ñaù Phaät thôøi nhaø Toáng (960-1279). Sö ñaéc phaùp vôùi ngaøi Quaät treân nuùi Thieân Thai, thuoäc huyeän Thieân Thai, Sô Sôn Quang Nhaân, nhöng sau ñoù laøm moân haï vaø tænh Trieát Giang, vì vaäy maø oâng coù teân Phaät Quaät, truyeàn nhaân noái phaùp cuûa Thieàn sö Ñaïi Hueä Toâng oâng ñaõ löu laïi nôi naøy treân 40 naêm cho ñeán khi Caûo—Name of a Chinese Zen master, of the Lin- oâng thò tòch vaøo naêm 830. Sau khi thaày oâng laø Hueä chi lineage, in the Sung dynasty. First, he received Trung thò tòch, coù leõ döôøng nhö coù khaû naêng laø the dharma-seal from Zen master Shushan nhöõng vò thaày khaùc cuõng ñaõ coù aûnh höôûng ñeán Guangren, but later he became a dharma heir of oâng. Theo Toáng Cao taêng Truyeän vaø caùc baûng Zen master Ta-hui Tsung-kao. danh muïc cuûa nhöõng ngöôøi haønh höông Nhaät Baûn Di Sa Taéc: Mahisasaka (skt)—Di sa taéc Luaät, moät ñeán Trung Hoa cho thaáy Phaät Quaät ñaõ söu taäp ít trong naêm boä luaät cuûa Ñaïi Chuùng Boä (sau khi Ñöùc nhaát laø moät taùc phaåm ñaëc tröng cuûa Ngöu Ñaàu Phaät nhaäp dieät chöøng 100 naêm, toå thöù tö laø Öu Ba Toâng, cuõng nhö moät soá taùc phaåm khaùc khoâng chaéc Cuùc Ña coù naêm vò ñeä töû, dieãn giaûng Luaät Taïng veà baûn chaát nhö: 1) Töï Taäp Dung Toå Sö Vaên (Baøi thaønh naêm boä phaùi khaùc nhau, goïi laø Nguõ Boä Luaät, vieát cuûa Toå sö Phaùp Dung, vôùi lôøi töïa trong ba Di sa Taéc laø moät trong naêm boä luaät naày)—The taäp), 2) Baûo Chí Thích Ñeà Nhò Thaäp Töù Chöông Mahasasaka Vinaya, one of the five divisions of (giaûi thích caùc töïa ñeà taùc phaåm cuûa Baûo Chí trong the Sarvastivadah school. 24 phaåm), 3) Nam Du Phoù Ñaïi Só Di Phong Töï Di Sa Taéc Boä: Mahisasakah (skt)—Mahisasaka (töïa ñeà cho di saûn toân giaùo cuûa Boà taùt Phoù Haáp, (skt)—Mahishasaka (p)—Di Sa Taéc—See Hoùa ngöôøi ñi lang thang veà höôùng Nam), 4) Voâ Sanh Ñòa Boä. Ñaúng Nghóa (yù nghóa cuûa voâ sanh vaø nhöõng giaùo lyù Di Sa Taéc Boä Hoøa Neâ Nguõ Phaàn Luaät: khaùc ñöôïc ñöa ra trong danh muïc Nhaät Baûn nhö laø Mahisasaka-vinaya (skt)—Mahisasaka-nikaya- voâ sanh nghóa trong hai taäp), 5) Phaät Quaät Taäp pancavargavinaya (skt)—Vinaya of the five

(Tuyeån taäp giaùo phaùp cuûa Phaät Quaät trong moät categories—Luaät veà naêm loaïi giôùi caám—Nguõ Boä taäp), 6) Phaät Quaät Hoøa Thöôïng Haønh Traïng (Ñaïi Luaät—Boä Nguõ Boä Luaät do Ngaøi Phaät Ñaø Thaäp ñôøi cöông hoaït ñoäng Taêng só cuûa Thieàn vieän Phaät Toáng dòch ra Hoa ngöõ, 30 quyeån—Mahisasaka- Quaät trong moät taäp), 7) Phaät Quaät Ñaïi Sö Taû Chaân version, translated into Chinese in 30 books by taùn (Lôøi taùn tuïng chaân dung cuûa ñaïi sö Phaät Quaät Buddhajiva. trong moät taäp), 8) Hoaøn Nguyeân Taäp (Tuyeån taäp Di Sa Taéc Boä Nguõ Phaàn Luaät: See Di Sa Taéc Boä trôû veà nguoàn coäi, trong ba taäp). Khoâng may laø hieän Hoøa Neâ Nguõ Phaàn Luaät. nay khoâng coù vaên baûn nguyeân taùc naøo coøn soùt laïi; Di Sôn: Dôøi non laáp bieån—To remove mountains. moät vaøi boä ñöôïc lieät keâ treân ñaây roõ raøng khoâng

phaûi do Phaät Quaät vieát maø laø tuyeån taäp ñöôïc goùp chuang (Outline of the Actions of the Preceptor of nhaët vaø ñeà töïa Phaät Quaät. Theo Toâng Caûnh Luïc vaø Fo-k'u Meditation Chapel, in one fascile), 7) Fo- moät taùc phaåm khaùc cuûa Thieàn sö Dieân Thoï, caùc k'u ta-shih hsieh-chen ts'an (Eulogy on a Portrait taùc phaåm coøn laïi duy nhaát cuûa Phaät Quaät vaãn coøn of the Great Master Fo-k'u, in one fascile), 8) hieän höõu laø nhöõng ñoaïn trích töø Voâ Sanh Nghóa vaø Huan-yuan chi (Antohlogy on Returning to the Hoaøn Nguyeân Taäp. Cuoái cuøng, chuùng ta coù theå ñeå Source, in three fasciles). Unfortunately, yù raèng theo Toâng Caûnh Luïc thì chuøa Phaät Quaät nowadays no original texts are extant; some of the treân nuùi Thieân Thai ñaõ bò huûy hoaïi trong thôøi kyø bò works listed were obviously not written by Fo-k'u ngöôïc ñaõi naêm 845 vaø chuøa bò caùc ñaïo só Laõo giaùo himself but were about him. According to the tieáp quaûn. Chæ coøn taám bia cuûa Phaät Quaät laø ñöôïc Tsung-ching lu (Records of the Mirror of Truth), baûo löu giöõ gìn, ñöôïc ñöa tôùi choã an toaøn bôûi moät and another work by Zen master Yen-shou, at the vò sö Phaät giaùo vaøo naêm 865—Zen master Fo-k'u moment, the only remnants of Fo-k'u's works that Wei-tse was of the Ch'ang-sun family from the still exist are excerpts from the Wu-sheng i (The capital of Ch'ang-an, where his grandfather had Meaning of Birthlessness and Other Doctrines) been an official in the royal court. However, Fo- and the Huan-yuan chi Antohlogy on Returning to k'u's father had retired from public life and moved the Source). Finally, it may be noted that to Chin-ling. Fo-k'u became a Buddhist and a according to the Tsung-ching lu, Fo-k'u's temple disciple of Hui-chung when he was very young, on Mount T'ien-t'ai was destroyed during the and being ordained at age twenty-two, but persecution of 845 and eventually taken over by according to passages and documents left, Hui- Taoists. Only Fo-k'u's stele was saved, to be chung is said to have died when Fo-k'u was only moved to safety by a Buddhist monk in 865. nineteen, so Fo-k'u might have been ordained Di Theâ La Thaønh: See Di Taùt La Thaønh. before he reached the age of nienteen? Fo-k'u Di Thuø Ca: Majuka (skt)—Moät trong möôøi laêm aùc himself was a gifted individual whose calligraphy thaàn thöôøng hay naõo loaïn treû con—One of fifteen and writings were widely praised and sought after evil spirits who usually disturbs children. even during his own lifetime. After achieving Di Trì Giaø Thaùp: Mrttika (skt)—Thaùp kyû nieäm

enlightenment, he moved to Fo-k'u cliff on Mount daáu chaân Phaät. T'ien-t'ai, T'ien-t'ai district, Chekiang province, Dó: 1) Ñaõ roài: Already; 2) Quaù khöù: Past; 3) Cuoái where he stayed for some forty years until his cuøng: End; 4) Chaám döùt: Cease. death in 830. After his teacher's death, it would Dó AÂn Baùo Oaùn: To return good for evil. seem likely that other teachers had an influence Dó Bieän Ñòa: Stage of an arhat—Giai ñoaïn trong on Fo-k'u as well. According to the Sung-Kao- ñoù vò haønh giaû hoaøn taát söï bieän bieät veà taø kieán vaø Seng-Chuan and the catalogues of the Japanese taø töôûng, giai ñoaïn maø vò haønh giaû ñaït ñöôïc quaû vò pilgrims to China indicate that Fo-k'u compiled at A La Haùn—The stage in which a practitioner least one specifically Niu-t'ou work, as well as completes discrimination in regard to wrong views several others of uncertain nature: 1) Hsu-chi Jung and thoughts. Tsu-shih wen (Writings of the Patriarch Fa-jung, Dó Chaâm Ñaàu Baùt: Coâng aùn Thieàn neùm kim vaøo with Preface, in three fasciles), 2) Pao-chih shih-t'i baùt nöôùc—The koan of Zen, to throw a needle into erh-shih-ssu chang (Explanation of the Title of a bowl of water—See Coâng AÙn Dó Chaâm Ñaàu Baùt. Pao-chih's Works in Twenty-four Sections), 3) Dó Chöùng Ñaéc: Ñaït ñöôïc chöùng ñaéc—Have Nan-yu fu ta-shih i-feng hsu (Preface to the attained. Religious Legacy of Bodhisattva Fu Hsi, Who Dó Cung Haï Söï: Dó Thaân Ñaïi Söï. Trong thieàn, töø Roamed the South), 4) Wu-sheng teng-i (The naày ñeå chæ boån phaän cuûa moät vò Thieàn Taêng laø Meaning of Birthlessness and Other Doctrines, phaûi minh taâm kieán taùnh vaø sieâu vieät sanh töû — given in the Japanese catalogues as Wu-sheng i, Important matters of a Zen monk. The term means or The Meaning of Birthlessness, in two fasciles), the responsibility of a Zen monk is to enlighten 5) Fo-k'u chi (Anthology of Fo-k'u's teachings, in the mind, to see the nature, and to be one fascile), 6) Fo-k'u ch'an-yuan ho-shang hsing- transcendental from the cycle of birth and death.

Dó Ñaùo: Ñaõ ñeán nôi—Have arrived to. Dó Kim Ñöông Vaõng Sanh: Nhöõng vò vaõng sanh Dó Ñaùo Cöùu Caùnh: Ñaõ ñaït ñöôïc cöùu caùnh—Have veà Tònh Ñoä, trong quaù khöù, trong hieän taïi, vaø vò reached the end—Have reached the terminus. lai—Those born into the future life of the Pure Dó Ñaït Ñaïi Ñöùc: Baäc cao Taêng ñaïo cao ñöùc troïng: Land, in the past, in the prsent, and to be born in A monk far advanced in religion—Vò A La Haùn: the future. An Arhat. Dó Ly Duïc Giaû: Ngöôøi ñaõ töø boû duïc giôùi, coù hai Dó Ñaéc Giaûi Thoaùt: Ñöôïc giaûi thoaùt—Liberated. loaïi: Thöù nhaát laø Dò Sanh hay haïng phaøm phu ñaõ Dó Ñaéc Ly Chaáp: Ñaït ñöôïc söï giaûi thoaùt khoûi lìa duïc voïng, nhöng vaãn coøn luaân hoài trong luïc nhöõng chaáp tröôùc (nhöõng baùm víu)—Have ñaïo. Thöù nhì laø Thaùnh Giaû hay nhöõng vò Thaùnh attained freedom from attachments. khoâng coøn luaân hoài trong duïc giôùi, cho caû Phaät töû Dó Ñaéc Ly Duïc: Ñaït ñöôïc söï giaûi thoaùt khoûi vaø khoâng Phaät töû—Those who have abandoned nhöõng ham muoán—Have attained freedom from the desire-realm, divided into two classes: First, desires. ordinary people who have left desire, but will be Dó Ñaéc Thaùnh Ñaïo: Ñaït ñöôïc Thaùnh ñaïo—Have born into the six gati. Second, the saints, who will attained the noble path. not be reborn into the desire-realm, for both Non- Dó Ñaàu Hoaùn Vó: I-To-Kan-Bi (jap)—Chæ söï vieäc

Buddhists and Buddhists. khoâng theå thöïc haønh ñöôïc. Thænh thoaûng cuõng Dó Nghóa Vi Lôïi: Laáy nghóa laøm lôïi—Goodness is thuaät ngöõ naøy laïi ñeà nghò söï thay ñoåi töø thaùi ñoä tri its own reward—To do the right thing is in itself thöùc qua thaùi ñoä thöïc tieãn—Replacing a tail with a profitable enough. head, the term means "impracticality". Sometimes Dó Nhaäp: Ñaõ böôùc vaøo—Have entered. the same term suggests changing from an Dó Nieäm: Ñaõ naûy ra yù nieäm roài—Passing away of intellectual attitude to a practical attitude. a thought. Dó Ñöùc Baùo Ñöùc: To return goodness for Dó Noaõn Ñaàu Thaïch: Throw an egg at a rock— goodness—Laáy ñöùc baùo ñöùc (dó ñöùc baùo ñöùc). Vôùi Laáy tröùng choïi ñaù—To do something foolish throw ngöôøi Phaät töû, chaúng nhöõng dó ñöùc baùo ñöùc maø coøn an egg at a rock. phaûi dó ñöùc baùo oaùn nöõa—For Buddhists, not only Dó Oaùn Baùo Oaùn: To return evil for evil. returning goodness for goodness, but also Dó Phaät Ñaïo Thanh: Haøng ñeä töû Thanh Vaên coù returning goodness for enmity (hatred). theå laõnh ngoä giaùo phaùp Ñaïi Thöøa vaø saün loøng Dó Hoøa Vi Quyù: Laáy söï hoøa thuaän laøm quí hay truyeàn laïi lôøi Phaät daïy cho moïi ngöôøi—The sound caùch toát nhaát laø coá traùnh phaûi ñöông ñaàu—Regard hearers who can receive the Mahayana teachings peace and harmony as precious. It is best to avoid and be willing to preach these teachings to confrontation. everybody. Dó Hoaøn: Ñaõ trôû laïi—Baét ñaàu moät chu kyø— Dó Sa Thí Phaät: Theo truyeàn thuyeát thì tieàn kieáp Already returned—The recommencement of a vua A Duïc khi laø moät ñöùa nhoû luùc coøn thô aáu ñaõ cycle. laáy naém caùt trong tay maø cuùng döôøng cho Phaät, Dó Huyeát Taåy Huyeát: Laáy maùu röûa maùu, maùu neân veà sau naày ñöôïc taùi sanh laøm vua—The caøng lan roäng (laáy maùu röûa maùu hay laáy oaùn baùo legend of Asoka when a child giving a handful of oaùn, chuùng ta seõ rôi heát töø toäi loãi naày sang toäi loãi gravel as alms to the Buddha in a previous khaùc)—To wash out blood with blood, from one incarnation, hence his rebirth as a king. sin to fall into another. Dó Sanh: Bhuta (skt)—Become—Dó Sanh—Luùc Dó Keâ Vi Phöôïng: Cho gaø laø phöôïng. Trong thieàn, hieän höõu hay ngay trong hieän taïi (thaân trung aám töø naày chæ ngöôøi meâ cho taø kieán laø chaùnh kieán — ñaõ gaù sanh vaøo ñôøi sau)—The moment just come To mistaken a cock for a phoenix. In Zen, the term into existence, the present moment. indicates ignorant people mistaken a wrong view Dó Taâm Hoïc Taâm: I-Shin-Gaku-Shin (jap)—With with a correct one. the mind learning the mind—See Dó Taâm Truyeàn Dó Kim Ñöông: Tam theá: Quaù Khöù, Hieän Taïi, vaø Taâm. Vò Lai—Three times: Past, Present, and Future. Dó Taâm Quaùn Ñaûnh: Phaùp quaùn ñaûnh duøng tö töôûng hay taâm vaø töôûng (töôûng xuaát sanh töø söï suy

nghó cuûa taâm) cuûa vò Thaày truyeàn vaøo taâm cuûa roõ caên coäi thieän laønh ñeàu phaùt khôûi töø nhöõng chaân ngöôøi ñeä töû—A method of of anointment that lyù (yù, laïc, hyû, xaû, tín, taán, nieäm, ñònh, hueä) maø takes mind and thought (thoughts of the mind or ra—The second of the three passionless roots. perception produced by mind) of the master to One who already knows the Indriya or roots that transmit to that of the disciple. arise from the practical stage associated with the Dó Taâm Truyeàn Taâm: Ishin-denshin (jap)—To be four dogmas (purpose, joy, pleasure,

renunciation, transmitted without words—Transmitted from faith, zeal, memory, abstract meditation, 'master's soul to student's soul'—Truyeàn thaúng töø wisdom)—See Tam Voâ Laäu Caên. taâm qua taâm baèng tröïc giaùc, ñoái laïi vôùi laáy vaên töï Dó Töï Baát Thaønh Baùt Töï Phi: Chaúng phaûi chöõ maø truyeàn phaùp. Thieàn phaùp nhaán maïnh taàm quan 'Dó' maø cuõng chaúng phaûi chöõ 'Baùt'. Trong thieàn, töø troïng cuûa vieäc tieáp xuùc caù nhaân trong quaù trình naày coù nghóa laø baûn lai dieän muïc raát khoù dieãn ñaït, truyeàn daïy giöõa thieàn sö vaø moân ñeä hôn laø vieäc duø baèng baát cöù phöông thöùc naøo—In Zen, the term nghieân cöùu kinh vaên. Chính vì vaäy maø caùc thieàn means it is extremely difficult to express the term giaû Nhaät Baûn ôû thôøi kyø ñaàu coù khuynh höôùng hoïc "original face or Buddha-nature" by any means— tieáng Trung Hoa hay ít nhaát hoïc vieát ñöôïc Haùn töï See Baûn Lai Dieän Muïc. vôùi möùc ñoä thoâng thaïo ñuû ñeå thöïc hieän buùt ñaøm Dó Vaõõng: The former time—The past. vôùi caùc vò sö Trung Hoa—With the mind Dó Vi: Coi nhö—To take to be—To consider as. transmitting the mind, as contrasted with the Dó Vónh Ñoaïn: Ñaõ ñoaïn dieät ñöôïc vónh vieãn thöù gì written word. Direct transmission from mind to ñoù, chaúng haïn nhö nhöõng chaáp tröôùc—Have mind (the intuitive principle of the Zen or Intuitive permanently eliminated something, i.e., school). Zen stresses the importance of personal attachments. contact betweenmaster and disciple rather than Dò: Visesa (p)—1) Dò thöôøng: Extraordinary; 2) the study of written texts. Thus, early Japanese Dung dò (deã daøng): Easy; 3) Söï khaùc bieät: Prthak monks had a strong incentive to learn to speak (skt)—Different—See Caù Bieät Taùnh. Chinese, or at least to write the colloquial Dò AÂm Ñoàng Ñieäu: I-On-Do-Cho (jap)—Thuaät language with sufficient fluency to be able to ngöõ coù nghóa laø nhöõng teân khaùc cho cuøng moät carry on "brush talk' with their masters. vaät—The term means "different words for the Dó Thaønh Thuïc: Chín muoài hoaøn toaøn—Quite same thing."—See Different sounds, same tune. ripe. Dò Baåm: Extraordinary nature. Dó Thaân Ñaïi Söï: See Dó Cung Haï Söï. Dò Baát Dò Tính: Söï khaùc vaø khoâng khaùc— Dó Thieän Baùo AÙc: Laáy Thieän Ñoái AÙc—Returning Difference and non-difference. good for evil—Neáu chuùng ta muoán heát keû thuø, Dò Bieán: Thay ñoåi—To change. chuùng ta neân gieát cheát saân haän laø keû thuø lôùn nhaát Dò Boä: Different class, or sect; heterodox schools, ngay trong chính ta. Neáu chuùng ta coù theå laøm ñieàu etc. naày töùc laø chuùng ta coù theå laáy thieän ñoái aùc —If we Dò Boä Toâng Luaân Luaän Kinh: Samayabhedo want to get rid of our enemies, we should first kill Sutra (skt)—See Di Boä Toâng Luaân Luaän Kinh. our anger which is the greatest enemy within us. If Dò Boä Toâng Tinh Thích: See Di Boä Toâng Tinh we can do this, we then can return good for evil. Thích. Dó Tieåu Nhaân Chi Taâm, Ñoä Quaân Töû Chi Phuùc : Dò Chaáp: Coá chaáp vôùi caùi lyù khaùc vôùi chaùnh lyù — Laáy loøng daï tieåu nhaân maø ñoaùn xeùt loøng daï ngöôøi A different tenet—To hold to heterodoxy. quaân töû—Judge others on the basis of one’s lack Dò Chuûng: Foreign race. of honesty. The dishonest man measures the Dò Cuù Nghóa: Visesa (skt)—Tyø Thi Sa—Giaùo superior man’s heart on the basis of what he feels thuyeát “Tinh Yeáu Caù Bieät” cuûa tröôøng phaùi Veä in his entrails. Theá Sö,

ñöôïc saùng laäp bôûi ngaøi Kanada—The Dó Tri: Ñaõ hieåu—Have understood. doctrine of particular or individual essence, i.e. Dó Tri Caên: Ajnendriya (skt)—Annindriyam (p)— the nature of the nine fundamental substances; it The faculty of highest knowledge—Trí caên toái is the doctrine of the Vaisesika school of thöôïng—Moät trong ba caên voâ laäu. Ngöôøi ñaõ bieát philosophy founded by Kanada.

Dò Daïng: Strange form. you are not thinking and have no attachment to Dò Danh Ñoàng Chaát: Different names but same name and form, then all substance is one... Four substance—Teân goïi khaùc nhau nhöng moïi chaát blind men went to the zoo and visited the lieäu laø moät. Theo Thieàn Sö Suøng Sôn Haïnh elephant. One blind man touched its side and said, Nguyeän trong quyeån Tro Rôi Treân Thaân Phaät, "The elephant is like a wall." The next blind man trong moät tieäm baùnh, caùc loaïi baùnh ñöôïc naén vaø touched its trunk and said, "The elephant is like a nöôùng theo hình caùc loaïi thuù vaät, xe hôi, con snake." The next blind man touched its leg and ngöôøi, vaø maùy bay. Caùc thöù baùnh coù teân vaø hình said, "The elephant is like a column." The last daùng khaùc nhau, nhöng chuùng ñeàu ñöôïc laøm ra töø blind man touch its tail and said, "The elephant is cuøng moät loaïi boät, vaø coù cuøng moät vò. Töông töï like a broom." Each only understood the part he nhö vaäy, taát caû moïi hieän töôïng trong vuõ truï töø maët had touched; none of them understood the whole. trôøi, ñeán caùc vì sao, nuùi non, soâng ngoøi, vaø con Dò Duyeân: Alambana-pratyaya (skt)—Nhöõng yeáu ngöôøi, vaân vaân, coù teân vaø hình daïng khaùc nhau, toá beân ngoaøi laøm aûnh höôûng ñeán söï chaêm chuù, hay nhöng taát caû ñeàu ñöôïc taïo neân töø cuøng moät chaát taäp trung tö töôûng—Things distracting the lieäu. Vuõ truï ñöôïc toå chöùc thaønh töøng caëp ñoái attention, distracting thoughts; the action of nghòch nhau: aùnh saùng vaø boùng toái, ñaøn oâng vaø ñaøn external objects conditioning consciousness. baø, aâm thanh söï im laëng, toát vaø xaáu. Nhöng taát caû Dò Ñoan: Superstition—Heterodoxy. nhöõng ñoái nghòch naøy ñeàu hoå töông vôùi nhau vì Dò Ñoàng: Different. ñeàu töø cuøng moät chaát lieäu maø ra. Teân goïi vaø hình Dò Giaûi: Loái giaûi thích theo dò giaùo—A different, thöùc khaùc nhau, nhöng chaát lieäu gioáng nhau. Teân or heterodox, interpretation. vaø hình daïng ñöôïc laøm bôûi söï suy nghó cuûa baïn. Dò Giaùo: Heresy—See Taø Giaùo. Neáu baïn khoâng suy nghó vaø khoâng chaáp tröôùc vaøo Dò Haønh: Deã laøm—Easy to do—Easy practice— danh töôùng, roài thì moïi chaát lieäu laø moät. Boán ngöôøi Easy progress—Con ñöôøng deã—Easy Path of muø ñi ñeán moät sôû thuù, vaø thaêm moät con voi. Moät Practice. ngöôøi rôø vaøo hoâng voi vaø noùi: "Voi gioáng nhö moät Dò Haønh Ñaïo: Con ñöôøng deã laøm—Easy-to-do böùc töôøng." Ngöôøi keá tieáp rôø vaøo caùi voøi voi vaø path—Easy-practice path—Easy Path of noùi: "Voi gioáng nhö moät con raén." Ngöôøi khaùc rôø Practice—Con ñöôøng deã baèng caùch nieäm hoàng caùi chaân voi vaø noùi: "Voi gioáng moät caây coät." Vaø danh Phaät A Di Ñaø. Phaùp moân Tònh Ñoä döïa vaøo caû ngöôøi cuoái cuøng rôø vaøo ñuoâi voi vaø noùi: "Voi gioáng töï löïc laãn tha löïc töø chö Phaät vaø chö Boà Taùt. Theo moät caây choåi." Moãi ngöôøi chæ thaáy ñöôïc boä phaän Hoa Nghieâm Thaäp Ñòa Sôù, boä

luaän ñöôïc vieát bôûi treân mình voi maø mình rôø ñöôïc, khoâng ai hieåu ngaøi Long Thoï, chöông thöù chín cuûa boä luaän naøy ñöôïc toång theå—According to Zen Master Seung coù nhan ñeà 'Dò Haønh Ñaïo' laø giaùo lyù quan troïng Sahn Sunin in Dropping Ashes on the Buddha, in a cuûa truyeàn thoáng Tònh Ñoä—The easy way of cookie factory, different cookies are baked in the salvation, by recitation or invocation of Amitabha. shape of animals, cars, people, and airplanes. The Pure Land method which relies on both self- They all have different names and forms, but they power and other-power, the power and assistance are all made from the same dough, and they all of the Buddhas or Bodhisattvas. According to taste the same. In the same way, all things in the Commentary on the chapter of 'ten stages of the universe, the sun, the moon, the stars, mountains, Garland sutra', a work written by Nagarjuna, the rivers, people, and so forth, have different names ninth chapter of this commentary, entitled 'Path of and forms, but they are all made from the same Easy Practice,' is an important text in the Pure substance. The universe is organized into pairs of Land tradition. opposites: light and darkness, man and woman, Dò Haønh Phaùp Moân: Tònh Ñoä laø phaùp moân khoù sound and silence, good and bad. But all these noùi khoù tin, nhöng laïi deã tu deã chöùng. Tònh Ñoä laø opposites are mutual, because they are made from cöûa Phaùp thaäm thaâm giuùp haønh giaû giaûi thoaùt luaân the same substance. Their names and their forms hoài vaø ñi saâu vaøo Phaät taùnh moät caùch töø töø nhöng are different, but their substance is the same. chaéc chaén—The Pure Land is a dharma-door Names and forms are made by your thinking. If which is difficult to explain and to believe in, but

an easy method to practice and to achieve phaùi Thuyeát Nhöùt Thieát Höõu Boä, ñöôïc vieát bôûi enlightenment. The Pure Land is the profound ngaøi Ma Ha Caâu Thi La hay Xaù Lôïi Phaát, trình Dharma-door which helps practitioners to escape baøy caùch thöùc saép ñaët caùc söï vaät ñeå nhôù laïi. Ñaây laø the cycle of births and deaths and to enter deeply baûn chuù giaûi veà Kinh Sangiti—One of the books of into the Buddha-nature, slowly but surely. the Sarvastivadin Abhidharma Pitaka, written by Dò Haønh Thuûy Loä: Giaùo phaùp Phaät deã thöïc haønh Mahakausthila or Sariputra. This is the way of cuõng gioáng nhö ñi thuyeàn treân maët nöôùc. Con putting things in the rehearsal, a commentary on ñöôøng deã baèng caùch nieäm hoàng danh Phaät A Di the Sangiti Sutra. Ñaø—The teaching method that is easy to practice Dò Nhaân: 1) Ngöôøi dò thöôøng (ngöôøi phi thöôøng): just the same as traveling by boat. The easy way Acchariya manussa (p)—An Extraordinary man, a of salvation, by recitation or invocation of different person, marvellous man; 2) Nhaân khaùc: Amitabha. A different cause; 3) Moät trong nhöõng teân goïi toân Dò Haønh Thöøa: Sahjiyana (skt)—School of Easy xöng ñöùc Phaät: A wonderful man, one of the Practice—Moät nhaùnh Maät giaùo ñöôïc saùng laäp ôû epithets used to express the respect to the Buddha. AÁn Ñoä vaøo theá kyû thöù baûy, thònh haønh ôû Taây Taïng Dò Phaåm: Aspaksa (skt)—Phaåm loaïi töông phaûn vaøo nhöõng theá kyû thöù möôøi vaø möôøi moät —A hay khaùc nhau—Of different order, or class. branch of Esoteric Buddhism founded in India in Dò Phaåm Bieán Voâ Taùnh: Vipakse-asattvam the

seventh century, flourished in Tibet in the (skt)—Different order, or class of non-nature tenth and eleventh centuries. transformation. Dò Hình: Strange shape. Dò Phöông Tieän: Phöông tieän ñaëc thuø maø Phaät Dò Hoïc: 1) Nhöõng nghieân cöùu khaùc: Different duøng ñeå xieån döông Nhaát Nghóa Ñeá— studies; 2) Hoïc thuyeát cuûa taø giaùo: Heterodoxy. Extraordinary, or unusual adaptations, devices, or Dò Hueä: Trí tueä cuûa keû theo taø giaùo—Heterodox means. wisdom. Dò Sanh: See Dò Sinh. Dò Khaåu Ñoàng AÂm: Nhieàu yù kieán khaùc nhau, Dò Sinh: Prthagjana, Balaprthagjana (skt)—Teân nhöng laïi ñoàng taâm nhöùt trí—Different or many goïi khaùc cuûa phaøm phu. Phaøm phu ñöôïc dòch laø “dò mouths, but the same response—Unanimous. sinh” vì do voâ minh maø theo taø nghieäp chòu quaû Dò Kieán: Different view, heterodoxy. baùo, khoâng ñöôïc töï taïi, rôi vaøo caùc ñöôøng döõ—An Dò Loaïi Thí Duï: Ví duï traùi ngöôïc—Contrary ordinary person unenlightened by Buddhism, an example. unbeliever, sinner; childish, ignorant, foolish; the Dò Loaïi Trung Haønh: Irui-Chu-Gyo (jap)—To lower orders. enter into the action and practice of different Dò Sinh Ñeâ Döông Taâm: Caùi ngu cuûa phaøm phu walks of life—Haønh giaû phaûi nguyeän qua laïi caùc ñöôïc ví nhö con deâ ñöïc (Ñeâ Döông) chæ nghó tôùi aên ñöôøng chuùng sanh, coù theå ñi vaøo neûo Boà Taùt ñeå uoáng vaø daâm duïc—Common “butting goat,” or cöùu ñoä chuùng sanh chöù khoâng vaøo quaû vò Phaät — animal, propensities for food and lust. Zen practitioners must vow to go through all the Dò Sanh Kyø Döông Taâm: Mind of common six ways of sentient existence, can enter the people—Nhöõng neûo ñöôøng cuûa cuoäc soáng muø Bodhisattva path, but vow not to enter the quaùng do baûn naêng ñieàu khieån. Ñaây laø giai ñoaïn Buddhahood—See Nguyeân Tónh Thaäp Moân. cuûa phaøm ngu—Various paths of blind life driven Dò Loä Ñoàng Qui: Roads are different but they by the instinctive impulse. This is the stage of lead to the same destination—Ñöôøng ñi khaùc common people, one of the ten stages of spiritual nhöng cuøng veà moät choã—Caùc toâng phaùi khaùc nhau development—See Thaäp Ñòa. trong Phaät giaùo tuy ñi khaùc ñöôøng, nhöng coù cuøng Dò Sanh Taùnh: Visabhaga (skt)—Dissimilarity— moät choã ñeán: Phaät quaû —Different sects in Dò Sanh Tính. Buddhism with different roads, but their Dò Sanh Taùnh Chöôùng: The common illusions of destination is the same: Buddhahood. the unenlightened—Taking seeming for real— Dò Moân Tuùc Luaän Taäp: Sangitiparyaya (skt)— Hindrances of taking the seeming for the real— Moät trong caùc boä saùch cuûa Boä Luaän Taïng cuûa Boä Chöôùng ngaïi vì töôûng raèng nhöõng caùi khoâng thaät laø

thaät. Ñaây laø moät trong möôøi chöôùng ngaïi maø baát whole universe. This moment might be a memory, cöù Boà Taùt naøo cuõng ñeàu phaûi vöôït qua—The a perception, a feeling, a hope. From the point of common illusions of the unenlightened, taking the view of space, we can call it a “particle” of seeming for real. This is one of the ten hindrances consciousness. From the point of view of time, we that any Bodhisattva must overcome before can call it a “speck” of time. An instant of achieving enlightenment—See Thaäp Chöôùng. consciousness embraces all past, present and Dò Sanh Tính: Prithagjanatva (skt)—Phaøm Phu future, and the entire universe—See Söï

Söï Voâ Taùnh—The common underlying nature of all men. Ngaïi Phaùp Giôùi. Dò Söï: Extraordinary fact. Dò Thuïc: Parinata (skt)—Vipaka (skt)—Ijuku Dò Taøi: Extraordinary talent. (jap)—Maturation of effect—Mature—Quaû baùo Dò Taâm: 1) Taâm khaùc: Different mind; 2) Taâm nöông theo thieän aùc cuûa quaù khöù maø coù ñöôïc, caùi chöùa chaáp taø thuyeát: Heterodox mind. quaû khaùc vôùi tính chaát cuûa caùi nhaân, nhö thieän Dò Theá Nguõ Sö: Naêm vò thaày cuûa 5 thôøi khaùc nghieäp thì caûm laïc quaû, aùc nghieäp thì caûm khoå nhau: Ma-Ha-Ca-Dieáp, A-Nan, Ma Ñieàn Ñeà, quaû, caû hai laïc quaû vaø khoå quaû khoâng coøn mang Thöông Na Hoøa Tu, vaø Öu Baø Cuùc Ña—Five tính chaát thieän aùc nöõa, maø laø voâ kyù (neutral), neân teachers of different periods: Mahakasyapa, goïi laø dò thuïc töùc laø caùi nhaân khi chín laïi khaùc — Ananda, Madhyantika, Sanavasa, and Upagupta. Differing from the cause, different when cooked, Dò Theå Töông Nhaäp: Khaùc theå maø töông nhaäp— or matured, i.e. the effect differing from the cause, Different substances with mutual entry—Söï hoøa pleasure differing from goodness its cause, and troän cuûa söï vaät khaùc nhau nhöng maø khoâng töông pain from evil. Maturing or producing its effects in phaûn nhau, gioáng nhö nhieàu aùnh ñeøn hoøa laãn vaøo another life. nhau (ñoái vôùi chö phaùp tuy coù sai bieät khaùc nhau Dò Thuïc Chöôùng: Vipaka-varana (skt)—Chöôùng veà hình thöùc, nhöng nghóa luoân vieân dung voâ ngaïi chín muoài hay quaû baùo do nghieäp xaáu quaù ngaïi)—Mutual entry of different substances or the khöù khieán trôû ngaïi cho böôùc ñöôøng tu ñaïo — blending of things, i.e. the common light from Maturation of hindrance or result from many lamps (dharmas, though different in forms, unwholesome deeds done in the past that causes they’re completely similar in meanings)—See Söï obstruction to the path of cultivation. Söï Voâ Ngaïi Phaùp Giôùi. Dò Thuïc Höõu: Savipaka (skt)—Existence of Dò Theå Töông Töùc: Khaùc theå maø töông töùc— maturation of effect—Höõu Dò Thuïc—Coù khaû naêng Different substances with phenomenal identity— chieâu caûm quaû dò thuïc ôû töông lai. Coù caùi quaû baùo Söï töông töùc cuûa vaïn höõu, nhö soùng töùc laø nöôùc, nöông theo thieän aùc cuûa quaù khöù maø coù ñöôïc — nöôùc töùc laø soùng, hay saéc töùc laø khoâng khoâng töùc Ability of maturation of effect. laø saéc (hai göông chieáu vaøo nhau vaø hoøa nhaäp vaøo Dò Thuïc Kinh: Vipaka-sutta (p)—Sutra on nhau thì khoâng phaûi laø töông töùc). Haønh giaû tu Results. Thieàn chuùng ta phaûi neân luoân thaáy raèng baát cöù Dò Thuïc Ñaúng Nguõ Quaû: Naêm quaû dò thuïc, hay “nieäm” naøo cuûa taâm ta cuõng bao haøm caû vaïn höõu naêm quaû ñöôïc saûn sanh bôûi saùu nhaân —The five vuõ truï. Nieäm töùc laø moät khoaûnh khaéc cuûa taâm. Noù fruits of karma. Pancaphalani, or effects produced coù theå laø tö töôûng, kyù öùc, caûm giaùc, hay hy voïng. by one or more of the six hetus or causes. Töø quan ñieåm khoâng gian, chuùng ta coù theå goïi noù 1) Dò Thuïc Quaû: Vipaka-phala (skt). laø moät “chaát töû” cuûa taâm. Töø quan ñieåm thôøi gian, 2) Ñaúng Löu Quaû: Nisyanda-phala (skt)— chuùng ta coù theå goïi noù laø “moät haït” (vi traàn) thôøi Uniformly continuous effectû. gian. Moät nieäm cuûa taâm chöùa caû quaù khöù, hieän taïi 3) Só Duïng Quaû: Purusakara-phala (skt)— vaø vò lai, vaø dung nhieáp ñöôïc caû vaïn höõu vuõ truï — Simultaneous effect produced by the

sahabhu- Different substances with phenomenal identity, hetu and the samprayukta-hetu. i.e. the wave is water and water is the wave; or 4) Taêng Thöôïng Quaû: Adhipati-phala (skt)— matter is just the immaterial, the immaterial is just Aggregate effect produced by the karma-hetu. matter. We, Zen practitioners, should always see 5) Ly Heä Quaû: Visamyoga-phala (skt)— that each moment of consciousness includes the Emancipated effect produced by all six

causes—See Luïc Nhaân. he enjoys pleasure. Pleasure and pain in Dò Thuïc Nghieäp: Ijuku-Go (jap)—Söï chín muøi themselves are unmoral and neutral as far as their cuûa nhieàu nghieäp khaùc nhau—Karma of different karmic character is concerned. Hence the name maturation, i.e., performing various good deeds. “differently ripening.” Fruit ripening divergently Dò Thuïc Nhaân: Vipakahetu (skt)—Cause ripening (pleasure and goodness are in different categories; in a different life—Differential fruition—Nhaân present organs accord in pain or pleasure with sanh ra quaû khaùc vôùi chính noù, thí duï nhö thieän their past good or evil deeds). In Maturation of nhaân khoâng sanh ra thieän quaû maø laïi sanh ra laïc effect, the effect is differing from the cause, quaû; aùc nhaân khoâng sanh ra aùc quaû, maø laïi sanh ra different when cooked, or matured, i.e. the effect khoå quaû (laïc quaû vaø khoå quaû ñeàu laø voâ kyù, chöù differing from the cause, pleasure differing from khoâng phaûi laø thieän aùc). Dò Thuïc Nhaân laø nhaân taïo goodness its cause, and pain from evil. Maturing ra keát quaû cuûa noù trong moät ñôøi soáng khaùc, nhö khi or producing its effects in another life. nhöõng thöôûng phaït nhaän laõnh ñöôïc trong trong ñôøi Dò Thuïc Quaû Kinh: Vipaka-sutta (p)—Kinh Dò keá tieáp sau khi cheát. Theo A Tyø Ñaøm cuûa toâng Thuïc Quaû—Kinh noùi veà quaû cuûa nghieäp, Taêng Caâu Xaù, ñaây laø moät trong saùu caên nhaân trong Nhaát A Haøm VIII.40—Sutra on Result of the thuyeát nhaân quaû—Heterogeneous cause, i.e. a karma, Anguttara Nikaya VIII.40. cause producing a different effect, known as Dò Thuïc Sanh: See Dò Thuïc Sinh. neutral, or not ethical, e.g. goodness resulting in Dò Thuïc Sinh: Söï phaân bieät cuûa Ñaïi Thöøa veà söï pleasure, evil in pain. The cause ripening in a khaùc bieät giöõa “dò thuïc” vaø “dò thuïc sinh.” Dò thuïc different life, a cause which produces its effect in sinh laø saùu thöùc (dò thuïc cuûa saùu thöùc do A Laïi Da a different life, as when retributions are obtained thöùc sanh ra)—A diference is made in Mahayana in the life after death. According to the between Alaya-vijnana and the six senses which Abhidharma of the Kosa School, this is one of the produced from the Alaya-vijnana. six chief causes in the Theory of Causal Relation. Dò Thuïc Taâm: Vipaka-citta (skt)—Taâm vôùi keát Dò Thuïc Nhôn Dò Thuïc Quaû: Moïi nhaân trong kieáp quaû cuûa haønh ñoäng thieän hay baát thieän—Citta hieän taïi ñeàu taïo thaønh quaû trong kieáp tôùi— which is the result of a wholesome deed or an Differently ripening causes produce differently unwholesome deed. ripening effects (every developed cause produces Dò Thuïc Taäp Khí: Chuûng töû nghieäp nöông theo its developed effect, especially the effect of the thieän aùc cuûa taäp khí trong quaù khöù maø coù ñöôïc. present causes in the next transmigration). Chuûng töû nghieäp tích luõy yù nghó, tình caûm, vieäc Dò Thuïc Quaû: Vipakaphala (skt)—Ijuku-ka laøm

vaø nhöõng duïc voïng trong quaù khöù. Caùi quaû (jap)—Maturation of effect—Ripening of a fruit— khaùc vôùi tính chaát cuûa caùi nhaân, nhö thieän nghieäp Fruit ripening divergently—Khi chaïm phaûi moät thì caûm laïc quaû, aùc nghieäp thì caûm khoå quaû, coù khi haønh ñoäng xaáu, ngöôøi phaïm phaûi chòu khoå ñau; khi caû hai laïc quaû vaø khoå quaû khoâng coøn mang tính laøm ñöôïc moät haønh ñoäng toát, ngöôøi aáy höôûng sung chaát thieän aùc nöõa, maø laø voâ kyù (neutral), neân goïi laø söôùng. Sung söôùng vaø khoå ñau trong töï chuùng laø dò thuïc töùc laø caùi nhaân khi chín laïi khaùc —The khoâng thuoäc tính caùch ñaïo ñöùc, xeùt veà nghieäp cuûa seeds of karma accumulated from old habits (habit chuùng thì chuùng trung tính. Do ñoù maø quaû naày coù energy or former habit). The seeds of karma teân “Dò Thuïc” hay “chín muoài theo nhöõng caùch accumulated from the past thoughts, affections, khaùc nhau.” Dò thuïc quaû laø quaû khoå ñau hay an laïc deeds, and passions. Differing from the cause, cuûa ñôøi naày laø do nghieäp aùc thieän cuûa ñôøi tröôùc. different when cooked, or matured, i.e. the effect Trong dò thuïc quaû, caùi quaû khaùc vôùi tính chaát cuûa differing from the cause, pleasure differing from caùi nhaân, nhö thieän nghieäp thì caûm laïc quaû, aùc goodness its cause, and pain from evil. Maturing nghieäp thì caûm khoå quaû, caû hai laïc quaû vaø khoå quaû or producing its effects in another life. khoâng coøn mang tính chaát thieän aùc nöõa, maø laø voâ Dò Thuïc Thoï: Vipaka-vedaniyata (skt)— kyù (neutral), neân goïi laø dò thuïc töùc laø caùi nhaân khi Maturation of feeling sensation. chín laïi khaùc—When an evil deed is committed, Dò Thuïc Thöùc: Vipaka-vijnana (skt)—Alaya-the doer suffers pain; when a good deed is done, vijnana (skt)—Differently ripening

consciousness—Maturation of consciousness— 4) Lyù chaân nhö bình ñaúng, hai töôùng nhieãm tònh Goïi laø Dò Thuïc Thöùc vì noù chöùa ñöïng vaø laøm chín tuøy duyeân hieån hieän kieán giôùi cuûa moïi töôùng muøi nhöõng thieän aùc nghieäp, töø ñoù coù theå daãn ñeán sai bieät: Forms that display particular luaân hoài sanh töû—It contains good and bad karma qualities—All things are fundamentally of the which in turns produces the rounds of mortality— same universal, but display particular See A Laïi Da Thöùc. qualities, as affected by pure or impure Dò Thuïc Voâ Kyù: Quaû baùo thaân taâm do nghieäp causes. nhaân ñôøi tröôùc chieâu caûm, coù tính voâ kyù, khoâng theå 5) Diversity—Nhöõng bieät töôùng, duø theå tính cuûa ghi nhaän laø thieän hay baát thieän—The reward of chuùng coù tieát ñieäu vôùi nhau, vaãn giöõ nguyeân the body and mind is attracted by causal actions nhöõng saéc thaùi rieâng bieät cuûa mình. Moãi caên (the cause of good or bad karma leads to the next ñeàu coù ‘sai bieät tính’ ví noù coù moät quan heä form of existence) of previous lives, which are ñaëc bieät ñoái vôùi toaøn theå—Diversity means unrecordable (either good or bad). that specialities, in spite of their being Dò Thuyeát: Giaùo thuyeát cuûa dò giaùo—A different, mutually harmonious, keep their special or heterodox explanation; or strange doctrine. features. Each organ also possesses Dò Thöôøng: Extraordinary—Exceptional— ‘diversity’ since it has a special relation to the Unnatural—Fantastic. whole. Dò Tính Khoâng: Tính meâ voïng cuûa phaøm phu Dò Töôùng Xaûo Phöông Tieän: Khi ngöôøi ta chaúng khoâng coù töï theå vaø khoâng

ñoàng vôùi chaân taùnh, vì toøng thuaän thì laøm ra veû giaän döõ quôû traùch khieán toái taêm trong vieäc phaân bieät söï vaø lyù thì goïi laø meâ, hoï phaûi sôï maø söõa ñoåi—Showing a threatening hö doái chaúng thöïc thì goïi laø voïng. Ñaây laø phaùp Y aspect to the disobedient to induce reform. Tha Khôûi, laø baûn chaát toái haäu cuûa thöïc taïi, laø söï Dòch: To translate. thieáu vaéng veà moät caùi “ngaõ.” Baïn khoâng theå noùi Dòch Khôûi Mi Mao: Döïng ñöùng loâng maøy, yù noùi ñöôïc raèng baát cöù thöù gì coù theå toàn taïi vôùi töï taùnh haønh giaû phaûi neân luoân luoân phaán chaán tinh thaàn rieâng leû cuûa noù. Vì chuùng khoâng coù baûn chaát ñoäc ñeå laõnh ngoä thieàn phaùp—Eyebrows are sticking laäp, moïi hieän töôïng ñöôïc moâ taû laø khoâng. Caùi up. In Zen, the term means Zen practitioners khoâng ôû ñaây coù nghóa laø khoâng coù baûn chaát thaät söï, should always be in high spirits to comprehend rieâng reõ vaø ñoäc laäp, chöù khoâng phaûi laø khoâng coù Zen. hieän töôïng—The nature of ordinary people's Dòch Kinh: Phieân dòch kinh ñieån—To translate delusion and false views is without its own nature, sutras or scriptures. and is not the same as the real nature, for it is Dòch Kinh Vieän: Truyeàn Phaùp Vieän, nôi maø kinh deluded and misled. This is the inter-origination, ñieån ñöôïc phieân dòch sang nhöõng ngoân ngöõ ñòa which is the very nature of living reality, the phöông—Dharma transmission Institute, where absence of an essential self. You cannot say sutras or scriptures are translated into the local anything exists in itself. Because they have no languages. independent identity, all phenomena are described Dòch Lyù: Lyù cuûa söï bieán ñoåi—Principle of as empty. This does not mean that phenomena are changes. absent, only that they are empty of an essential Dòch Söû Quyû: Servant Ghost—Tham söï thaønh self, of a permanent identity independent of other coâng gaây toäi, gaëp loaøi minh tinh thaønh hình, laøm phenomena. caùc loaøi Quyû Dòch Söû—If it was greed for Dò Toäc: Different race. deception that made the person commit offenses, Dò Töôùng: then, after he has finished paying for his crimes, 1) Söï khaùc bieät: Difference. he takes shape when he encounters brightness, 2) Moät trong töù töôùng, söï thay ñoåi: One of the and he is called a Servant Ghost. four states of all phenomena, difference or Dòch Taêng: Vò Taêng phuï taù vò truï trì—Assistant to differentiation—See Töù Töôùng. the abbot. 3) Phaåm chaát ñaëc bieät, töôùng maïo laï thöôøng: Dòch Thoaùt: To translate freely. Particular qualities, strange physiognomy.

Dòch Tieåu Giaùc: Enno-Ozunu (jap)—Sö Dòch one of fifteen evil spirits who usually disturbs Tieåu Giaùc (637-701)—Sô toå tröôøng phaùi Tu children. Nghieäm Ñaïo taïi Nhaät Baûn—Founder of the Dieâm La: Yama (skt)—See Dieâm Vöông. Shugendo School in Japan. Dieâm La Vöông: Yama (skt)—See Dieâm Vöông. Dòch Töøng Chöõ: To translate word by word. Dieâm Ma: Yama (skt)—See Dieâm Vöông. Dieäc: 1) Vöøa: Also; 2) Hôn nöõa: Moreover. Dieâm Ma Ñöùc Ca Toân: Yamataka (skt)—Dieâm Dieäc Chuû Quan Dieäc Khaùch Quan: Caû Chuû Maïn Uy Noä Vöông—See Dieâm Maïn Ñöùc Ca. Quan laãn Khaùch Quan—Boû caû ngöôøi laãn caûnh, Dieâm Ma Giôùi: Yamaloka (skt)—Daï Ma Loâ Ca— moät trong boán caùch caân nhaéc trong giaùo töôùng cuûa Daï Ma Lö Ca—Daï Ma Giôùi—The hell under the toâng Laâm Teá—Both subjective and

objective, one earth—The realm of Yama, the third devaloka— of the four aspects of Lin-Chi school—See Laâm Yama world—Coõi theá giôùi cuûa Dieâm Ma Vöông— Teá Töù Kieán. See Dieäm Ma Thieân. Dieäc Höõu Dieäc Khoâng: Existing and non- Dieâm Ma Na Chaâu Quoác: Yavana or Yamana existing—Vöøa Höõu vöøa Khoâng. Neáu chuùng ta dieãn (skt)—Ñaûo quoác Java nôi maø hai ngaøi Phaùp Hieån taû caâu traû lôøi, noù phaûi laø "Vöøa phaûi vöøa khoâng vaø Huyeàn Trang ñaõ ñeán vieáng—The island nation phaûi"—If we express our answer, it must be of Java, visited by Fa-Hsien and Hsuan-Tsang. "Either yes or no according to circumstances." Dieâm Ma Nöõ: Yami (skt)—Em gaùi cuûa Dieâm la Dieäc Höõu Dieäc Khoâng Moân: 1) Tröôøng phaùi chuyeân hình phaït nhöõng nöõ toäi nhaân trong ñòa Trung Ñaïo: Madhyamika (skt)—The middle nguïc—Yama's sister, rules over female school; 2) Phaùp moân vöøa höõu vöøa khoâng hay phaùp inhabitants in the hells. moân song chieáu höõu khoâng (Trung Ñaïo): Both Dieâm Ma Thieân: Suyama-deva (skt)—Coøn goïi laø reality and unreality, relative and absolute, Tu Daï Ma hay Tu Dieäm Ma, teân cuûa Tu Ma Thieân phenomenal and non-phenomenal; 3) Bieät giaùo Vöông, vò cai quaûn cung trôøi Daï Ma, quyeát ñònh cho raèng theá giôùi hieän töôïng cuõng laø höõ u maø cuõng nghieäp laønh döõ cuûa chuùng sanh—The ruler of the laø khoâng: The phenomenal world is both real and Yama Heaven. unreal. Dieâm Ma Vöông: Yama (skt)—The King of the Dieäc Höõu Vi Dieäc Voâ Vi Phaùp Giôùi: Interactive Under World—See Dieâm Vöông. realm—Interdependent realm—Caû höõu vi laãn voâ Dieâm Maïn Ñöùc Ca: Yamataka (skt)—Dieâm Ma vi—See Söï Lyù Voâ Ngaïi Phaùp Giôùi. Ñöùc Ca Toân—Dieâm Maïn Uy Noä Vöông—Ñaïi Uy Dieäc Thöôøng Dieäc Voâ Thöôøng Cuù: Permanent Ñöùc Minh Vöông—Haøng Dieâm Ma Toân—Luïc Tuùc and impermanent—Chaáp raèng 'ngaõ' thöôøng, Toân—Moät trong naêm vò Ñaïi Minh Vöông, vò toân ôû 'thaân' voâ thöôøng (neáu chaáp nhö vaäy thì lìa thaân Taây Phöông coù saùu chaân (cuõng laø giaùo leänh luaân khoâng coù ngaõ)—Both permanent and thaân cuûa Ñöùc Phaät Voâ Löôïng Thoï)—The impermanent, that the ego is permanent, the body destroyer; Siva, Yama's destroyer, one of the is impermanent. Ming-Wang represented with six legs, guardian of Dieâm: 1) Coång laøng: A gate, border-gate, hamlet the West. gate; 2) Noùi xaøm, noùi khoâng aên nhaäp vaøo ñaâu: Dieâm Maïn Ñöùc Ca Minh Vöông: See Dieâm Maïn Incoherent talk. Ñöùc Ca. Dieâm Baø Ñoä: Loaïi chim trong ñòa nguïc, lôùn nhö Dieâm Maïn Uy Noä Vöông: Yamataka (skt)— voi, coù nhieäm vuï gaáp nhöõng keû ñoäc aùc, bay ñi roài Dieâm Ma Ñöùc Ca Toân—See Dieâm Maïn Ñöùc Ca. neùm xuoáng cho rôùt ra töøng maûnh—A bird in Dieâm Maâu Na: Yamuna (skt)—Lam Maâu Ni purgatory as large as an elephant, who picks up Na—Dao Vöu Na—Baây giôø laø soâng Jamna, moät the wicked, flies and drops them, when they are nhaùnh cuûa soâng Haèng (hôïp löu vôùi soâng Haèng taïi broken to pieces. Baùt La Da Giaø)—The modern river Jamna, a Dieâm Di Ca: Jamika (skt)—1) Teân cuûa moät vò branch of the Ganges (meets with the Ganges at trôøi: Name of a deity; 2) Teân cuûa moät trong möôøi Allahabad). laêm aùc thaàn thöôøng hay naõo loaïn treû con: Name of Dieâm Phuø: Jambu (skt)—Nam Thieäm Boä Chaâu—Thieäm Boä—Xaø Phuø Thuï hay Ueá Thuï, loaïi caây

ñöôïc taû laø cao ngaát maø chaâu Dieâm Phuø Ñeà, moät toïa thieàn laàn ñaàu tieân—Name of a tree under trong baûy chaâu lôùn boïc quanh nuùi Tu Di, ñaõ mang which Siddhartha sat in meditation for the first teân cuûa loaïi caây naày—The rose-apple, described time. as a lofty tree giving its name to Jambudvipa, one Dieâm Phuû: See Dieâm Ñaøi. of the seven continents or rather large islands Dieâm Quan Teâ Ngöu Phieán Töû: Dieâm Quan Caây surrounding the Mountain Meru. Quaït Teâ Ngöu—Yen Kuan's Rhinoceros Fan, Dieâm Phuø Ñaøn Kim: Jambunada-suvarna (skt)—example 91 of the Pi-Yen-Lu—Thí duï thöù 91 cuûa Dieâm Phuø Na Ñeà (Ñaø) Kim—Teân moät loaïi vaøng ôû Bích Nham Luïc. Sö goïi thò giaû: “Ñem caùi quaït teâ soâng Dieâm Phuø Ñaøn (meù döôùi röøng caây Dieâm Phuø ngöu laïi ñaây.” Thò giaû thöa: “Raùch roài.” Sö noùi: coù moät doøng soâng teân laø Dieâm Phuø Ñaøn, ôû ñaùy “Neáu quaït ñaõ raùch, traû con teâ ngöu laïi cho ta!” Thò soâng coù moät loaïi vaøng maøu saãm pha chuùt saéc tím giaû khoâng ñaùp ñöôïc. Ñaàu Töû traû lôøi duøm thò giaû goïi laø Dieâm Phuø Ñaøn Kim)—Jambud-river gold, noùi: “Con khoâng ngaïi ñem con teâ laïi cho sö, nhöng the golden sand of the Jambu. con e raèng noù chöa moïc ñuû söøng.” Theo Vieân Ngoä Dieâm Phuø Ñeà: Jambudvipa (skt)—The human trong Bích Nham Luïc, moät hoâm Dieâm Quan goïi thò world—The world in which we are living—Chaâu giaû: "Ñem caây quaït teâ ngöu laïi cho ta." Vieäc naày naày ñöôïc ñaët teân Dieâm Phuø Ñeà coù theå laø vì treân tuy chaúng ôû treân ngoân cuù, song caàn phaûi nghieäm chaâu naày moïc nhieàu caây Dieâm Phuø, hoaëc giaû töø taùc löôïc yù khí bình sanh cuûa ngöôøi, laïi caàn möôïn treân caây Dieâm Phuø khoảng loà treân nuùi Tu Di coù theå lôøi nhö theá ñeå hieåu. Ñeán ngaøy ba möôi thaùng chaïp nhìn thaáy toaøn chaâu. Theá giôùi maø chuùng ta ñang vaãn ñöôïc ñaéc löïc laøm chuû, muoân caûnh ñaày daãy soáng. Dieâm Phuø ñeà chæ laø moät phaàn nhoû cuûa theá troâng thaáy maø chaúng ñoäng, ñaùng goïi coâng maø voâ giôùi Ta Baø, naèm veà phía nam cuûa nuùi Tu Di, theo coâng. Dieâm Quan laø Thieàn sö Teà An. Thôøi xöa laáy vuõ truï hoïc coå AÁn Ñoä, ñaây laø nôi sinh soáng cuûa con söøng con teâ ngöu laøm quaït. Khi aáy Dieâm Quan haù ngöôøi, laø theá giôùi Ta Baø cuûa Ñöùc Phaät Thích Ca— chaúng bieát caây quaït teâ ngöu ñaõ raùch, maø coá hoûi thò It is so named (Jambudvipa) either from the Jambu giaû. Thò giaû thöa: "Caây quaït teâ ngöu ñaõ raùch." trees abounding in it, or from an enormous Jambud Xem coå nhaân trong möôøi hai giôø thöôøng ôû trong aáy tree on Mount Meru visible like a standard to the sôø ñeán chaïm ñeán. Dieâm Quan baûo: "Caây quaït ñaõ whole continent. Jambudvipa is a small part of raùch, traû con teâ ngöu laïi cho ta." Haõy noùi Dieâm Saha World, the continent south of Mount Sumeru Quan caàn con teâ ngöu laøm gì? Chæ caàn nghieäm on which, according to ancient Indian cosmology, ngöôøi bieát ñöôïc choã rôi hay khoâng? Ñaàu Töû ñaùp: human beings live. In Buddhism, it is the realm of "Chaúng töø ñem ra, ngaïi ñaàu söøng chaúng ñuû." Tuyeát Sakyamuni Buddha. Ñaäu noùi: "Ta caàn caùi ñaàu söøng chaúng ñuû" cuõng Dieâm Phuø Haø: Jambu River—Soâng Dieâm Phuø, nhaèm döôùi caâu lieàn ñaàu cô. Thaïch Söông noùi: doøng soâng chaûy qua khu röøng xoaøi ôû phía Baéc cuûa "Neáu traû Hoøa Thöôïng thì khoâng vaäy." Tuyeát Ñaäu chaâu Dieâm Phuø Ñeà—The river running through

noùi: "Con teâ ngöu vaãn coøn." Töø Phöôùc veõ moät the mango forest in the northern part of voøng troøn, ôû trong veõ moät chöõ 'ngöu.' Vì Dieâm Jambudvipa. Quan keá thöøa Ngöôõng Sôn neân bình sanh thích laáy Dieâm Phuø Kim: Jambunada-suvarna (skt)— caûnh tieáp ngöôøi ñeå roõ vieäc naày. Tuyeát Ñaäu noùi: Jambu-river gold—The golden sand of the "Vöøa roài vì sao chaúng ñem ra? Laïi xoû loã muõi kia Jambu—Caùt vaøng cuûa doøng soâng Dieâm Phuø. vaäy?" Baûo Phöôùc noùi: "Hoøa Thöôïng tuoåi cao rieâng Dieâm Phuø Na Ñeà Kim Quang Phaät: môøi thì toát." Lôøi noùi ñöôïc oån ñaùng. Ba caâu tröôùc Djambunadaprabha (skt)—Danh hieäu cuûa vò Phaät deã thaáy, moät caâu naày coù yù xa xoâi. Tuyeát Ñaäu cuõng maø ñöùc Thích Ca thoï kyù cho ngaøi Ma ha Ca Chieân ñaõ phaù xong. Sôn Taêng khi xöa ôû choã Khaùnh Taïng Dieân seõ ñaéc thaønh trong töông lai—Name of a chuû lyù hoäi, noùi: "Hoøa Thöôïng tuoåi cao giaø nua, Tathagata that Mahakatyayana will become in the ñöôïc ñaàu queân ñuoâi, vöøa roài ñoøi caây quaït, giôø ñaây future, according to Sakyamuni Buddha's laïi ñoøi con teâ ngöu, khoù vì haàu haï, cho neân noùi prediction. rieâng môøi ngöôøi khaùc thì toát." Tuyeát Ñaäu noùi: Dieâm Phuø Thoï: Jambud (skt)—Teân cuûa moät loaïi "Ñaùng tieác nhoïc maø khoâng coâng." Ñaây laø caùch caây maø döôùi goác caây naày Thaùi töû Taát Ñaït Ña ñaõ thöùc haï ngöõ. Coå nhaân thaáy vieäc toät naày, moãi moãi

tuy chaúng ñoàng, maø noùi ra traêm phaùt traêm truùng, appropriate; the preceding three quotes are after caàn coù con ñöôøng xuaát thaân, moãi caâu chaúng maát all easy to see, but the words of this one phrase huyeát maïch. Ngöôøi ñôøi nay bò hoûi ñeán, chæ caàn taïo have a profound meaning. Yet Hsueh Tou has ñaoï lyù suy ngaãm. Vì theá trong möôøi hai giôø caàn broken them up too. When I was at Librabrian ngöôøi gaäm nhaám, daïy moät gioït coâ ñoïng moät gioït, Ch'ing's place in the old days, I understood the caàn choã chöùng ngoä—Qi-An called to his attendant, reasoning, he said, "The Master is old and senile, saying: “Bring me the rhinoceros fan.” The getting the head, he forgets the tail; before he attendant said: “It’s broken.” Qi-An said: “If the sought the fan, noe he seeks the rhinoceros; it is fan is broken, then bring me the rhinoceros.” The hard to attend to him, and therefore Pao Fu said, attendant didn’t answer. T’ou-Tzi answered on 'Better ask someone else.'" Hsueh Tou said, behalf of the attendant, saying: “I don’t mind to "What a pity to work hard without accomplishing bring the rhinoceros, but I’m afraid that he doesn’t anything." All these were in the form of remarks: have all his horns. According to Yuan-Wu in the the Ancients saw through this matter, so though Pi-Yen-Lu, Yen Kuan one day called to his each was different, when they spoke forth, they hit attendant, "Bring me my rhinoceros-horn fan." the mark a hundred times out of a hundred, always Although this matter does not lie in words, yet if having a way to show forth; each phrase does not you want to test someone's ordinary disposition lose the bloodline. People these days, when they and ability, still it is necessary to be able to use are questioned, just make up theoretical words in this way to show it. On the last day of the judgments and comparisions; that is why I want last month of your life, if you can find strength and people to chew on this twenty-four hours a day, be the Master, even when myriad

visions appear making every drop of water a drop of ice, seeking in profusion, you can look upon them without the experience of enlightenment. being moved: this can be called accomplishment Dieâm Quan Teâ Phieán: Dieâm Quan Caây Quaït Teâ without accomplishment, effortless power. Yen Ngöu—Yen Kuan's Rhinoceros Fan—See Dieâm Kuan was Ch'an Master Chi An; he used to have a Quan Teâ Ngöu Phieán Töû. fan made of rhinoceros horn. AT the time, how Dieâm Quan Teà An Thieàn Sö (750-842): Enkan could Yen Kuan not have known that the fan was Seian (jap)—Yen-kuan Ch'i-an (Wade-Giles broken? He purposely asked the attendant, and the Chinese)—Yanguan-Qi'an (Pinyin Chinese)—Teân attendant said, "The fan is broken." Observe how cuûa moät vò Thieàn sö Trung Hoa vaøo khoaûng giöõa that Ancient was always within It twenty-four theá kyû thöù taùm vaø thöù chín. Ngoaøi vieäc teân cuûa oâng hours a day, encountering It everywhere; Yen ñöôïc nhaéc tôùi trong thí duï 91 cuûa Bích Nham Luïc, Kuan said, "If the fan is broken, bring the coøn coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy rhinoceros back to me." But tell me, what did he trong Truyeàn Ñaêng Luïc, quyeån VII: Thieàn sö want with the rhinoceros? He just wanted to test Dieâm Quan Teà An sanh naêm 750 taïi Haûi Moân. Khi the man to see whether or not he knew where it coøn laø moät chuù tieåu, oâng ñaõ laøu thoâng giaùo phaùp was at. T'ou Tzu said, "I do not refuse to bring it cuûa Luaät toâng vaø thoï cuï tuùc giôùi treân nuùi Hoàng vôùi out, but I fear the head's horn will be imperfect." Luaät sö Trí Nghieâm (?). Veà sau oâng ñi ñeán nuùi Hsueh Tou said, "I want the imperfect horn." He Cung Coâng ñeå tham thieàn, taïi ñaây oâng nghe danh too goes to the phrase to match wits. Shih Shuang Maõ Toå vaø tìm ñeán. Ngöôøi ta ghi laïi raèng Dieâm said, "If I return it to the Master, then I won't have Quan coù töôùng maïo khaùc thöôøng, vaø ngay laàn gaëp it." Hsueh Tou says, "The rhino is still there." Tzu gôõ ñaàu tieân, Maõ Toå ñaõ thöøa nhaän oâng nhö moät "ñaïi Fu drew a circle and wrote the word "rhino" phaùp khí." Sau khi Maõ Toå thò tòch, Dieâm Quan inside; because he has succeeded to Yang Shan, soáng ôû nhieàu nôi. Ñeán naêm 820, oâng veà laøm truï trì he always liked to use objects to teach people and taïi moät ngoâi chuøa ôû Nhaïc Chaâu (?)—Zen Master illustrate this matter. Hsueh Tou says, "Why didn't Yen-Kuan-Ch'i-An, name of a Chinese Zen monk you bring it out before?" He pierced his nostrils in between the eighth and the ninth century. too. Pao Fu said, "The Master is aged, he should Beside the fact that Yen-kuan appears in example ask someone else." These words are most 91 of the Pi-Yen-Lu, there is some interesting

information on him in The Records of the resolving through consideration, these are the Transmission of the Lamp (Ch’uan-Teng-Lu), strategies of a devil house. A single lamp, Volume VII: Zen master Yen-Kuan was born in when it’s put beneath the sun, it really isn’t 750 in Hai-Men. As a young novice he became bright.” accomplished in the teaching of the Vinaya and Sö goïi thò giaû: “Ñem caùi quaït teâ ngöu laïi received ordination on Mount Heng under the ñaây.” Thò giaû thöa: “Raùch roài.” Sö noùi: “Neáu Vinaya master Zhiyan. Later he moved to Mount quaït ñaõ raùch, traû con teâ ngöu laïi cho ta!” Thò Gonggong, where he first heard Ma-tsu. It is giaû khoâng ñaùp ñöôïc. Ñaàu Töû traû lôøi duøm thò recorded that Yen-Kuan had an unsual giaû noùi:

“Con khoâng ngaïi ñem con teâ laïi cho appearance, and Ma-tsu, upon seeing him, sö, nhöng con e raèng noù chöa moïc ñuû recognized him as a "great vessel." After Ma-tsu' söøng.”—Yen-Kuan called to his attendant, death, Yen-Kuan lived at various locales. In the saying: “Bring me the rhinoceros fan.” The year 820, he assumed the abbacy in a temple in attendant said: “It’s broken.” Yen-Kuan said: Yuezhou. “If the fan is broken, then bring me the Coù vò Taêng ñeán hoûi: “Theá naøo laø boån thaân rhinoceros.” The attendant didn’t answer. Phaät Tyø Loâ Giaù Na?” Sö baûo: “Ñem caùi bình T’ou-Tzi answered on behalf of the attendant, ñoàng kia ñeán cho ta.” Vò Taêng lieàn laáy tònh saying: “I don’t mind to bring the rhinoceros, bình ñem laïi. Sö baûo: “Ñem ñeå laïi choã cuõ.” Vò but I’m afraid that he doesn’t have all his Taêng ñem bình ñeå laïi choã cuõ roài, beøn hoûi laïi horns. caâu tröôùc. Sö baûo: Phaät xöa ñaõ quaù khöù laâu Moät hoâm, Sö baûo chuùng: "Hö khoâng laø troáng. roài.”—A monk asked: “What is the true body Tu Di laø duøi, ngöôøi naøo ñaùnh ñöôïc?" Khoâng ai of Vairocan Buddha?” Yen-Kuan said: “Bring trong chuùng traû lôøi ñöôïc. Coù ngöôøi ñem me that pitcher of pure water.” The monk chuyeän naøy noùi vôùi Nam Tuyeàn. Nam Tuyeàn brought him the pitcher. Yen-Kuan then said: noùi: "Laõo Sö Döông khoâng chôi caùi troáng beå “Now put it back where it was before.” The naøy." Veà sau, Phaùp Nhaõn noùi: "Laõo sö Döông monk returned the bottle to its former khoâng ñaùnh troáng beå."—One day, master position. The he asked his previous question Yen-Kuan said to the congregation, "Vast again. Yen-Kuan said: "The ancient Buddhas empty space is the drum. Mount Sumeru is the are long gone.” mallet. Who can play this drum?" No one in Coù vò giaûng sö ñeán tham vaán. Sö hoûi: “Toïa the congregation spoke. Someone told this chuû chöùa chaát söï nghieäp gì?” Giaûng sö ñaùp: story to Nan-ch'uan. He said, "Old Teacher “Giaûng Kinh Hoa Nghieâm.” Sö hoûi: “Coù maáy Wang doesn't play this broken drum." Later, thöù phaùp giôùi?” Vò giaûng sö noùi: “Noùi roäng thì Fayan said, "Old Teacher Wang doesn't beat coù thöù lôùp khoâng cuøng, noùi löôïc coù boán thöù it." phaùp giôùi.” Sö döïng ñöùng caây phaát töû, hoûi: Thieàn sö Phaùp Khoâng ñeán thöa hoûi nhöõng “Caùi naày laø phaùp giôùi thöù maáy?” Giaûng sö nghóa lyù trong kinh, moãi moãi sö ñeàu ñaùp xong. traàm ngaâm löïa lôøi ñeå ñaùp: “Sö baûo: “Suy maø Sö beøn baûo: “Töø Thieàn Sö laïi ñeán giôø, baàn bieát, nghó maø hieåu laø keá soáng nhaø quyû, ngoïn ñaïo thaûy ñeàu khoâng ñöôïc laøm chuû nhôn.” ñeøn coõi döôùi trôøi quaû nhieân maát chieáu.”—A Phaùp Khoâng thöa: “Thænh Hoøa Thöôïng laøm scholar monk came to visit Zen Master Yen- chuû nhôn laïi.” Sö baûo: “Ngaøy nay toái roài haõy Kuan. Yen-Kuan asked him: “What do you veà choã cuõ nghæ ngôi, ñôïi saùng mai seõ ñeán.” do?” The monk said: “I expound the Flower Saùng sôùm hoâm sau, sö sai sa di ñi môøi Thieàn Garland Sutra.” Yen-Kuan said: “How many sö Phaùp Khoâng. Phaùp Khoâng ñeán, sö nhìn Sa different Dharma realms. But they can be Di baûo: “Baäy! OÂng sa di naày khoâng hieåu vieäc, reduced to four types.” Yen-Kuan held his daïy môøi Thieàn sö Phaùp Khoâng, laïi môøi caùi whisk upright and said: “What type of Dharma ngöôøi giöõ nhaø ñeán.” Phaùp Khoâng chaúng ñaùp realm is this?” The monk sank into reflection. ñöôïc—A Zen master named Fa-Kong came to Yen-Kuan said: “Knowing by

thinking, visit Yen-Kuan and inquired about some ideas

expressed in the Buddhist sutras. Yen-Kuan cho pheùp saùt sanh ñeå laáy söøng toàn tröõ thöïc phaåm — answered each question in turn. When they In the Second Council, the monks of the Vajji had finished, Yen-Kuan said: “Since the from Vaisali insisted on modifying some rules master arrived here, I haven’t been able to including the first modification: pure salt. play the host.” Fa-Kong said: “I invite the Allowing monks and nuns to store salt in buffalo’s master to take the role of host.” Yen-Kuan horns, while the orthodox monks considered said: “It’s late today, so let’s go back to our carrying salt in a hollowed horn. This practice is quarters and take a rest. Tomorrow come here contrary to Pacittiya 38, which prohibits (forbids) again.” Fa-Kong then went back to his room. the storage of food and killing. The next morning, Yen-Kuan sent a novice Dieâm Vöông: Yama-raja (skt)—King of hell— monk to invite Fa-Kong for another meeting. God Yama—Coøn goïi laø Dieâm La, Dieâm Ma When Fa-Kong arrived, Yen-Kuan looked at Vöông, Dieâm Ma La, Dieâm Laõo, hay Dieâm La the novice monk and said: “Aiee! This novice Vöông. can’t do anything! I told him to go get Zen 1) Minh Vöông: Raja (skt)—Caùc Minh Vöông master Fa-Kong. Instead he went and got this thaân giaùo leänh, nhaän giaùo leänh cuûa Ñöùc Tyø Loâ temple maintenance man!” Fa-Kong was Giaù Na, hieän Phaãn Noä thaân ñeå haøng phuï c speechless. chuùng ma—Fierce spirits who are the Khi Sö laâm beänh, vieän chuû Phaùp Haân ñeán messengers and manifestation of Vairocana’s tham vaán. Sö hoûi: “OÂng laø ai?” Phaùp Haân ñaùp: wrath against evil spirits. “Phaùp Haân.” Sö noùi: “Toâi khoâng bieát oâng.” 2) Dieâm Ma La: Yama-raja (skt)—God Yama— Phaùp Haân khoâng ñaùp ñöôïc—When Yen-Kuan Coøn goïi laø Dieâm La, Dieâm Ma Vöông, Dieâm became ill, the temple director named Fa-Xin, Laõo, hay Dieâm La Vöông. came to see Yen-Kuan (when he was ill). Dieãm: 1) Beùn nhoïn: Pointed, sharp; 2) Chuoát cho Yen-Kuan said: “Who are you?” The temple beùn: To sharpen; 3) Ngoïn Löûa: A flame, a blaze. director said: “Fa-Xin.” Yen-Kuan said: “I Dieãm Hueä: Blazing wisdom—Trí hueä saùng röïc. don’t know you.” Fa-Xin couldn’t respond. Dieãm Hueä Ñòa: Archishmati (skt)—Blazing Veà sau, beänh cuûa Sö thuyeân giaûm, nhöng laïi land—Ground of blazing wisdom—Giai ñoaïn maø thình lình ngoài an nhieân thò tòch. Vua ban hieäu aùnh saùng chaùy röïc cuûa trí tueä cuûa haønh giaû ñoát “Ngoä Khoâng Thieàn Sö”—Later, the master's chaùy maát taát caû nhöõng duïc voïng traàn theá. Caûnh condition improved, but he suddenly passed giôùi ñaõ ñoát ñöôïc heát moïi quan nieäm sai laàm. Trong away calmly in 839. He received the giai ñoaïn naày, Boà Taùt thöïc haønh söï an nhieân töï taïi posthumous title “Zen Master Enlightened vaø ñoát boû nhöõng thöù oâ nhieãm vaø voâ minh. Ñaây laø Emptiness.” giai ñoaïn maø vò Boà Taùt ñaït ñöôïc söï vieân maõn cuûa Dieâm Sôn Baït Ñoäi Ñaéc Hoøa Thöôïng Ngöõ Luïc: tinh taán, nhaân ñoù ngaøy caøng taêng naêng löïc quaùn Records of Teachings of Zen Master Yen-Shan haïnh, thieâu ñoát nhöõng duïc laïc traàn theá cuõng nhö (Bassui Tokusho Zenji, 1327- 1387)—See Baït Ñoäi nhöõng tö töôûng sai laïc coøn naèm trong ñaàu, trau doài Ñaéc Thaéng Thieàn Sö. trí naêng cuõng nhö hoaøn thieän ba möôi baûy phaåm Dieâm Thieân: Yama heaven—Daï Ma Thieân—Tu trôï

ñaïo ñeå ñaït tôùi giaùc ngoä—The stage of glowing Daï Ma—Toâ Daï Ma—Thôøi Phaân—Thieän Thôøi wisdom in which the flame of wisdom burns away Phaân—Yama deva—See Dieäm Ma Thieân. earthly desires. Archismati is the stage in which Dieâm Tònh: Singilonakappa (p)—Pure salt— the Bodhisattva practices passionlessness and Trong kyø keát taäp laàn thöù hai, phaùi Baït Kyø ôû Tyø Xaù detachment and burns the twin coverings of Ly (Vaisali) ñaõ ñeà nghò möôøi ñieåm thay ñoåi, trong defilement and ignorance. This is the stage of ñoù phaàn thöù nhaát laø 'dieâm tònh'. Cho pheùp ñöïng glowing or flaming wisdom where Bodhisattva muoái trong söøng traâu hay caùc ñoà chöùa baèng söøng, attains the perfection of bravery or effort (virya), trong khi phaùi chính thoáng cho raèng vieäc mang thereby increasing the power of insight more and muoái ñöïng trong caùi söøng roãng bò coi nhö phaïm more. He is able to burn away earthly desires as giôùi caám Ba Daät Ñeà thöù 38, vì nhö theá laø giaùn tieáp well as remaining false conceptions, develops

wisdom and perfects the thirty-seven requisites of nôi maø caùc thôøi caùc muøa ñeàu töôi ñeïp vaø nhöõng enlightenment—See Thaäp Ñòa (B). chuùng sanh soáng treân coõi trôøi naøy thöôøng xuyeân Dieãm Hyû: Sundarananda (skt)—Toân Ñaø La Nan soáng trong traïng thaùi haïnh phuùc—The third of the Ñaø—Teân cuûa moät vò sö, em trai uùt cuûa Thaùi töû Taát desire-heavens, above the Trayastrimsas. The Ñaït Ña—Name of a monk, little brother of Prince realm of Deva Yama is a realm of great happiness Siddhartha. presided over by their ruler, the divine king Dieãm Khaåu: Ulka-mukha (skt)—See Dieäm Khaåu. Suyama or Yama. The third devaloka, the places Dieãm Ma Giôùi: Yamaloka (skt)—See Dieâm Ma where the times or seasons are always good and Giôùi. the Suyamas (those who live in this devaloka) are Dieãm Ma Thieân: Suyama-deva (skt)—See Dieâm always in the state of continual happiness. Ma Thieân. Dieäm Ma Thieân Giôùi: Yamadevaloka (skt)— Dieãm Phuø: Jambudvipa (skt)—Dieâm Phuø Ñeà. Yama (p)—Tu Dieäm Ma—Coõi Trôøi Dieäm Ma, teân Dieäm: 1) Vieâm, ngoïn löûa: Flame, blaze; 2) Nieát cuûa Duïc Giôùi Thieân, taàng trôøi thöù ba—The realm Baøn: Nirvana. of Deva Yama—See Dieäm Ma Thieân. Dieäm Duï: Marici-upama (skt)—A simile of waves Dieäm Maïn Ñöùc Ca Minh Vöông: Yamataka and sunlight—Thí duï caùc phaùp nhö soùng vaø naéng. (skt)—Dieâm Ma Ñöùc Ca Toân—Dieâm Maïn Uy Noä Dieäm Hueä Ñòa: Stage of glowing wisdom—Giai Vöông—See Dieâm Maïn Ñöùc Ca. ñoaïn thöù tö cuûa Boà Taùt, trí tueä cuûa Boà Taùt saùng Dieäm Nhaõn Chuû Vöông: Lord of Flaming Eyes, leân toät böïc vaø hieåu bieát ñaày ñuû—The stage of one of the ten kings of yakshas—See Daï Xoa flaming wisdom, the fourth of the ten bodhisattva Vöông. stages—See Dieãm Hueä Ñòa. Dieäm Thai: AÙnh saùng vaây boïc quanh mình nhö Dieäm Hueä Taâm: Taâm saùng röïc—Mind of glowing trong Thai Taïng giôùi—The flaming womb, the wisdom. gabhadhatu which surrounds with light. Dieäm Khaåu: Ulka-mukha (skt)—Teân moät loaøi quyû Dieäm Thieân: Yama (skt)—Daï Ma—See Dieäm ñoùi, mieäng phun löûa ñaõ hieän ra tröôùc maët ngaøi A Ma Thieân. Nan (noùi vôùi ngaøi A Nan raèng ba ngaøy nöõa oâng seõ Dieäm Traøng Minh Hieän Thaàn: Flame Banner meänh chung vaø ñaàu thai laøm quyû ñoùi tröø phi naøo Clearly Showing Deity (Spirit). oâng boá thí cho traêm nghìn

con quyû ñoùi moãi ñöùa Dieäm Tueä Ñòa: See Dieäm Hueä Ñòa. moät haït côm. A Nan beøn baïch vôùi Phaät, neân nhaân Dieäm Voõng: Flaming net—AÙnh saùng cuûa Phaät xen ñoù Phaät thuyeát kinh Dieäm Khaåu Ngaï Quyû Kinh keû lôùp lôùp nhö maét löôùi ngoïc chaâu cuûa vua Trôøi hay Kinh Phaät Thuyeát Cöùu Baït Dieäm Khaåu Ngaï Ñeá Thích—The flaming, or shining net of Buddha, Quyû Ñaø La Ni)—Flaming mouth, a hungry ghost the glory of Buddha, which encloses everything or preta, that is represented as appearing to like the net of Indra. Ananda. Dieäm Vöông Quang Nhö Lai: Volcano King Dieäm Khaåu Haûi Quang Long Vöông: King of Brightness of Tathagata—See Dieäm Vöông Naga of Flaming Mouth Ocean Light—Moät trong Quang Phaät. möôøi Long Vöông—See Ñaïi Long Vöông. Dieäm Vöông Quang Phaät: Buddha of Flame- Dieäm Ma Ñaïi Hoûa Tieân: Moät trong baûy vò coå King Light or Yama—Ñöùc Phaät thöù naêm trong 12 Tieân—Jamadagni, one of the seven ancient sage- vò Quang Phaät (taát caû 12 danh hieäu naày ñeàu ñöôïc rsis. duøng ñeå taùn thaùn Ñöùc Voâ Löôïng Thoï Nhö Lai)— Dieäm Ma La: Jumna (skt)—Soâng Dieäm Ma La, The fifth of the twelve shining Buddhas. moät trong taùm con soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc Dieân: Keùo daøi—To prolong. Phaät—This is one of the eight big rivers of India at Dieân Baûo Truyeàn Ñaêng Luïc: The Japanese the time of the Buddha—See Baùt Haø. Records of the Transmission of the Lamp—Teân Dieäm Ma Thieân: Yamadevaloka (skt)—Yama cuûa moät boä Söû Truyeän Thieàn Toâng Nhaät Baûn, goàm (p)—Yama heaven—Tu Dieäm Ma—Teân cuûa Duïc 41 quyeån, ñöôïc vieát bôûi Sö Man Thieàn sö, moät Giôùi Thieân, taàng trôøi thöù ba—Caûnh Trôøi Ñaïi Haïnh danh Taêng Nhaät Baûn vaøo theá kyû thöù XVII. Noäi ñöôïc trò vì bôûi Dieäm Ma Vöông. Coõi trôøi thöù ba, dung cuûa boä saùch bao goàm 1.247 teân cuûa caùc vò

Thieàn sö vaø cö só danh tieáng cuûa Thieàn toâng Nhaät years and returning anniversaries. Baûn—Name of a Japanese Stories of History of Dieân Phaùp Sö Chuùng (516-588): Master Shi- Zen Schools, written by Zen master Ssu-man, a Chung—Teân cuûa moät vò cao Taêng Trung Hoa vaøo Japanese famous monk in the seventeenth thôøi nhaø Tuøy—Name of a Chinese famous monk century. The content of the work includes 1,247 in the Sui dynasty (581-618). names of famous Japanese Zen masters and lay- Dieân Thoï: Keùo daøi tuoåi thoï—To prolong—To practitioners. lengthen (life). Dieân Chieåu Baûo Thoï Traán Chaâu Thieàn Sö: Hoju Dieân Thoï Ñaïi Sö: Yomei Enju (jap)—Yomyo Ensho (jap)—Pao-shou Yen-chao—Baoshou Enju (jap)—Yung-ming Yen-shou—Yongming- Yanzhao Zhenzhou—See Baûo Thoï Dieân Chieåu Yanshou—Great master Yen-Shou—See Vónh Traán Chaâu Thieàn Sö. Minh Dieân Thoï Thieàn Sö. Dieân Chieåu Phong Huyeät Thieàn Sö: Fuketsu- Dieân Thoï Töù Lieäu Giaûn: Yen-Shou's Four Ensho (jap)—Feâng-hsuehYen-chao—Fengxue Distinctions—See Töù Lieäu Giaûn (II). Yanzhao—See Phong Huyeät Dieân Chieåu Thieàn Dieân Thoï Vónh Minh Thieàn Sö: Yomei Enju Sö. (jap)—Yomyo Enju (jap)—Yung-ming Yen- Dieân Khaùnh Töï: Chuøa Dieân Khaùnh nôi coù phoøng shou—Yongming-Yanshou—See Vónh Minh Dieân giaûng khi xöa cuûa toâng Thieân Thai ôû Töù Minh Sôn, Thoï Thieàn Sö. thuoäc tænh Trieát Giang—Yen-Ch’ing-Ssu, the Dieân Thoï Ñöôøng: Hall reserved for “dying monastery in which there is an ancient

lecture hall people" in a temple—The nirvana hall—Tónh of T'ien-T'ai at Ssu-Ming-Shan in Chekiang. Haønh Ñöôøng—Nieát Baøn Ñöôøng—Phoøng nôi ngöôøi Dieân Kinh: See Kinh Ñieån. saép cheát ñöôïc ñöa vaøo ñeå caàu an (ngöôøi saép cheát Dieân Maïng Phaùp: See Dieân Meänh Phaùp. laém khi taâm thaàn baán loaïn neân ñem loøng tham Dieân Meänh: Cuoäc soáng keùo daøi—Prolonged life. luyeán phoøng ôû, y baùt, ñoà duøng haønh ñaïo, neân ñem Dieân Meänh Boà Taùt: Nhöõng vò Boà Taùt coù pheùp tu hoï ñeán ñaây nghe kinh keä ñeå thaáy raèng moïi söï vaät vaø ñöùc keùo daøi cuoäc soáng. Nhöõng vò naày goàm Phoå ñeàu laø voâ thöôøng, khoâng coù gì ñeå cho ta luyeán aùi Hieàn, Ñòa Taïng vaø Quaùn AÂm—The life-tröôùc khi hoï thò tòch)—The hall or room into which prolonging bodhisattvas to increase length of life. a dying person is taken to enter upon his "long These bodhisattvas are Samantabhadra, life." The nirvana hall—See Nieát Baøn Ñöôøng. Ksitigarbha, and Avalokitesvara. Dieân Thoï Moân Ñaø La Ni: Thaàn chuù cuûa Phaät noùi Dieân Meänh Ñòa Taïng Boà Taùt: Ngaøi Ñòa Taïng Boà cho Ngaøi Kim Cöông Thuû veà pheùp tu huyeàn dieäu Taùt coù pheùp tu vaø ñöùc keùo daøi ñöôïc tuoåi thoï —The keùo daøi tuoåi thoï—The gate of Life-Prolonging Life-Prolonging Ksitigarbha Bodhisattva. Dharani, or dharani which the Buddha told Dieân Meänh Phaùp: Yeimmeiho (jap)—Methods of Vajrapani Bodhisattva methods of prolonging life worship of the prolonging life—Pheùp tu keùo daøi of cultivation. tuoåi thoï baèng caùch tu theo haïnh caùc vò Dieân Thoï Dieân Thoï Vónh Minh: See Vónh Minh Dieân Thoï Boà Taùt nhö Phoå Hieàn, Ñòa Taïng vaø Quaùn AÂm — Thieàn Sö. Methods of worship of the life-prolonging Dieân Tröôøng (?-1925): Teân cuûa moät Ni Sö noåi bodhisattvas such as Universal Virtue tieáng cuûa Vieät Nam vaøo cuoái theá kyû thöù XIX, ñaàu (Samantabhadra), Earth-Store (Ksitigarbha), and theá kyû thöù XX. Ni sö laø ngöôøi ñaõ kieán laäp chuøa Avalokitesvara, etc., to increase length of life. Truùc Laâm ôû Hueá. Ni sö cuõng laø ngöôøi goùp phaàn Dieân Meänh Phoå Hieàn Boà Taùt: Ngaøi Phoå Hieàn coù lôùn lao trong vieäc chaán höng Phaät Giaùo Vieät Nam pheùp tu vaø ñöùc keùo daøi tuoâi thoï—The Life- vaøo ñaàu theá kyû XX—Name of a Vietnamese Prolonging Samantabhadra Bodhisattva. famous nun who lived during the end of the Dieân Meänh Quaùn AÂm Boà Taùt: Ngaøi Quaùn AÂm coù nineteenth century, and the beginning of the pheùp tu vaø ñöùc keùo daøi cuoäc soáng—The Life- twentieth century. She founded Truc Lam Temple Prolonging Avalokitesvara Bodhisattva. in Hue, Central Vietnam. She also helped Dieân Nieân Chuyeån Thoï: Keùo daøi tuoåi thoï—To developing and prospering Vietnamese Buddhism prolong (life)—To lengthen (life)—Prolonged in the early twentieth century.

Dieân Xuùc Kieáp Trí: Trí hueä Phaät, truøm leân taát caû chaø!' 'Ñoù, caùi ñaàu cuûa baïn ñoù! Noù ñoù!' coâ baïn keâu moïi kieáp keùo daøi hay ruùt ngaén—Buddha-wisdom, leân. Ngay laäp töùc, Dieãn Nhaõ Ñaït Ña hieåu raèng which surmounts all extending or shrinking kalpas. naøng ñaõ bò huyeãn hoaëc khi nghó raèng mình bò maát Dieãn: Baøy ra: Show, to extend—Dieãn giaûng: To ñaàu, trong khi thaät ra, caùi ñaàu cuûa naøng vaãn coøn expound, to perform, to act. nguyeân. Töông töï nhö vaäy, trong toïa thieàn, caùi 'cuù' Dieãn Baûn (1873-1958): Teân cuûa

moät vò danh Taêng ñau ñieáng coù giaù trò toái ña nhö vaäy. Giaät mình tænh Trung Hoa vaøo cuoái theá kyû XIX ñaàu theá kyû XX— ngöôøi khi bò caây tích tröôïng pheát vaøo thaân, hoaëc Name of a Chinese famous monk in the end of the khi ñöôïc thaày saùng suoát nhaéc nhôû ñuùng luùc, neáu nineteenth century and the beginning of the sôùm quaù, seõ khoâng hieäu quaû, giuùp ta ñaït ñeán twentieth century. chöùng ngoä töï taùnh."—Obtained from sacrifice. Dieãn Boài (1916-?): Teân cuûa moät vò danh Taêng According to the Shurangama Sutra, Enyadatta Trung Hoa vaøo theá kyû XX. Naêm 1949, Sö ñeán believed that he did not have a head; therefore, he Hoàng Koâng hoaèng phaùp. Sau ñoù Sö chu du khaép rambled here and there looking for his head. caùc xöù Ñoâng Nam Chaâu AÙ ñeå tieáp tuïc truyeàn According to 'The Three Pilars of Zen', one day phaùp—Name of a Chinese famous monk in the Zen Master Hakuun-Yasutani (1885-1973) entered twentieth century. In 1949, he came to Hongkong the hall to teach the assembly: "Enyadatta was a to spread the Buddha-dharma. And later he beautiful maiden who enjoyed nothing more than continued to travel throughout Southeast Asian gazing at herself in the mirror each morning. One countries to spread the Buddha's teachings. day when she looked into her mirror she found no Dieãn Dòch: Deductive—To expound and make head reflected there... The shock was so great that clear. she became frantic, rushing around demanding to Dieãn Dòch Phaùp: Deductive method. know who had taken her head... At length her Dieãn Ñaøn: Platform. friends, believing her mad, dragged her home and Dieãn Ñaït: To express. tied her to a pillar to prevent her harming herself. Dieãn Giaû: Speaker—Orator. The being bound can be compared to undertaking Dieãn Giaûi: To explain. zazen. With the immobilization of the body the mind achieves a measure of tranquility. And while Dieãn Nhaõ Ñaït Ña: Enyadatta (skt)—Yajnadatta it is still distracted, as Enyadatta's mind was in the (skt)—Dòch laø Töø Thuï, coù nghóa laø nhôø teá thaàn maø belief that she had no head, yet the body is now ñöôïc trao cho. Theo Kinh Laêng Nghieâm thì Dieãn prevented from scattering its energies... Suddenly Nhaõ cöù töôûng mình maát ñaàu neân dong ruoãi ñoù ñaây one of her friends gave her a terrific clout on the tìm ñaàu cho mình. Theo quyeån Ba truï Thieàn, moät head, upon which, in pain and shock, she yelled, hoâm Thieàn sö An Coác Baïch Vaân thöôïng ñöôøng 'Ouch!' 'That's your head! There it is!' her friend daïy chuùng: "Dieãn Nhaõ Ñaït Ña laø moät coâ gaùi xinh exclaimed, and immediately Enyadatta saw that ñeïp khoâng thích gì hôn laø saùng saùng ngaém mình she had deluded herself into thinking she had lost trong göông. Moät hoâm, khi soi göông naøng khoâng her head when in fact she had always had it. In the thaáy caùi ñaàu cuûa mình trong göông. Naøng hoaûng same way, clouting in zazen is of the utmost sôï ñeán phaùt ñieân vaø chaïy lung tung tìm hoûi ai ñaõ value. To be jolted physically by the kyosaku (a laáy caùi ñaàu cuûa naøng... Roát cuoäc, baïn beø cho raèng wake-up stick) or verbally by a preceptive teacher naøng ñaõ thaät söï bò ñieân, loâi naøng veà nhaø, troùi naøng at the right time can bring about Self-realization; vaøo coät ñeå traùnh cho naøng khoûi bò thöông. Vieäc bò however, if it is too early, it is ineffective" troùi vaøo coät coù theå ví vôùi vieäc baét ñaàu toïa thieàn. Vôùi söï baát ñoäng cuûa thaân, taâm baét ñaàu

laéng xuoáng. Dieãn Nhaõ Ñaït Ña Chi Ñaàu: The head of Vaø trong luùc vaãn coøn roái loaïn, taâm cuûa Dieãn Nhaõ Yajnadatta—See Töông Ñaàu Mòch Ñaàu. Ñaït Ña vaãn tin raèng mình ñaõ bò maát ñaàu, thaân xaùc Dieãn Taû: To describe. daàu sao vaãn ñöôïc baûo veä khoûi bò tieâu taùn naêng Dieãn Thuyeát: Niddesa (p)—Nirdesa (skt)—Ñoïc löôïng... Thình lình, moät ngöôøi baïn cuûa Dieãn Nhaõ dieãn töø: To make (deliver) a speech—Giaûng giaûi Ñaït Ña cuù moät caùi ñau ñieáng leân ñaàu coâ ta. Dieãn nghóa lyù: To expound (to dilate upon, to Nhaõ Ñaït Ña ñau ñôùn vaø kích ñoäng, keâu lôùn: 'UÙi discourse).

Dieãn Trí (1633-1712): Teân cuûa moät vò danh Taêng söï tieâu töø heát voïng taâm phaân bieät —To face kieâm hoïc giaû toâng Tònh Ñoä Nhaät Baûn vaøo theá kyû southward to look for the North Star. In Zen, the thöù XVII—Name of a Japanese famous monk and term indicates an end of a deluded and a Buddhist scholar of the Pure Land Sect in the distinguished mind. seventeenth century. Dieän Ngoä: To meet. Dieãn Xöôùng Töø Bieän Voâ Ngaïi: Infinite Dieän Saéc: Countenance. eloquence. Dieän Sôn Ñoan Phöông Thieàn Sö (1683-1769): Dieän: Caùi maët—Face. Menzan Zuiho Zenji (jap)—Teân cuûa moät vò Thieàn Dieän Bì Haäu Tam Thoán: Menpi-Ko-Sansun Taêng Nhaät Baûn vaøo theá kyû thöù XVIII—Name of a (jap)—Da maët daøy ba taác, bieåu tröng caùi gì ñoù coù JapaneseZen monk in the eighteenth century. thaät vaø cuï theå—Face-skin three inches thick, Dieän Thuï: Tröïc tieáp chæ giaùo—Personal or face- symbolizes something real and concrete. to-face instruction. Dieän Bích: Menpeki (jap)—Face stone—To face Dieän Thuï Khaåu Quyeát: Ñoái maët tröïc tieáp truyeàn wall—Toïa thieàn maët xoay vaøo töôøng, nhö Toå Boà chæ giaùo—Personal or face-to-face transmission of Ñeà Ñaït Ma ñaõ 9 naêm dieän bích maø khoâng noùi moät instructions. lôøi. Ñaây laø moät loaïi thieàn trong ñoù Boà Ñeà Ñaït Ma Dieän Tieàn Nhaát Ty: Moät sôïi tô tröôùc maët. Thuaät ñaõ thöïc haønh taïi Chuøa Thieáu Laâm trong chín naêm ngöõ Thieàn aùm chæ moät caûnh moät vaät hieän tieàn —A khi ngaøi môùi ñeán Trung quoác. Loaïi tu taäp naøy vaãn thread of silk before one's eyes (one thing which is coøn thoâng duïng ôû caùc tu vieän Taøo Ñoäng cuûa Nhaät right in front of one's eyes). In Zen, the term Baûn, trong ñoù caùc nhaø sö treû hôn thöôøng tu taäp implies one view, one thing at this moment (at the thieàn dieän bích—To sit in meditation with the face present time)—See Trí Moân Baùt Nhaõ Theå. to a wall, as did Bodhidharma for nine years, Dieän Töôøng Ñaûm Baûn: Xoay vaøo vaùch thì chæ without uttering a word. This practice is still thaáy moät khoaûng nhoû tröôùc maët. Thieàn toâng duøng common in Japanese Soto monasteries, in which töø naày ñeå chæ cho taàm nhìn haïn cheá—When one younger monks generally practice Zazen facing a looks at a wall, one will have a limited view. wall, while Rinzai monasteries meditators Dieäp: Pattra, or Parna (skt)—Laù—Leaf—Leaves. generally face the center of the meditation hall Dieäp A Nguyeät (1928-?): Teân cuûa moät vò hoïc giaû (zendo). Phaät giaùo Trung Hoa vaøo theá kyû XX. OÂng vieát raát Dieän Chuûy: Boä maët—Face. nhieàu saùch veà nghieân cöùu Duy Thöùc Hoïc—Name Dieän Dieän: Men-men (jap)—Face-face. of a Chinese Buddhist scholar in the twentieth Dieän Döôïc: Menyaku (jap)—Moät loaïi thuoác laøm century. He wrote a lot of books

in studies of the saïch da maët, ñöôïc ngöôøi Nhaät söû duïng vaøo thôøi Mind-Only. xöa—Face medicines or skin cleansers, used by Dieäp Caùi: Noùn laøm baèng laù caây—A leaf-hat, or Japanese in ancient times. cover made of leaves. Dieän Kieán: To see in person. Dieäp Chu: Teân cuûa moät vò Taêng kieâm hoïa só noåi Dieän Moân: Ñöôøng doïc phaân chia moâi treân laøm tieáng cuûa Trung Hoa vaøo thôøi nhaø Minh—Name of hai: The line across the upper lip—Mieäng: a Chinese monk and a famous painter who lived Mouth—Neùt maët: Face's expression—Traùn: during the Ming dynasty (1368-1644). Forehead. Dieäp Hyû Thieàn Phaùi: Vinitaruci Zen Sect—Teân Dieän Muïc: Menmoku (jap)—Maët vaø maét, yù noùi cuûa moät thieàn phaùi ñöôïc ñaët theo teân cuûa thieàn sö daùng veû beà ngoaøi—Appearance—Face and Tyø Ni Ña Löu Chi—Name of a Zen sect that was eyes—Physiognomy. named after Zen master Vinitaruci—See Tyø Ni Dieän Muïc Lieät Khai: Khi ñoaïn tröø kieán hoaëc thì Ña Löu Chi. baûn lai dieän muïc chaéc chaén seõ hieån baøy—When Dieäp Laïc Qui Caên: The leaves fall and return to one can get rid of delusive views, original face or the root—Laù ruïng veà coäi, moïi thöù ñeàu trôû veà boån Buddha-nature will surely appear. nguyeân cuûa noù—Everything reverts to its original Dieän Nam Khaùn Baéc Ñaåu: Xoay maët veà höôùng source. nam maø thaáy sao Baéc Ñaåu. Trong thieàn, töø naày chæ Dieäp Y Boà Taùt: See Dieäp Y Quaùn AÂm.

Dieäp Y Quaùn AÂm: Parnasavari (skt)—Teân goïi taét Dieät Daâm Noä Si Ñòa: Vitaraga-bhumi (skt)—Ly cuûa Bò Dieäp Y Quaùn AÂm, hay Ñöùc Quaùn AÂm maëc Tham Ñòa—Ly Duïc Ñòa—Vuøng ñaát giaûi thoaùt aùo caùnh hoa sen, ví vôùi taùm vaïn boán ngaøn coâng khoûi ham muoán—Land of freedom from desire. ñöùc—A form of Kuan-Yin clad in leaves to Dieät Dieät Khieát Khieát: Phaøm tuïc thaáp heøn—represent the 84,000 merits. Ordinary and low. Dieäp Y Quaùn AÂm Boà Taùt: See Dieäp Y Quaùn AÂm. Dieät Dieäu Ñeá: Nirodha-ariya-sacca (p)—Nirdha- Dieäp Y Quaùn Töï Taïi Boà Taùt: See Dieäp Y Quaùn Aryasatya (skt)—Nirodha-satya (skt)—Noble truth AÂm. of cessation of suffering—The truth of the Dieät: Nirodha, Nirdha (skt)—Vyata (skt)— cessation of suffering (its cessation)—See Dieät Vyupasama (skt)—Metsu (jap)—Ni Laâu Ñaø. Thaùnh Ñeá. 1) Nieát Baøn: Caùi theå cuûa Nieát Baøn laø voâ vi tòch Dieät Ñaïo: Prahana-marga (skt)—1) Con ñöôøng dieät—To exterminate, to destroy, to daãn ñeán taän dieät khoå ñau phieàn naõo: Extinction of annihilate, translation of Nirodha of Nirvana. suffering and the way of extinction; 2) Dieät Ñeá vaø Dead, extinguished, blown out, perfect rest, Ñaïo Ñeá: Nirodha and marga. highest felicity. Dieät Ñaïo Ñeá: Chaân lyù veà söï ñoaïn dieät vaø con 2) Dieät Ñeá: Moät trong Töù Dieäu Ñeá, thoâng vôùi ñöôøng tu haønh—Truth of the cessation and the nhaân quaû töø khoå, taäp, dieät, ñaïo hay con ñöôøng path. dieät khoå—Nirodha is the third of the four Dieät Ñaïo Thaùnh Ñeá vaø Quy Y Phaùp: The Truth axioms: pain, its focusing, its cessation or of the cessation and the path and Taking Refuge cure, the way of such cure. in the Dharma—Trong Thieàn, quy-y Phaùp laø 3) Tyø Ni: Vinaya (skt)—Giôùi haïnh dieät tröø chö höôùng veà hai Thaùnh ñeá sau cuøng cuûa Töù Thaùnh ñeá, aùc hay höõu sôû dieät, dieät tröø nhöõng nguyeân töùc laø Dieät Thaùnh Ñeá vaø Ñaïo Thaùnh Ñeá, nghóa laø nhaân cuûa khoå ñau daãn

ñeán luaân hoài sanh töû — traïng thaùi giaûi thoaùt vaø con ñöôøng ñi ñeán traïng thaùi Annihilation or extinction of the passions as giaûi thoaùt ñoù. Noùi caùch khaùc, chaùnh phaùp laø noäi the cause of pain which leads to the extinction dung cuûa nhöõng chöùng ngoä, cuûa con ñöôøng daãn of existence, or of rebirth and mortal ñeán söï dieät khoå vaø dieät heát nhöõng nhaân toá ngoïn existence. nguoàn taïo ra khoå naèm trong doøng taâm thöùc —In Dieät AÙi Duïc: Trsnaksaya (skt)—Tanhakkaya Zen, the Dharma refuge is the last two of the Four (p)—Destruction of craving. Noble Truths: true cessation and true path of Dieät Beänh: Annihilation of all desire—Moät trong cessation. That is Dharma refuge is the boán beänh maø Kinh Vieân Giaùc ñaõ noùi ñeán, laø caên realizations of the path and absence of suffering beänh truï vaøo töch dieät töôùng cuûa chö phaùp (dieät and its causes on the mindstreams. phieàn naõo nôi thaân taâm ñeå caàu vieân giaùc goïi laø Dieät Ñeá: Nirodha-aryasatya (skt)—Mettai (jap)— dieät beänh). Moät phöông phaùp maø Phaät Giaùo Tieåu End of suffering—The Truth of the end of Thöøa ñaõ duøng ñeå dieät tröø khoâng cho soùt laïi chuùt suffering—Chaân lyù veà söï dieät khoå, ñeá thöù ba trong phieàn naõo naøo—One of the four ailments or faulty Töù Dieäu Ñeá. Cöùu caùnh dieät khoå laø Nieát baøn tònh ways (mistaken ways) of seeking perfection, töch (neáu chòu haï loøng tham xuoáng roài boû noù ñi, mentioned in the Complete Enlightenment Sutra. hay truïc noù ra khoûi mình thì goïi laø dieät). Ñeå chaám The Hinayana method of endeavouring to döùt khoå ñau phieàn naõo, ngöôøi ta phaûi töø boû söï ham extinguish all perturbing passions so that nothing muoán ích kyû. Gioáng nhö löûa seõ taét khi khoâng coøn of them remains. nhieân lieäu chaâm vaøo theâm nöõa, vì theá khoå ñau seõ Dieät Chuûng: 1) Taän dieät moät chuûng toäc: To chaám döùt khi khoâng coøn nhöõng ham muoán ích kyû exterminate (wipe out) a race; 2) Dieät boû haït nöõa. Khi ham muoán ích kyû bò taän dieät, taâm cuûa gioáng voâ laäu vaø Phaät tính (vónh vieãn khoâng theå chuùng ta seõ ôû trong traïng thaùi hoaøn toaøn an laïc. thaønh Phaät): To destroy one’s seed of Chuùng ta seõ luoân caûm thaáy haïnh phuùc. Ngöôøi Phaät Buddhahood. töû goïi traïng thaùi naøy laø “Nieát Baøn.” Ñaây laø traïng thaùi hyû laïc vónh cöûu, traïng thaùi haïnh phuù c lôùn nhaát trong ñôøi soáng—The extinction of suffering, which

is rooted in reincarnation, the third of the four Dieät Ñoä: Nirvana (skt)—Metsudo (jap)— axioms (dogmas). There is an end to suffering, and Cessation of the process of becoming—Perfect this state of no suffering is called Nirvana. To end rest—Vieân Töch—Nieát Baøn—Söï taän dieät luaân hoài sufferings and afflictions, selfish desire must be sanh töû vaø thoaùt khoå. Nhaäp vaøo Nieát Baøn hoaøn removed. Just as a fire dies when no fuel is added, toaøn an tònh vaø tónh dieäu. Coâng ñöùc vieân maõn, moïi so unhappiness will end when the fuel of selfish aùc quaáy ñeàu taän dieät, thoaùt khoûi nhöõng khoå ñau desire is removed. When selfish desire is cuûa luaân hoài sanh töû vaø böôùc vaøo nôi choán an vui completely removed, our mind will be in a state of hoaøn toaøn—Extinction of reincarnation and escape perfect peace. We shall be happy always. from suffering. Perfect rest, i.e. parinirvana; the Buddhists call the state in which all suffering is perfection of all virue and the elimination of all

ended “Nirvana”. It is an everlasting state of great evil, release from the miseries of transmigration joy and peace. It is the greatest happiness in life— and entrance into the fullest joy. See Töù Dieäu Ñeá. Dieät Haäu: Sau khi Ñöùc Phaät nhaäp Nieát Baøn—Dieät Ñeá Tam Taâm: Three kinds of mind in the After the nirvana, after the Buddha’s death. truth of extinction—Theo Thaønh Thöïc Luaän, coù ba Dieät Hoaïi: Samuccheda (p)—Cutting off— taâm trong Dieät Ñeá: giaû danh taâm, phaùp taâm vaø Destruction—Eradication—Söï huûy dieät. khoâng taâm. Haønh giaû tu Thieàn neân luoân nhôù raèng Dieät Hoà Chuûng Toäc: Töø "Hoà" ñöôïc duøng ñeå chæ giaû taâm ñöôïc dieät baèng phöông tieän nghe vaø suy tö Ñöùc Phaät trong moät soá kinh ñieån Trung Hoa. ÔÛ veà lyù duyeân khoûi; phaùp taâm ñöôïc dieät vôùi söï chöùng ñaây, tieâu dieät doøng gioáng ngöôøi Hoà, yù noùi caét ñöùt ñaéc trí hueä, bieát nhöõng thaønh phaàn cuûa phaùp, nhö phaùp maïch cuûa Phaät giaùo. Töø naày ñöôïc duøng ñeå löûa laø thieáu moät chuû teå; vaø khoâng taâm ñöôïc dieät cheâ traùch nhöõng haønh giaû meâ chaáp chaúng ngoä— khi vaøo ñöôïc dieät taän ñònh tam muoäi—According The term "Ho" means a West Asian race, applied to the Satya-siddhi-sastra (Explanation on the to the Buddha in some Chinese sutras. Here, to perfection of the truth), there are three kinds of destroy "Ho" race means to cut off the Buddha- mind in the truth of extinction: conventional dharmas. The term is used to criticize deluded names, dharmas, and emptiness. Zen practitioners practitioners. should always remember that the mental state of Dieät Khoå: Dukkha-nirodha (p)—Cessation of conventional names is extinguished by means of suffering—Destruction of pain—Destruction of hearing and thinking about the truth of dependent suffering—Extinction of pain or suffering—Söï co-arising; the mental state of dharma is dieät khoå. extinguished through attaining the wisdom which Dieät Khoå Ñaïo: Dukkha-nirodha-magga (p)— realizes that the dharma-elements, such as fire, Dukkha-nirodha-gamini-patipada (skt)—Way are empty of substantial Being; and the mental leading to the cessation of suffering (destruction state of emptiness is extinguished by entering the of pain, destruction of suffering, extinction of pain Samadhi of complete extinction. or suffering)—Con ñöôûng daãn ñeán söï dieät khoå. Dieät Ñeá Töù Haønh Töôùng: Boán töôùng cuûa dieät ñeá: Dieät Khoå Ñeá: Dukkha-nirodha-ariya-sacca (p)— dieät, tónh, dieäu, vaø xaû ly—Four special Chaân lyù dieät heát khoå ñau—Noble truth of characteristics of the noble truth of extinction: cessation of dukkha—Noble truth of destruction of Annihilation, tranquility, profundity and suffering (destruction of pain or extinction of pain abandonment. or suffering). Dieät Ñònh: See Dieät Taän Ñònh. Dieät Khoå Ñeá Ñaïo: Dukkha-nirodha-gamini- Dieät Ñònh Trí Thoâng: Thaàn Thoâng Trí ñaït ñöôïc patipada-ariya-sacca (p)—Noble truth of the way trong caûnh giôùi voâ vi Nieát Baøn—The freedom or leading to the cessation of suffering—See Khoå supernatural power of the wisdom attained in Dieät Ñeá Ñaïo. nirvana, or perfect passivity. Dieät Khoâng: Samucchedasunnam (p)—Emptiness Dieät Ñoaïn: Cutting off or excisions of beguiling of Extinction—See Hai Möôi Laêm Caùch Giaûi delusions or perplexities. Thích Veà Taùnh Khoâng.

Dieät Kieáp: Samvarta kalpa (skt)—Mekkyaku Dieät Phaùp Nhaãn: Endurance of the elimination of (jap)—Hoaïi Kieáp—World destruction. suffering—Ñaây laø moät trong taùm loaïi nhaãn nhuïc Dieät Loaïi Nhaãn: Patience with kinds of hay söùc nhaãn nhuïc trong duïc giôùi, saéc giôùi vaø voâ extinction. saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán Dieät Loaïi Trí: Nirodhen-vaya-jnana (skt)—Trí hoaëc trong tam giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt tueä ñaït ñöôïc do keát quaû cuûa söï quaùn chieáu dieät ñeá Nhaõ—Patience of the elimination of suffering. trong hai coõi saéc vaø voâ saùc—Wisdom attained This is one of the eight ksanti or powers of patient from the result of contemplation the truth of the endurance, in the desire realm and the two realms cessation of suffering in the form and non-form above it. The eight powers of endurance are used spheres. to cease false or perplexed views in trailokya and Dieät Loaïi Trí Nhaãn: Nirodhen-vaya-jnana-ksanti acquire eight kinds of prajna or wisdom—See Baùt (skt)—Dieät Loaïi Trí Nhaãn—Söï nhaãn nhuïc coù töø Nhaãn. dieät loaïi trí—See Dieät Loaïi Trí. Dieät Phaùp Quaû: Quaû vò tònh tòch tuyeät ñoái—The Dieät Lyù: Nieát Baøn laø chaân lyù tòch dieät (dieät khoå realm of the absolute, of perfect quiescence. döùt phieàn naõo ñeå ñi vaøo caûnh giôùi hoaøn toaøn tòch Dieät Phaùp Trí: Nirodhe-dharma-jnana (skt)—Trí tònh)—The principle or law of extinction, i.e. soi chieáu Dieät Ñeá cuûa Duïc giôùi hay trí giaûi thoaùt nirvana. khoûi duïc voïng vaø luaân hoài sanh töû—The Dieät Moân: Nirvana (skt)—Nieát Baøn—In knowledge or wisdom of the dogma of extinction contrasted with Samsara (transmigration) Löu of passion and reincarnation. chuyeån moân. Dieät Phaùp Trí Nhaãn: Nirodhe-dharma-jnana- Dieät Nghieäp: Karma of nirodha—Nghieäp taïo ra ksanti (skt)—Dieät Phaùp Nhaãn hay nhaãn nhuïc ñaït do keát quaû töø söï dieät khoå. Nghieäp ñöa ñeán taän dieät ñöôïc nhôø coù Dieät Phaùp Trí (nhôø Dieät Phaùp Trí maø khoå ñau phieàn naõo, hay nghieäp ñöa ñeán Nieát sanh ra loaïi nhaãn nhuïc coù theå ñoaïn tröø duïc voïng Baøn—The karma resulting from the extinction of vaø luaân hoài sanh töû)—One of the eight kinds of suffering. The work or karma of nirodha, the endurance, the endurance and patience associated karma resulting from the extinction of suffering, with the knowledge or wisdom of the dogma of i.e. nirvana. extinction of passion and reincarnation—See Baùt Dieät Phaùp: Asamskrta dharma (skt)—Asankhata- Nhaãn. dhamma (p)—Unconditioned or unproduced Dieät Quaû: Nirvana (skt)—Nieát Baøn laø ñaïo quaû taän dharma—Voâ vi phaùp—Phaùp Voâ Vi (duøng ñeå dieät dieät duïc voïng, ñeá thöù ba trong töù ñeá—Nirvana as boû heát chö töôùng. Thaân taâm ñoái vôùi caûnh khoâng the fruit of extinction of desire, the third of the coøn caûm ñoäng, khoâng öa, khoâng gheùt, khoâng ham, four axioms. khoâng chaùn, khoâng vui, khoâng buoàn, khoâng möøng, Dieät Quaùn: Quaùn saùt veà söï daäp taét: huûy dieät si meâ khoâng giaän). Phaùp xa lìa nhaân duyeân taïo taùc hay baèng caùch chaám döùt nghieäp sanh, laõo, bònh, töû — khoâng coøn chòu aûnh höôûng cuûa nhaân duyeân. Phaùp The contemplation of extinction: the destruction of thöôøng haèng, khoâng thay ñoåi, vöôït thôøi gian vaø ignorance followed by the annihilation of karma, sieâu vieät. Nieát Baøn vaø hö khoâng ñöôïc xem nhö laø birth, old age and death. Voâ Vi Phaùp. Coâng ñöùc voâ vi laø nhöõng nhaân giaûi Dieät Saân

Nhueá: Dosa-kkhaya (p)—Destruction of thoaùt khoûi luaân hoài sanh töû—The unconditioned anger. dharma, the ultimate inertia from which all forms Dieät Saán: Teân moät toäi danh trong Luaät Taïng. Tyø come, the noumenal source of all phenomenal. kheo phaïm troïng toäi maø khoâng phaùt loà saùm hoái thì Anything not subject to cause, condition or bò xoùa teân trong soå Taêng tòch vaø bò ñuoåi ñi (toäi naày dependence. Dharmas which are out of time, töông ñöông vôùi toäi töû hình ngoaøi ñôøi)—Blotting eternal, inactive, unchanging, and supra-mundane. out the name and the expulsion of a monk who has Nirvana and space are considered to be committed a grievous sin without repentance. unconditioned dharmas. Unconditioned merits and Dieät Si Meâ: Mohakkhaya (p)—Mohaksaya (skt)— and virtues are the causes of liberation from birth Extinction of delusion—Dieät taét si meâ. and death.

Dieät Taán: Nisaniyam (skt)—Xoùa teân trong giaùo Dieät Thoï Töôûng Ñònh: Dieät Taän Ñònh— ñoaøn—Entire expulsion and deletion from the Concentration of cessation—Ñònh Tam muoäi, laøm order—See Dieät Saán. cho taâm vaø taâm sôû cuûa Luïc Thöùc daäp taét hoaøn toaøn Dieät Taän Ñònh: Nirodha-samapatti (skt)—Dieät nhöõng caûm thoï vaø suy töôûng. Ñaây laø moät trong Thoï Töôûng Ñònh—Attainment of annihilation— nhöõng phöông thöùc thieàn cao nhaát daãn tôùi ñònh taâm Concentration of cessation—Annihilation trance— (taâm yù khoâng nhieãm khoâng nöông vaøo moät caûnh Meditative concentration in extinction—Mental naøo, khoâng töông öùng vôùi moät phaùp naøo. Ñaây laø tranquility—Samadhi of extinction—Dieät Taän pheùp ñònh cuûa baäc Thaùnh. Khi vaøo pheùp naày thì Ñònh (söï tòch laëng taâm linh)—Ñaït ñeán traïng thaùi taâm trí vöôït tôùi coõi voâ saéc giôùi, truôùc khi ñi vaøo coõi xoùa boû hay huûy dieät, trong ñoù moïi hoaït ñoäng yù Phi Töôûng Phi Phi Töôûng Ñònh, roài ñaéc quaû Phaät thöùc hay taâm thaàn ñeàu bò loaïi boû. Trong tam muoäi vaø nhaäp Nieát Baøn)—A samadhi in which there is naày haønh giaû thuï höôûng nieàm an laïc cuûa voâ töôûng. complete extinction of sensation and thought, one Ñaây laø traïng thaùi tinh thaàn thanh thaûn vaø saùng suoát of the highest form of meditation (kenosis), cuûa caùc A-la-haùn hay A na haøm sau khi ñaõ vöôït resulting from concentration. qua töù thieàn voâ saéc—Attainment the state of Dieät Thoï Töôûng Ñònh Giaûi Thoaùt: Total extinction; the state in which all mental activities extinction—Dieät taän ñònh xöù giaûi thoùat Tam are temporarily eliminated. In this samadhi, muoäi—Vöôït khoûi hoaøn toaøn Phi töôûng phi phi practitioners enjoy the pleasure of no-thought. töôûng xöù, chöùng vaø truù Dieät thoï töôûng. Ñaây laø giai This is the mental status of tranquility in arhat ñoaïn hoaøn toaøn tòch dieät hay Nieát Baøn. Ñaây laø moät passing through the four stages of formlessness— trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi See Töù Thieàn Voâ Saéc. thoaùt khoûi saéc duïc—By transcending the Sphere Dieät Taän Ñònh Voâ Vi: Nirodha-samapatti- of Neither-Perception-Nor-Non-Perception, one asamskrta (skt)—Concentration of the cessation of enters and abides in the Cessation or extinguishing the unproduced (unconditioned). all thoughts (perceptions) and feelings is a type of Dieät Taän Ñònh Xöù Giaûi Thoaùt Tam Muoäi: liberation by means of a state of mind in which

Liberation by means of a state of mind in which there is final or total extinction, nirvana. This is there is final or total extinction, nirvana—See one of the eight types of meditation for removing Dieät Thoï Töôûng Ñònh Giaûi Thoaùt. various attachments to forms and desires—See Dieät Taän Phieàn Naõo: Klesakshaya (skt)—Phieàn Baùt Tam-Ma-Ñòa. Naõo Dieät—Extinction of the passions or Dieät Toäi: To destroy sins completely—To afflictions. extirpate all sins. Dieät Taän Taùi Sanh Nhaân: Jatikkhayam (p)— Dieät Traùnh Giôùi: Dhikkharasamatha (skt)—Thaát Jatiksaya (skt)—Baäc ñaõ dieät ñöôïc heát nhaân ñöa Dieät Tranh Phaùp—Seven rules for the ñeán taùi sanh—One who has destroyed all the participation and settlement of disputed causes of being reborn. questions—See Dieät Traùnh Kieàn Ñoä. Dieät Taän Tam Muoäi: Dieät Thoï Töôûng Ñònh— Dieät Traùnh Kieàn Ñoä: Adhikarana-samatha Concentration of cessation. (skt)—Eighth and final section of the Dieät Tham Duïc: Ragakkhaya (p)—Destruction of pratimoksa—Phaàn thöù taùm vaø cuõng laø phaàn cuoái greed—Extinction of greed and desire. cuûa giôùi cuï tuùc—The Eighth and the last part of Dieät Thaùnh Ñeá: Nirdha-Arya-satya (skt)— the complete moral precepts for monks and Nirodha-satya (skt)—The truth of the cessation of nuns—See Thaát Dieät Tranh Phaùp. suffering (its cessation)—Chaân lyù dieät khoå—Cöùu Dieät Traùnh Phaùp: See Dieät Traùnh Kieàn Ñoä. caùnh dieät khoå laø Nieát baøn tònh tòch (neáu chòu haï Dieät Trí: Nirodha-jnana (skt)—Knowledge of the loøng tham xuoáng roài boû noù ñi, hay truïc noù ra khoûi cessation of suffering—Caùi trí chieáu roõ ñaïo lyù mình thì goïi laø dieät)—The truth of dissolution or Dieät Ñeá, döùt khoå tröø phieàn naõo—The knowledge extinction of suffering. There is an end to or wisdom, of the third axiom, nirodha or the suffering, and this state of no suffering is called extinction of suffering. Nirvana. Dieät Tröø:

1) Loaïi boû: Pativinodeti (p)—Pariksina (skt)— on the distasteful and the delight, delusions and Taåy tröø—To destroy. passions may be overcome—See Luïc Haïnh Quaùn. 2) Ñoaïn tröø: Uccehda (skt)—To cause to Dieäu AÂm: Vi Dieäu AÂm—AÂm thanh thuø dieäu—AÂm cease— Cut off—To end—To get rid of. thanh sieâu phaøm—Sublime sounds—Wonderful 3) Sau khi nhaän chaân ra boä maët thaät cuûa ñôøi sound—Wonderful voice. soáng, Ñöùc Phaät töï nhuû: “Ta phaûi thoaùt ly söï aùp Dieäu AÂm Bieán Maõn: Manjna-sabdabhigarjita cheá cuûa beänh hoaïn, giaø nua vaø cheát choùc.”— (skt)—AÂm thanh thuø dieäu toûa khaép nôi nôi— After perceiving the true picture of life, the Universal wonderful sound. Buddha said to himself: “I must get rid of the Dieäu AÂm Bieán Maõn Nhö Lai: Manjna- oppression of disease, old age and death.” sabdabhigarjita-buddha (skt)—Manojna- Dieät Tröôøng: Nôi maø haønh giaû ñaït ñöôïc taän dieät sabdabhigardjitta (skt)—Thôøi kyø maø Ñöùc A Nan duïc voïng, hay nieát baøn—The plot or arena where thaønh Phaät vôùi danh hieäu Dieäu AÂm Bieán Maõn Nhö the extinction of the passions is attained; the place Lai—The kalpa of Ananda as a Buddha with the of perfect repose, or nirvana. title Manojna-Sabdabhigarjita Buddha. Dieät Tuyeät: To destroy completely. Dieäu AÂm Bieán Maõn Phaät: See Dieäu AÂm Bieán Dieät Töôùng: The extinction—Moät trong boán phaùp Maõn Nhö Lai. höõu vi ñöôïc noùi ñeán trong Kinh Kim Cang. Phaùp

Dieäu AÂm Boà Taùt: Gadgadasvara (skt)— höõu vi khi hieän phaùp trong hieän taïi bò dieät ñi thì Manughosa (skt). nhaäp vaøo phaùp quaù khöù (see Töù Töôùng). Ñaây cuõng 1) Dieäu AÂm Ñaïi Só—Vò Ñaïi Só, truï treân coõi Ñoâng laø moät trong tam töôùng chaân nhö. Chaân nhö tòch Ñoä cuûa Ñöùc Tyø Loâ Giaù Na, ñaõ chöùng ñöôïc dieät, khoâng coøn hai töôùng sanh töû (see Tam möôøi baûy saéc thaân tam muoäi (Ngaøi cuõng vì Töôùng)—One of the four states of all phenomena, nhieàu nhaân duyeân ôû coõi Ta Baø naøy thöôøng thò mentioned in the Diamond Sutra. The extinction, hieän thaønh Ñeá Thích, Phaïm Vöông, Töï Taïi as when the present passes into the past. This is Thieân hay Tyø Sa Moân, Tyø Kheo ñeå hoùa ñoä also one of the three unconditioned aspects of chuùng sanh)—A Bodhisattva, master of Bhutatathata. seventeen degrees of samadhi, residing Dieät Töôûng: Perception of cessation. Vairocana-rasmi-pratimandita. Dieät Voïng Töôûng: Mohakkhaya (p)—Mohaksaya 2) Thuûy Thieân Ñöùc Phaät: Vò Phaät thöù 743 trong (skt)—Extinction of delusion—Dieät taét si meâ. hieän kieáp, ngöôøi cai quaûn heát thaûy nöôùc trong Dieät Yeát Ma: vuõ truï—A Buddha like Varuna controlling the 1) See Dieät Nghieäp. waters, the 743rd Buddha of the present kalpa. 2) Loaïi tröø moät vò Taêng phaïm toäi maø khoâng phaùt 3) Sughosa, moät ngöôøi em gaùi cuûa Quaùn AÂm Ñaïi loà saùm hoái ra khoûi Taêng ñoaøn. Tyø kheo phaïm Só: Sughosa, a sister of Kuan-Yin Bodhisattva. troïng toäi maø khoâng phaùt loà saùm hoái thì bò xoùa 4) Ghosa, vò A La Haùn, noåi tieáng vì khaû naêng teân trong soå Taêng tòch vaø bò ñuoåi ñi (toäi naày bieän bieät giaûi thích. Theo Eitel trong Trung töông ñöông vôùi toäi töû hình ngoaøi ñôøi): The Anh Phaät Hoïc Töø Ñieån, chính Ghosa ñaõ phuïc blotting out of the name of a monk and his hoài thò giaùc cho Dharmavivardhana baèng caùch expulsion from the order. Blotting out the röûa maét vôùi nöôùc maét cuûa nhöõng ngöôøi ñaõ name and the expulsion of a monk who has töøng caûm ñoäng vì taøi huøng bieän cuûa Ngaøi— committed a grievous sin without repentance. Ghosa, according to Eitel in The Dictionary of Dieäu: Pranita (skt)—Manju or suksma (skt)—Taùt Chinese-English Buddhist Terms, an arhat, Toâ—Huyeàn dieäu khoâng theå nghó baøn hay baát khaû famous for exegesis, who restored the tö nghì—Marvelous—Mysterious—Profound—
eyesight of Dharmavivardhana by washing his
Subtle—Supernatural—Mystic—Beyond thought eyes with the tears of people who
were or discussion—Wonderful—Dieäu, moät trong saùu moved by his eloquence. ñoái töôïng thieàn quaùn. Baèng thieàn quaùn chuùng ta coù Dieäu AÂm Cuù Thieân Vöông: Wonderful Sound theå vöôït qua moïi aûo töôûng duïc voïng—Mystic, one
Phrases—Moät trong möôøi Tha Hoùa Töï Taïi Thieân of the six subjects in meditation.
By meditations Vöông—See Tha Hoùa Töï Taïi Thieân Vöông.

Dieäu AÂm Ñaïi Só: See Dieäu AÂm Boà Taùt. Dieäu Cao Thieàn Sö (1219-1293): Zen master Dieäu AÂm Ñieåu: Ca Laêng Taàn Giaø, chim Dieäu AÂm, Miao-Kao—Teân cuûa moät vò Thieàn sö Trung Hoa, laø loaïi chim quyù ôû AÁn Ñoä, coù tieáng keâu eâm aùi thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá, soáng vaøo thôøi thanh nhaõ (ngöôøi ta ví gioïng noùi cuûa Ñöùc Phaät nhö nhaø Nguyeân—Name of a Chinese Zen master, of tieáng chim naày)—The wonderful-voice bird, the the Ta-hui branch, of the

Lin-chi Sect, who lived Kalavinka. during the Yuan dynasty (1280-1368). Dieäu AÂm La Haùn: Ghosa (skt)—Wonderful Dieäu Caùt Töôøng: 1) Kyø dieäu vaø caùt töôøng: Sound Arhat—Vò A La Haùn, noåi tieáng vì khaû naêng Wonderful and auspicious; 2) Ngaøi Vaên Thuø Sö bieän bieät giaûi thích—An arhat, famous for Lôïi: Manjusri (Dieäu: Manju (skt), Caùt Töôøng: exegesis—See Dieäu AÂm Boà Taùt (4). Sri). Dieäu AÂm Nhaïc Thieân Nöõ: Sarasvati (skt)—Dieäu Dieäu Chaân Nhö : Fundamental nature of all AÂm Nhaïc Thieân Nöõ hay Bieän Taøi Thieân Nöõ coù hai things—Totality. hình thöùc: 1) Vò coù hai tay vaø moät oáng saùo, 2) Vò Dieäu Chaân Nhö Tính: Marvellous true nature— coù taùm tay—The goddess of music and poetry or Tính toaøn theå hay taùnh caên baûn cuûa vaïn höõu . Chaân goddess of eloquence. The goddess of speech and nhö laø thöïc töôùng cuûa muoân phaùp— The totality or learning; Sarasvati is also called the goddess of fundamental nature of all things. The profound rhetoric. She is represented in two forms: 1) One nature of the Bhutatathata. The totality or with two arms and a lute; 2) One with eight arms. fundamental nature of all things. Dieäu AÂm Phaät: Wonderful Sound Buddha. Dieäu Chöùng: Laõnh ngoä thieàn phaùp vi dieäu—To Dieäu AÂm Phaät Maãu: See Dieäu AÂm Nhaïc Thieân realize the wonderful meditation. Nöõ. Dieäu Dieäm Haûi Thieân Vöông: Seas of Subtle Dieäu AÂm Thieân: Wonderful Sound Deva—See Flames—Vò Thieân Vöông ñöôïc giaûi thoaùt moân coù Bieän Taøi Thieân. söùc phöông tieän tòch tònh khaép phaùp giôùi hö khoâng Dieäu AÂm Thieân Nöõ: Sarasvati-devi (skt)— giôùi—A king of a heaven of great freedom, who Wonderful Sound Goddess—See Dieäu AÂm Nhaïc found the door of liberation through the Thieân Nöõ. tranquilityand practical power of the realm of Dieäu AÁn Thieàn Sö (1187-1255): Zen master space and the cosmos—See Ñaïi Töï Taïi Thieân Miao-Yin—Teân cuûa moät vò Thieàn sö Trung Hoa, Vöông. thuoäc phaùi Döông Kyø, toâng Laâm Teá, soáng vaøo thôøi Dieäu Dieäu: Wonderful. nhaø Toáng—Name of a Chinese Zen master, of the Dieäu Duïng: 1) Caùi duïng tuyeät vôøi: Marvellous Yangqi branch, Lin-chi Sect, who lived during the function; 2) Söï aùp duïng kyø dieäu: Wonderful Sung dynasty (960-1279). application. Dieäu Baûo Tinh Traøng Thaàn: Exquisite gem Star Dieäu Ñaïo: Ñaïo toái thöôïng vi dieäu khoâng theå nghó Banner Deity (Spirit). baøn—The inconceivably wonderful supreme way. Dieäu Boà Ñeà: Dieäu Ngoä—Excellent Dieäu Ñaïo Thieàn Sö: (1257-1345): Master Miao- enlightenment. Tao—Teân cuûa moät vò Thieàn sö noåi tieáng cuûa Dieäu Böûu Quang Minh Thaàn: Beautiful jewel Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø Light Deity (Spirit). Nguyeân—Name of a Chinese famous Zen monk Dieäu Caûnh: Caûnh töôïng kyø laï—Wondrous sights. of the Lin-chi Sect, who lived during the Yuan Dieäu Cao Sôn: The wonderful high mountain— dynasty (1280-1368). See Tu Di Sôn. Dieäu Ñeá: Ariya-sacca (p)—Aryasatyani (skt)— Dieäu Cao Sôn Vöông: Sumeru-giriraja (skt)—Noble truth—Wonderful truth—See Töù Dieäu Ñeá. Vua cuûa Nuùi Tu Di, daõy nuùi cao vaø thuø dieäu Dieäu Ñeá Ñaïo: Magga-ariya-sacca (p)—Path of nhaát—King of the Wonderful High Mountain— wonderful truth. King of Mount Sumeru—King of Sumeru Dieäu Ñieån: Kinh ñieån noùi veà phaùp huyeàn vi maàu Mountain. nhieäm (Ñaïi Thöøa)—The classics of the wonderful dharma (Mahayana).

Dieäu Ñònh: Söï nhaäp ñònh tuyeät vôøi—Marvellous Dieäu Giaûn Traïch Truï: Giai ñoaïn quan saùt tinh meditative absorption. teá—Stage of subtle analysis. Dieäu Ñoä: The wonderful land—Quoác ñoä vi dieäu, Dieäu Giaùo: Marvellous teaching—Giaùo lyù thaäm baùo ñoä cuûa Ñöùc Phaät hay laø Taây Phöông Cöïc Laïc thaâm kyø dieäu cuûa Phaùp Hoa—Admirable, cuûa Phaät A Di Ñaø—A Buddha's reward land, profound teaching (Lotus sutra). especially the Western Paradise of Amitabha. Dieäu Giôùi: Yeáu toá thöôïng ñaúng—Superior Dieäu Ñöùc: 1) Dieäu Ñöùc laø nghóa cuûa thaønh Ca Tyø constituent. La Veä: The meaning of Kapilavastu; 2) Dieäu Ñöùc Dieäu Haønh: Haønh ñoäng thaâm dieäu maø moät thieän coøn coù nghóa laø teân cuûa Boà Taùt Vaên Thuø Sö Lôïi: nghieäp ñöôïc taïo ra—The profound act by which a Wonderful virtue, a title of Manjusri. good karma is produced. Dieäu Ñöùc Boà Taùt: Dieäu Ñöùc coøn coù nghóa laø teân Dieäu Haïnh: Sucarita (skt)—Sucaritani (skt)—cuûa Boà Taùt Vaên Thuø Sö Lôïi—Wonderful virtue Profound act—Haïnh phi thöôøng. Dieäu haïnh saûn (title of Manjusri)—See Vaên Thuø Sö Lôïi. sanh ra thieän nghieäp, chaúng haïn nhö tín taâm — Dieäu Giaû: Thaâm nghóa cuûa vaïn vaät trong tam ñeá Marvelous activity—Wonderful conduct. The vieân dung cuûa Thieân Thai Vieân Giaùo, nhö nöôùc vaø profound act by which a good karma is produced, soùng, ñeå ñoái laïi vôùi quan ñieåm "tam ñeá caùch bieät" i.e. faith. cuûa Bieät Giaùo—The profound meaning of Dieäu Haïnh Tam Muoäi: Sucarita-samadhi (skt)— phenomenal of T'ien-T'ai, that they are the Sucaritani-samadhi (skt)—Profound act bhutatathata, i.e. water and wave, as distinguished concentration. from the view of the Differentiated Teaching. Dieäu Haûo AÂm Thinh A-Tu-La Vöông: Sublime Dieäu Giaùc: Myokaku (jap)—Cöùu Caùnh Giaùc— Voice, one of the ten kings of titans—Moät trong The fine state of truth—Marvellous möôøi A-Tu-La Vöông—See A-Tu-La Vöông. enlightenment—Dieäu giaùc coù nghóa laø thaønh töïu Dieäu Haûo Baûo Xa: Xe traân quyù dieäu haûo (traâu vieân maõn boån giaùc. Dieäu giaùc trong Phaät giaùo Ñaïi traéng) maø Ñöùc Phaät ñaõ noùi ñeán trong Kinh Phaùp thöøa goàm töï giaùc, giaùc tha, giaùc haïnh vieân maõn (töï Hoa, ñöôïc ví vôùi Nhaát Thöøa hay Ñaïi Thöøa —The mình giaùc ngoä, giuùp ngöôøi giaùc ngoä, giaùc ngoä troøn Sublime precious cart, which the Buddha talked ñaày)—Ñaây laø quaû vò thöù 52, cuõng laø quaû vò cuoái about in the Lotus sutra, i.e. the one vehicle, the cuøng cuûa moät vò Boà Taùt tröôùc khi thaønh Phaät— Mahayana. Marvellous enlightenment means to reach the Dieäu Haûo Nhaân: Myokonin (jap)—Moät trong naêm final or complete enlightenment or to reach the danh xöng maø ngaøi Thieän Ñaïo ñaõ duøng ñeå goïi perfect quiescent stage of orginal bodhi. The ngöôøi nieäm Phaät cuûa tröôøng phaùi Tònh Ñoä —An wonderful enlightenment of Mahayana Buddhism, excellent, wonderful man; one of the five words of consisting of self-enlightenment to enlighten high praise used by Shan Tao for a practitioner of others and Enlightenment of Buddhahood—The Buddha recitation of the Pure Land sect. fifty-second and the last stage of a bodhisattva Dieäu Hieàn: Subhadra (skt)—Vò Taêng noåi tieáng before becoming Buddha. ñöôïc noùi ñeán trong Taây Phöông Du Kyù —A famous Dieäu Giaùc Ñòa: Stage of marvellous monk mentioned in the Records of Western Lands. enlightenment—Quaû vò Dieäu

Giaùc hay quaû vò Phaät Dieäu Hieån Sôn: Nuùi Tu Di, coù daùng veû thuø dieäu—(giai ñoaïn chöùng ngoä cao dieäu)—The stage of The mountain of marvellous appearance wonderful enlightenment—Buddhahood. (Sumeru). Dieäu Giaùc Tính: Tính chaát hay baûn chaát thaäm Dieäu Hoa: thaâm cuûa quaû vò Phaät—The profound enlightened 1) Deva-puppha (p)—Divya-puspa (skt)—See nature of the Buddha. Thieân Hoa. Dieäu Giaùc Vò: The Buddha-stage—The fruition 2) (1830-1906): Master Miao-Hua—Teân cuûa moät of holiness. vò danh Taêng Trung Hoa vaøo theá kyû thöù Dieäu Giaûn Traïch: Suy xeùt tinh teá—Subtle XIX—Name of a Chinese famous monk in the analysis. nineteenth century.

Dieäu Hoa Anh Laïc Thaàn: Garlands of Beautiful Dieäu Höõu Töùc Chaân Khoâng: Existence is Flowers Deity (Spirit). Emptiness—Dieäu höõu töùc chaân khoâng coøn coù Dieäu Hoa Boà Taùt: Vajrapuspa (skt)—Kim Cang nghóa laø Söï töùc Lyù, hay trong Söï ñaõ coù saün Lyù Hoa Boà Taùt—Diamond Flower Bodhisattva— roài—Existence is Emptiness means Practice is Wonderful Flower Bodhisattva. Theory or in Practice there already exists Theory. Dieäu Hoa Long Keá Thaàn: Beautiful Flower Dieäu Hyû: Wonderful happiness. Dragon Topknot Deity (Spirit). Dieäu Hyû Quoác: Laïc Thoå—Coõi haïnh phuùc—The Dieäu Hoa Nghieâm Thoï Thaàn: Beautiful Flower Happy Land—Realm of the happiness. Adorned Tree Deity (Spirit). Dieäu Hyû Theá Giôùi: The realm of profound joy. Dieäu Hoa Traøng Vöông: King of Exquisite Dieäu Hyû Thieàn Sö: Zen master Ta-hui—See Ñaïi Flower Banner. Hueä Thieàn Sö. Dieäu Hoa Trieàn Keá Thaàn: Curled Topknot of Dieäu Hyû Tuùc Thieân: The heaven full of Beautiful Flower Deity (Spirit). wonderful joy. Dieäu Hoùa: Söï bieán ñoåi kyø dieäu—Marvellous Dieäu Keá Quang Minh Thieân Vöông: Exquisite transformation. Topknot Light—Moät trong möôøi Hoùa Laïc Thieân Dieäu Hueä: Sukshmamati (skt)—Marvellous Vöông—See Hoùa Laïc Thieân Vöông. wisdom—Trí hueä tinh dieäu (trí hueä phi thöôøng)— Dieäu Khaâm Thieàn Sö (1177-1248): Zen master Exquisite knowledge. Miao-Chin—Teân cuûa moät vò Thieàn sö Trung Hoa, Dieäu Huyeàn: Kyø dieäu thaäm thaâm—Wonderful and thuoäc phaùi Döông Kyø, toâng Laâm Teá, soáng vaøo thôøi profound—Dieäu Phaùp Lieân Hoa Kinh Huyeàn nhaø Toáng—Name of a Chinese Zen master, of the Nghóa. Yangqi branch, Lin-chi Sect, who lived during the Dieäu Höõu: The absolute reality—Marvellous Sung dynasty (960-1279). existence—Supernatural existence—Emptiness— Dieäu Kheá: Minh ngoä töï taâm hay töï môû maét taâm, True emptiness—The true void—Truly void, or kheá hôïp thieàn lyù ñeå bieát roõ baûn taùnh vaø do ñoù bieát immaterial yet transcendentally existing—True roõ baûn taùnh cuûa cuoäc sinh toàn—Opening the emptiness—Wonderful existence—Sö hieän höõu mind's eye and awakening to one's true-nature to kyø dieäu—Caùi "höõu" tuyeät ñoái (caùi höõu phi höõu, caùi see the nature of all existence. coù maø khoâng phaûi laø coù), ñoái laïi vôùi caùi hieän höõu Dieäu Khoâng (1826-1880): Master Miao-K'ung— giaû hôïp cuûa vaïn phaùp. Taùnh coù nghóa laø tinh thaàn Teân cuûa moät vò danh Taêng Trung Hoa vaøo theá kyû hay tinh yeáu; daáu hieäu coù nghóa laø töôùng. Taùnh vaø thöù XIX—Name of a Chinese famous monk in the töôùng ñoái nghòch nhau, gioáng nhö tinh thaàn ñoái nineteenth

century. choïi vôùi hieän töôïng. Tuy nhieân, thaät töôùng thaät Dieäu Kieán: 1) Caûnh kyø dieäu: The beautiful sight; taùnh hay Phaät taùnh thöôøng haèng khoâng thay ñoåi. 2) Caùi nhìn huyeàn dieäu: Wondrous vision. Thaät taùnh cuûa theá giôùi hieän töôïng laø chaân khoâng, Dieäu Kieát Töôøng Boà Taùt: Wonderful and thöôøng höõu maø hö voâ; tuy hö voâ nhöng thöôøng höõu auspicious Bodhisattva—Vò Boà Taùt hieän laøm Ñaïi (caùi khoâng chaúng phaûi laø khoâng, caùi höõu chaúng Uy Ñöùc Kim Cöông. Ñaây laø moät trong taùm Kim phaûi laø höõu maø phaøm phu suy nghó)—The true Cang vöông hay Kim Cang Hoä Boà taùt cho Phaät Tyø void is the mysteriously existing. Loâ Giaù Na—This is one of the eight diamond-Incomprehensible entity, as contrasted with the kings, or bodhisattvas as guardians of Vairocana superficial reality of phenomena. Nature means (Ñaïi Nhöït Nhö Lai)—See Vaên Thuø Sö Lôïi. noumenon or essence; mark mean characteristics, Dieäu Laïc: Bliss—1) Nieàm vui cao caû: Sublime forms or physiognomy. Marks and nature are bliss; 2) AÂm nhaïc kyø dieäu nôi coõi Tònh Ñoä: contrasted, in the same way noumenon is Wonderful music in the Pure Land; 3) Nieàm vui contrasted with phenomenon. However, true mark söôùng kyø dieäu nôi coõi Tònh Ñoä hay Nieát Baøn: stands for true form, true nature, Buddha nature Wonderful joy in the Pure Land or Nirvana; 4) always unchanging. True mark of all phenomena Luïc Toå Thieân Thai: The sixth T'ien-T'ai patriarch. is like space; always existing but really empty; although empty, really existing.

Dieäu Laïc Hoùa Thieân: Nirmanarati (skt)— Dieäu Nghieâm Hoaøn Keá Thaàn: Wonderful Wonderful Joy-born Heaven—See Hoùa Laïc Adorned Circular Topknot Deity (Spirit). Thieân. Dieäu Ngoä: Dieäu Boà Ñeà—Excellent Dieäu Laïc Theá Giôùi: Sukhavati (skt)—Cöïc Laïc enlightenment. Theá Giôùi—Lieân Hoa Taïng Theá Giôùi—The world Dieäu Ngoân: Vi Dieäu Ngoân—Lôøi leõ sieâu phaøm, of utmost joy—See Cöïc Laïc. cao caû—Sublime words—Wonderful words. Dieäu Lieân (1824-1907): Master Miao-Lien—Teân Dieäu Nguyeät (1883-1943): Master Miao-Yue—cuûa moät vò danh Taêng Trung Hoa vaøo theá kyû thöù Teân cuûa moät vò danh Taêng Trung Hoa vaøo theá kyû XIX—Name of a Chinese famous monk in the thöù XX—Name of a Chinese famous monk in the nineteenth century. twentieth century. Dieäu Lieân Hoa: Lieân Hoa Kyø Dieäu bieåu hieän cho Dieäu Nguyeät Tam Muoäi: Sucandra-samadhi trí tueä saùng suoát thaáu trieät chaân lyù cuûa Phaät, duø (skt)—Wonderful Moon Samadhi. gaàn nôi theá giôùi nhieãm taïp cuõng khoâng bò hoen Dieäu Ngöõ Taïng: Chaân ngoân Ñaø La Ni—The oá—The wonderful lotus, symbol of the pure storehouse of miraculous words, mantras, wisdom of Buddha, unsullied in the midst of the dharanis, or magic spells of Shingon. impurity of the world. Dieäu Nhaïc: Wonderful music in the Pure Land. Dieäu Luaân Thieàn Sö (1201-1261): Zen master Dieäu Nhaân: 1) Nguyeân nhaân kyø dieäu: Marvellous Miao-Lun—Teân cuûa moät vò Thieàn sö Trung Hoa, cause; 2) Giôùi luaät cuûa Boà Taùt (luïc Ba La Maät) thuoäc phaùi Döông Kyø, toâng Laâm Teá, soáng vaøo thôøi nhö laø nhöõng nhaân kyø dieäu ñöa ñeán quaû vò Phaät: nhaø Toáng—Name of a Chinese Zen master, of the The disciplines of the bodhisattva (charity and the Yangqi branch,

Lin-chi Sect, who lived during the six paramitas, etc) are considered as wonderful Sung dynasty (960-1279). (profound) causes which produce the Buddha-fruit. Dieäu Luaân Trang Nghieâm Traøng Thieân Vöông: Dieäu Nhaân Thieàn Sö Ni: Nun Dieäu Nhaân (1041- Array of Splendid Disc Banner—Moät trong möôøi 1113)—Moät Ni sö noåi tieáng ñaát Thaêng Long, Baéc Tha Hoùa Töï Taïi Thieân Vöông—See Tha Hoùa Töï Vieät. Theo saùch Thieàn Uyeån Taäp Anh, Ni sö teân laø Taïi Thieân Vöông. Ngoïc Kieàu, laø tröôûng nöõ cuûa Phuøng Loaùt Vöông, Dieäu Lyù: Deep principle—Nguyeân lyù thaâm saâu ñöôïc vua Lyù Thaùnh Toâng nuoâi naáng trong cung töø nhieäm maàu—Wonderful theory—Wondrous luùc coøn nhoû, sau gaû cho cho ngöôøi hoï Leâ, moät vieân principle. quan Chaâu Muïc ôû Chaân Ñaèng. Khi choàng cheát, baø Dieäu Maãu Ñaø La Ni: Grahamatrika (skt)—Ñaø la xuaát gia laøm ñeä töû cuûa Thieàn Sö Chaân Khoâng ôû ni trong tröôøng phaùi Maät toâng—God of wonderful Phuø Ñoång, phaùp töû ñôøi thöù 17 doøng Thieàn Tyø Ni mother of dharani, name of a dharani of Tantrism. Ña Löu Chi. Baø truï taïi Ni vieän Höông Haûi ôû Tieân Dieäu Minh: Caùi taâm chaân thöïc trong saùng tuyeät Du ñeå hoaèng hoùa cho ñeán khi thò tòch vaøo naêm dieäu hay trí tueä chaân chính voâ laäu ñöa chuùng sanh 1113, thoï 72 tuoåi. Ni vieän Höông Haûi laø Ni vieän ñeán choã chaám döùt luaân hoài sanh töû—Profoundly Phaät Giaùo ñaàu tieân ôû Vieät Nam vaøo thôøi nhaø Lyù, enlightened mind or heart (the knowledge of the Ni sö Dieäu Nhaân ñaõ töøng truï trì vaø hoaèng hoùa taïi finality of the stream of reincarnation). ñaây. Thieàn sö Ni Dieäu Nhaân thöôøng daïy ñeä töû veà Dieäu Moân: Phaùp moân thuø dieäu hay cöûa vaøo Nieát thöïc töôùng: “Chaân töôùng laø baûn theå cuûa vaïn höõu Baøn—The wonderful of the dharma—The door to (töôùng laø voâ töôùng), ñoái laïi vôùi hö voïng. Chôn taùnh the Nirvana. tuyeät ñoái cuûa vaïn höõu laø baát bieán, baát chuyeån vaø Dieäu Muïc Chuû Thieân Vöông: Sublime Eye vöôït ra ngoaøi moïi khaùi nieäm phaân bieät. Chaân Lord—Moät trong möôøi Tha Hoùa Töï Taïi Thieân töôùng coøn coù nghóa laø voâ töôùng, chaân nhö, Nhö Lai Vöông—See Tha Hoùa Töï Taïi Thieân Vöông. taïng. Chaân töôùng luoân baát bieán vaø baát khaû tö nghì. Dieäu Muïc Chuû Vöông: King of Mahoraga of Lord Vì vaäy, ñöøng caàu Phaät baèng saéc töôùng hay aâm of Sublime Eyes—Moät trong möôøi Ma Haàu La thanh, vì nhöõng thöù naày khoâng phaûi laø Phaät. Nhöõng Giaø Vöông. ai mong caàu Phaät baèng saéc töôùng aâm thanh laø ñang Dieäu Nghieâm Cung Ñieän Thaàn: Beautifully theo taø ñaïo. Phaät chính laø söï giaùc ngoä Boà Ñeà vaø Adorned Palace Deity (Spirit). con ñöôøng taàm Phaät phaûi laø söï chöùng ngoä ñaïo quaû

Boà Ñeà baèng caùch uoång khaåu voâ ngoân, baèng caùch numerous alternative forms. Reality also means ñöøng truï vaøo baát kyø phaùp naøo, ngay caû phaùp moân the appearance of nothingness (immateriality), thieàn ñònh.” Tröôùc khi thò tòch ngaøi ñaõ laøm baøi thô bhutatathata, tathagatagarbha. Reality is always vôùi nguï yù raèng voâ töôùng neân chæ ra baèng voâ ngoân immutable and beyond thought. Therefore, do not maø thoâi: seek a Buddha by his form or his sound because “Sanh laõo beänh töû, neither the form nor the sound is the real Buddha. Töï coå thöôøng nhieân. Those who seek Buddha by form and sound are on Duïc caàu xuaát ly, the

wrong path. The true Buddha is Enlightenment Giaûi phöôïc thieâm trieàn, and the true way to know Buddha is to realize Meâ chi caàu Phaät, Enlightenment by tightening the lips and saying no Hoaëc chi caàu thieàn. words, or by not clinging to any dharma, including Thieàn Phaät baát caàu, the meditation." Before passing away, she made a Uoång khaåu voâ ngoân." poem saying that the truth should be said without (Sanh giaø beänh cheát, words: Xöa nay leõ thöôøng. "Birth, aging, illness, death Muoán caàu thoaùt ra, are natural since infinite time. Môû troùi theâm raøng. If you wish liberation and trying to untie, Meâ ñoù tìm Phaät, You only make it tighter. Laàm ñoù caàu thieàn. When you wish to search for Buddha, Phaät thieàn chaúng caàu, You delude yourself even more Uoång mieäng khoâng lôøi). If you seek liberation through meditation, A Vietnamese famous nun from Thaêng Long, You only mislead yourself. North Vietnam. According to "Thieàn Uyeån Taäp So, do not pursue Buddha and Zen. Anh," her worldly name was Ngoïc Kieàu. She was Just close your mouth and be wordless." the eldest daughter of Phuøng Loaùt Vöông. King Lyù Dieäu Phaùp: Saddharma (skt)—Fine dharma— Thaùnh Toâng adopted and raised her in the royal Marvellous dharma—The Wonderful Dharma— court since she was young. When growing up she Phaùp thuø thaéng ñeä nhaát khoâng theå nghó baøn. Theo got married to a man whose last name was Le, an Paul L. Swanson trong quyeån Neán Taûng Trieát Lyù official of Chaâu Muïc rank in Chaân Ñaèng. After her Toâng Thieân Thai, ñoái vôùi Trí Khaûi Ñaïi Sö, "Dieäu husband's death, she left home and became a Phaùp" chæ cho caùi chaân lyù thöïc söï laø. Dieäu phaùp disciple of Zen Master Chaân Khoâng in Phuø Ñoång. ñoàng nghóa vôùi nhöõng teân goïi khaùc nhö thöïc töôùng, She became the Dharma heir of the seventeenth chaân thöïc, trung ñaïo ñeä nhaát nghóa ñeá, baát khaû generation of the Vinitaruci Zen Sect. She stayed thuyeát, baát khaû tö nghì, vaø dieäu—The wonderful at nunnery Höông Haûi in Tieân Du to expand law or truth (Lotus sutra)—Wonderful Law which Buddhism until she passed away in 1113, at the is beyond thought or discussion. According to Paul age of 72. It should be noted that Höông Haûi L. Swanson in the Foundation of T'ien T'ai nunnery was considered the first Buddhist Institute Philosophy (p.128), for Chih-I, the "subtle for nuns in the Lyù Dynasty. Bhikkhuni Dieäu Nhaân dharma" refers to the way reality truly is. It is was once Head of the nunnery. Nun Zen master synonymous with such terms as "the true aspects Dieäu Nhaân always taught her disciples about the of reality," "true reality," the Middle Path, and the real appearance: "Reality is the absolute supreme truth, and can only be described as fundamental reality, the ultimate, the absolute; the inexpressible, beyond conceptual understanding, Dharmakaya, or the Bhutatathata; in contrast with and subtle. unreal or false. Reality is the absolute, the true Dieäu Phaùp Cung: Cung Dieäu Phaùp, nôi Ñöùc Phaät nature of all things which is immutable, thöôøng truï—The palace of the wonderful law in immovable and beyond all concepts and which the Buddha ever dwells. distinctions. Dharmata (phaùp taùnh) or Dharma- Dieäu Phaùp Ñaêng: AÙnh saùng Dieäu Phaùp soi roïi nature, or the nature underlying all things has boùng toái voâ minh—The lamp of the wonderful law

shinning into the darkness of ignorance. vehicle of the Wonderful dharma, or perfect Dieäu Phaùp Ñöôøng: Dieäu Thieän Phaùp Ñöôøng, toïa Mahayana. laïc taïi goùc taây nam treân cung Trôùi Ñao Lôïi (ba Dieäu Phaùp Taïng: Kho baùu cuûa dieäu phaùp—möôi ba taàng Trôøi), nôi ba möôi ba vò Trôøi hoïp baøn Treasure of the fine dharma—The treasury of the xem vieäc naøo laø chaùnh phaùp, vieäc naøo khoâng phaûi wonderful law. laø chaùnh phaùp—The hall of wonderful dharma, Dieäu Phaùp Thính Thoï: Nghe Chaùnh Phaùp— situated in the south-west corner of Trayastrimsas Hearing the true Dharma. heaven, where the thirty-three devas discuss Dieäu Phaùp Thuyeàn: Ship of the fine dharma— whether affairs are according to law or truth or the Thuyeàn Dieäu phaùp, coù khaû naêng chuyeån ngöôøi contrary. vöôït qua bieån ñôøi sanh töû ñeå ñi ñeán Nieát baøn— Dieäu Phaùp Hoa: Dieäu Phaùp Lieân Hoa. The bark or boat of wonderful dharma, capable of Dieäu Phaùp Lieân Hoa Kinh: Wonderful Law transporting men over the sea of life into nirvana. Lotus Flower Sutra—The Sutra of the Lotus Dieäu Phaùp Trí Taïng: Shobogenzo (jap)— Flower of the Wonderful Law—See Lieân Hoa Treasury of Knowledge of the True Dharma—See Kinh. Chaùnh Phaùp Nhaõn Taïng. Dieäu Phaùp Lieân Hoa Kinh: Dieäu Phaùp Truï Trí: Caùi trí thöôøng truï nôi dieäu Saddharmapundarika-sutra (skt)—Myo ho renge phaùp—Knowledge abiding in the marvelous kyo (jap)—Boà Vaân Phaân Ñaø Lôïi Kinh—Sutra of dharma. the lotus blossom of the fine dharma—Lotus Dieäu Phaùp Töù Nhaát: Four categories of sutra—Sutra of the Flower of Dharma—Sutra of oneness—Boán caùi nhaát cuûa dieäu phaùp. Theo Paul the Lotus Flower of the Wonderful Dharma—See L. Swanson trong quyeån Neán Taûng Trieát Lyù Toâng Kinh Dieäu Phaùp Lieân Hoa. Thieân Thai, ñieåm chính yeáu cuûa Thieâ n Thai Trí Dieäu Phaùp Lieân Hoa Kinh Huyeàn Nghóa: Fa Hua Khaûi Ñaïi Sö veà chöõ "Dieäu" cho baát cöù giaùo lyù, hoïc Hsuan I—See Lieân Hoa Kinh Huyeàn Nghóa. thuyeát hay haønh trì... chöùa ñöïng khaùi nieäm ñoàng Dieäu Phaùp Lieân Hoa Kinh Luaän: Saddharma hoaëc nhaát. Ñieàu naøy ñöôïc giaûi thích trong söï phaân Pundarika Sastra (skt)—Treatise on the Lotus loaïi laøm boán caùi nhaát töø giaùo lyù nhaát thöøa trong Sutra—Treatise on the wonderful law of truth. kinh Phaùp Hoa cuûa toâng Thieân Thai: Giaùo nhaát, Dieäu Phaùp Lieân Hoa Kinh Vaên Cuù: Ngaøi Trí Giaû raèng taát caû giaùo lyù cuûa ñöùc Phaät tuyeät ñoái khoâng ñôøi Tuøy giaûi thích chính vaên cuûa Kinh Lieân Hoa— choáng traùi nhau, vaø ñeàu ñöa ñeán moät muïc tieâu laø The commentaries and treatises on the Phaät quaû. Haønh nhaát, raèng tu haønh chæ coù moät muïc Suddharmapundarika Sutra, which composed and ñích toái haäu laø chöùng ñaéc Phaät quaû. Nhaân nhaát, explained by master T’ien-T’ai Chih-I. raèng Phaät vaø taát caû chuùng sinh cuoái cuøng ñeàu seõ Dieäu Phaùp Lieân Hoa Öu Baø Ñeà Xaù Kinh: ñaéc Phaät quaû. Lyù nhaát, raèng chaân lyù laø moät— Saddharma Pundarikam-upadesa-sutra (skt)— According to Paul L. Swanson in the Foundation Dogmatic treatise on the wonderful Dharma Lotus of T'ien T'ai Philosophy (p.127), the gist of T'ien Flower Sutra, written by Vasubandhu—Luaän Nghò T'ai Great Master Chi I's standpoint is that the veà kinh Phaùp Hoa, do ngaøi Theá Thaân bieân soaïn. term "subtle" refers to any teaching, doctrine, Dieäu Phaùp Luaân: Wheel of fine

dharma—The practice, and so forth, which includes the concept wonderful dharma wheel—The wonderful of unity or integration. This explains in the T'ien spiritual wheel—Baùnh xe phaùp nhieäm maàu—Baùnh T'ai classification of the four categories of xe Dieäu Phaùp, hay giaùo phaùp do Phaät khôûi chuyeån oneness which are derived from the ekayana ñöôïc xem nhö laø moät ñaïi luaân kyø dieäu khoâng theå teaching of the Lotus Sutra: the oneness of nghó baøn—The wheel of the wonderful law, teaching, that all teachings of the Buddha are Buddha's doctrine regarded as a great cakra or ultimately noncontradictory and lead to the one wheel, which is beyond thought and discussion. goal of Buddhahood; the oneness of practice, that Dieäu Phaùp Nhöùt Thöøa: Moät thöøa duy nhöùt cuûa true practice is ultimately one and for the purpose Dieäu Phaùp hay Toaøn Giaùo Ñaïi Thöøa—The one of the one goal of Buddhahood; the oneness of

persons, the non-duality of the eternal Buddha and bôø soâng cho ñeán khi caû hai ñeàu nhaøo xuoáng that all people ultimately will attain Buddhahood; soâng. Ñeán nay chaúng coøn nghe gì veà chuùng.' and the oneness of reality, that reality is one. Dieäu Phong noùi: 'Möøng cho oâng coù ñuû voán ñeå Dieäu Phong Sôn: Nuùi Tu Di—Mount Sumeru— truï treân nuùi roài.'"—Master Miao Feng, name See Tu Di Sôn. of a Chinese Zen Master in the sixteenth Dieäu Phong Thieàn Sö: century. We do not have detailed documents 1) (1152-1235): Zen master Miao-Feâng—Teân on this Zen Master; however, in Han Shan's cuûa moät vò Thieàn sö Trung Hoa, thuoäc phaùi autobiography, there is a small detail on him. Döông Kyø, toâng Laâm Teá, soáng vaøo thôøi nhaø Zen Master Han Shan told the following Toáng—Name of a Chinese Zen master, of the stories of his experience in Zen: "In 1566, Yangqi branch, Lin-chi Sect, who lived during Han Shan met a travelling monk named Miao the Sung dynasty (960-1279). Feng, who seemed to be an unusual and 2) Zen Master Miao Feng—Teân cuûa moät vò genuine person. But a few days later Miao Thieàn sö Trung Hoa vaøo theá kyû thöù 16. Hieän Feng left the monastery without my nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát knowledge; presumably, he feared that a too veà Sö Dieäu Phong; tuy nhieân, coù moät chi tieát close association with me might hinder his nhoû veà vò Thieàn sö naøy trong Haùm Sôn Töï freedom. In 1574, I was twenty-nine. I had Truyeän. Thieàn sö Haùm Sôn ñaõ keå laïi nhöõng come across Miao Feng again in the capital. kinh nghieäm Thieàn cuûa mình nhö sau: "Naêm That September Miao Feng and I travelled 1566, Haùm Sôn toâi gaëp moät du Taêng teân Dieäu together to Ho Tung. The local magistrate, Phong, coù veû laø moät ngöôøi laï luøng vaø thaønh Mr. Chen, became our sincere patron. He thaät. Nhöng chæ vaøi hoâm sau ñoù thì Dieäu contributed a sum for making a block printing Phong boû ñi; coù leõ oâng sôï thaân thieän vôùi toâi of the Book of Shao Lun. I edited and quaù coù theå caûn trôû söï töï do cuûa oâng. Vaøo naêm checked the work for him. First, I had had 1574, Haùm Sôn toâi gaëp laïi Dieäu Phong ôû kinh difficult understanding the thesis, 'On ñoâ laàn nöõa. Sau ñoù, toâi cuøng Dieäu Phong ñi Immutability', by Shao, especially the part ñeán Haø Ñoâng. Vò Tröôûng Quan ôû ñoù laø Traàn about the Whirlwind and the Resting tieân sinh trôû thaønh thí chuû chaân thaønh cuûa Mountain, on which I had had doubts for some

chuùng toâi. Traàn coâng ñaõ cuùng moät soá tieàn ñeå years. But this time when I reached the point laøm khuoân aán loaùt cho taäp saùch 'Trieäu Luaän'. where the aged Brahmin returned home after Toâi troâng coi vieäc kieåm soaùt vaø aán loaùt cho his lifetime of priesthood and heard his Traàn coâng. Ban ñaàu toâi gaëp nhieàu khoù khaên vì neighbors exclaim, 'Oh, look, the man of old khoâng hieåu noåi luaän 'Vaät Baát Thieân' cuûa days still exists!' to which he replied, 'Oh no, I Trieäu, nhaát laø veà phaàn Toaøn Lam vaø Yeån may look that old man, but actually I am not Nhaïc laø toâi ñaõ thaéc maéc töø baáy laâu nay. he,' I suddenly was awakened. Then I said to Nhöng laàn naøy khi xem ñeán choã vò Phaïm Chí myself, 'In reality, all dharmas have no giaø trôû veà nhaø sau khi laøm Taêng só caû ñôøi vaø coming and no going! Oh, how true, how true nghe haøng xoùm keâu leân: 'OÀ, xem kia caùi ngöôøi this is!' The next morning after this ngaøy xöa vaãn coøn!' vaø vò Phaïm Chí traû lôøi: experience, Miao Feng came in. As soon as 'Khoâng ñaâu, troâng toâi coù theå gioáng ngöôøi ngaøy he saw me, he exclaimed delightedly, 'What xöa aáy, nhöng thaät ra toâi khoâng phaûi laø haén.' have you found?' I said, 'I saw two iron oxen Ñoïc qua nhöõng lôøi naøy, Haùm Sôn toâi hoaùt fighting with each other along the river bank nhieân ngoä. Sau ñoù, oâng töï nhuû: 'Thaät ra, vaïn until they both fell into the water. Since then, phaùp naøo coù lai khöù! OÂi, chaân lyù naøy ñuùng I have not heard anything of them.' Miao Feng bieát döôøng naøo!' Saùng hoâm sau, sau kinh smiled and said, 'Congratulations! You have nghieäm naøy, Dieäu Phong thaáy toâi hoan hyû beøn seized the means by which you can afford to thoát leân: 'OÂng ñaéc ñöôïc gì vaäy?' Toâi ñaùp: dwell on the mountain from now on.'"—See 'Ñeâm qua thaáy hai con traâu saét huùc nhau treân Haùm Sôn Ñaïi Sö.

Dieäu Phöông Tieän: Phöông tieän tuyeät vôøi— Amita is superior over the five Wisdom Buddhas Subtle marvellous expedient means. (Dhyani-Buddhas), even though he governs the Dieäu Phöông Tieän Hueä: Trí hueä phöông tieän Western Quarter, not the center. Of the five tuyeät vôøi—Marvellous expedient wisdom. Wisdom Buddhas, Amitabha of the West may be Dieäu Quaû: identical with the central Mahavairocana, the 1) Keát quaû kyø dieäu, nhö Boà Ñeà vaø Nieát Baøn— Buddha of homo-cosmic identity. Amitabha’s Wonderful fruit, i.e bodhi, or enlightenment, original vows, his attainment of Buddhahood of or nirvana. Infinite Light and Life, and his establishment of 2) (1884-1963): Master Miao-Kuo—Teân cuûa the Land of Bliss are all fully described in the moät vò danh Taêng Trung Hoa vaøo theá kyû thöù Sukhavati text. XX. Naêm 1948, Sö thaønh laäp Phaät Hoïc Vieän Dieäu Quang: Varaprabha (skt)—AÙnh saùng kyø Ñaøi Loan. Sö raát am töôøng veà coâng aùn Thieà n dieäu: Wonderful Light or luminaries—Moät kieáp vaø nghieân cöùu saâu veà kinh Duy Ma Caät— taùi sanh hoài xa xöa cuûa Ngaøi Vaên Thuø: An ancient Name of a Chinese monk in the twentieth incarnation of Manjusri. century. In 1948, he established Taiwan Dieäu Quang Boà Taùt: Varaprabha-bodhisattva Buddhist Study Insitute. He had a perfect (skt)—Manjusri—Wonderful Light Bodhisattva— knowledge on Zen koans; and he studied See Vaên Thuø Sö Lôïi. deeply in the Vimalakirti Sutra. Dieäu Quang Chieáu Dieäu Thaàn: Radiance of Dieäu Quan Saùt Trí: Pratyaveksana-jnana (skt)— Ineffable

Light Deity (Spirit). See Dieäu Quaùn Saùt Trí. Dieäu Quang Ñaïi Tam Muoäi: The Great Dieäu Quaùn: Subtle contemplation—Dieäu Quaùn Concentration of Subtle Light. Saùt—Söï quaùn saùt tuyeät vôøi (söï quaùn saùt hay suy Dieäu Quang Hoaùnh Dieäu Thaàn: Subtle Light xeùt tinh teá)—Söï quaùn chieáu kyø dieäu (tam quaùn Shinning Far Deity (Spirit). vieân dung cuûa Vieân Giaùo)—Marvellous Dieäu Quang Phaät: Wonderful Light Buddha—Vò observation, the wonderful contemplation, the Phaät thöù 930 trong moät ngaøn vò Phaät hieän kieáp — wonderful system of the three T'ien-T'ai Suryarasmi, the 930th Buddha of the present kalpa. meditations. Dieäu Quang Traøng Thieân Vöông: Beautiful Dieäu Quaùn Saùt Trí: Pratyaveksana-jnana (skt)— Crown Banner—Subtle Light Banner—Moät trong Moät trong naêm trí ñöôïc noùi ñeán trong kinh ñieån möôøi Tha Hoùa Töï Taïi Thieân Vöông—See Tha cuûa toâng Chaân Ngoân. Trí chuyeån töø yù thöùc maø Hoùa Töï Taïi Thieân Vöông. ñöôïc, trí phaân bieät caùc phaùp haûo dieäu phaù nghi, Dieäu Sanh Boà Taùt: The Bodhisattva of Wonderful töông öùng vôùi nöôùc vaø Phaät A Di Ñaø ôû Taây Rebirth. phöông. Theo Tònh Ñoä vaø Chaân Toâng, Phaät A Di Dieäu Saéc: Surupa (skt)—Toâ Laâu Ba—1) Hình saéc Ñaø thuø thaéng hôn caû trong soá Nguõ Trí Nhö Lai; nhieäm maàu, hình thöùc tinh teá: Subtle form; 2) Saéc maëc duø quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù ñeïp ñeõ thanh nhaõ (cuûa Phaät), saéc töôùng baùo thaân khoâng ôû trung öông. Trong soá Nguõ Trí Nhö Lai, baùo ñoä cuûa Phaät laø tuyeät dieäu khoâng theå nghó baøn: Ñöùc Phaät A Di Ñaø ôû phöông Taây coù theå ñoàng nhaát Graceful or handsome form of the Buddha, the vôùi Trung öông Ñaïi Nhaät Nhö Lai, laø Ñöùc Phaät wonderful form or body (Buddha's sambhogakaya cuûa Phaùp Giôùi Theå Taùnh. Caùc boån nguyeän cuûa and his Buddha-land). Ñöùc A Di Ñaø, söï chöùng ñaéc Phaät quaû Voâ Löôïng Dieäu Saéc Luaân Keá Thaàn: Beautiful Round Quang vaø Voâ Löôïng Thoï, vaø söï thieát laäp Cöïc Laïc Topknot Deity (Spirit). quoác ñoä ñaõ ñöôïc moâ taû ñaày ñuû trong Kinh A Di Dieäu Saéc Na-La-Dieân Thaàn: Demigod of Ñaø—One of the five wisdoms mentioned in the Wonderful Form Deity (Spirit). Shingon texts. The wisdom derived from wisdom Dieäu Saéc Thaéng Nhaõn Thaàn: Beautiful Supreme of profound insight (yù thöùc), or discrimination, for Eye Deity (Spirit). exposition and doubt-destruction; corresponds to Dieäu Saéc Thaân: Wonderful Body. water, and is associated with Amitabha and the Dieäu Saéc Thaân Nhö Lai: Surupakaya Tathagata west. According to the T'ien-T'ai and Shingon, (skt)—Ñöùc Phaät A Suùc ôû phöông Ñoâng ñuôïc keå

ñeán khi laøm pheùp boá thí cho ngaï quyû —Aksobhya, Dieäu Taâm Töï Phaùi: Myoshinji-ha (jap)—Thieàn the Buddha of the East, who is thus addressed phaùi Dieäu Taâm Töï, moät trong nhöõng nhaùnh thieàn when offerings are made to the hungry ghosts. quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Dieäu Suùy Ñieåu: Garuda (skt)—Khyung (tib)—Ca Baûn. Phaùi naøy do Thieàn sö Quan Sôn Hueä Huyeàn Laâu La—See Kim Xí Ñieåu. (1277-1360) khai saùng ôû Kyoto (ñeá ñoâ cuûa Nhaät Dieäu Taøng: Bodhisattva Ruciraketu (skt)—Teân Baûn), vaø coù toång ñaøn ñaët taïi chuøa Dieäu Taâm. Hieän cuûa moät vò Boà Taùt—Name of a Bodhisattva. nay phaùi naøy coù khoaûng 3.406 ngoâi töï vieän treân Dieäu Taøng Töôùng Tam

Muoäi: Dhvajagrakeyura khaép Nhaät Baûn—Miao-Ssu (Myoshinji) branch, (skt)—The ring on the top of a standard—A founded by Zen master Kanzan-Egen in Kyoto. degree of ecstatic meditation (mentioned in Lotus This is one of the most important branches from sutra). Lin-Chi school in Japan. Myoshinji-ha has its Dieäu Taùnh: Wonderful nature. headquarters at Myoshin Monastery. Up to now, Dieäu Taùnh Thanh Tònh: Kusakakarma (skt)— this branch has about 3,406 temples throughout Wonderful pure nature. Japan. Dieäu Taùt Ñoûa Thöôïng Thuû Boà Taùt: Vajrasadhu Dieäu Thaùnh Trí: Noble wisdom. (skt)—Kim Cang Hyû Boà Taùt—Diamond Joy Dieäu Thieän Coâng Chuùa: Coâng Chuùa Dieäu Thieän, Bodhisattva. con gaùi thöù ba cuûa vua Trang Nghieâm, laø hieän thaân Dieäu Taâm: Marvellous mind—Dieäu taâm laø taâm cuûa Ñöùc Quaùn Theá AÂm Boà Taùt—The princess of theå tuyeät dieäu khoâng theå nghó baøn, noù vöôït ra wonderful goodness, name of Kuan-Yin as third ngoaøi söï suy töôûng cuûa nhaân thieân, khoâng coøn daughter of King Chuang-Yen. vöôùng maéc bôûi coù khoâng, trong ñoù taát caû nhöõng aûo Dieäu Thieän Phaùp Ñöôøng: The hall of wonderful töôûng taø vaïy ñeàu bò loaïi boû. Theo Thieân Thai Bieät dharma—See Dieäu Phaùp Ñöôøng. Giaùo, thì ñaây chæ giôùi haïn vaøo taâm Phaät, trong khi Dieäu Thieän Sa Moân: Samana-sukhumalo (p)— Thieân Thai Vieân Giaùo laïi cho raèng ñaây laø taâm cuûa The subly-perfect ascetic. ngay caû nhöõng ngöôøi chöa giaùc ngoä—The Dieäu Thieän Theá Giôùi: 1) Theá giôùi thaâm hyû: The wonderful and profound mind or heart which is realm of profound joy; 2) Xöù sôû cuûa Ngaøi Duy Ma beyond human thought. The mind which clings to Caät, ngöôøi maø ngöôøi ta tin laø ñoàng thôøi vôùi Ñöùc neither to nothingness nor to actuality—The mind Phaät: The country of Vimalakirti, who has stated in which all erronuous imaginings have been to have been a contemporary of sakyamuni. removed. According to to the Differentiated Dieäu Thieän Tu Trì: Söï thanh tònh vi dieäu trong tu Teaching of the T'ien-T'ai school, limited this to trì—Marvellous purification. the mind of the Buddha, while the Perfect Dieäu Thieän Tuùc Thieân: Cung Trôøi Ñaâu Suaát, nôi teaching universalized it to include the coù ñaày nieàm vui kyø dieäu—Tushita, the heaven full unenlightened heart of all men. of wonderful joy Dieäu Taâm Töï: Myoshin-ji (jap)—Dieäu Taâm Töï Dieäu Thieän YÙ Laïc: Söï mong muoán cao caû— thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc Sublime aspiration. Thieàn sö Quan Sôn Hueä Huyeàn (1277-1360) khai Dieäu Thoå: Coõi kyø dieäu—Marvellous land. saùng. Moät tu vieän noåi tieáng vaø lôùn nhaát cuûa Thieàn Dieäu Thuù: Coõi thuù kyø dieäu, nhö ñöôïc sanh ra laøm phaùi Laâm Teá ôû Kyoto (ñeá ñoâ cuûa Nhaät Baûn). Dieäu ngöôøi vaø ñöôïc tu theo giaùo lyù Ñaïi Thöøa —The Taâm Töï laø moät trong nhöõng töï vieän Nhaät Baûn hieän wonderful destiny or metempsychosis, i.e. that of vaãn coøn ñaøo taïo caùc thieàn sö theo truyeàn thoáng Mahayana. chính thoáng cuûa Thieàn—Name of a monastery of Dieäu Thuû: Thuû thuaät raát kheùo—Marvellous the Japanese Rinzai school, founded by Zen operation—Wonderful methods. master Kanzan-Egen. This is a famous and biggest Dieäu Thuû Boà Taùt: See Vaên Thuø Sö Lôïi. Lin-Chi monastery in Kyoto (former capital of Dieäu Thuû Voâ Ña Töû: Tuy coù thuû thuaät kheùo leùo Japan). The Myoshin-ji is one of the few Japanese nhöng khoâng coù nhieàu—There

exist some monasteries in which monks are still trained today wonderful methods, but not many. in the authentic Zen tradition.

Dieäu Thöøa: Coã xe vi dieäu—Marvellous vehicle— she was miraculously transported on a Lotus The Wonderful Yana—See Ñaïi Thöøa. flower to the island of P'u-T'o. Dieäu Tí Boà Taùt: Subaku-kumara (skt)—Toâ Baø Hoâ Dieäu Trang Nghieâm Vöông Baûn Söï Phaåm: Ñoàng Töû—Vò Boà Taùt coù caùnh tay kyø dieäu —The Subhavyuha Sutra (skt)—Teân phaåm thöù 27 trong Bodhisattva of the wonderful arm. 28 phaåm kinh Phaùp Hoa, noùi veà Vua Dieäu Trang Dieäu Tí Boà Taùt Kinh: Subahku-kumara Sutra Nghieâm—The king who is the subject and title of (skt)—Kinh noùi veà Toâ Baø Hoâ Ñoàng Töû—The sutra the twenty-seventh chapter in the 29 chapters of mentioned about Subaku Bodhisattva. the Lotus Sutra. Dieäu Tính: Wonderful nature. Dieäu Traøng Töôùng Tam Muoäi: Dvajagrakeyura- Dieäu Tònh: samadhi (skt)—The ring on the top of a standard— 1) Cöïc kyø thanh tònh: Perfectly clean. A degree of ecstatic meditation (mentioned in 2) Söï thanh tònh tuyeät vôøi: Marvellous purity. Lotus sutra). Dieäu Tònh Tín Taâm: Perfect mental clarity. Dieäu Traân Taøi: Cuûa caûi quyù baùu—Thaát thaùnh taøi: Dieäu Toâng: Toâng phaùi huyeàn dieäu thaäm thaâm, yù tín, taán, taøm quyù, ña vaên, xaû, ñònh, hueä — Precious noùi Lieân Hoa Toâng—Profound principles (The treasures or seven precious treasures: faith, vigor, Lotus sect). shamefulness, broad knowledge, abandonment, Dieäu Toång Thieàn Sö Ni (?-1163): Nun Zen concentration, and wisdom. master Miao-Tsung—Teân cuûa moät vò Thieàn sö Ni Dieäu Trí: Dieäu trí cuûa chö Phaät—The wonderful Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá, Buddha-wisdom. soáng vaøo thôøi nhaø Toáng. Ni sö laø moät trong nhöõng Dieäu Trung: Sublime middle—Con ñöôøng giöõa ñeä töû xuaát saéc nhaát cuûa Thieàn sö Ñaïi Hueä Toâng cao caû—Vieân Giaùo Dieäu Trung hay chaân nhö dieãn Caûo—Name of a Chinese Zen master, of the Ta- taû söï hôïp nhaát cuûa vaïn vaät, ñeå phaân bieät vôùi "Dieäu hui branch, of the Lin-chi Sect, who lived during Trung" cuûa Thieân Thai Bieät Giaùo, nhaán maïnh ñeán the Sung dynasty (960-1279). She was one of the taùnh "khoâng" vaø "giaû hôïp" cuûa vaïn vaät—The most outstanding disciples of Zen master Ta-hui profound medium (madhya); the universal life Tsung-kao (1089-1163). essence, the absolute, the bhutatathata which Dieäu Trang Nghieâm Nhaõn Thieân Vöông: Eyes expresses the unity of all things, i.e. the doctrine of Sublime Adornments—Vò Thieân Vöông ñöôïc held by T'ien-T'ai as distinguished from the giaûi thoaùt moân quan saùt phaùp tòch tònh döùt nhöõng si Differentiated Teaching which holds the madhya meâ boá uùy—Who found the door of liberation dotrine but emphasizes the dichotomy of the through causing observation of the truth of nullity transcendental (khoâng) and phenomenal (giaû). and annihilating all ignorance and fear—See Ñaïi Dieäu Tuù: Choøm sao thaát huøng—The constellations Töï Taïi Thieân Vöông. of seven stars, the celestial orbs. Dieäu Trang Nghieâm Vöông: Subhavyuha (skt)— Dieäu Tuùc Thieân: Tusita (skt)—Tosotsu (jap)—Myo-Shogon-O (jap)—Dieäu Trang Vöông, ngöôøi See Ñaâu Suaát. noåi tieáng vì laø cha cuûa Quaùn AÂm (Trung Quoác), Dieäu Tuyeät: Excellent—Admirable. ngöôøi ñaõ gieát Quaùn AÂm Dieäu Thieän, nhöng löôõi Dieäu Töôùng: Töôùng maïo xuaát saéc:

Excellent kieám cuûa ñao phuû bò gaãy neân khoâng laøm toån haïi appearance—Caùc thuoäc tính phi thöôøng: ñöôïc naøng. Hoàn naøng Dieäu Thieän ñi xuoáng ñòa Marvelous attributes. phuû, nhöng ñòa phuû laäp töùc bieán thaønh thieân ñöôøng. Dieäu Tyù Boà Taùt: Subahu (skt)—Toâ Baø Hoâ Ñoàng Ñeå cöùu vaõn ñòa nguïc cuûa oâng ta, Dieâm Vöông ñöa Töû—Teân cuûa moät vò Boà taùt—Name of a naøng trôû laïi traàn theá treân moät hoa sen—Who is Bodhisattva—See Tu Baø Haàu. reputed to be the father of Kuan-yin (China), who Dieäu ÖÙng: Marvellous response—Dieäu öùng hay had killed her by "stifling" because the sword of söï töï thò hieän cuûa chö Phaät vaø chö Boà Taùt ñeå ñaùp the executioner broke without hurting her. Her öùng lôøi caàu nguyeän cuûa chuùng sanh—Wonderful spirit went to hell, but hell changed to paradise. response or self manifestation of Buddhas and Yama sent her back to life to save his hell, when Bodhisattvas in responding to beings' praying.

Dieäu Vieân: 1) Troøn ñaày: Complete; 2) Teân cuûa Do Phaùp Nhó: Tuøy theo thöïc taïi—According to moät ngoâi chuøa coå ôû Hueá, Trung Vieät: Name of an reality. ancient temple in Hueá, Central Vietnam. Do Tuaàn: Yojana (skt)—1) Ngaøy tuaàn haønh cuûa Dieäu Vieân Tònh Trí: Wonderfully complete Pure binh lính vöông trieàu thôøi xöa: Described as wisdom. anciently a royal day's march for the army; 2) Du Dieäu Voâ: Asat (skt)—Söï kyø dieäu cuûa söï "khoâng Thieän Na, Du Xaû Na, Du Dieân Na, Du Kieän Ñaø hieän höõu."—The mystery of non-existence— La, ñôn vò ño löôøng thôøi coå töông ñöông vôùi 8 caâu Profound non-existence. xaù lö (töông ñöông vôùi 18 daäm Anh hay 60 daäm Dieäu Xa: Coã xe kyø dieäu, ñöôïc Phaät noùi ñeán trong Taøu). Moät do tuaàn thôøi coå töông ñöông vôùi 40 Kinh Phaùp Hoa—The wonderful vehicles (in daäm. Do tuaàn cuûa AÁn Ñoä töông ñöông vôùi 30 daäm. Lotus Sutra). Theo Thaùnh Ñieån thì moät do tuaàn töông ñöông vôùi Dieäu Xa Ma Tha: Sublime samatha—Thieàn ñònh 16 daäm: An ancient measurement unit which thanh tònh cöïc ñoä—Utmost quiescence, or mental equal to 8 krosas (which is equivalent to 18 repose, meditation, trence. English miles, or 60 Chinese miles). Ancient Dieäu YÙ Boà Taùt: Manavaka—Pramati (skt)—Tieàn Yojana is equal to 40 miles. An Indian Yojana is kieáp Phaät Thích Ca, ñeä töû cuûa Ngaøi Nhieân Ñaêng equivalent with 30 miles. According to the Coå Phaät—Sakyamuni in a previous incarnation as scriptures, a yojana is equivalen to 16 miles. disciple of Dipankara—See Nhieân Ñaêng Phaät. Do Töï Tính: Theo baûn tính rieâng—From its own Dính Maéc: Nhöõng vöôùng maéc theo quan ñieåm nature. Phaät giaùo: tham, saân, phieàn naõo, luyeán aùi, meâ Do Vò Ñònh: Vaãn chöa ñònh tónh—Still voïng, si meâ, ngaïo maïn, nghi ngôø, taø kieán, vaân vaân . unsettled—Uncertain. Ngoaøi ra, trong nhaø Thieàn, söï dính maéc vaøo vaên töï Doaõn Kham (?-1061): Teân cuûa moät danh Taêng ngoân ngöõ cuõng ñöôïc xem laø moät trong nhöõng ñôøi Toáng, thuoäc Luaät toâng—Name of a Chinese chöôùng ngaïi lôùn trong tu taäp—Attachments in famous Vinaya monk who lived during the Sung Buddhist point of view: greed, anger, afflictions, dynasty. love-attachment, delusion, stupidity, arrogance, Doaõn Nhaõ (1280-1359): Teân cuûa moät vò danh doubt, improper views, and so on. Besides, in Zen, Taêng Trung Hoa vaøo theá kyû thöù XIV.

Sö laø moät an attachment to words and language is also trong nhöõng ñeä töû xuaát saéc nhaát trong toâng Vaân considered one of the great obstructions in Moân (Thieàn phaùi ñöôïc Vaân Moân Vaên Yeån Thieàn practice. Sö saùng laäp vaøo theá kyû thöù X)—Name of a Do: Con cuø laàn: A kind of monkey—Do bôûi: Chinese Zen master in the fourteenth century. He From, by—Do döïi: Doubtful. was one of the outstanding disciples of the Cloud- Do Caøn Ñaø Sôn Vöông: Yugamdhara-raja (skt)— Gate Sect (a Zen sect founded by Zen master Trì Song Sôn Vöông—Vò vua cuûa daõy nuùi ñaàu tieân Yun-meân in the tenth century). trong baûy daõy nuùi bao quanh nuùi Tu Di—King of Doaõn Nhöôïc: Teân cuûa moät danh Taêng Trung Hoa the first of the seven concentric mountains around soáng vaøo thôøi nhaø Nguyeân—Name of a Chinese Mount Meru. famous monk who lived during the Yuan dynasty. Do Lôïi Nghi Muïc (1822-1899): Teân cuûa moät vò Doaõn Vaên (805-882): Teân cuûa moät vò danh Taêng Thieàn Taêng thuoäc toâng Laâm Teá Nhaät Baûn vaøo theá Luaät toâng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- kyû thöù XIX. Tröôùc khi trôû thaønh moân ñeä cuûa toâng 907)—Name of a Chinese Vinaya monk during Laâm Teá, Sö ñaõ töøng tham cöùu toâng chæ cuûa Thieàn the T'ang dynasty. sö Baïch AÅn Hueä Haïc (1658-1768)—Name of a Doanh Dieäu (1891-1973): Teân cuûa moät vò danh Japanese Rinzai (Lin-chi) Zen master in the Taêng Trung Hoa vaøo theá kyû thöù XX. Naêm 1929, nineteenth century. Before becoming a disciple of Sö xuaát gia laøm Taêng. Naêm 1930, Sö truï trì chuøa the Lin-chi Sect, he used to studied Hakuin's main Vieân Giaùc ôû Ñaøi Baéc. Naêm 1938, Sö baùn heát toaøn teachings. boä taøi saûn rieâng cuûa gia ñình ñeå xaây "Töø Thieän Do Phaùp: Tuøy theo phaùp—According to law—Ñöôøng"—Name of a Chinese famous monk in the According to rule. twentieth century. He left home and became a

monk in 1929. In 1930, he became the abbot of Doõng Taùnh: Balata (skt)—Courageous nature— Yuan-Chueh Temple in Tai-pei. In 1938, he sold Quality of strength. all his family properties in order to build a new Doõng Thí: Courageous giving. temple with the name "Charity Hall". Doõng Thí Boà Taùt: Pradhanasura (skt)— Doøng Sanh Töû: Course of life and death. Courageous Giving Bodhisattva—Duõng Thí Boà Doøng Taâm: Citta-dhara (skt)—Flow of mind or Taùt—Moät vò Boà Taùt trong quyeán thuoäc cuûa Ñöùc thoughts. Phaät Thích Ca—A Bodhisattva now in Doøng Taâm Thöùc: Citta-santana (skt)—Mental Sakyamuni’s retinue. continuum. Doõng Thieân: See Duõng Thieân. Doøng Truyeàn Thöøa: Lineage—YÙ töôûng veà doøng Du: 1) Bôi loäi: To swim; 2) Daãn tôùi: To draw out; truyeàn thöøa chuû yeáu ñaët vaøo Taêng ñoaøn: söï öu theá 3) Du lòch: Bhramyati (skt)—To travel; 4) Leo cuûa moái quan heä thaày-troø hoã trôï cho söï thieáu vaéng vöôït qua: To pass over, to go beyond, to exceed; quyeàn löïc trung öông baèng caùch chuyeån ñoåi gaùnh 5) Ngoïc loùng laùnh: Lustre of gems, a beautiful naëng naøy qua quyeàn haïnh ôû möùc ñoä caù nhaân. Doøng stone. truyeàn thöøa noùi ñeán söï truyeàn thöøa khoâng giaùn Du Baø Ca La: Subhakara-simha (p)—Dharma ñoaïn töø thôøi Phaät Toå Thích Ca Maâu Ni. Nhöõng vò Master Subhakara (637-735)—Duø Baø Ca La—See thaày naøy laø neàn taûng thaät söï cuûa truyeàn thoáng giaùo Tam Taïng Thieän Voâ UÛy. phaùp vaø thöïc haønh

Phaät giaùo. Söï truyeàn thöøa naøy Du Caøn Ñaø La: Yugamdhara (skt)—Yugandhara cuõng baûo ñaûm thoâng ñieäp nguyeân thuûy cuûa Ñöùc (skt)—Song Trì Haø—Du Caên Ñaø La—Teân cuûa Phaät ñöôïc löu truyeàn khoâng bò boùp meùo. Khi noùi moät con soâng ôû vuøng Baéc AÁn—Name of a river in ñeán doøng truyeàn thöøa ngöôøi ta thöôøng nghó ñeán northern India. doøng Thieàn baét ñaàu töø söï truyeàn Taâm AÁn töø Ñöùc Du Chaâu Lieäp Huyeän: Haønh cöôùc Thieàn taêng— Phaät ñeán Toå Ma Ha Ca Dieáp—The idea of the Wandering Zen monks. lineage is central to the Sangha: the dominance of Du Ña La Taêng Giaø: Uttarasanga (skt)—See U the master-pupil relationship compensates for the Ña La Taêng Giaø. absence of a central power by shifting the burden Du Ñaïo: Adinnandanam (p)—Thaâu Ñaïo—Troäm of authority to the personal level. Lineage refers ñaïo—To rob—To steal—Theft, one of the ten to the unbroken chains of transmission stretching sins—See Ñaïi Toäi. back to the Sakyamuni Buddha. These masters are Du Ñaàu: Ngöôøi naáu aên trong thieàn vieän— the real foundation of the living tradition of Monastery cook. Buddhist teaching and practice. This also ensures Du Giaø: Yoga. the Buddha's original message is preserved Du Giaø A Xaø Leâ: Yogacara (skt)—Vò thaày daïy undistorted and in its essentials. When talking giaùo thuyeát cuûa tröôøng phaùi Du—A teacher, or about "Lineage" people always think about the master of, or of Vijnanavada Sect. Zen Lineage which began with the transmission of Du Giaø Baûo Man: Yogaratnamala (skt)—Chuoãi the Mind Seal from the Buddha to the First traøng haït quyù cuûa haønh giaû Du Giaø —Yoga Patriarch Mahakasyapa. precious rosary. Doõng Daïc: Sedately. Du Giaø Du Kyø Kinh: Vajra-sekharavimanasarva- Doõng Ñöùc: Punna-balam (skt)—Courageous yogayogi-sutra (skt)—Du Kyø Kinh—Kim Cang virtue—Force of virtue. Phong Laâu Caùc Nhaát Thieát Du Giaø Du Kyø —Kinh Doõng Ñöùc Phaät: Baladatta (skt)—Courageous Name of a sutra. virtue Buddha—Bravery virtue Buddha— Du Giaø Chi La: Ukkacela (skt)—Moät nôi khoâng Vigourous virtue Buddha. ai bieát—A place unknown. Doõng Kieän: Yaksa (skt)—Yakkha (p)— Du Giaø Chæ: Yogin (skt)—See Du Giaø Kyø. Demons—Devils—Thieäp Taät—See Daï Xoa. Du Giaø Ñaùi: Yogapatta (skt)—Yogic belt—Daây Doõng Maõnh Hueä Thieân Vöông: Courageous nòt duøng ñeå traùnh bò ngaõ ra phía tröôùc hay phía sau Intelligence—Moät trong möôøi Tha Hoùa Töï Taïi Thieân Vöông—See Tha Hoùa Töï Taïi Thieân Vöông.

khi ngoài thieàn—A belt used by practitioners during central practices of Tibetan Buddhist tantric meditation sessions to prevent falling forward or systems, which involves purifying one's backward. awareness by visualizing one's Guru as a Buddha. Du Giaø Ñaïi Giaùo Vöông Kinh: Yoga sutra One imagines the guru as embodying all the good (skt)—Yogacarabhumi-sutra (skt)—Du giaø kinh— qualities of all the Buddhas, and one See Kinh Ñaït Ma Ña La Thieàn. simultaneously cultivates an attitude of perceiving Du Giaø Giaùc Giaû: Yogeshvara (skt)—Haønh giaû oneself and the guru as being empty of inherent Du Giaø ñaõ chöùng ngoä—A Yogic practitioner who existence. By also visualizing oneself and the guru has attained enlightenment. as being inseparable in nature, one is able to Du Giaø Haïnh: Yogacarya (skt)—Yoga

conduct. attain buddhahood quickly by becoming familiar Du Giaø Hoïc Phaùi: Yogacara or Vijnanavada with having actualized the attributes of (skt)—See Du Giaø Toâng. Buddhahood. Du Giaø Kinh: Yoga sutra (skt)—Yogacarabhumi- Du Giaø Sö Ñòa Luaän: Yogacaryabhumi-sastra sutra (skt)—Du Giaø Ñaïi Giaùo Vöông Kinh—See (skt)—Ngöôøi ta noùi Boà Taùt Di Laëc ñaõ ñoïc cho ngaøi Kinh Ñaït Ma Ña La Thieàn. Voâ Tröôùc cheùp laïi treân coõi trôøi Ñaâu Suaát, noùi veà Du Giaø Kyø: Yogin (skt)—Haønh giaû tu theo phaùp giaùo lyù caên baûn cuûa phaùi Du Giaø hay Duy Thöùc. Du Giaø—One who practises yoga. Boä Luaän ñöôïc ngaøi Huyeàn Trang dòch sang Hoa Du Giaø Luaän: Yogacaryabhumi-sastra (skt)—See Ngöõ. Ñaây laø giaùo thuyeát cuûa tröôøng phaùi Du Giaø Du Giaø Sö Ñòa Luaän. (giaùo thuyeát chính cuûa Du Giaø cho raèng ñoái töôïng Du Giaø Maät Chuù: Highest Yoga Tantra—Yoga-khaùch quan chæ laø hieän töôïng giaû hieän cuûa thöùc A tantra—See Maät Chuù Du Giaø. Laïi Da laø taâm thöùc caên baûn cuûa con ngöôøi. Caàn Du Giaø Mieân: Yoga-nidra (skt)—Yogic sleep— phaûi xa lìa quan nieäm ñoái laäp höõu voâ, toàn taïi vaø Giaác Nguû Du Giaø—Traïng thaùi maø haønh giaû hoaøn phi toàn taïi, thì môùi coù theå ngoä nhaäp ñöôïc trung toaøn thö giaõn coù veû nhö nguû; tuy nhieân, haønh giaû ñaïo). Du giaø sö ñòa luaän, baøn veà nhöõng vuøng ñaát luùc ñoù yù thöùc ñöôïc moïi thöù vaø khoâng bò tö töôûng cuûa Yogachara (caùc ñòa cuûa Du Giaø). Ñaây laø taùc chi phoái—A state in which the body is totally phaåm caên baûn cuûa tröôøng phaùi Du Giaø relaxed and appears to be asleep; however, the (Yogachara), taùc giaû coù theå laø Maitreyanatha hay yogi is fully conscious and not affected by laø Voâ Tröôùc (Asanga)—The work of Asanga, said thoughts. to have been dictated to him in or from the Tusita Du Giaø Phaùi: Yogacara or Vijnanavada (skt)— heaven by Maitreya, about the doctrine of the See Du Giaø Toâng. Yogacara or Vijnanavada. The sastra was Du Giaø Sö: Guru-yoga (skt)—Lamay-naljor translated into Chinese by Hsuan-Tsang, is the (tib)—Du Giaø A Xaø Leâ—Du Giaø Sö—Du giaø foundation text of this school. Treatise on the taêng—Vò thaày daïy giaùo thuyeát cuûa tröôøng phaùi Du Stages of the Yogachara. This is the fundamental Giaø. Moät trong nhöõng phaùp tu taäp chuû yeáu cuûa heä work of the Yogachara school, which the author thoáng Phaät giaùo Maät toâng Taây Taïng, lieân heä tôùi might have been either Asanga or Maitreyanatha. vieäc thanh tònh söï tænh thöùc cuûa haønh giaû baèng Du Giaø Sö Ñòa Luaän Thích: Boä saùch giaûi thích vaø caùch möôøng töôïng vò ñaïo sö cuûa mình nhö moät vò pheâ bình boä Du Giaø Sö Ñòa Luaän, do ngaøi Toái Phaät. Haønh giaû töôûng töôïng vò ñaïo sö cuûa mình Thaéng Töû Boà Taùt soaïn, ngaøi Huyeàn Trang dòch nhö laø hieän thaân cuûa taát caû nhöõng phaåm haïnh tuyeät sang Hoa ngöõ—A commentary on the haûo cuûa chö Phaät, vaø ñoàng thôøi haønh giaû cuõng tu Yogacaryabhmi-sastra, composed by Jinaputra, taäp taâm thaùi nhaän thöùc chính mình vaø vò ñaïo sö translated into Chinese by Hsuan-Tsang. cuûa mình ñeàu khoâng coù thöïc höõu. Cuõng baèng caùch Du Giaø Sö Ñòa Luaän Trung Boà Taùt Ñòa: möôøng töôïng chính mình vaø vò ñaïo sö laø baát khaû Bodhisattva-bhumi-sutra (skt)—Ñòa Trì Kinh—Boà phaân veà taùnh, ngöôøi ta coù theå ñaït ñöôïc Phaät quaû Taùt Ñòa Trì Kinh—Sutra on Bodhisattva's controls nhanh hôn baèng caùch trôû neân

quen thuoäc vôùi thöïc earthly possessions. chöùng thuoäc tính cuûa Phaät quaû—A teacher, or Du Giaø Tam Maät: Ba phöông caùch tu trì cuûa phaùi master of, or of Vijnanavada Sect. One of the Du Giaø. Du Giaø nghóa laø töông öùng, tam maät laø ba

nghieäp thaân, khaåu, yù. Tay keát aán, mieäng ñoïc thaàn breathing practicing. This is the combination of chuù chaân ngoân, yù töôûng nieäm boån toân Ñöùc Ñaïi physical and breathing exercises. Yoga method Nhaät Nhö Lai—The three esoteric means of Yoga. requires the mutual response or relation of the The older practice of meditation as a means following five aspects: the mutual response or obtaining spiritual or magical power as distorted in relation of state, or environment, referred to mind; Tantrism to exorcism, sorcery, and juggling in the mutual response or relation of action, or mode general. These are mutual relations of hand, of practice; the mutual response or relation of mouth, and mind referring to manifestation, right principle; the mutual response or relation of incantation, and mental operation thinking of the results in enlightenment; and the mutual response original Vairocana Buddha—See Du Giaø Tam or relation of motivity, i.e., practical application in Maät. saving others. Du Giaø Thieàn: Yoga (skt & p)—Hieäp phoái—Du Du Giaø Thöôïng Nhaân: See Nhaát Bieán Thöôïng giaø—Töông öng—"Yoga" laø töø Phaïn ngöõ chæ baát Nhaân. cöù hình thöùc kyû luaät thaân hay taâm. Moät hình thöùc Du Giaø Tònh Ñoä Haønh: Yogacara-Pure Land thieàn ñònh ñöôïc phaùt trieån ôû AÁn Ñoä thôøi coå muïc practices—Heä thoáng tu taäp tònh ñoä söû duïng loái tu ñích giaûi thoaùt nhöõng haïn cheá theå chaát hay nhöõng taäp caên baûn cuûa Du Giaø, theo naêm caùch tu taäp tænh khoå ñau phieàn naõo baèng caùch ñònh taâm sao cho noù thöùc cuûa ngaøi Theá Thaân—The system of Pure hoøa nhaäp vaøo chaân lyù cuûa vuõ truï. Töø naøy thoâng Land practices devised on the basis of the duïng caû trong AÁn giaùo, Phaät giaùo, vaø caû nhöõng Yogacara practice; specifically refers to truyeàn thoáng toân giaùo khaùc ôû AÁn Ñoä. Theo AÁn Vasubandhu's five mindful practices. giaùo, Du giaø coù nghóa laø keát hôïp vôùi thöôïng ñeá. Du Giaø Toâng: Yogacara or Vijnanavada (skt)— Theo caùc truyeàn thoáng khaùc ôû AÁn Ñoä thì thöïc taäp Tröôøng phaùi Duy Thöù Du Giaø laø moät nhaùnh quan du giaø coù nghóa laø thöïc taäp phaùt trieån tình traïng troïng khaùc cuûa phaùi Ñaïi Thöøa. Theo Keith trong thaân vaø taâm theo caùch rieâng cuûa töøng toân giaùo, Trung Anh Phaät Hoïc Töø Ñieån, coøn goïi laø Du Giaø nhöng trong Phaät giaùo, töø naày chæ töông ñöông vôùi phaùi, teân goïi chung cuûa Maät giaùo. Giaùo thuyeát Du thieàn ñònh trong giai ñoaïn ñaàu taäp thôû. Ñaây laø loái Giaø do ngaøi Pantajali saùng laäp vaøo theá kyû thöù hai ñieàu thaân vaø hôi thôû sao cho thaân taâm tònh laëng. tröôùc Taây Lòch, sau ñoù ñöôïc ngaøi Voâ tröôùc thaønh Phöông phaùp Du giaø laø söï lieân heä hoã töông giöõa laäp toâng phaùi Du Giaø vaøo theá kyû thöù tö sau Taây naêm khía caïnh: caûnh, haønh, lyù, quaû vaø cô. Ñaây laø Lòch. Ngaøi Huyeàn Trang laø moät ñeä töû vaø moät loái ñieàu thaân vaø hôi thôû sao thaân taâm tònh laëng. ngöôøi beânh vöïc trieät ñeå cho toâng phaùi naày (oâng ñaõ Phöông phaùp Du giaø laø söï lieân heä hoã töông giöõa dòch boä Du Giaø Sö Ñòa Luaän cuûa ngaøi Toái Thaéng naêm khía caïnh caûnh, haønh, lyù, quaû vaø cô töông öùng Töû Boà Taùt). Nhöng theo Giaùo sö Bapat

trong Hai vôùi caûnh, töông öùng vôùi haønh, töông öùng vôùi lyù, Ngaøn Naêm Traêm Naêm Phaät Giaùo, Du Giaø toâng töông öùng vôùi quaû, vaø töông öùng vôùi cô—"Yoga" ñöôïc ngaøi Maitreya hay Maitreyanatha saùng laäp is a Sanskrit term that refers to any physical and or vaøo theá kyû thöù ba sau Taây Lòch—The Yogacara mental discipline. A form of meditation developed school is another important branch of the in ancient India aimed at liberating one from the Mahayana. According to Keith in the Chinese- physical limitations of the body or sufferings and English Buddhist Terms, tantric or esoteric sect, afflictions by achieving concentration of mind and the principles of Yoga are accredited to Pantajali fusing with universal truth. It is common to both in second century B.C., later founded as a school Hinduism and Buddhism, as well as other in Buddhism by Asanga in the fourth century A.D. traditions in India. In Hinduism, yoga means to Hsuan-Tsang became a disciple and advocate of harness and unite oneself with god. In other this school. However, according to Prof. Bapat in religious traditions in India, yogic practices the Twenty-Five Hundred Years of Buddhism, the involve training in the development of physical Yogacara school was founded by Maitreya or and mental states that are valued by their Maitreyanatha in the third century A.D. traditions, but in Buddhism, Yoga is only Du Giaø Trung Quaùn Töï Laäp: Yogacara- equivalent to the first stage of meditative madhyamika-svatanttrika (skt)—Toâng phaùi Phaät

giaùo haáp thuï vaø dung hoøa quan ñieåm giöõa hai phaùi The supernatural powers in which Buddhas and Du Giaø vaø Trung Quaùn Töï Quaûn Toâng—A Bodhisattvas indulge, or take their pleasure. Buddhist sect that absorbed and reconciled both Du Kieän Ñaø La: Yugandhara (skt)—See Du Kieän Yogacara and Madhyamika-svatanttrika theories. Ñaït La. Du Giaø Yeát Ma: Yoga-karman (skt)—Yoga Du Kieän Ñaït La: Yugandhara (skt)—Du Xaø Na— performance. 1) Yojana (skt): See Do Tuaàn; 2) Teân moät ngoïn Du Haønh: To travel—To roam—To wander. nuùi ôû baéc Thieân Truùc (treân ñænh coù hai moâ troøn Du Haønh Tieân: Roaming Immortals—Roaming gioáng nhö hai veát baùnh xe neân coù teân nhö vaäy): rsi—Coù ngöôøi hoùa luyeän loaïi kim, loaïi ñaù, kieân coá Name of a mountain in north India; 3) Voøng nuùi chaúng thoâi cho ñeán khi thaønh hoaøn haûo, goïi laø Du ñaàu tieân trong baûy voøng nuùi bao quanh nuùi Tu Di: Haønh Tieân—Some of these beings with unflagging The first of the seven concentric circles around resolution make themselves strong through the use Meru—See Cöûu Sôn Baùt Haûi. of metal and stone. When they have perfected Du Kyø Kinh: Vajra-sekharavimanasarva- this method of transformation, they are known as yogayogi-sutra (skt)—Kim Cang Phong Laâu Caùc Roaming Immortals. Nhaát Thieát Du Giaø Du Kyø Kinh—Name of a sutra. Du Hoùa: Wander about teaching (preaching)—Du Du Muïc: Normadic life. haønh khaép choán ñeå giaùo hoùa chuùng sanh—To go Du Ngoaïn: To make an excursion. about teaching and converting sentient beings. Du Nhaäp: To import. Du Hö Khoâng Thieân: 1) Du haønh trong hö khoâng, Du Phöông: Wander around—Raûo böôùc ñoù ñaây— nhö caùc Nhaät Thaàn, Nguyeät Thaàn, hay Tinh Tuù Ñi töø nôi naày ñeán nôi khaùc (ñeå hoaèng hoùa), chöù Thaàn: To roam in space, as do the devas of the khoâng döøng truï

laïi nôi naøo—To wander from sun, moon, stars, etc.; 2) Töù Thieàn Thieân: The four place to place. upper devalokas. Du Phöông Taêng: Vrajaka (skt)—Itinerant Du Hyù: Vikridita (skt)—Nguyeân nghóa laø ñi tìm bonze—A wandering religious monk—See Haønh nieàm vui. Ñaây laø moät khaùi nieäm quan troïng mieâu Cöôùc Taêng. taû cuoäc soáng cuûa moät vò Boà Taùt thoaùt khoûi moïi Du Qui Giaùo Thuï (1908-?): Teân cuûa moät vò hoïc hình thöùc caâu thuùc vaø cöôõng eùp. Noù gioáng nhö ñôøi giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng soáng cuûa loaøi thieân nga treân khoâng trung vaø cuûa nghieân cöùu veà lòch söû Chaân Toâng ôû Nhaät—Name loaøi hoa hueä ngoaøi ñoàng. Tuy vaäy, ngaøi laïi coù moät of a Japanese Buddhist scholar in the twentieth taám loøng töø bi roäng lôùn luoân vaän haønh moät caùch töï century. He studied the history of the Shingon taïi vaø vieân maõn—Literally means sportive (to Sect in Japan. entertain play, or sport, to amuse, or to roam for Du Só Ngoaïi Ñaïo: Potthapada (p)—Boá Saù Baø pleasure). This is an important conception Laâu—Nhöõng ngöôøi tu taäp theo ngoaïi ñaïo raøy ñaây describing the life of a Bodhisattva, which is free mai ñoù—Wandering practitioners from heretical from every form of constraint and restraint. It is sects. like that of the swans in the air and the lilies of the Du Sôn: Du haønh töø töï vieän naày sang töï vieän khaùc, field. And yet there is in him a great chöù khoâng truï trì moät choã coá ñònh—To go from compassionate heart functioning all the time monastery to monastery; ramble about the hills. freely and self-sufficiently. Du Taêng: Roaming monks—Vaân Naïp—Homeless Du Hyù Khoaùi Laïc Thaàn: Traveling Joyfully Deity monks—Nhaø sö ñi khaép ñoù ñaây ñeå thuyeát phaùp ñoä (Spirit). ñôøi—Wandering monk—Assembly brothers of the Du Hyù Tam Muoäi: Yuge-Zanmai (jap)—Chuyeân clouds and waters. taâm cuûa chö Phaät vaø chö Boà Taùt laø cöùu ñoä chuùng Du Taêng Baø Sa Cuø Ñaø: Vacchagotta (p & skt)— sanh thoaùt khoå—The resolve of Buddhas and Du Taêng Vacchagotta, moät trong boán möôi moát Bodhisattvas is to save sentient beings. nhaø sö lôùn maø teân tuoåi ñöôïc nhaéc ñeán trong Taêng Du Hyù Thaàn Thoâng: Chö Phaät vaø chö Boà Taùt Chi Boä Kinh vaø laø nhöõng moân ñoà tröïc tieáp cuûa duøng thaàn thoâng giaùo hoùa chuùng sanh thoaùt khoå — Phaät Thích Ca. Chính oâng ñaõ hoûi Phaät veà moät caùi ngaõ toàn taïi; tuy nhieân, Phaät ñaõ töø choái khoâng traû

lôøi. Baø Sa Cuø Ñaø noåi tieáng veà nhöõng phaåm chaát Duï Theå: Predicate—Giaûng thuyeát—Laáy caùi nghóa thieàn ñònh vaø coù nhieàu quyeàn naêng thaàn dieäu—A lyù laøm choã döïa cuûa duï, nhö caùi bình khoâng thöôøng wandering ascetic monk, one of the forty-one haèng—The predicate, e.g. the vase is not eternal. great monks mentioned in the Anguttara-Nikaya, Duï Y: Pheùp duï cuûa Nhaân Minh Luaän, chia duï ra who were among the direct studens of Buddha. He laøm hai nghóa, duï y vaø duï theå. Laáy vaät theå laøm choã was the one who questioned the Buddha on döïa vaøo cuûa duï thì goïi laø “duï y,” nhö caùi bình, caùi certain metaphysical problems, especially those chai; ñoái laïi vôùi vieäc laáy nghóa lyù cuûa vieäc muoán realting to the ego and the state of the arhat after duï laø “duï theå,” nhö caùi bình voâ thöôøng hay khoâng death; however, the Buddha refused to respond to vónh cöûu—The subject of the example, e.g. a vase, the question.

Vacchagotta was famous as a a botle; as contrasted with the predicate, e.g. the meditation master and is supposed to have had vase is not eternal. many supernatural powers. Duïc: Kamacchanda (p)—Kama (skt)—Duïc Du Taêng Ñòa Nguïc: Möôøi saùu ñòa nguïc phuï cuûa voïng—Desire—Loøng ham muoán hay söï nhieãm aùi moãi Baùt Nhieät Ñòa Nguïc (trong Baùt Nhieät Ñòa traàn—Desire—Inordinate desire—Love—Lust— Nguïc, thì töøng ñòa nguïc lôùn laïi coù 16 ñòa nguïc nhoû. Longing—Passion—Sense-pleasures—Desire for Ngoaøi moãi beân thaønh ñòa nguïc noùng lôùn coù boán nôi sense-pleasures—Desire (sexual) or sensual goïi laø loâ oåi taêng, thi phaån taêng, phong nhaän taêng, desire—Mental defilement—Trong Phaät giaùo, "söï vaø lieät haø taêng, nhö vaäy boán beân coù 16, vaø toång ham muoán" ñaëc bieät chæ veà söï ham muoán xaùc thòt. coäng taùm ñòa nguïc lôùn coù 128 "du taêng ñòa nguïc." Trong nhieàu ñoaïn vaên kinh, kama ñöôïc duøng vôùi Sôû dó goïi laø "du taêng" vì ñi töø nôi naày qua nôi keá haøm nghóa "ham muoán" noùi chung. Kama laø khao tieáp thì hình phaït ngaøy caøng taêng)—The sixteen khaùt thoûa maõn tính duïc cuõng nhö nieàm vui ñöôïc subsidiary hells of each of the eight hot hells. caûm thaáy trong söï khoaùi laïc aáy. Ñaây laø moät trong Du Taâm Phaùp Giôùi: Ñeå cho taâm töï taïi chu du nhöõng trôû ngaïi chính treân böôùc ñöôøng tu taäp. Duïc trong phaùp giôùi nhö trong hö khoâng maø khoâng bò voïng, nhuïc duïc, hay tham duïc laø khao khaùt thoûa vöôùng maéc, ñeå thaáy roõ thieân sai vaïn bieät, aáy laø maõn tính duïc cuõng nhö nieàm vui ñöôïc caûm thaáy taâm giaûi thoaùt—A mind free to wander in the trong söï khoaùi laïc aáy. Coù naêm loaïi duïc voïng: saéc, realm of all things; that realm as the realm of thanh, höông, vò, vaø xuùc—In Buddhism, the term liberated mind. "desire," is specifically referred to sexual desire. Du Thaønh Xuaát Gia Töôùng: Ñöùc Phaät xuaát gia tu In many scriptural contexts it is used to encompass haønh naêm 19 hoaëc 25 tuoåi—The Buddha leaves desire in general. Kama refers to desire toward home at 19 or 25 as a hermit (leaving the home sensually satisfying objects and to the joy taken in life)—See Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc these things. It is seen as one of the primary Phaät. obstacles on the spiritual path (considered to be Du Thôøi: Vöôït quaù möùc thôøi gian aán ñònh—To one of the major hindrances to the Buddhist path). exceed the time. Sense-pleasures, desire for sense-pleasures, Du Thuyeát: To go about to talk or to preach a desire (sexual) or sensual desire, or mental doctrine. defilement, refers to desire toward sensually Du Tuaàn: Yojana (skt)—See Do Tuaàn. satisfying objects and to the joy taken in these Du Vieät: Vöôït qua—To pass over. things. There are types of sensual desire: form, Duø: Anyway—Anyhow—No matter what. sound, smell, taste, and bodily feeling. Duï: Drstanta (skt)—1) AÅn duï—Simile; 2) Thí duï: Duïc AÙch Phöôïc: Tham duïc—Yoke of Desire or An example, an illustrate; 3) Moät trong ba ñieàu sensuality. suy luaän, laáy thí duï laøm ñieàu suy luaän: One of the Duïc AÙi: Chandaraga (p)—Sensuous desire—three branches in stating a syllogism, the example Passion-love—Love inspired by desire through or drstanta in a syllogism—See Toâng Nhaân Duï. any of the five senses—Love in the passion Duï Ngoân: Pheùp aån duï baèng ngoân ngöõ— realm—To hanker after—Desire—Ordinary Metaphorical speech. human love springing from

desire, in contrast with religious love (Phaùp aùi)—Khi tham aùi lieân quan

ñeán duïc laïc nguõ traàn thì goïi laø duïc aùi. Duïc aùi laø Duïc Caàu: Kamesana (p)—Mong caàu thoûa maõn tình yeâu khôûi leân do duïc voïng qua nguõ quan. Phaøm moïi söï ham muoán—Quests for sense-desire. phu tham aùi vôùi caûnh nguõ duïc hay aùi duïc thöôøng Duïc Chaáp Thuû: Clinging to sensual pleasure. tình khôûi phaùt töø duïc voïng, ngöôïc laïi vôùi Phaùp Duïc Chuû: Vò Taêng coù traùch nhieäm coi soùc nhaø aùi—When craving is connected with sense taém, cuõng nhö duïng cuï ñeå taém röûa vaø than cuûi ñeå pleasure, it is call “sensous craving.” Passion-love, naáu nöôùng trong Thieàn vieän—A monk who is love inspired by desire. Passion-love, through any responsible for bathing rooms, supplies for bathing of the five senses; love in the passion-realm as and fire and fuel in a Zen monastery. contrasted to love inspired by the dharma (phaùp Duïc Coå: Troáng baùo nghi leã “moäc duïc” hay vieäc aùi) the love inspired by the dharma. taém Phaät trong töï vieän. Troáng naày cuõng duøng ñeå Duïc AÙi Truï: Tö hoaëc trong duïc giôùi, maø tham aùi baùo hieäu giôø taém trong thieàn laâm—The bathing- laø naëng nhaát, moät trong boán loaïi truï trong voøng drum, announcing the time for the ceremony of sanh töû tam giôùi—The desires in the desire realm, “washing the Buddha image.” This is also the one of the four abidings found in the three realms bathing-drum for announcing the time for washing of mortality—See Töù Chuûng Sanh Töû Truï. in the Ch’an monasteries. Duïc AÙi Truï Ñòa: Nhöõng duïc voïng hay luyeán aùi Duïc Cuï: Caùc duïng cuï ñeå taém röûa vaø than cuûi ñeå trong duïc giôùi, moät trong naêm truï ñòa (trong caùc tö naáu nöôùc trong nhaø taém cuûa Thieàn vieän—Supplies hoaëc, aùi laø quan troïng nhaát)—The desires in the for bathing and fire and fuel in a bath-room in a desire realm or clinging or attachment in the Zen monastery. desire-realm, one of the five fundamental Duïc Cuùc: See Duïc Anh. conditions of the passions—See Nguõ Truï Ñòa. Duïc Ña Baø Ñeà: Yukta-bodhi (skt)—Nhöõng böôùc Duïc AÙi Tuøy Mieân: Kama-raga (p)—Sensous ñaït ñeán trí hueä trong Thieàn Yoga—Steps in Yoga greed—Phaøm phu tham aùi vôùi caûnh nguõ duïc hay aùi wisdom. duïc thöôøng tình khôûi phaùt töø duïc voïng, ngöôïc laïi Duïc Ñaàu: Vò sö phuï traùch nhaø taém trong töï vieän— vôùi Phaùp aùi—The underlying tendency to sensual Bath-controller in a monastery—See Duïc Chuû. lust—The inherent tendency to greed for sense Duïc Ñaàu Haønh Giaû: Vò Taêng phuï taù cho vò Taêng desire. Ordinary human love springing from Tri Duïc trong Thieàn Vieän—A monk who is an desire, in contrast with religious love. assistant to the bath-room manager in a Zen Duïc Anh: To bring up children. monastery—See Tri Duïc. Duïc Baûn: The wooden board in the bath-room— Duïc Ñeå: Yukti (skt)—1) AÙch: Yoking; 2) Phoái Moät caùi baûn nhoû treo trong nhaø taém, ñaùnh leân khi hôïp: Joining, combination, plan. ngöôøi taém caàn nöôùc noùng—A wooden board hung Duïc Ñöùc: To nourish one’s virtue. in the bath-room; when the one who takes a bath Duïc Giaùc: 1) Loøng ham muoán: Desire; 2) Söï tænh needs hot water, he will clap on the board—See thöùc veà loøng tham: The consciousness of desire, Taåy Thaùo Phoøng. passion-consciousness. Duïc Baát Thieän Tö Duy: Unwholesome Duïc Giôùi: Kamadhatu (skt)—Kamaloka (skt)—Ca motivation through sensuality. Ma Ñaø

Ñoâ—Duïc Giôùi—Desire world—Human Duïc Baát Thieän Töôûng: Evil or Unwholesome world—Passion world—The realm of passions— perception of sensuality. Realm of desire or sensual realm—Sensuous Duïc Boäc Löu: Flood of sensuality—See Töù Boäc sphere realm—The world of passions (sensuous Löu. desires)—The world of volition—Duïc giôùi laø moät Duïc Caâu: Löôõi caâu aùi duïc maø chö Boà taùt duøng ñeå trong tam giôùi, nôi ñoù coù ñaày daãy nhöõng thöù ham haáp daãn chuùng sanh, ñeå roài sau ñoù ñöa hoï vaøo con muoán. Duïc Giôùi goàm theá giôùi naày vaø saùu coõi trôøi. ñöôøng tu taäp giaùc ngoä—The hook of desire; the Baát cöù theá giôùi naøo maø nhöõng yeáu toá tham duïc bodhisattva attracts men through desire, and then chöa ñöôïc khaéc phuïc. Theá giôùi cuûa söï ham muoán. draws them to the enlightenment of Buddha. Ñaây laø theá giôùi thaáp nhaát trong ba theá giôùi, hai theá Duïc Caáu: Impurity of desire. giôùi kia laø saéc giôùi vaø voâ saéc giôùi. Noù cuõng laø theá giôùi maø trong ñoù loaøi ngöôøi ñang soáng, vaø noù coù

teân laø duïc giôùi vì "söï tham duïc" laø ñoäng löïc löôùt Duïc Giôùi Taâm: Kamavacaram (p)—Kama- thaéng cho taát caû chuùng sanh trong coõi naøy—vacara-citta (p)—Sense-sphere consciousness— Passions, one of the three realms. Realm of desire Taâm thuoäc Duïc Giôùi—Theo A Tyø Ñaït Ma Luaän is a realm where there exists all kinds of desires. (Vi Dieäu Phaùp), taâm duïc giôùi laø caùi gì thöôøng lui The realm of desire, of sensuous gratification; this tôùi hay thöôøng xuyeân hieän höõu trong Duïc Giôùi, world and the six devalokas; any world in which hoaëc caùi gì thuoäc veà giaùc quan vaø ñoái töôïng cuûa the elements of desire have not ben suppressed. giaùc quan, nhöõng taâm naày cuõng coù theå phaùt sanh The world of desire. The region of the wishes. trong caùc caûnh giôùi khaùc. Taâm Duïc Giôùi bao goàm This is the lowest of the three realms of existence, boán caûnh khoå (ñòa nguïc, ngaï quyû, suùc sanh, a tu the other two being rupa-dhatu and arupa-dhatu. It la), caûnh ngöôøi vaø saùu coõi trôøi duïc giôùi— is also the realm in which human live, and it According to the Abhidharma, the sense-sphere receives its name because desire is the dominant consciousness includes all those cittas that have motivation for its inhabitants—See Tam Giôùi. their proper domain in the sensuous plane of Duïc Giôùi Ñònh: Kamadhatu-samadhi (skt)—Thieàn existence, though they may arise in other planes ñònh trong coõi Duïc Giôùi—Meditation in the world as well. The sense-sphere consciousness is the of volition (the realm of passions or the realm of sensuous plane of existence, which comprises of desire or sensual realm). the four woeful realms (hells, hungry ghosts, Duïc Giôùi Heä: Phaùp troùi buoäc trong coõi duïc, goàm animals, asuras), the human realm, and the six möôøi taùm giôùi—All the bondages in the realm of sensuous heavens. desires, include eighteen spheres (six senses, their Duïc Giôùi Thieân: Heavens of desire. There are six objects, and corresponding kinds of several in this realm—See Duïc Giôùi. consciousness). Duïc Haø: Doøng soâng duïc voïng, nhaän chìm chuùng (I) Luïc Caên: Six senses—See Luïc Caên. sanh—The river of desire or lust (which drowns). (II) Luïc Caûnh: Six objects corresponding to the Duïc Haûi: Bieån duïc voïng thaâm saâu vaø bao la, six senses—See Luïc Caûnh. khoâng ñaùy vaø voâ bôø beán—The ocean (sea) of (III) Luïc Thöùc: Six sense-data or six

desires, so called because of its extent and depth. consciousness—See Luïc Thöùc. Duïc Hoa: Yukta (skt)—Moät loaïi Thieân hoa—A (IV) Trong hai möôi hai caên, 19 caên ñaàu laø duïc kind of celestial flower. giôùi heä—The first nineteen roots in twenty Duïc Hoûa: Löûa duïc—The fire of desire. two roots—See Nhò Thaäp Nhò Caên. Duïc Höõu: Kamadhatu (skt)—Kama-bhavo (p)— (V) Ba möôi saùu tuøy mieân trong 98 tuøy mieân— Becoming in the world of sense-desire—Existence Thirty six messengers of the ninety-eight in the realm of desire—Sense-sphere existence— tempters or temptations—See Cöûu Thaäp Baùt Sensuous realm—AÙi giôùi hay duïc giôùi—Söï hieän Söù. höõu nôi duïc giôùi hay nhöõng ngöôøi ñang truù nguï Duïc Giôùi Khoå: Caùi khoå ôû coõi duïc—Suffering in trong duïc giôùi. Loaïi höõu tình coù duïc voïng, moät the desire realm. trong tam höõu—The realm of desire or love or Duïc Giôùi Nguõ Thuù: Desire realm with five those who dwell in the realm of desire. Sense-destinies—Coõi duïc vôùi naêm ñöôøng luaân hoài—See desire becoming, the kind of becoming possessed Nguõ Thuù. of sense-desires, one of the three kinds of Duïc Giôùi Nhaân Thieân: World and the six deva existence—See Tam Chuûng Hieän Höõu. heavens of desire—See Sô Chuùng Sanh Cö. Duïc Höõu Kieán Voâ Minh: Boán phaàn töû gaây neân Duïc Giôùi Tam Duïc: Ba thöù duïc trong duïc giôùi— khoå ñau phieàn naõo, hay keát thaønh laäu hoaëc —The The three lusts in the realm of desires—See Tam four constituents which produce affliction (distress Duïc. or pain) or make up the contents of evil outflow Duïc Giôùi Taùn Taâm: Taâm taùn loaïn trong coõi duïc—(asvrava). Distracted mind (inattentive mind, mental (I) Duïc: Kama (skt)—See Duïc. wandering, scattered mind, or unsettled mind) in (II) Höõu: Bhava (skt)—See Höõu, and Tam Höõu. the realm of desires—See Taùn Taâm. (III) Kieán: Drsti (skt)—See Kieán.

(IV) Voâ Minh: Avidya (skt)—See Voâ Minh. töù löu, nhö tö hoaëc, tham, saân, si, vaân vaân, giöõ maõi Duïc Höõu Laäu: See Duïc Laäu. caù nhaân trong voøng duïc giôùi. Duïc löu cuõng coù Duïc Keát Kamaraga (skt & p)—Desire—Lust— nghóa laø vieäc soáng cheát trong doøng luaân hoài sanh Tham duïc—See Duïc. töû (ba coõi) trong duïc giôùi—The stream of the Duïc Khí: AÛnh höôûng cuûa duïc voïng—Desire- passion, one of the four currents that carry the breath, passion-influence, the spirit or influence of thinking along (one of the four dharmas that desire, lust. causes sentient beings to drift and drown in the Duïc Khoå: 1) Söï khoå ñau gaây ra bôûi loøng tham duïc: torrential stream of Samsara), i.e. the illusions of The sufferings of desire; 2) Söï khoå ñau trong duïc cupidity, anger, etc., which keep the individual in giôùi: The sufferings in desire-realms. the realm of desire. The flood of sensual desire Duïc Khoâng: Esanasunnam (p)—Emptiness of also means the stream of transmigration, which sense-pleasures—See Hai Möôi Laêm Caùch Giaûi results from desire—See Töù Boäc Löu. Thích Veà Taùnh Khoâng. Duïc Ma: Ma tham duïc—The evil demon of lust. Duïc Kim Cang: Istavajra (skt)—1) Kim Cang maø Duïc Neâ: Vuõng buøn duïc voïng—The mire of desire, Boà Taùt duøng nhö nhöõng muõi teân ñeå caâu moùc vaø loâi or lust. keùo chuùng sanh veà vôùi Phaät: Diamond (vajra) that Duïc Nhieãm: Infection of the passions—Söï nhieãm Bodhisattvas utilize as darts to hook and draw all tröôïc cuûa

duïc voïng—The tainting, or beings to Buddha; 2) Boà taùt Duïc hay phaøm phu contaminating influence of desire. môùi gaëp ñöôïc giaùo thoï A Xaø Leâ, ñöôïc ñaët ôû phía Duïc Nhö YÙ Thaàn Tuùc: See Duïc Thaàn Tuùc. Ñoâng. Duïc ôû ñaây laø muoán phaùt taâm Boà Ñeà vaø cöùu Duïc Nhö YÙ Tuùc: Chanda-rddhi-pada (p)—Söùc ñoä chuùng sanh: Bodhisattvas of Desire or ordinary mong muoán hay loøng tham duïc maïnh meõ —A people who have just met the Acarya, in the East. strong aspiration or will, or sufficience of desire or Desire is that of bodhi and the salvation of all. strong aspiration—See Töù Nhö YÙ Tuùc. Duïc Kim Cang Boà Taùt: Istavajra-bodhisattva Duïc Nieäm: Saép naûy ra yù nieäm—Initiation of a (skt)—YÙ Sinh Kim Cang Boà Taùt—Kim Cang Boà thought. Taùt duøng nhöõng muõi teân ñeå caâu moùc vaø loâi keùo Duïc Phaùp: Leã Boá Taùt ñöôïc tieán haønh moãi thaùng chuùng sanh veà vôùi Phaät—Istavajra-Bodhisattva hai laàn trong caùc thieàn vieän vaø duøng ñeå thay ñoåi utilizes the darts to hook and draw all beings to nhöõng lôøi caàu mong. Leã naày ñoøi hoûi phaûi saùm hoái Buddha. veà söï vi phaïm ñoái vôùi giôùi luaät vaø chaáp nhaän haäu Duïc Laïc: Kama-sukha (p)—Laïc thuù nguõ duïc— quaû cuûa nhöõng nghieäp naày. Neáu vì baát cöù lyù do gì Defilement of sense-desire—Joy of the five maø moät Thieàn Taêng khoâng tham döï ñöôïc, vò aáy desires—Sensual pleasures—Sexual pleasure. phaûi toû loøng mong muoán, phaûi tuøy hyû, vaø phaûi Duïc Laïc Traàn Tuïc: Common desire. ñoàng yù vôùi baát cöù ñieàu gì ñöôïc noùi ñeán trong leã aáy, Duïc Laäu: Kamasrava (skt)—Kamsrava (skt)— ñoù goïi laø "Duïc Phaùp"—Uposatha is held twice Kamasavo (p)—The corruption of desire—Say meâ monthly in a Zen monastery, in which certain veà duïc laïc traàn theá. Doøng luaân hoài sanh töû bò vows are renewed. It requires confession of khuaáy leân bôûi tham duïc, taø kieán, vaø taø tö— violation against Buddhist rules and acceptance of Intoxicant of sensual pleasures. The stream or the karma resulting from them. If for whatever flow of existence, evoked by desire reason, a Zen monk cannot attend the Uposatha, interpenetrated by unenlightened views and he must show that he has a wish, rejoice in the thoughts (these stimulating desires produce karma welfare of others, and agree to whatever which in turn produces reincarnation). mentioned in the uposatha. Duïc Laäu Hoaëc: Taát caû phieàn naõo trong duïc giôùi, Duïc Phaät: Yokubutsu (jap)—Leã taém Phaät vaøo ngoaïi töø voâ minh—Desire or the taint of ngaøy Phaät Ñaûn, raèm thaùng tö—Ritual bathing of sensuality. the Buddha Statue—To wash the image of the Duïc Löu: Kama-ogha (skt)—Flood of sensual Buddha; this is a ceremony on his birthday, 15th of desire—Flood of thinking of desires—Doøng luõ luït the fourth month. cuûa söï ham muoán. Doøng thaùc tham duïc, moät trong Duïc Sanh: Kamupapattiyo (skt)—Rebirth in the

realm of Sense-Desire. Duïc Thieân Nguõ Daâm: Naêm loaïi giao caáu trong Duïc Saéc: 1) Duïc vaø saéc: The passion and the coõi trôøi duïc giôùi: Thöù nhaát laø chuùng sanh trong coõi sensuous; 2) Duïc Saéc Nhò Giôùi, duïc giôùi vaø Saéc Töù Thieân Vöông vaø Ñao Lôïi Thieân thì vieäc daâm giôùi trong tam giôùi: The two realms of desire and duïc khoâng khaùc gì ôû theá giôùi nhaân gian. Thöù nhì laø form. chuùng sanh trong coõi trôøi Daï Ma chæ caàn oâm nhau Duïc Saéc Nhò Giôùi: See Duïc Saéc

(2). laø ñuû. Thöù ba laø chuùng sanh trong coõi trôøi Ñaâu Duïc Sinh: Jivitakama (skt)—Will to live—Ham Suaát chæ caàn naém tay nhau. Thöù tö laø chuùng sanh soáng. trong coõi trôøi Hoùa Laïc chæ caàn cöôøi vôùi nhau. Thöù Duïc Taø Haïnh: Taø daâm hay taø haïnh laø giôùi caám naêm laø chuùng sanh trong coõi trôøi Tha Hoùa chæ caàn trong nguõ giôùi—Adultrous conduct, which is nhìn nhau—The five methods of sexual prohibited in the five basic commandments. intercourse in the heavens of desire: First, the Duïc Taâm: Taâm tham duïc—A desirous, covetous, methods (of sexual intercourse) of beings in the passionate, or lustful heart. heavens of the Four Great Kings and Duïc Taàm: Kama-vitakko (p)—Unwholesome Trayastrimsas the method is the same as on earth. thought of sentuality. Second, the methods (of sexual intercourse) of Duïc Tham: Kamatrsna (skt)—Craving—Sensuous beings in the Yamadevaloka a mere embrace is craving—1) Duïc voïng vaø ham muoán: Desire and sufficient. Third, the methods (of sexual coveting; 2) Ham muoán laø keát quaû cuûa duïc voïng: intercourse) of beings in the Tusita heaven, Coveting as the result of passion. holding hands. Fourth, the methods (of sexual Duïc Thaønh: To bring forth—To create. intercourse) of beings in the nirmanarati heaven, Duïc Thaàn Tuùc: Chanda-samadhi (skt)—Chanda- mutual smiles. Fifth, the methods (of sexual rddhi-pada (skt)—Magic powers—Duïc Nhö YÙ intercourse) of beings in the other heavens of Thaàn Tuùc—Desire to develop magic—Strong transformation, regarding each other. aspiration or will—Sufficience of desire—Moät Duïc Thuû: Chaáp thuû vaøo duïc laïc hay vöôùng maéc trong Töù Nhö YÙ Tuùc. Mong muoán phaùt trieån thaàn vaøo tham duïc—Clinging to sensuality or thoâng nhö yù. Vò Tyø Kheo tu taäp duïc thaàn tuùc, caâu attachment to desire. höõu vôùi tinh taán thöïc hieän Duïc Thieàn Ñònh—One Duïc Thuyeàn: Boàn ñöïng nöôùc ñeå taém ngöôøi cheát of the four sufficiences. Intensive longing. Here a trong töï vieän—A tub that contains water for monk develops concentration of intention bathing a dead person in a monastery. accompanied by effort of the will power—See Töù Duïc Tieån: Nhöõng muõi teân cuûa loøng tham duïc— Nhö YÙ Tuùc. The arrows of desire, or lust. Duïc Thaát: Nhaø taém trong töï vieän—A bath-house Duïc Tính: The lust—Desire-nature. in a monastery. Duïc Tình: Passion. Duïc Thaát Baát Tònh Can: Caùi maéc aùo duøng treo Duïc Toác Baát Ñaït: The more you hurry, the less ñoà dô trong nhaø taém cuûa töï vieän—A coat hanger progress you will make. for dirty clothes in a bath-house in a monastery. Duïc Traàn: Naêm duïc laøm baån thaân taâm nhö buïi Duïc Thaát Hieàn Hoä Töôïng: Töôïng cuûa Boà Taùt traàn—The dust or dirt, or the infection of the Hieàn Hoä trong nhaø taém cuûa töï vieän—A statue of passions. Badhra Bodhisattva in a bath-house in a (A) Luïc Duïc: The six desires—See Luïc Duïc. monastery. (B) Nguõ Traàn: Five gunas (dusts)—See Nguõ Traàn. Duïc Thaát Tònh Can: Caùi maéc aùo duøng treo ñoà Duïc Tri: Yoku-Chi (jap)—Muoán bieát—Wanting saïch trong nhaø taém cuûa töï vieän—A coat hanger for to know. clean clothes in a bath-house in a monastery. Duïc Trì: Ao nöôùc cho chö Taêng taém röûa vaøo muøa Duïc Thích: Nhöõng muõi kim nhoïn cuûa loøng tham heø ôû AÁn Ñoä, thöôøng laø ôû phía sau töï vieän —A pond duïc—The sharp point of desire. for bathing during the summer in India, usually in Duïc Thieân:

Kamadhatu (skt)—Luïc Duïc Thieân cuûa the back of a monastery. coõi Duïc Giôùi—The six heavens of desire or Duïc Tröôùc Taâm: Mind full of lust. passion.

Duïc Töï: Gioáng nhö—To be similar to—To Duïc Voâ Dieät: YÙ muoán cöùu ñoä chuùng sanh khoâng resemble. heà nhaøm chaùn vaø khoâng cuøng taän—Never Duïc Töôûng: Kamasamjna (skt)—Tö töôûng daâm diminishing will to save—Endless volition, or duïc—Conception of desire—Thought of desire— desire of saving beings. Thoughts of lust—Tham duïc (loøng tham)—Moät Duïc Y: Antaravasaka (skt)—The inner garment— trong tam beänh trong ñaïo Phaät. Ñeå loaïi boû tham Moät trong ba loaïi y maø chö Taêng Ni thöôøng maëc duïc, baïn neân quaùn thaân baát tònh. Tham duïc phaûi beân trong—One of the three regulation garments ñöôïc quaân bình baèng söï chuù taâm vaøo ñeà muïc baát of a monk—See Tam Y. tònh. Dính maéc vaøo voùc daùng coù theå laø moät cöïc Dueä Saét Tri Laâm: Yasti-vana (skt)—Groves of ñoan. Gaëp tröôøng hôïp nhö theá chuùng ta phaûi ñeå staves—Tröôïng Laâm—See Thaân Noä Ba Laâm. taâm ñeán moät cöïc ñoan khaùc cuûa cô theå. Chuùng ta Dueä Toân: Eizon (1201-1290)—Vò saùng laäp ra Luaät haõy quan saùt cô theå vaø xem ñoù nhö moät xaùc cheát. Toâng cuûa Nhaät Baûn taïi Taây Ñaïi Töï —One who Haõy nhìn vaøo tieán trình tan raõ, huûy hoaïi cuûa moät established Japanese Ritsu at Saidaiji. xaùc cheát. Cuõng coù theå quan saùt töøng boä phaän cuûa Dung: 1) Dung chöùa: To conain, to bear; 2) Dung cô theå nhö tim, phoåi, gan, maét, maùu, nöôùc tieåu, moà dò (deã daøng): Easy; 3) Dung maïo: Looks, hoâi, vaân vaân. Haõy nhôù laïi hình aûnh cuûa caùc yeáu toá appearance; 4) Naáu cho tan chaûy ra: baát tònh cuûa cô theå moãi khi tham duïc phaùt sanh. Melting,blending, combining. Laøm nhö theá seõ traùnh khoûi tham duïc quaáy nhieãu — Dung Dò: 1) Deã daøng: Easy; 2) Xem thöôøng: Craving or greed, for which the meditation on To slight, to think little of. uncleanness (Quaùn thaân baát tònh) is the remedy. Dung Hoaùt: Yung huo (chi)—The state of flexible One of the three ailments in Buddhism. In order to hollowness—Theo Chang Chen Chi trong quyeån eliminate “lust,” we should meditate on the "Tu Taäp Thieàn,"thuaät ngöõ Trung Hoa "Dung Hoaùt" uncleanness of our bodies. Lust should be cöïc kyø khoù khaên ñeå phieân dòch moät caùch ñaày ñuû balanced by contemplation of loathsomeness. sang tieáng Anh. Chuùng ta coù theå noùi ñaây laø traïng Attachment to bodily form is one extreme, and thaùi "khoâng hö nhu thuaän". "Dung" coù nghóa laø one should keep the opposite in mind. Examine hoøa, tan, hay haøi hoøa; vaø "Hoaùt" coù nghóa laø troáng the body as a corpse and see the process of decay, khoâng, roãng, hay khoaûng khoaùt. Khi hai chöõ naøy or think of the parts of the body, such as lungs, keát hôïp laïi thì thuaät ngöõ naøy ñöôïc duøng theo moät yù spleen, fat, feces, and so forth. Remembering nghóa ñaëc bieät, bieåu thò moät caûm thöùc "hoaøn toaøn these and visualizing the loathsome aspects of the töï do" maø caùc haønh giaû tu Thieàn theå nghieäm. body will free us from lust. Trong Thieàn, moät vò haønh giaû ñaït ñöôïc traïng thaùi Duïc Töôïng: See Duïc Phaät. "Dung Hoaùt" aét beân trong chaúng thaáy coù thaân taâm, Duïc Vong: Taém röûa töû thi ngöôøi cheát trong töï vieän beân ngoaøi chaúng coù theá giôùi. Chæ khi aáy môùi laø luùc baèng nöôùc noùng tröôùc khi nhaäp quan—Bathing a vò haønh giaû baét ñaàu

tieán gaàn ñeán choã vaøo Ñaïo. Chæ dead person in a monastery with hot ngay trong traïng thaùi ñoù, haønh giaû môùi thaáy ñöôïc water before entering it into a coffin. "Ñaïo vieân ñoàng thaùi hö, voâ khieám voâ dö" (Ñaïo Duïc Voïng: Ham muoán—Passion—Desire—Lust. troøn ñaày nhö thaùi hö, chaúng thieáu chaúng thöøa)— Duïc Voïng Caên Baûn: Base passion. According to Chang Chen Chi in "The Practice of Duïc Voïng Traàn Tuïc: Ham muoán traàn tuïc— Zen," the Chinese term "Yung-huo" is extremely Worldly passion—Worldly desire—Worldly lust— difficult to translate adequately into English. We Moät Taêng só hoûi Baøn Khueâ Vónh Traùc: "Phaûi chaêng can say this is the state of "flexible-hollowness". vui ñuøa chuùt ít vôùi duïc voïng traàn tuïc thì chaúng coù "Yung" means "merging", "melting" or gì laø toäi loãi?" Sö ñaùp: "Toát thoâi, neáu oâng thöïc söï "harmonious"; and "huo" means "empty", muoán ñaùnh maát loøng tin."—A monk asked Zen "hollow", or "spacious", etc. When "Yung" and master Bankei, "Is it not harmless to joke around "huo""huo" are combined, the term is used in a in spontaneous moments of levity?" Bankei said, special sense denoting an all-free sensation that "It's all right if you want to lose trust." Zen practitioners experience. In Zen, a practitioner who has really attained the state of

flexible hollowness sees no world without and ñaïi ngoä, gioáng nhö caùi thuøng luûng ñaùy, khoâng coù nobody or mind within. Only then can he be caùi gì coøn xoùt laïi trong ñoù. Theo truyeàn Ñaêng Luïc, considered as having drawn near the entrance of quyeån XVI, Tuyeát Phong keå cho baïn Taêng nghe: the Way. Only right in that state, a Zen "Khi laõo Taêng ñeán Ñöùc Sôn, laõo Taêng hoûi 'Vieäc practitioner is able to see the Way is like the great trong Toâng thöøa veà tröôùc, con coù phaàn chaêng?' lieàn Void, is all-inclusive. It lacks nothing and nothing bò Ñöùc Sôn ñaùnh cho moät gaäy, 'hoûi caùi gì?' Khi aáy remains in it." laõo Taêng nhö caùi thuøng luûng ñaùy." Nham Ñaàu naït Dung Höùa: To allow—To permit. baûo: "OÂng chaúng nghe noùi 'Töø cöûa vaøo chaúng phaûi Dung Höõu Thích: Giaûi thích kinh ñieån, duø khoâng cuûa baùu trong nhaø?'" Tuyeát Phong hoûi: "Sau naày phaûi laø nghóa tröïc tieáp nhöng coù theå chaáp nhaän theá naøo môùi phaûi?" Nham Ñaàu baûo: "Ngaøy sau ñöôïc vì chöùa ñöïng chaùnh nghóa cuûa kinh ñieån —An neáu muoán truyeàn baù ñaïi giaùo thì moãi moãi phaûi töø admissable though indirect interpretation; hoâng ngöïc löu xuaát, mai kia seõ cuøng ta che trôøi containing that meaning. che ñaát ñi." Tuyeát Phong ngay lôøi naày ñaïi ngoä, leã Dung Hy (1888-1959): Teân cuûa moät vò danh Taêng baùi, ñöùng daäy keâu lieân hoài: "Ngaøy nay môùi thaønh Trung Hoa vaøo theá kyû thöù XX. Sö ñeán töø tænh ñaïo ôû Ngao Sôn! Ngaøy nay môùi thaønh ñaïo ôû Ngao Chieát Giang, xuaát gia naêm 1924. Naêm 1958, nghe Sôn!"—A holed container. Zen uses the term to lôøi daïy cuûa Hoøa Thöôïng Hö Vaân, Sö ñeán Hoàng indicate a realm of great enlightenment, similar to Koâng ñeå truyeàn baù giaùo phaùp. Sö vieát raát nhieàu that of a holed container, nothing can stay in there. saùch Phaät giaùo, noåi tieáng nhaát laø quyeån saùch coù According to The Records of the Transmission of nhan ñeà Phaät Giaùo Vaø Thieàn Toâng—Name of a the Lamp (Ch'uan-Teng-Lu), Volume XVI, when Chinese famous monk in the twentieth century. Hsueh Feng came to Te-shan, he told his He came from Jie-Jiang Province, left home in colleagues: "When

I got to Te Shan I asked, 'Do I 1924. Later, obeying the advice of master Hsu have a part in the affair of the vehicle of the most Yun, he traveled south to Hongkong to spread the ancient sect, or not?' Te Shan struck me a blow of Buddha-dharma. He wrote a lot of Buddhist books, his staff and said, 'What are you saying?' At that but the most famous one was a book titled time it was like the bottom of the bucket dropping "Buddhism and Zen School". out for me." Thereupon Yen T'ou shouted and Dung Thoâng: Troän caùi naøy vôùi caùi kia cho hoøa said, "Haven't you heard it said that what comes in hôïp nhau khoâng coøn sai bieät—To blend—To through the gate is not the family jewels?" Hsueh combine—To mix—To assemble—To unite. Feng said, "Then what should I do?" Yen T'ou Dung Thoâng Voïng Töôûng: Samjna (skt)—Sanjna said, "In the future, if you want to propagate the (skt)—Sanna (p)—Sannakkhandha (p)—The great teaching, let each point flow out from your aggregate of perception—See Töôûng Uaån. own breast, to come out and cover heaven and Dung Thöùc: Ngöôøi thoâng suoát lyù thuyeát vaø thöïc earth for me." At these words Hsueh Feng was haønh—A person who understands thoroughly both greatly enlightened. Then he bowed, crying out theory and practice. again and again, "Today on Tortoise Mountain Duõng: 1) Duõng caûm: Courageous, brave, bold, I've finally achieved the Way! Today on Tortoise fearless; 2) Duõng xuaát: To spring up, to spring Mountain I've finally achieved the Way!" forth—See Tuøng Ñòa Doõng Xuaát, and Tuøng Ñòa Duõng Ñòch Ñaïi Quaân Vöông: Bravely Resisting Doõng Xuaát Boà Taùt. General—See Daï Xoa Vöông. Duõng Caûm: Courageous—Bold—Brave. Duõng Ñöùc Phaät: Baladatta (skt)—Bravery virtue Duõng Ñaàu: Vò Taêng coù traùch nhieäm coi soùc duïng Buddha—Courageous virtue Buddha—Vigourous cuï ñeå taém röûa vaø than cuûi ñeå naáu nöôùng trong virtue Buddha. Thieàn vieän—A monk who is responsible for Duõng Khí: Duõng caûm—Courage. bathing supplies for bathing and fire and fuel in a Duõng Kieän Boà Taùt: Vikranta-bodhisattva (skt)— Zen monastery. Strong and Courage Bodhisattva. Duõng Ñeå Thoaùt: Thoaùt Ñeå Duõng—Thuøng luûng Duõng Kieän Löïc: Söùc duõng kieän cuûa vò Boà Taùt ñeå ñaùy. Thieàn toâng duøng töø naày ñeå chæ cho caûnh giôùi ñieàu phuïc theá gian—Bodhisattva's power of

courageous strength, because they tame obvious aspect, of which every human being has worldlings. had direct experience. It has been a primary study Duõng Kieän Tyù Vöông: Arm of Courage and in the general field of psychology, but it is a Strength—Kumbanda king of Brave and Strong subject in which Zen has little interest. Arm, one of the ten kings of yakshas—Moät trong Duïng Chaân Nhö: See Duyeân Huaân Taäp Kính. möôøi Cöu Baøn Traø Vöông—See Daï Xoa Vöông. Duïng Coâng: 1) To cultivate (practice) steadily; 2) Duõng Löïc: Vigourous force. To work steadily. Duõng Maõnh: Brave and strong. Duïng Coâng Tu Haønh: To practice or cultivate Duõng Maõnh Boà Taùt: Sauraya (skt)—Brave and steadily. strong Bodhisattva. Duïng Dieät: Taùc duïng cuûa caùc phaùp dieät (nhöng Duõng Maõnh Höông Nhaõn Thaàn: Courageous theå cuûa chuùng chaúng dieät, theå luoân thöôøng truï haèng Fragrant Eye Deity (Spirit). höõu)—Function or activity ceasing; however, Duõng Maõnh Taâm: Taâm duõng maõnh—A matter or the body does not cease to exist, but courageous

mind. only its varying functions or activities cease. Duõng Maõnh Tinh Taán: Bold advance, or Duïng Ñaïi: Great in function—Universal activity progress. of the bhutatathata—Theå cuûa chaân nhö coù ñaïi taùc Duõng Quaân Vöông: Virasena (skt)—Vua cuûa xöù duïng sinh ra nhaân quaû thieän aùc cuûa taát caû caùc Tyø La San Naõ—King of Virasana Kingdom—See phaùp. Ñaây laø moät trong ba ñaëc tính lôùn ñöôïc noùi Tyø La San Naõ. ñeán trong Khôûi Tín Luaän. Chính caùi ñaïi taùc duïng Duõng Taâm: Bravery—Courage. sinh ra nhaân quaû thieän aùc cuûa taát caû caùc phaùp ñaõ Duõng Thí Boà Taùt: Pradhanasura (skt)— chuyeån hoùa chuùng sanh moät caùch hoaøn toaøn ñeán Courageous Giving Bodhisattva—Moät vò Boà Taùt nhöõng haønh ñoäng thieän laønh baây giôø vaø veà sau trong quyeán thuoäc cuûa Ñöùc Phaät Thích Ca—A naøy—Great in function or the universal activity of Bodhisattva now in Sakyamuni's retinue. the bhutatathata. This is one of the three great Duõng Thieân: Baladeva (skt)—Doõng Thieân— characteristics mentioned in the Awakening of Courageous celestial beings—Name of a naga Faith. The greatness of its functions and king—Teân cuûa moät vò long vöông. operations within and without, perfectly Duõng Tuyeàn: Kinh ñieån nhö doøng suoái cam loà transforming all the living to good works and good phuùng leân laøm tö nhuaän chuùng sanh—The karma now and hereafter—See Tam Ñaïi. springing fountain, i.e. the sutras. Duïng Ñaïi Oaûn: 1) Duøng baùt lôùn: To use big bowl; Duõng Xuaát: See Duõng (2). 2) Duïng Ñieät, teân cuûa moät thieàn sö trong phaùp hoäi Duïng: Prayojana (skt)—Yung (chi)—To use—To cuûa ngaøi Cao Am: Name of a Zen master in the employ—To function—Trong Thieàn, "Duïng" laø dharma assembly of Zen master Kao An. taàng ngoaøi cuøng, laø caùi beà maët theå hieän vaø hoaït Duïng Khaâm: Teân cuûa moät vò danh Taêng Luaät ñoäng. "Duïng" bao haøm nhöõng taùc naêng tinh thaàn toâng Trung Hoa vaøo thôøi nhaø Toáng (1127-1279)— hoaït ñoäng cuûa baùt thöùc, caû nhöõng chöùc vuï trí naêng Name of a Chinese Vinaya monk who lived during laãn tình caûm, tröøu töôïng vaø töôïng tröng, nhö laø the Sung dynasty. yeâu, gheùt, duïc voïng, lyù trí, töôûng töôïng, kyù öùc, vaân Duïng Taâm: Yung-hsin (chi)—The function of the vaân. Ñaây laø phöông dieän hieån nhieân maø ai cuõng ñaõ mind—Trong Thieàn, duïng cuûa Taâm laø caùi beà maët töøng tröïc tieáp theå nghieäm. Phöông dieän naøy luoân laø theå hieän vaø hoaït ñoäng—In Zen, the function of the muïc tieâu nghieân cöùu thieát yeáu trong phaïm vi toång mind is the outer layer, is the manifesting and quaùt cuûa taâm lyù hoïc, nhöng laïi laø moät chuû ñeà maø active facet—See Duïng. Thieàn ít löu taâm ñeán—In Zen, the "Function" or Duïng Thöùc: Pravrtti-vijnana (skt)—Duïng Thöùc laø the outer layer, is the manifesting and active fact. caùi thöùc trong khía caïnh naêng ñoäng cuûa noù, töùc laø This includes the active mental functions of all the ñang phaùt trieån noái keát vôùi caùc cô quan caûm giaùc Eight Consciousnesses, both noetic and emotional, hay caên trong theá giôùi luaân hoài sanh töû thaønh Phaät abstract and symbolic, such as love, hate, desire, thöùc—Pravrtti-vijnana means the knowledge reason, fantasy, memory, and so forth. This is the which transmutes the common knowledge of this

transmigration-world into Buddha-knowledge— of thinking, there is an ego-substance, which, See Chuyeån Thöùc. however, to Buddhist theory, it is only an artificial Duy: Matrata (skt)—1) Coät laïi vôùi nhau: To tie or name, not a real existence. hold together; 2) Duy chæ: But, only; 3) Duy nhaát Duy Hieàm Giaûn Traïch: Avoid picking and (chæ coù moät mình): Sole, only; 3) Khaúng ñònh: Eva choosing—See Chí Ñaïo Voâ Nan, Duy Hieàm Giaûn (skt)—Yes, affirmative; 4) Lieân heä: To connect; 5) Traïch. Löôùi: A net; 6) Phöông höôùng: Cardinal points; 7) Duy Höõu Nhaát Thöøa Phaùp Voâ Nhò Dieäc Voâ Tö duy: To reflect on. Tam: Phaät giaùo chæ coù nhaát thöøa, Phaät Thöøa, chöù Duy Baïch: Teân cuûa moät vò danh Taêng Trung Hoa khoâng coù nhò thöøa hay tam thöøa—Buddhism has vaøo thôøi nhaø Toáng (1127-1279). Sö laø moät trong only one vehicle, Buddha Vehicle, not two, not nhöõng ñeä töû xuaát saéc nhaát trong toâng Vaân Moân three. (Thieàn phaùi ñöôïc Vaân Moân Vaên Yeån Thieàn Sö Duy Höõu Söï: Bare entity—Chæ coù thöïc theå maø saùng laäp vaøo theá kyû thöù X)—Name of a Chinese thoâi. Zen master who lived during the Sung dynasty. He Duy Khaåu Thöïc: Improper means of existence— was one of the outstanding disciples of the Cloud- Chæ vieäc moät vò Tyø Kheo duøng chuù thuaät, boùi toaùn Gate Sect (a Zen sect founded by Zen master laønh döõ ñeå kieám côm aùo, moät trong boán thöù taø Yun-meân in the tenth century). meänh thöïc—To earn a livelihood by magic, spells, Duy Caûm Chuû Nghóa: Sensualism. or by fortune-telling, one of the four wrong kinds Duy Caûnh Voâ Thöùc: Realism, as opposed to of livelihood (cardinal improper ways of earning a Idealism—See Hieän Thöïc Luaän. livelihood)—See Töù Chuûng Taø Meänh. Duy Caån: Teân cuûa moät vò danh Taêng Trung Hoa Duy Khoan Thieàn Sö: Zen master Wei-k'uan— vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Thieàn sö Duy Khoan. Chinese monk who lived during the T'ang dynasty. Theo Truyeàn Ñaêng Luïc, moät hoâm, coù moät vò Duy Chaùnh Baùch Tröôïng: Pai-chang-Wei- Taêng ñeán hoûi thieàn sö Duy Khoan: "Ñaïo laø cheng—See Baùch Tröôïng Duy Chaùnh Thieàn Sö. gì? (töùc laø muoán noùi chaân lyù roát raùo cuûa Phaät Duy Chaùnh Trieån Khai Löôõng Thuû: Thieàn sö phaùp laø gì)." Duy Khoan baûo: "Nuùi ñeïp quaù! Baùch Tröôïng Duy Chaùnh, ñeä töû cuûa Thieàn sö Baùch (noùi tôùi ngoïn nuùi Sö ñang aån cö)." Vò Taêng laïi Tröôïng Hoaøi Haûi, thöôøng duøng ñoäng taùc thay theá hoûi: "Toâi khoâng hoûi nuùi, toâi hoûi Ñaïo laø gì?" ngoân ngöõ ñeå chæ daïy ñoà chuùng—Zen master Pai- Duy Khoan ñaùp: "Neáu oâng khoâng ra khoûi nuùi, Chang-Wei-Cheng was a disciple of Zen master laøm sao ñeán Ñaïo? (töùc ñeán ñöôøng caùi)."— Paizhang Huaihai, usually used body language to According to Chuan-teng-lu, one day, there replace speech and words in teaching his was a monk came and asked Wei-k'uan, disciples—See Baùch Tröôïng Duy Chaùnh Thieàn "What is the Way? (meaning the ultimate Sö. truth of Buddhism)." Wei-k'uan said, "What a Duy Chieáu Baûo Phong Thieàn Sö: Pao-feâng Wei- fine mountain this is! (referring to the chao—See Baûo Phong Duy Chieáu Thieàn Sö. mountain where he had his retreat)." The Duy Da Ly: See Vaisali. monk said, "I am not asking you about the Duy Danh: Namamatra (skt)—Name only. mountain, but about the Way." Wei-k'uan Duy Danh Luaän: Nominalism. replied, "As long as you cannot go beyond the Duy Ñeå Nan:: Vinataka (skt)—See Chöôùng

Ngaïi. mountain, you cannot reach the Way." Duy Ñònh Giaùc YÙ: Samadhi-bodhyanga (skt)— Laàn khaùc, cuõng vò Taêng aáy ñeán hoûi Sö veà Samadhi-sambodhyanga (skt)—See Ñònh Giaùc Ñaïo, Sö noùi: "Ngay tröôùc maët oâng ñaây (ñöôøng Chi. caùi ôû ngay tröôùc maët)." Vò Taêng noùi: "Taïi sao Duy Giaû Thieát Danh: Prajnaptinamamatreyam toâi khoâng thaáy?" Duy Khoan noùi: "OÂng noùi (skt)—Theo suy nghó thoâng thöôøng thì coù moät ngaõ oâng khoâng thaáy laø vì oâng coù caùi 'Toâi'." Vò theå; tuy nhieân, ñoái vôùi giaùo lyù nhaø Phaät noù chæ laø Taêng noùi: "Neáu toâi khoâng thaáy vì Toâi cuûa Toâi, giaû danh chöù khoâng hieän höõu—In accordance with coøn Hoøa Thöôïng coù thaáy khoâng?" Duy Khoan to the thinking of ordinary people or worldly way noùi: "Chöøng naøo maø oâng vaãn coøn caùi thaáy nhò

nguyeân 'Toâi khoâng' vaø 'OÂng coù' vaân vaân, to ask, "If you are not, are you Buddha chöøng ñoù maét oâng vaãn coøn bò môø bôûi caùi thaáy himself?" Wei-k'uan said, "I am not Buddha." töông ñaõi naøy." Duy Khoan noùi tieáp: "Khi The monk asked, "What are you, then?" Wei- khoâng coù Toâi, cuõng khoâng coù OÂng, thì coøn ai k'uan said, "I am not a 'what' either." The laø ngöôøi muoán thaáy?"—Another time, a monk monk asked, "Is it then something at all came and asked Wei-k'uan about the Way, tangible or thinkable?" Wei-k'uan said, "No, and Wei-k'uan said, "It lies right before your monk, it is altogether beyond thought, beyond eyes." The monk said, "Why do I not see it comprehension. Therefore, it is called the myself?" Wei-k'uan said, "You do not, unthinkable." Zen practitioners should always because of your egoistic notion." The monk remember that Buddha-nature is manifested said, "If I do not because of my egoistic in every particular objects, in the dog, in the notion, do you?" Wei-k'uan said, "So long as plant, in a piece of rock, in a stream of water, you have dualistic views, saying 'I don't' and in a particle of dust, in you, in me, in ordinary 'you do' and so on, your eyes are bedimmed people, in the sages, in the ignorant, as well by this relativity view." Wei-k'uan continued, as in the Buddha; but at the same time it goes "When there is neither 'I' nor 'you', who is it beyond the above mentioned and cannot be that wants to see?" grasped by our thought and imagination. Be Moät hoâm khaùc nöõa, coù moät vò Taêng ñeán hoûi careful! Duy Khoan: "Con choù coù Phaät taùnh khoâng?" Duy Khoâng: Ekattasunnam (p)—Emptiness of Duy Khoan ñaùp: "Coù." Vò Taêng hoûi: "Hoøa Cardinal points—See Hai Möôi Laêm Caùch Giaûi Thöôïng coù khoâng?" Duy Khoan noùi: "Khoâng." Thích Veà Taùnh Khoâng. Vò Taêng laïi hoûi: "Heát thaûy chuùng sanh ñeàu coù Duy Kính: Teân cuûa moät vò danh Taêng Trung Hoa Phaät taùnh, taïi sao rieâng Hoøa Thöôïng khoâng vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Chinese coù?" Duy Khoan ñaùp: "Vì ta khoâng phaûi laø heát monk who lived during the Wu-tai Dynasty. thaûy chuùng sanh." Vò Taêng hoûi: "Neáu khoâng Duy Kyø Nan: Teân cuûa moät vò sa moân AÁn Ñoä, coøn phaûi laø chuùng sanh, Hoøa Thöôïng laø Phaät?" goïi laø Duy Ñeå Nan hay Vieät Nan, ngöôøi xöù Ba La Duy Khoan ñaùp: "Khoâng phaûi laø Phaät." Vò Naïi, ñeán Trung Hoa phieân dòch kinh ñieån vaøo naêm Taêng laïi hoûi: "Vaäy Hoøa Thöôïng laø vaät gì?" 224—Name of an Indian monk in Benares who Duy Khoan ñaùp: "Cuõng khoâng phaûi laø vaät gì." came to China to

translate sutras in 224. Vò Taêng laïi hoûi: "Vaäy thaáy ñöôïc vaø nghó ñöôïc Duy Kyû: Duy ngaõ—Egoism—Selfish. khoâng?" Duy Khoan noùi: "Thaáy khoâng tôùi, Duy Linh Luaän: Spiritualism. nghó khoâng ra. Do ñoù noùi laø baát khaû tö nghì." Duy Lyù: Fukasetsu (jap)—Conceptually Haønh giaû tu Thieàn neân luoân nhôù raèng Phaät graspable. taùnh thò hieän nôi moãi vaät theå rieâng bieät, nôi Duy Lyù Chuû Nghóa: Rationalism. con choù, nôi caây, nôi ñaù, trong doøng nöôùc, Duy Lyù Luaän: Rationalism. trong haït buïi, trong baïn, trong toâi, trong phaøm, Duy Ma: Vimalakirti (skt)—Duy ma Caät—Pure trong thaùnh, trong ngöôøi ngu cuõng nhö trong Name—Undefiled and pure reputation—See Tònh ñöùc Phaät; nhöng ñoàng thôøi noù vöôït ra ngoaøi Danh. nhöõng thöù vöøa keå, maø tö duy hay töôûng töôïng Duy Ma Caät: Vimalakirti (skt)—See Tònh Danh. cuûa chuùng ta khoâng theå naém baét ñöôïc noù. Caån Duy Ma Caät Ñoä Chuùng Thaäp Phaùp: Vimalakirti's thaän!—Still another day, a monk came and ten excellent deeds—See Thaäp Toái Thöôïng Phaùp. asked Wei-k'uan, "Is there the Buddha-nature Duy Ma Caät Khoå Khuyeán Giaùo: Vimalakirti’s in the dog?" Wei-k'uan said, "Yes." The monk bitter and eager words—See Ta Baø Khoå Khuyeán asked, "In you too?" Wei-k'uan said, "Not in Giaùo. me." The monk asked, "How is it that there is Duy Ma Caät Töû Sôû Vaán Kinh: Wei-Mo-Chieh-no Buddha-nature in you when all beings are So-Wen-Ching—Ñaïi Thöøa Ñaûnh Vöông Kinh— endowed with one?" Wei-k'uan said, "I am Vimalakirti-Nirdesa-Sutra. not one of 'all beings'." The monk continued

Duy Ma Kinh Huyeàn Sôù: Wei Mo Ching Hsuan neân hieåu laàm. Neáu laø phaùp moân baát nhò, ñoàng ñaéc Su—Chi-I's commentary on the Vimalakirti ñoàng chöùng môùi hay cuøng chung chöùng bieát, chæ Sutra—Boä sôù cuûa ngaøi Thieân Thai Trí Khaûi Ñaïi rieâng Vaên Thuø ñaùng cuøng oâng ñoái ñaùp. Tuy theá, laïi Sö goàm ñònh nghóa toùm löôïc veà tam ñeá —Chi-I's khoûi bò Tuyeát Ñaâu kieåm traùch hay khoâng? Tuyeát commentary on the Vimalakirti Sutra which Ñaäu noùi theá aáy, cuõng caàn cuøng hai vò naøy thaáy contains a brief definition of the threefold truth. nhau. Hoûi Duy Ma Caät noùi caùi gì? Laïi noùi khaùm Duy Ma Phaùp Moân Baát Nhò: Vimalakirti's Gate phaù xong? Chæ caùi naøy chaúng neä ñöôïc maát, chaúng of Nonduality—Theo thí duï thöù 84 cuûa Bích Nham rôi phaûi quaáy, nhö bôø cao vaïn nhaãn leo leân ñöôïc Luïc. Duy Ma Caät hoûi Vaên Thuø Sö Lôïi: "Nhöõng gì boû taùnh maïng, nhaûy qua khoûi, höùa oâng thaáy Duy laø Boà Taùt vaøo phaùp moân baát nhò?" Vaên Thuø ñaùp: Ma Caät. Nhö boû chaúng ñöôïc, gioáng nhö baày nai "Nhö yù toâi, ñoái taát caû phaùp khoâng noùi moät lôøi, lìa chaïm bôø raøo. Tuyeát Ñaäu coá nhieân laø ngöôøi boû caùc vaán ñaùp, aáy laø vaøo phaùp moân baát nhò." Vaên ñöôïc taùnh maïng neân coù theå thaáy ñöôïc Duy Ma Caät Thuø Sö Lôïi hoûi Duy Ma Caät: "Chuùng toâi moãi ngöôøi vaäy. Ña phaàn haønh giaû chuùng ta haõy coøn vöôùng töï noùi xong, nhôn giaû phaûi noùi nhöõng gì laø phaùp maéc vaøo nhò nguyeân neân khoâng theå nhaän roõ ñaâu laø moân baát nhò?" Tuyeát Ñaäu noùi: "Duy Ma Caät noùi tinh tuùy, ñaâu laø hình töôùng beân ngoaøi, ñaâu laø hieän gì?" Laïi baûo: "Khaùm phaù xong." Theo Vieân Ngoä höõu, ñaâu laø khoâng hieän höõu, danh saéc hay hieän trong Bích Nham Luïc, khi ngaøi Duy Ma Caät khieán töôïng, vaân

vaân. Chuùng ta thöôøng oâm laáy tinh tuùy caùc vò ñaïi Boà Taùt moãi vò noùi veà phaùp moân baát nhò, vaø choái boû hình töôùng beân ngoaøi, oâm laáy taùnh ba möôi ba vò Boà Taùt ñeàu laáy thaáy hai laø höõu vi voâ khoâng vaø choái boû söï hieän höõu, vaân vaân. Ñaây laø vi, chôn ñeá tuïc ñeá, hieäp laøm thaáy moät laø phaùp moân loaïi taø kieán taïo ra nhieàu tranh caõi vaø nghi nan. baát nhò. Sau ngaøi hoûi Boà Taùt Vaên Thuø Sö Lôïi, Vaên Thaät ra coù söï hoå töông giöõa taâm linh vaø hieän Thuø ñaùp: "Nhö yù toâi, ñoái taát caû phaùp khoâng noùi töôïng. Haønh giaû neân töï hoøa giaûi vôùi chính mình ñeå khoâng lôøi, khoâng chæ khoâng bieát, lìa caùc vaán ñaùp, loaïi nhöõng vöôùng maéc khoâng caàn thieát. Phaät töû aáy laø phaùp moân baát nhò." Bôûi vì ba möôi vò duøng chaân thuaàn neân coá gaéng hoøa giaûi giöõa taùnh töôùng, lôøi deïp lôøi, ngaøi Vaên Thuø duøng khoâng lôøi deïp lôøi, höõu voâ, lyù söï. Kyø thaät, coù söï töông ñoàng giöõa lyù vaø ñoàng thôøi queùt saïch, thaûy chaúng caàn, laø vaøo phaùp söï. Söï laø lyù vaø lyù laø söï. Phaät töû tu haønh neân hoøa moân baát nhò. Ñaâu chaúng bieát linh qui baûo veä caùi giaûi vaïn vaät vaïn söï haàu taän dieät söï chaáp tröôùc ñuoâi khoûa daáu thaønh veát, cuõng gioáng nhö duøng naày—According to example 84 of the Pi-Yen-Lu, choåi queùt buïi, buïi tuy heát maø veát choåi vaãn coøn. Roát Vimalakirti asked Manjusri, "What is a sau vaãn nhö tröôùc tröø daáu veát. Khi aáy Boà Taùt Vaên Bodhisattva's entry into the Dharma gate of Thuø hoûi laïi oâng Duy Ma Caät: "Chuùng toâi moãi nonduality?" Manjusri said, "According to what I ngöôøi töï noùi xong, nhôn giaû phaûi töï noùi Duy Ma think, in all things, no words, no speech, no Caät nhöõng gì laø Boà Taùt vaøo phaùp moân baát nhò?" demonstration and no recognition, to leave behind OÂng Duy Ma Caät laëng thinh. Neáu laø keû soáng, troïn all questions and answers; this is entering the chaúng ñeán trong nöôùc cheát maø ngaâm. Neáu khôûi Dharma gate of nonduality." Then Manjusri asked kieán giaûi theá aáy gioáng nhö choù ñieân ñuoåi boùng. Vimalakirti, "We have each already spoken. Now Tuyeát Ñaäu chaúng noùi "Laëng thinh", cuõng chaúng you should tell us, good man, what is a noùi "Im laëng giaây laâu", chæ chaïy choã gaáp gaáp. Hoûi Bodhisattva's entry into the Dharma gate of Duy Ma Caät noùi caùi gì? Chæ nhö Tuyeát Ñaäu noùi theá nonduality?" Hsueh Tou said, "What did aáy, laïi thaáy Duy Ma Caät chaêng? Moäng hay chöa Vimalakirti say?" He also said, "Completely moäng thaáy? Duy Ma Caät laø vò coå Phaät thôøi quaù exposed." According to Yuan-Wu in the Pi-Yen- khöù, cuõng coù quyeán thuoäc, giuùp Phaät tuyeân hoùa, ñuû Lu, Vimalakirti had the various great Bodhisattvas bieän taøi baát khaû tö nghì, coù caûnh giôùi baát khaû tö each speak on the Dharma gate of nonduality. At nghì, coù thaàn thoâng dieäu duïng baát khaû tö nghì. ÔÛ the time, the thirty-two Bodhisattvas all took trong caùi thaát moät tröôïng vuoâng maø dung ba muoân dualistic views of doing and nondoing, of the two hai ngaøn toøa baùu sö töû, cuøng taùm muoân ñaïi chuùng truths, real and conventional, and merged them cuõng chaúng thaáy roäng heïp. Haõy noùi aáy laø ñaïo lyù into a monistic view which they considered to be gì? Goïi laø thaàn thoâng dieäu duïng ñöôïc chaêng? Chôù the Dharma gate of nonduality. Finally he asked

Manjusri. Manjusri said, "According to what I bit has nothing to do with gain and loss, nor does it think, in all things, no words, no speech, no fall into right or wrong. It's like being up on a ten demonstration and no recognition, to leave behind thousand fathom cliff; if you can give up your life all questions and answers; this is entering the and leap off, you may see Vimalakirti in person. If Dharma gate of nonduality." Since the other you cannot give it up, you're like a ram caught in a thirty-two had used words to dispense with words. fence. Hsueh Tou was a man who had abandoned At once he swept everything away, not wanting his life, so he can see Vimalakirti in person. Most anything, and considered this to be the Dharma of us, Zen practitioners, are still attached to gate of nonduality. He certainly didn't realize that duality and have not reconciled essence and this was the sacred tortoise dragging its tail, that in marks, existence and non-existence, noumenon wiping away the tracks he was making traces. It's and phenomena. We embrace essence and reject just like a broom sweeping away dust; though the marks, we embrace non-existence (emptiness) and dust is removed, the tracks of the broom still reject existence and so on. This kind of wrong remain. Since in the end, as before, somes traces view creates a lot of disputes, doubts and were left, Manjusri the asked Vimalakirti, "We perplexity. In fact, there is mutual identity have each already spoken. Now you should tell us, between noumenon and phenomena, phenomena good man, what is a Bodhisattva's entry into the are noumenon, noumenon is phenomena. Buddhist Dharma gate of nonduality?" Vimalakirti was cultivators should reconcile all things and silent. If you're alive, you'll never go sink into the eliminate this unnecessary attachment. Sincere dead water. If you make up such dead views, cultivators should try to reconcile essence and you're like a mad dog chasing a clod of earth. marks, existence and non-existence, noumenon Hsueh Tou didn't say that Vimalakirti kept silent, and phenomena. We embrace essence and reject nor did he say that he sat silently on his seat. marks, we embrace non-existence (emptiness) and Hsueh Tou just went to the critical point and said, reject existence and so on. This kind of wrong "What did Vimalakirti say?" Just when Hsueh Tou view creates a lot of disputes, doubts and spoke this way, did he see Vimalakirti? He hadn't perplexity. In fact, there is mutual identity seen him even in a dream. Vimalakirti was an between noumenon and phenomena, phenomena ancient Buddha of the past, who also had a family are noumenon, noumenon is phenomena. Buddhist and household. He helped the Buddha Sakyamuni cultivators should reconcile all things and teach and transform. He had inconceivable eliminate this attachment. intelligence, inconceivable perspective, Duy Myõ Chuû Nghóa: Aestheticism. inconceivable supernatural powers and the Duy Na: Karmadana (skt)—Keeper of the wondrous use of them. Inside his own room he temple—Person in charge of the pagoda—Vò sö accommodated thirty-two thousand jeweled lion phaân phoái vaø giaùm saùt coâng vieäc trong töï vieän. thrones and a great multitude of eighty thousand, Moät trong saùu vò sö chính trong töï vieän—The duty- without it being too spacious or too crowded. But distributor, or arranger of duties, a supervisor of tell me, what principle is this? Can it be called the monks in a monastery. One of the six main

wondrous function of supernatural powers? Don't monks—See Saùu Vò Sö Chính Trong Töi Vieän. misunderstand; if it is the Dharma gate of Duy Na Yeát Ma: See Yeát Ma. nonduality, only by attaining together and Duy Ngaõ: I alone. witnessing together can there be common mutual Duy Ngaõ Ñoäc Toân: Treân trôøi, döôùi trôøi, chæ coù ta realization and knowledge. Only Manjusri was laø ñaùng kính troïng, lôøi naày ñöôïc coi nhö laø do able to give a reply. Even so, was he able to avoid chính ñöùc Phaät noùi leân sau khi ngaøi ñaït ñöôïc toaøn Hsueh Tou's censure? Hsueh Tou, talking as he giaùc. Caâu noùi naày chöùng toû Ngaøi ñaõ hoaøn toaøn did, also had to meet with these two men hieåu ñöôïc söï ñoàng nhaát cuûa Ngaõ, töùc laø baûn tính Vimalakirti and Manjusri. Hsueh Tou said, "What thaät hay Phaät tính cuûa Ngaøi vôùi baûn tính thaät cuûa did Vimalakirti say?" and "Completely exposed." vuõ truï. Chæ coù moät baûn tính thaät phoå bieán duy nhaát. You tell me, where was the exposure? This little Ngöôøi naøo hieåu ñöôïc chaân lyù naày, theo ngoân ngöõ

nhaø Thieàn noùi, "ñaõ nuoát ñöôïc vuõ truï."—Above full ordaination at the age of 22 at a temple in Heaven and under Heaven I am alone and worthy Cheng-Tu. Then he came to study Zen under Zen of honor (Sakyamuni), a pronouncement said to master Wu-chun Shih-fan. At the present time, we have been made by Sakyamuni Buddha right after still have his teachings of Zen in the Records of He attained a complete enlightenment. It bears Teachings of Zen Master Wei-I. witness to an awareness of the identity of I, one's Duy Nhaát Thöøa: Only one vehicle—Ñaïo Phaät chæ own true nature or Buddha-nature or the true coù moät thöøa duy nhaát, ñoù laø Phaät Thöøa—Buddhism nature of the universe, not to be confused with the has only one vehicle, Buddha Vehicle. ego. There is only one true nature, and nothing Duy Saéc: Only form—Saéc taâm khoâng hai, do vaäy else. One who has realized this, has, as the Zen vaïn phaùp duy taâm cuõng laïi laø duy saéc (döïa vaøo expression says, "swallowed the universe." duy thöùc voâ caûnh do ngaøi Hoä Phaùp laäp ra, vaø duy Duy Nghieãm Baát Vi: The Zen koan of Wei-yen's caûnh voâ thöùc do ngaøi Thanh Bieän laäp ra)—All doing something—See Coâng AÙn Duy Nghieãm Baát things are matter because mind and matter are Vi. identical, for matter is mind. Duy Nghieãm Döôïc Sôn: Yao-shan Wei-yen—See Duy Taéc Thieàn Sö: Döôïc Sôn Duy Nghieãm Thieàn Sö. 1) (751-830): Teân cuûa moät vò Thieàn sö Trung Duy Ngoä (1898-1969): Teân cuûa moät vò danh Taêng Hoa, thuoäc Thieàn phaùi Ngöu Ñaàu vaøo theá kyû Trung Hoa vaøo theá kyû thöù XX. Sö ñeán töø tænh Töù thöù IX—Name of a Chinese Zen master, of Xuyeân. Naêm 1936, Sö ñeán Taân Gia Ba ñeå thaønh the Ox-head School (Niu-Tou-Tsung) in the laäp Phaät Hoïc Vieän Taân Gia Ba. Sau ñoù Sö ñeán ninth century. Nam Döông ñeå thaønh laäp Phaät Hoïc Xaõ treân Toâ 2) (?-1354): Teân cuûa moät vò Thieàn sö Trung Hoa, Ñaûo—Name of a Chinese famous monk in the thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá vaøo thôøi twentieth century. He came from Si-Chuan nhaø Nguyeân—Name of a Chinese Zen Province. In 1936, he came to Singapore to master, of the Lin-chi Sect, during the Yuan establish Singapore Buddhist Institute, and later dynasty (1280-1368). traveled to Indonesia to establish Medan Buddhist 3) (1303-1373): Teân cuûa moät vò Thieàn sö Trung Association. Hoa, thuoäc

phaùi Döông Kyø, toâng Laâm Teá vaøo Duy Nguyeän Bieät Thôøi YÙ: Chæ coù nguyeän, khoâng thôøi nhaø Nguyeân—Name of a Chinese Zen coù haïnh cuõng ñöôïc vaõng sanh veà coõi Tònh Ñoä cuûa master, of the Yangqi branch, Lin-chi Sect, in Ñöùc Phaät A Di Ñaø hoaëc chöùng ñaéc quaû vò ôû moät the Yuan dynasty (1280-1368). thôøi ñieåm khaùc—One needs only vow to go to be Duy Taâm: Yuishin (jap)—Sems tsam pa (tib)— in the Pure Land of Amitabha (to be reborn in the Cittamatra (skt)—Mattrata (skt)—Idealism— Pure Land or to have a rebirth in the Pure Land), Mind-only or mind itself—Heát thaûy chö phaùp ñeàu and there is no need to act; one can be reborn in ôû beân trong caùi taâm, khoâng coù phaùp naøo ôû ngoaøi the Pure Land and obtain the Buddha-fruit at taâm (taâm coù nghóa laø nhoùm khôûi leân caùc phaùp; thöùc another time. coù nghóa laø phaân bieät caùc phaùp). Gioáng nhö yù nieäm Duy Nhaát Thieàn Sö (1202-1281): Teân cuûa moät vò Duy Thöùc trong Kinh Laêng Giaø—The theory that Thieàn sö Trung Hoa, thuoäc phaùi Döông Kyø, toâng the only reality is mental, that of the mind. Laâm Teá vaøo theá kyû thöù XIII. Sö ñeán töø tænh Töù Nothing exists apart from mind. Similar to “Only Xuyeân, Trung Hoa. Sö xuaát gia naêm 20 tuoåi, ñeán Mind,” or “Only Consciousness” in the naêm 22 tuoåi thì thoï cuï tuùc giôùi taïi moät ngoâi chuøa ôû Lamkavatara Sutra. Thaønh Ñoâ. Roài sau ñoù Sö ñeán hoïc Thieàn vôùi Thieàn Duy Taâm Di Ñaø: Self-nature Amitabha—Mind-sö Voâ Chuaån Sö Phaïm. Nhöõng lôøi daïy cuûa Sö hieän Only Pure Land—Mind is pure, the land, the vaãn coøn löu laïi trong boä Duy Nhaát Thieàn Sö Ngöõ environment is pure as well. Luïc—Name of a Chinese Zen master, of the Duy Taâm Do Taâm: Chæ töø taâm, chæ do taâm— Yangqi branch, Lin-chi Sect, in the thirteenth Mind-only and from the mind itself only. century. He came from Hsi-chuan. He left home Duy Taâm Hoài Chuyeån Thieän Thaønh Moân: and became a monk at the age of 20. He received Theory of completion of virtues—Noùi veà söï thaønh

töïu cuûa nhöõng thieän ñöùc maø nhôø ñoù, chuû vaø tôù (skt)—Consciousness only—Giaùo lyù duy thöùc— cuøng hoaït ñoäng moät caùch nhòp nhaøng vaø xaùn laïn. Chæ coù duy thöùc beân trong laø thöïc höõu chöù khoâng Neáu caùi naày laø chuû thì taát caû nhöõng caùi khaùc seõ phaûi laø nhöõng vaät theå beân ngoaøi. Coøn goïi laø Duy hoaït ñoäng nhö laø thaàn töû cuûa noù, nghóa laø theo lyù Thöùc Gia hay Phaùp Töôùng toâng. Hoïc thuyeát cuûa taéc “nhöùt töùc nhaát thieát, vaø nhaát thieát töùc nhöùt.” Duy Thöùc toâng chuù troïng ñeán töôùng cuûa taát caû caùc Chuùng taïo thaønh moät toaøn theå vieân toaøn treân thöïc phaùp; döïa treân ñoù, luaän thuyeát veà Duy Thöùc Hoïc teá, caùi naày caùi kia xen laãn nhau. Ñaây laø moät trong ñöôïc laäp neân ñeå minh giaûi raèng ly thöùc voâ bieät möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø phaùp hay khoâng coù phaùp naøo taùch bieät khoûi thöùc ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc ñöôïc. Maëc duø toâng naày thöôøng ñöôïc bieåu loä baèng giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi caùch noùi raèng taát caû caùc phaùp ñeàu chæ laø thöùc, hay “Söï Söï Voâ Ngaïi Phaùp Giôùi”—The theory of raèng khoâng coù gì ngoaøi thöùc; thöïc ra yù nghóa chaân completion of virtues by which the chief and the chính cuûa noù laïi khaùc bieät. Noùi duy thöùc, chæ vì taát retinue work together harmoniously and brightly.

caû caùc phaùp baèng caùch naày hay caùch khaùc luoân If one is the chief, all others will work as his luoân lieân heä vôùi thöùc. Thuyeát naày döïa vaøo nhöõng retinue, i.e., according to the one-in-all and all-in- lôøi daïy cuûa Ñöùc Phaät trong Kinh Hoa Nghieâm, one principle, they really form one complete theo ñoù tam giôùi chæ hieän höõu trong thöùc. Theo ñoù whole, penetrating one another. This one of the theá giôùi ngoaïi taïi khoâng hieän höõu, nhöng noäi thöùc ten basic principles (Ten Mysterious Gates) of phaùt hieän giaû töôùng cuûa noù nhö laø theá giôùi ngoaïi Hua-yen, by means of which the Hua Yen taïi. Toaøn theå theá giôùi do ñoù laø taïo neân do aûo töôûng philosophy of totality is expounded and to hay do nhaân duyeân, vaø khoâng coù thöïc taïi thöôøng elucidate the possibility of the realm of Fact and toàn naøo caû. Taïi AÁn Ñoä, toâng phaùi naày chuyeân chuù fact world perfectly harmonized."—See Thaäp vaøo vieäc nghieân cöùu Duy Thöùc Luaän vaø caùc kinh Huyeàn Moân. saùch cuøng loaïi, neân coù teân laø Duy Thöùc Töôùng Duy Taâm Keä: Baøi keä taùm caâu toùm löôïc caùi yù Giaùo. Taùc giaû caùc boä saùch naày laø Voâ Tröôùc vaø nghóa veà thöïc töôùng ñaày ñuû vaø vieân dung vôùi nhau Thieân Thaân, hoï töøng coù moät ñeä töû xuaát saéc laø Giôùi (trong Cöïu Kinh Hoa Nghieâm, taâm nhö oâng thôï Hieàn, moät ngöôøi AÁn Ñoä, soáng trong tu vieän Na Lan veõ, taïo voâ soá nguõ aám. Taát thaûy trong theá gian, Ñaø. Giôùi Hieàn laø ngöôøi ñaõ laäp ra Duy Thöùc Toâng khoâng phaùp naøo khoâng taïo. Caû taâm Phaät cuõng vaäy, taïi AÁn Ñoä vaø coù nhieàu coâng lao trong vieäc saép xeáp nhö Phaät vaø chuùng sanh. Taâm Phaät vaø chuù ng sanh, caùc kinh ñieån Phaät Giaùo—The doctrine of laø ba khoâng sai bieät)—The eight-line verse of the consciousness. The doctrine of the Yogacaras that older sutra, which summarizes the idealistic idea. only intelligence has reality, not the objects Duy Taâm Luaän: Spiritualism. exterior to us. Dharmalaksana sect, which holds Duy Taâm Sôû Kieán: Cittamatradrisya (skt)—Caùi that all is mind in its ultimate nature. The doctrine ñöôïc nhìn thaáy töø taâm—There is only what is seen of Idealism School concerns chiefly with the facts of the Mind—Trong Kinh Laêng Giaø, Ñöùc Phaät or specific characters (lakshana) of all elements daïy: "Nhöõng ai bò raøng buoäc vaøo yù nieäm nhò bieân, on which the theory of idealism was built in order coù ñoái töôïng vaø chuû theå, seõ khoâng bao giôø hieåu to elucidate that no element is separate from ñöôïc raèng chæ coù caùi ñöôïc nhìn thaáy do töø taâm."— ideation. Although it is usually expressed by In the Lankavatara Sutra, the Buddha taught: saying that all dharmas are mere ideation or that "Those who are attached to the notion of duality, there is nothing but ideation, the real sense is object and subject, fail to understand that there is quite different. It is idealistic because all elements only what is seen of the Mind." are in some way or other always connected with Duy Taâm Tònh Ñoä: The Pure Land is in your ideation. This doctrine was based on the teaching mind, or the Pureland within the Mind. of the Buddha in the Avatamsaka Sutra, that the Duy Taân: To reform. three worlds exist only in ideation. According to Duy Tha Chuû Nghóa: Altruism. Ideation Theory, the outer world does not exist but Duy Thöùc: Yuishiki (jap)—Vijnanamatra or Vada the internal ideation presents appearance as if it or Cittamatra (skt)—Vijnanavada (skt)—Yogacara were an outer world. The whole

world is therefore

of either illusory or causal nature and no fifth century and translated into Chinese by Hsuan permanent reality can be found. In India, two Tsang in the seventh century. famous monks named Wu-Ch'o (Asanga) and Duy Thöùc Lyù: Nguyeân lyù duy thöùc—Principle of T'ien-Ts'in (Vasubandhu) wrote some sastras on consciousness only—Principle of mind only. Vijnana. They had an outstanding disciple named Duy Thöùc Nhò Thaäp Luaän: Vidya-matra-vimsati- Chieh-Hsien, an Indian monk living at Nalanda sastra (skt)—Vimsatika-karika (skt)—Hai möôi monastery. Later, Chieh-Hsien established the baøi luaän veà duy thöùc, ñöôïc vieát bôûi ngaøi Theá Thaân Vijnanavada school and contributed much to the vaøo theá kyû thöù naêm—Twenty verses on arrangement of the Buddhist canons. consciousness-only, written by Vasubandhu in the Duy Thöùc Caûnh: Caûnh Duy thöùc hay caên cöù vaøo fifth century. caûnh maø thuyeát veà Duy Thöùc —Insight in objective Duy Thöùc Nhö: Vijnapti-tathata (skt)—Duy Thöùc conditions or wisdom in objective conditions. Chaân Nhö—Understanding and discrimination Duy Thöùc Chaân Nhö: Vijnapti-tathata (skt)— Suchness. Understanding and discrimination Suchness. Duy Thöùc Quaû: Quaû Duy thöùc hay noùi veà dieäu Duy Thöùc Duyeân Khôûi: Dependent origination caûnh giôùi cuûa Phaät quaû—Insight in the fruits or from Alaya-vijnana—Vaïn söï vaïn vaät hay caùc results of Buddhahood. Wisdom in the fruits or phaùp höõu vi ñeàu töø duyeân maø khôûi leân, chöù khoâng results of Buddhahood. coù töï taùnh—Everything arises from conditions and Duy Thöùc Quaùn: Ba ñoái töôïng trong Duy Thöùc not being spontaneous and self-contained has no quaùn—The three subjects of idealistic reflection: separate and independent nature. 1) Bieán Keá Sôû Chaáp Tính: Quaùn thaät taùnh cuûa Duy Thöùc Gia: See Duy Thöùc Toâng. ngaõ vaø chö phaùp—Parikalpita-svabhava or Duy Thöùc Giaûi: Giaùo Duy thöùc hay giaûi thích veà pervasively discriminated imagined nature. Duy Thöùc—Insight in interpretation or wisdom in Ego and things are realities. interpretation. 2) Y Tha Khôûi Tính: The inter-origination— Duy Thöùc Haønh: Haønh Duy thöùc hay noùi roõ quaùn Quaùn chö phaùp ñöôïc sanh ra bôûi nhaân phaùp cuûa Duy Thöùc—Insight in meditation and duyeân—Things are produced by caused and practice or wisdom in meditation and practice. circumstance. Duy Thöùc Hoïc: Vijnaptimatra (skt)—Absolute 3) Vieân Thaønh Thöïc Tính: Quaùn chæ coù Chaân nhö idealism—Giaùo ñieån daïy Taâm Lyù Hoïc, veà taùm laø hieän thöïc—Parinispanna (perfect thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, Maït na vaø A Laïi knowledge or perfect true nature, or absolute Da). Nhöõng thöùc naày giuùp chuùng sanh phaân bieät reality). Bhutatathata is the only reality. phaûi traùi—The doctrine which teaches the Duy Thöùc Sôû Bieán: Khoâng coù gì ngoaøi nhöõng thay psychology of the eight consciousnesses (sight, ñoåi cuûa yù thöùc—Nothing but the transformation of hearing, smell, taste, touch, mind, Mana and consciousness. Alaya). These consciousnesses enable sentient Duy Thöùc Sôû Hieän: Khoâng gì ngoaøi bieåu hieän cuûa beings to discriminate between right and wrong of yù thöùc—Nothing but the manifestation of all dahrmas (thoughts, feelings, physical things, consciousness. etc)—See Duy Thöùc. Duy Thöùc Tam Thaäp

Tuïng: Vidya-matra-siddhi- Duy Thöùc Hoïc Cöông Yeáu: General Teaching of tridasa-sastra-karika (skt)—Vijnaptimatrata- Consciousness—The finer point of the Teaching trimsika (skt)—See Tam Thaäp Tuïng Duy Thöùc. of Consciousness. Duy Thöùc Tam Thaäp Tuïng Luaän: Trimsika Duy Thöùc Luaän: Vijnaptimatrasiddhi-sastra Sastra (skt)—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn (skt)—Luaän veà nguyeân lyù duy thöùc, boä luaän ñöôïc veà 30 caâu keä cuûa giaùo lyù Duy Thöùc—Thirty verses ngaøi Theá Thaân vieát vaøo theá kyû thöù naêm, ñöôïc ngaøi on the mind-only doctrine; the sastra was Huyeàn Trang dòch ra Haùn töï vaøo theá kyû thöù baûy — composed by Vasubandhu on the thirty stanzas of Treatise on principle of consciousness only— the Teaching of Consciousness. Treatise on principle of mind only, name of a Duy Thöùc Tam Thaäp Tuïng Thích: Vidya-matra- work of commentary written by Vasubandhu in the siddhi-tridasa-sastra-karika (skt)—An explanation

and interpretation of the Vijnaptimatrata- Duy Thöùc Vieân Giaùo: Moät trong ba giaùo do ngaøi trimsika—See Tam Thaäp Tuïng Duy Thöùc. Ñaïo Tuyeân Nam Sôn laäp ra, laø thaâm giaùo cuûa Phaät Duy Thöùc Tam Tính Quaùn: See Duy Thöùc Quaùn. giaùo Ñaïi thöøa—The perfect doctrine of idealism, Duy Thöùc Taâm Ñònh: See Duy Thöùc Quaùn. the third of the three main divisions of the Duy Thöùc Toâng: Vijnanavada (skt)—School of Buddha’s teaching defined by T’ao-Hsuan of Nan-consciousness—Ñaây laø moät trong nhöõng tröôøng Shan, the perfect doctrine of idealism. phaùi chính cuûa truyeàn thoáng Ñaïi thöøa ñöôïc saùng Duy Thöùc Voâ Caûnh: Vijnaptimatra (skt)— laäp vaøo theá kyû thöù tö bôûi ngaøi Voâ Tröôùc, nhaán Idealism—Duy Caûnh Voâ Thöùc—"Vijnaptimatra" maïnh taát caû moïi thöù ñeàu laø nhöõng bieán coá cuûa taâm. laø töø Baéc Phaïn chæ “Duy Thöùc.” Ñaây laø teân khaùc Coøn goïi laø Duy Thöùc Gia hay Phaùp Töôùng toâng. cuûa tröôøng phaùi Phaät giaùo AÁn Ñoä, ñöôïc bieát nhieàu Hoïc thuyeát cuûa Duy Thöùc toâng chuù troïng ñeán qua caùc teân Du Giaø hay Duy Thöùc. Giaùo thuyeát töôùng cuûa taát caû caùc phaùp; döïa treân ñoù, luaän thuyeát chính cuûa tröôøng phaùi laø taát caû nhöõng gì kinh qua veà Duy Thöùc Hoïc ñöôïc laäp neân ñeå minh giaûi raèng cuûa vaïn höõu chæ laø saûn phaåm cuûa taâm maø thoâi — ly thöùc voâ bieät phaùp hay khoâng coù phaùp naøo taùch "Vijnaptimatra" is a Sanskrit term for “Cognition bieät khoûi thöùc ñöôïc. Giôùi Hieàn laø ngöôøi ñaõ laäp ra Only.” This is another name for the Indian School Duy Thöùc Toâng taïi AÁn Ñoä vaø coù nhieàu coâng lao of Buddhism, better known as the Yogacara or trong vieäc saép xeáp caùc kinh ñieån Phaät Giaùo. Taïi Vijnanavada School. Central doctrine of the Trung Quoác, sau khi Huyeàn Trang ñöôïc Giôùi Hieàn Yogacara tradition, according to which all of the trao cho boä luaän, ñaõ laäp neân toâng phaùi naày. Veà phenomena of experience are merely products of sau, toâng naày cuõng coù teân laø Phaùp Töôùng Toâng vaø mind—See Duy Thöùc. do moät ñoà ñeà cuûa Huyeàn Trang laø Khuy Cô daãn Duy Tieäm Voâ Ñoán: Only gradual cultivation or daét—This is one of the major schools in the gradual development and there is no such Mahayana tradition founded in the fourth century immediate enlightenment—Chæ coù tu haønh tieán boä by Asanga that emphasized

everything is mental töøng böôùc chöù khoâng coù ñoán ngoä töùc thì. Theo events. Dharmalaksana sect, which holds that all is Thieàn Nguyeân Chö Thuyeân, coù hai loaïi ngoä: chöùng mind in its ultimate nature. The doctrine of ngoä vaø giaûi ngoä. Haønh giaû tu Thieàn phaûi neân luoân Idealism School concerns chiefly with the facts or nhôù raèng phaûi coù moät söï phaân bieät roõ raøng giöõa specific characters (lakshana) of all elements on giaûi ngoä (moät söï tænh thöùc lôùn—great awakening) which the theory of idealism was built in order to vaø chöùng ngoä hay ñaït ñöôïc ñaïi giaùc toái thöôïng. elucidate that no element is separate from Chöùng ngoä laø duøng chaùnh trí ñeå chöùng thöïc hieåu ideation. Later, Chieh-Hsien established the bieát chaân lyù (söï chöùng ngoä khoâng do trao truyeàn Vijnanavada school and contributed much to the maø haønh giaû phaûi töï chöùng laáy). Giaûi ngoä laø ñaït arrangement of the Buddhist canons. In China, ñöôïc tueä giaùc töông ñöông vôùi tueä giaùc Phaät qua tu Hsuan-Tsang, to whom Chieh-Hsien handed over haønh tieán boä töøng böôùc cuûa Thieàn ñònh hay trì the sastra, founded this school in his native land. nieäm. Giaûi ngoä coù nghóa laø thaáy “Taùnh,” laø hieåu Later, the school was also called Dharmalaksana ñöôïc baûn maët thaät cuûa chö phaùp, hay chôn lyù. Tuy (Fa-Tsiang-Tsung) and was led by Kwei-Chi, a nhieân, chæ sau khi thaønh Phaät thì ngöôøi ta môùi noùi great disciple of Hsuan-Tsang. laø thaät söï ñaït ñöôïc ñaïi giaùc toái thöôïng—According Duy Thöùc Trí: Trí duy thöùc—Cognition of to the Complete Compilation of the Source of Zen, consciousness. there are two kinds od enlightenment: awakening Duy Thöùc Trung Ñaïo: Theo Phaùp Töôùng Toâng to the way and attaining the supreme thì chö phaùp duy taâm taïo, chöù khoâng thaät maø cuõng enlightenment. Zen practitioners should always khoâng giaû—The madhya, or medial doctrine of remember that a clear distinction should be made idealism as held by the Dharmalaksana school between Awakening to the Way and attaining the (Phaùp Töôùng Toâng), that all things are of mind- way or attaining Supreme Enlightenment. The evolution, and are neither in themselves real or experience of enlightenment or mystic insight, unreal. conviction by thinking, realization, to prove and Duy Thöùc Tu Ñaïo Nguõ Vò: See Nguõ Vò (C). ponder. To experience the Awakening is to

achieve a level of insight and understanding equal cuøng Phaùp Hoä dòch theâm 96 quyeån nöõa. Khi thò to that of the Buddha through gradual cultivation tòch, nhaø vua ban cho Sö thuïy hieäu laø "Minh Giaùo or gradual development of Zen meditation or Tam Taïng"—Name of a Chinese monk during the Buddha recitation. Awakening is to see one’s Sung dynasty. In 1009, he joined masters nature, to comprehend the true nature of things, or Danapala and Dhammapala to translate about 76 the Truth. However, only after becoming a volumes of sutras. From 1019 to 1037, he joined Buddha can one be said to have attained Supreme Dhammapala to translate more than 96 other Enlightenment or attained the Way—See Ñoán volumes of sutras. When he passed away, the king Giaùo and Tieäm Tu. granted him the title of "Ming-jiao Tripitaka." Duy Tín: Master Yeshin—Sö Duy Tín, truï trì moät Duy Trí: Intellectualism—Chuû nghóa lyù trí—Duy ngoâi töï vieän ôû Nhaät cuõng mang teân

Duy Tín. Theo Trí, ôû ñaây noù eùp buoäc coâng aùn khoaùc nhöõng noäi lòch söû Phaät giaùo Nhaät Baûn, qua coâng phu nieäm dung luaän lyù. Ñaây laø moät trong möôøi laàm laïc maø Phaät maø Sö ñaõ soi thaáu ñöôïc ñaïo lyù Phaät giaùo. Tuy thieàn giaû coù theå bò rôi vaøo—Intellectualism, nhieân, Sö ñaõ phaûi doác chí kieân nhaãn phi thöôøng wherein the koan is forced to yield up its logical suoát hôn boán möôi naêm daøi nieäm caâu "Nam Moâ A contents. This is one of the ten wrong ways into Di Ñaø Phaät". Moät soá haønh giaû tu Thieàn ñôøi nay noùi which the Yogin may fall. raèng chæ caàn töï mình chuyeân taâm tham cöùu chöõ Duy Trì Giaùc Ngoä: To remain awakened. "Voâ" hay "Ba Caân Gai" vôùi söï duõng maõnh vaø Duy Trung Thieàn Sö (705-782): Teân cuûa moät vò thaønh tín cuûa mình coù theå soi thaáu ñaïo lyù Phaät giaùo Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- trong moät thaùng hoaëc hai thaùng hoaëc laâu nhaát laø 907). Sö ñeán töø Thaønh Ñoâ, thuoäc tænh Töù Xuyeân, moät naêm laø coù theå thaáy raèng chính mình laø moät Trung Hoa. Luùc nhoû Sö tu hoïc vôùi Sö Ñaïo Nguyeân hoùa thaân cuûa Chaân Nhö. Vaäy thì taïi sao chuùng ta treân nuùi Ñaïi Quang. Veà sau naøy, Sö ñeán hoïc Thieàn laïi phaûi maát treân boán chuïc naêm? Haønh giaû tu vôùi Thieàn sö Thaàn Hoäi Haø Traïch—Name of a Thieàn neân nhôù, caên cô moãi ngöôøi hoaøn toaøn khaùc Chinese Zen master during the T'ang dynasty. He nhau, vaäy neân luoân caån troïng!—Master Yeshin came from Cheng-tu in Si-chuan Province. When who resided a temple in Japan with the same he was young, he studied Zen under Tao-Yuan on name. According to Japanese Buddhist history, Mount Ta-kuang. Later, he came to Mount Tsung master Yeshin gained an insight into the truth of in He-nan Province to study under Zen master Ho-Buddhism through Buddha-recitation. However, tseâ Sheân-hui. he had to devote himself with wonderful Duy Töï Taâm Sôû Hieän: Svacittadrisyamatra persistency to the recitation of the "Namo (skt)—Taát caû chaúng gì khaùc hôn laø söï bieåu hieän Amitabha Buddha" for more than forty long years. cuûa chính taâm mình—All is no other than the Some Zen practitioners say that all one needs to manifestation of one’s own mind—See Tam Giôùi do is to apply himself with his virtue, spiritual Duy Nhaát Taâm. strength and sincerity of faith to the study of the Duy Uaån Voâ Ngaõ Taâm: Mind of a direct pupil of "Mu" or the "Three pounds of flax", in a month or the Buddha, or of a Sravaka—Taâm cuûa caùc baäc two or at the longest within a year, he can find out Thanh Vaên. Ñaây laø thöøa cuûa caùc ñeä töû tröïc tieáp that he himself was an embodiment of Suchness. cuûa Phaät, vöôn leân ñôøi soáng taâm linh cao ñaúng nhö So, why do we have to spend more than forty long trong caùc boä phaùi Tieåu thöøa, Caâu Xaù vaø Thaønh years? Zen practitioners should always remember Thaät toâng—The Vehicle of the direct pupils of the that each one's capacity is totally different, so be Buddha, or sravaka, striving for higher spiritual careful! life as in Hinayana schools, Kusala, and the Duy Tín Vieän: Yeshin-in (jap)—Teân cuûa moät ngoâi Satyasiddhi schools, one of the ten stages of töï vieän ôû Nhaät—Name of a temple in Japan. spiritual development. Duy Tònh: Teân cuûa moät vò danh Taêng Trung Hoa Duy Vaät: Materialism. vaøo thôøi nhaø Toáng (960-1279). Vaøo naêm 1009, Sö Duy Vieät: Avaivartika (skt)—See A Beä Baït Trí. hieäp cuøng caùc Sö Thi Hoä vaø

Phaùp Hoä dòch khoaûng Duy Voâ: Khoâng thöù gì ngoaøi caùi khoân g—Nothing 76 quyeån kinh. Töø naêm 1019 ñeán naêm 1037, Sö but non-existence.

Duy Voâ Saéc: Chæ coù voâ saéc—Only formless. Duyeân Bieán: Pratyaya-parinama (skt)—Ñoái laïi Duyeân: Pratyaya (skt). vôùi Nhaân Naêng Bieán, laø söï töï chuyeån bieán töø nhaân 1) Coù ñieàu kieän: Conditioned. sang quaû. Duyeân bieán laø söï chuyeån bieán theo 2) Duyeân laø nhöõng hoaøn caûnh beân ngoaøi. Neáu duyeân hay hoaøn caûnh beân ngoaøi. Trong lyù thuyeát ñaïo löïc yeáu thì chuùng ta coù theå bò hoaøn caûnh Duy Thöùc, duyeân töï noù ñöôïc goïi laø bieán—Change beân ngoaøi loâi cuoán; tuy nhieân neáu ñaïo löïc cao due to conditions, in contrast with a cause that is thì khoâng coù thöù gì coù theå loâi cuoán mình ñöôïc, also an effect or the power in a cause to transform nhö lôøi cuûa Luïc Toå Hueä Naêng: “khoâng phaûi itself into an effect. Change due to conditions phöôùn ñoäng, cuõng khoâng phaûi gioù ñoäng, maø means change because of outside conditions. In chính taâm mình ñoäng.” Nhö vaâng giöõ ñuùng the Mind-Only Theories, condition itself is also theo lôøi toå daïy, thì khoâng coù duyeân naøo coù theå called change. laøm phaân boùn cho kieáp luaân hoài ñöôïc— Duyeân Chaân Nhö Thieàn: Tadalambana (skt)— Conditions are external circumstances. If our Tathatalambanam (skt)—Ñaây laø thieàn ñònh döïa cultivation power is weak, we can be attracted vaøo nhö nhö, thieàn ñònh thöù ba trong töù thieàn ñònh by external conditions; however, if our ñöôïc moâ taû trong Kinh Laêng Giaø. Ñoái töôïng cuûa söï cultivation power is strong, no external tu taäp laø theå chöùng caùi nhö nhö cuûa chaân lyù baèng environments can attract us. The sixth caùch giöõ caùc tö töôûng vöôït leân treân caùi nhò bieân patriarch told the monks in Kuang Chou that: cuûa höõu vaø phi höõu, vaø cuõng vöôït leân treân hai yù “It is not the wind moving, and it is not the nieäm veà voâ ngaõ—This is the dhyana depending flag moving, it is our mind moving.” So if we upon suchness. This is the third of the four follow the teachings of the sixth patriarch, no Dhyanas described in The Lankavatara Sura. The external environments can be fertilizers to our object of the discipline is to realize the suchness cycle of births and deaths. of truth by keeping thoughts above the dualism of 3) Phan duyeân: A co-operating cause, the being and non-being and also above the twofold concurrent occasion of an event as notion of egolessness. distinguished from its proximate cause. Duyeân Chính: 1) Chính Nhaân Phaät Taùnh: 4) Nhaân phuï, hoaøn caûnh hay ñieàu kieän beân Fundamental Buddha-nature or Bhutatathata; 2) ngoaøi, ñoái laïi vôùi nhaân chính hay chuûng töû. Duyeân Nhaân Phaät Taùnh, nhöõng ñieàu kieän hay Nhaân (Hetu) laø haït, trong khi duyeân hoaøn caûnh beân ngoaøi giuùp Phaät taùnh traûi qua caùc (Pratyaya) laø ñaát, möa, naéng, vaân vaân: The thôøi kyø phaùt trieån: Conditioned Buddha-nature in circumstantial, conditioning, or secondary all undergoing development. cause, in contrast with the Hetu, the direct or Duyeân Cô: Nhaân vaø duyeân ñöa ñeán Phaät quaû— fundamental cause. Hetu is the seed, Pratyaya Favourable circumstances—Cause and conditions is the soil, rain, sunshine, etc. cooperating for achieving Buddhahood. 5) Naêng Duyeân: Taâm coù theå lyù luaän—The mind Duyeân Côù: Cause—Reason. can reason. Duyeân Dó Sinh: See Duyeân Sinh Phaùp. 6) Sôû

Duyeân: Ñoái töôïng cuûa lyù luaän laø sôû Duyeân Dieät: Chaám döùt caùc nguyeân nhaân— duyeân—The objective. Extinction of causes. 7) Naêng Duyeân Sôû Duyeân: Duyeân laø taùc duïng Duyeân Do: See Duyeân côù. cuûa Taâm vôùi Caûnh (Taâm vaø ñoái töôïng tieáp xuùc Duyeân Duyeân: Alambana-pratyaya (skt)—Sôû vôùi nhau taïo ra tieán trình lyù luaän hay Duyeân Duyeân—Conditioned condition—The "Duyeân.")—When the mind is in contact with reasoning mind, or the mind reasoning—Caùi the objective we have the reasoning process. duyeân cuûa sôû duyeân hay taâm thöùc ñoái vôùi caûnh Duyeân AÙi Höõu Thuû: Bò tuøy thuoäc bôûi loøng tham giôùi nhö maét ñoái vôùi saéc (taâm thöùc goïi laø naêng neân coù chuyeän baùm giöõ—Conditioned by craving, duyeân, caûnh giôùi goïi laø sôû duyeân)—Intelligence in there is grasping. contact with its object—The relationship being Duyeân AÛnh: Hình aûnh ñoái töôïng—Objective like that of form or colour to the eye. The images. influence of one factor in causing others.

Duyeân Giaùc: Pratyeka-buddha (skt)—Cause- Buddhism (Sravaka-Vehicle, Pratyeka-buddha- awakened one—Baùt Laït EÁ Giaø Phaät Ñaø— Vehicle, and Bodhisattva-Vehicle). The "middle Pratyeka nghóa laø rieâng tö, caù bieât, ñôn ñoäc. Chöõ conveyance" period, characterized as that of the Pratyeka-buddha duøng ñeå chæ moät caù nhaân ñôn pratyeka-buddha, who is enlightened by the ñoäc, khoâng coù baát kyø söï giuùp ñôû naøo cuûa ngoaïi taïi twelve nidanas. It is consider as an advance on the nhöng coù theå ñaït ñeán caûnh giôùi A La haùn. Baäc nhôø Hinayana, but not yet the standard of the altruistic thieàn quaùn theo phaùp nhaân duyeân (phaùp quaùn bodhisatva-vehicle or the Mahayana—See Tam möôøi hai nhaân duyeân ñeå ñaït ñöôïc giaùc ngoä cuûa Thöøa. Phaät giaùo) maø giaùc ngoä thaønh Phaät Bích Chi. Duyeân Giaùc Tính: Pratyeka-buddhas for Khoâng nhö Phaät toaøn giaùc, Thanh vaên Duyeân giaùc Pratyeka-buddhahood—Coù chuûng töû voâ laäu sanh chæ töï giaùc chöù khoâng giaùc tha—The word ra Bích Chi Phaät, döùt ñoaïn luaân hoài sanh töû, nhöng 'Pratyeka' means 'private,' 'individual,' 'single,' chöa coù theå ñaït ñeán quaû vò Phaät—Who are able to or 'solitary.' Pratyeka-buddha is one who is in attain to non-return to mortality, but are unable to 'solitary singleness,' in independence of all reach Buddhahood. external support, attains Arhatship. Those who Duyeân Giaùc Trí: Pratyeka-budhi (skt)—Wisdom become fully enlightened by meditating on the of the solitary realizers—See Thanh Vaên Trí. principle of causality (the Buddhist enlightenment Duyeân Giaùc ÖÙng Thaân: The body of the one who arises from pondering over the twelve nidanas). enlightens to conditions—Responsive body as as a Unlike the Perfect Buddhas, however, they do not Pratyeka-buddha—Theo Kinh Thuû Laêng Nghieâm, exert themselves to teach and help others. quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch Duyeân Giaùc Boà Ñeà: Boà Ñeà maø haøng Duyeân Giaùc tröôùc Phaät veà öùng thaân ñoäc giaùc (moät trong ba ñaït ñöôïc, moät trong ba loaïi Boà Ñeà, baäc tu theo möôi hai öùng thaân) cuûa ngaøi nhö sau: Neáu coù haøng Duyeân Giaùc phaùt taâm Boà Ñeà nhöng khoâng giaùo höõu hoïc caàu ñoaïn 12 nhaân duyeân, caùc duyeân ñoaïn, hoùa cho chuùng sanh khaùc maø chæ muoán moät mình thaéng tính hieän ra troøn ñaày, toâi seõ hieän thaân

Duyeân giaûi thoaùt—The enlightenment of Pratyeka- Giaùc tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï buddhas, one of the three form of enlightenment ñöôïc giaûi thoaùt thaønh Phaät —According to The (Sravakas, Pratyeka-buddhas, Bodhisattvas). The Surangama Sutra, book Six, Avalokitesvara pratyeka-buddha form of enlightenment or Bodhisattva vowed in front of the Buddha about enlightenment for self, not revealing the truth to his appearance as the body of one enlightened to others—See Tam Giaùc Ngoä. conditions before sentient beings (one of the Duyeân Giaùc Phaùp Giôùi: See Phaùp Giôùi Duyeân thirty-two response bodies) as follows: If there are Giaùc. those who are studying, who have severed the Duyeân Giaùc Phaät: Pratyeka-buddha (skt)—Phaät twelve causal conditions, and, having severed the Duyeân Giaùc—Solitary realizers. conditions, reveal a supreme nature, and who are Duyeân Giaùc Thaân: Body of the solitary realizer— superior and wonderful and manifest perfection, I Thaân Duyeân giaùc, vì giaùo hoùa cho ñöôïc vaøo baäc will appear before them in the body of one Bích Chi Phaät—Individual Illuminates' bodies to enlightened to conditions and speak Dharma for teach the way to enter the stage of Individual them, causing them to attain Buddhahood—See Enlightenment. Tam Thaäp Nhò ÖÙng Thaân. Duyeân Giaùc Thöøa: Paccekayana (p)—Pratyeka- Duyeân Haønh: Conditioned activity—Hoaït ñoäng buddha-Vehicle—Ñaây laø moät trong ba thöøa trong coù ñieàu kieän. Phaät Giaùo (Thanh Vaên Thöøa Duyeân Giaùc Thöøa, vaø Duyeân Hoùa: Bieán caûi nhöõng ngöôøi chòu aûnh höôûng Boà Taùt Thöøa). Giai ñoaïn cuûa trung thöøa ñöôïc bieåu cuûa mình—To convert or instruct those under thò laø Duyeân Giaùc, laø baäc giaùc nhôø quaùn saùt phaùp influence. nhaân duyeân. Duyeân Giaùc Thöøa ñöôïc coi nhö söï Duyeân Huaân Taäp Kính: Duïng Chaân Nhö—Theo tieán boä cao trong phaùi Tieåu Thöøa, nhöng vaãn chöa Ñaïi Thöøa Khôûi Tín Luaän, theå töôùng boån giaùc coù ñaït ñöôïc tieâu chuaån vò tha cuûa Boà Taùt trong Ñaïi boán nghóa töông töï nhö moät caùi kính. Luùc giaùc theå Thöøa—This is one of the three vehicles in chaân nhö lìa khoûi trieàn phöôïc thì coù voâ bieân dieäu

duïng, nhöng do huaân taäp voïng taâm cuûa chuùng sanh this, that becomes; from the happening of this, that töø beân ngoaøi hay huaân taäp ngoaïi duyeân nhö göông happens. From the non-existence of this, that does saùng treân ñaøi maø thu duïng—According to the not become; from the non-happening of this, that Awakening of Faith, there are four resemblances does not happen. between a mirror and the bhutatathata. The Duyeân Khôûi Chaân Nhö: Pratitya-samutpada- bhutatathata, like a mirror, serves all beings—See tathata (skt)—Suchness of the factors of the Path Töù Kính. and suchness of the Law of Dependent Duyeân Höõu Höõu Sinh: Bò tuøy thuoäc vaøo vieäc trôû Origination. thaønh, neân coù sanh ra—Conditioned by becoming, Duyeân Khôûi Chö Phaùp, Caên Baûn Vi Taâm Phaùp : there is birth. Duyeân Khôûi Chö Phaùp Chi caên Boån Giaû Vi Taâm Duyeân Khí: Naêng löïc coù tính ñieàu kieän—Phaùp—Chö phaùp tuøng taâm khôûi. Hai tröôøng phaùi Conditioned energy. Hieån vaø Maät giaùo coù nhöõng giaûi thích khaùc nhau. Duyeân Khôûi: Pratityasamutpada (skt)—Ten drel Hieån giaùo cho raèng Taâm phaùp laø voâ saéc voâ hình. (tib)—Dependent origination—The theory of Maät giaùo laïi cho raèng Taâm Phaùp

höõu saéc höõu causation—Vaïn söï vaïn vaät hay caùc phaùp höõu vi hình—The root of all phenomena is mind. The ñeàu töø duyeân maø khôûi leân, chöù khoâng coù töï taùnh. exoteric and esoteric schools differ in their Theo ñaïo Phaät, nhaân loaïi vaø caùc loaøi höõu tình ñeàu interpretation: The exoterics hold that mental töï taïo, hoaëc chuû ñoäng hoaëc thuï ñoäng. Vuõ truï khoâng ideas or things are unsubstantial and invisible. The phaûi laø quy taâm ñoäc nhaát; noù laø moâi tröôøng coïng esoterics hold that mental ideas have both sinh cuûa vaïn höõu. Phaät giaùo khoâng tin raèng vaïn substance and form. höõu ñeán töø moät nguyeân nhaân ñoäc nhaát, nhöng cho Duyeân Khôûi Keä: Duyeân Khôûi Phaùp Tuïng—Baøi keä raèng moïi vaät nhaát ñònh phaûi ñöôïc taïo thaønh ít nhaát vaên cuûa ba trong boán ñeá hay giaùo lyù caên baûn cuûa laø hai nguyeân nhaân. Nhöõng saùng hoùa hay bieán ñaïo Phaät, theo Trí Ñoä Luaän (baøi keä naày thöôøng thaønh cuûa caùc nguyeân nhaân ñi tröôùc noái tieáp trong ñöôïc ñaët döôùi caùc neàn chuøa hay beân trong hình lieân tuïc thôøi gian, quaù khöù, hieän taïi vaø vò lai, nhö töôïng Phaät): Khoå Ñeá, Taäp Ñeá, vaø Dieät Ñeá—The moät chuoãi daây xích. Chuoãi xích naày ñöôïc chia gatha of three of the four dogmas of Buddhism thaønh 12 boä phaän, goïi laø 12 khoen nhaân duyeân vì according to the Sastra on the Prajna Sutra moãi boä phaän lieân quan nhau vôùi coâng thöùc nhö sau (usually placed in the foundations of pagodas and “Caùi naày coù neân caùi kia coù; caùi naày sinh neân caùi inside of images of Budhas): All is suffering, kia sinh. Caùi naày khoâng neân caùi kia khoâng; caùi naày Suffering is intensified by desire, and Extinction dieät neân caùi kia dieät.”—Everything arises from of desire is practicable. conditions and not being spontaneous and self- Duyeân Khôûi Luaän: Theory of dependent co- contained has no separate and independent nature. arising—Luaän veà söï ñoàng khôûi sinh phuï thuoäc. According to Buddhism, human beings and all Duyeân Khôûi Nhaân Phaân: Causal viewpoint of living things are self-created or self-creating. The conditioned arising—Quan ñieåm thoâng thöôøng veà universe is not homocentric; it is a co-creation of söï naûy sanh coù ñieàu kieän töø beân ngoaøi. all beings. Buddhism does not believe that all Duyeân Khôûi Phaùp: Pratitya-samutpada (skt)— things came from one cause, but holds that Paticcasamuppada (p)—The environmental cause everything is inevitably created out of more than of all phenomena—See Phaùp Duyeân Khôûi. two causes. The creations or becomings of the Duyeân Khôûi Phaùp Tuïng: See Duyeân Khôûi Keä. antecedent causes continue in time-series, past, Duyeân Khôûi Quaùn: Idam-pratyayata- present and future, like a chain. This chain is pratisamutpada-Smrti (skt)—Contemplation on the divided into twelve divisions and is called the theory of causation—Contemplation on the twelve Twelve Divisioned Cycle of Causation and links of “Cause and Effect” or “Karmic Becomings. Since these divisions are Causality.”—See Duyeân Khôûi. interdependent, the process is called Dependent Duyeân Khôûi Tính: Söï tuøy thuoäc vaøo caùi khaùc maø Production or Chain of causation. The formula of sinh ra—Depending on other things to arise. this theory is as follows: From the existence of

Duyeân Khôûi Trí: Trí nhaän ra caùi goác hay caên this term to indicate a wrong, useless and wasteful nguyeân gaây neân sinh khôûi—Cognition of method. dependent

origination. Duyeân Moân Thaùc Baùt: Moãi buoåi saùng chö Taêng Duyeân Khuyeát Baát Sinh Duyeân Sinh: Taát caû caùc Ni ñi ra ngoaøi khaát thöïc töø nhöõng thí chuû trong phaùp höõu vi ñeàu do duyeân hay ñieàu kieän maø sanh vuøng, töø nhaø naøy sang nhaø khaùc. Hoï ñi thaät chaäm, ra. Vì vaäy, khoâng coù caùc duyeân caàn thieát thì phaùp chaân khoâng, vaø ñi töøng böôùc moät xuyeân qua phoá khoâng theå sinh ñöôïc—All things are produced by thò, caùc ngaøi thöôøng nhìn xuoáng ñaát vaø khoâng noùi causal conditions. Therefore, nothing can be chuyeän—Each morning, monks and nuns go out to produced without necessary conditions. beg for food from lay people living in the vicinity, Duyeân Kieáp: Predestined affinity. from house to house. They walk very slowly Duyeân Löï Taâm: Löï Trí Taâm—Taâm dính líu vaøo (bare-footed and step by step) through the streets caûnh giôùi, suy nghó veà söï vaät hay taùm loaïi taâm of a town, face down, without speaking—See thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, yù caên, a laïi da)— Khaát Thöïc. The rational cogitating mind or eight kinds of Duyeân Nghieäp: Karma-cause—Karma consciousness (eye, ear, tongue, body, mind, circumstances—Condition resulting from karma. mana, alaya, etc). Duyeân Nhaân: Conditional cause—YÙ thöùc trong Duyeân Löïc: Pratyaya-bala (skt)—Power of taâm phaân bieät caùc phaùp khôûi leân töø naêm thöùc. dependent conditions—Söùc trôï duyeân töø nhöõng Nhöõng trôï duyeân hay duyeân phaùt trieån do nhöõng ñieàu kieän hay hoaøn caûnh beân ngoaøi, ñoái laïi vôùi ñieàu kieän beân ngoaøi (taát caû goác thieän, coâng ñöùc nhaân löïc hay nguyeân nhaân tröïc tieáp —The giuùp ñôû cho caùi nhaân, laøm naûy sinh caùi tính cuûa caùi environmental or secondary force (the power of nhaân chaân chính)—The condition of perception the conditioning cause, circumstance, or arising from the five senses. Immediate, contributing environement), in contrasted with the conditional or environmental causes, in contrast causal force or direct cause. with the more remote. A contributory or Duyeân Lyù: Quan nieäm hay lyù luaän veà chaân lyù: To developing cause, i.e. development of the reason on fundamental principles—Quaùn töôûng veà fundamental Buddha-nature; as compared with chaân lyù toái thöôïng: To contemplate ultimate direct or true cause. reality. Duyeân Nhaân Phaät Taùnh: Nhöõng trôï duyeân hay söï Duyeân Lyù Boà Ñeà Taâm: Taâm toaøn giaùc veà chaân lyù phaùt trieån beân ngoaøi giuùp phaùt trieån Phaät taùnh, ñoái toái thöôïng (taát caû caùc phaùp voán laø tòch dieät) neân laïi vôùi Chính Nhaân Phaät Taùnh hay chaân nhö hay phaùt taâm “thöôïng caàu Boà Ñeà, haï hoùa chuùng sanh.” Phaät taùnh töï noù—Contributory or developing Ñaây cuõng laø taâm Boà Ñeà toái thöôïng—A mind that cause of all undergoing development of the has a perfect understanding of the ultimate reality; Buddha-nature, in contrast with the Buddha-nature therefore, start out a vow “Above to seek bodhi, or Bhutatathata itself. The environing cause, his below to save beings.” This is also the supreme goodness or merits which result in deliverance or bodhi-mind. salvation. Duyeân Lyù Ñoaïn Cöûu: Suy xeùt chæ Phaät giôùi, coøn Duyeân Nhaät: Buddha day—Ngaøy coù duyeân vôùi thì ñoaïn lìa phieàn naõo cuûa chín giôùi kia—By the coõi Ta Baø cuûa moãi Ñöùc Phaät, chaúng haïn nhö Ñöùc consideration of the tenth realm only, i.e. the Thích Ca

Maâu Ni Phaät vaøo ngaøy ba möôi trong Buddha-realm, to cut off the illusion of the nine thaùng—The day of the month on which a other realms of time and sense. particular Buddha or Bodhisattva is worshipped, Duyeân Minh Ñöùc Sôn Thieàn Sö (908-987): Teâ- he is being in special charge of mundane affairs shan Yuan-ming (Wade-Giles Chinese)—Deshan on that day (lunar calendar), i.e., Sakyamuni Yuanming (Pinyin Chinese)—See Ñöùc Sôn Duyeân Buddha on the thirtieth of the month. Minh Thieàn Sö. Duyeân Nieäm: Duyeân Töôûng—Tö töôûng khôûi leân Duyeân Moäc Caàu Ngö: Leo caây tìm caù. Thieàn toâng töø ngoaïi caûnh—Thoughts arising from duøng töø naày ñeå chæ phöông phaùp sai laàm uoång environment. coâng voâ ích—To climb a tree to find fish. Zen uses Duyeân Nôï: See Duyeân Phaän.

Duyeân Phaù Hoaïi: Destructive conditions. Duyeân Sinh Saéc Höõu Luïc Nhaäp: Bò tuøy thuoäc vaøo Duyeân Phaùp: Sankhata dhamma (p)—Phaùp höõu danh saéc neân coù saùu traàn caûnh—Conditioned by vi—Phaùp Höõu Laäu—Dharmas-with-outflows— name and form, there are six sense-fields—See Outflows—Leaking—Conditioned dharmas—See Traàn Ai. Höõu Vi Phaùp. Duyeân Söï: Caùi taâm duyeân (nöông) theo söï töôùng, Duyeân Phaän: Karma of previous lives have ñoái laïi vôùi duyeân lyù (tin vaøo söï töôùng nhaân quaû brought two persons together. baùo öùng laø duyeân söï; tin vaøo dieäu lyù cuûa phaùp tính Duyeân Phaät: 1) Thaân nhaân hay baèng höõu quaù coá phi nhaân phi quaû laø duyeân lyù); nhö thieàn quaùn veà thì goïi laø duyeân Phaät: A deceased relative or hoùa thaân vaø baùo thaân ñoái laïi vôùi phaùp thaân—To friend; 2) Duyeân Giaùc Phaät: Pratyaya-buddha. lay hold of, or study things or phenomena, in Duyeân Phöôïc Ñoaïn: Caét boû taát caû moïi söï caâu contrast to principles or noumena; or meditation thuùc hay boù buoäc töø beân ngoaøi—To cut off the on the Buddha’s nirmanakaya, and external bonds, or objective cause of delusion. sambhogakaya, in contrast with the dharmakaya. Duyeân Quaùn: Caûnh sôû duyeân vaø taâm naêng quaùn. Duyeân Söï Boà Ñeà Taâm: Taâm Boà Ñeà nguyeän laáy 1) Söï vaø lyù: The phenomenal and noumenal. Töù Hoaèng Theä Nguyeän laøm chính boån nguyeän cuûa 2) Vaät ñöôïc quaùn saùt vaø söï quaùn saùt: The mình ñeå cöùu ñoä chuùng sanh—A mind that vows to observed and the observing. take the four universal vows of a Buddha or a 3) Khaùch vaø chuû theå: The object and the subject. Bodhisattva to be one’s own original vows to save Duyeân Quaùn Caâu Tòch: Caûnh sôû duyeân vaø taâm all sentient beings. naêng quaùn (vaät ñöôïc quaùn saùt vaø söï quaùn saùt) ñeàu Duyeân Taùnh Töï Taùnh: Self-nature of vaéng laëng—The observed and the observing are dependence—See Duyeân Tính Töï Tính. calm (still). Duyeân Taâm: Caùi taâm nöông duyeân vaøo söï vaät— Duyeân Quaùn Löông Sôn Laõng Chaâu Thieàn Sö: The conditioned mind or the mind held by the Liang-shan Yuan-kuan—See Löông Sôn Duyeân phenomenal. Quaùn Laõng Chaâu Thieàn Sö. Duyeân Thaønh: Baát cöù thöù gì cuõng do duyeân maø Duyeân Sanh: See Duyeân Sinh. hình thaønh chöù khoâng coù töï tính—The Duyeân Si Höõu Haønh: Bò tuøy thuoäc vaøo voâ minh phenomenal, whatever is produced by causal (söï si meâ) neân coù löïc taïo thaønh—Conditioned by conditions. ignorance, there are formative forces. Duyeân Thuï Höõu AÙi: Bò tuøy

thuoäc vaøo caûm giaùc Duyeân Sinh: Idappaccayata (skt)— neân coù loøng tham muoán—Conditioned by Pratiyasamutpada (skt)—Paticcasamuppada (p)— sensation, there is craving. Duyeân Khôûi (laáy nhaân maø goïi teân—which are Duyeân Thuaän: Favorable conditions. named by the causes)—Taát caû caùc phaùp höõu vi Duyeân Thöùc: YÙ thöùc veà nhöõng nguyeân nhaân vaø ñeàu do duyeân hay ñieàu kieän maø sanh ra (laáy quaû haäu quaû (nhaân quaû)—Causal consciousness. maø goïi teân)—All things are produced by causal Duyeân Thöùc Höõu Saéc Danh: Bò tuøy thuoäc bôûi yù conditions (or conditional causation which are thöùc, neân coù danh vaø saéc—Conditioned by name by the effects, or following from anything as consciousness, there are name and form. necessary result). Duyeân Tieâu: Söï bieán maát cuûa caùc ñieàu kieän —The Duyeân Sinh Höõu Laõo Töû: Bò tuøy thuoäc vaøo duyeân act of removing or removal of conditions—Erasion sanh, neân khôûi leân laõo vaø töû—Conditioned by birth (erasure) of conditions. where there arise old age and death. Duyeân Tính: Dependence—Söï phuï thuoäc. Duyeân Sinh Phaùp: Taát caû caùc phaùp höõu vi ñeàu do Duyeân Tính Töï Tính: Pratyaya-svabhava (skt)— duyeân hay ñieàu kieän maø sanh ra (laáy quaû maø goïi Taùnh trôï duyeân laøm sanh khôûi caùc phaùp—Self- teân)—All things are produced by causal conditions nature of dependence—Self-nature of condition. (or conditional causation which are name by the Duyeân Traàn: Gunas (skt)—Ñoái töôïng coù tính chaát effects, or following from anything as necessary ñieàu kieän—Objects that are conditions. The result). qualities or sense-data which cause the six

sensations of form, sound, odour, taste, touch, and Duyeät YÙ: Attamanata (p)—Manata (p & skt)— thought. Joyful mentality—Tinh thaàn vui veû. Duyeân Trí: Söï nhaän bieát bò tính tuøy thuoäc chi phoái Duyeät YÙ AÂm Thinh Thaàn: Pleasing Sound Deity (coù tính tuøy thuoäc)—Conditioned cognition. (Spirit). Duyeân Trung: Caûnh trí hay yù töôûng maø taâm Duyeät YÙ Haûi AÂm Thieân Vöông: Pleasing Ocean nöông theo hay taäp trung vaøo—The place or idea Sound—Moät trong möôøi Ñaïi Phaïm Thieân on which the mind is centralized. Vöông—See Ñaïi Phaïm Thieân Vöông. Duyeân Tu: Duyeân tu cuûa Boà Taùt ñôøi tröôùc— Duyeät YÙ Hoáng Thinh Vöông: King of Pleasing Causative devotion of a bodhisattva in former life. Sound (king of Kinnara). Duyeân Töï Taùnh: Pratyayasvabhava (skt)— Dö: Dö thöøa—Superfluous—Spare—Residual— Causation—Condition—Ñieàu kieän hay duyeân. Remains—Remainder—The rest—Surplus—The Duyeân Töôùng: 1) Daáu veát cuûa ñieàu kieän: Mark of other—Dö (coøn soùt laïi sau khi nhaäp dieät hay conditions; 2) Traïng thaùi cuûa taâm duyeân vaøo nhöõng thöù coøn thöøa laïi khieán chuùng sanh tieáp tuïc caûnh giôùi: Mentality, reasoning. luaân hoài)—After death remainders, or continued Duyeân Töôûng: Duyeân Nieäm—Suy nghó coù tính mortal experiences, of sravakas and pratyeka- phuï thuoäc—Conditioned thought. buddha, who mistakenly think they are going to Duyeân Voâ Giaùn: An immediate cause—A cause final nirvana (Voâ dö Nieát baøn), but will still find without interval. the following three remainders—See Tam Dö. Duyeân Xuùc Höõu AÙi: Bò tuøy thuoäc bôûi tieáp xuùc, Dö AÂm: Echo. neân coù caûm giaùc—Conditioned by contact, there is Dö

Cam Töû: Amraphala (skt)—Quaû Am Ma Laïc sensation. Ca, moïc nhieàu ôû Quaûng Chaâu vaø AÁn Ñoä, duøng laøm Duyeân Y Xöù: Neàn taûng cuûa duyeân—Basis for xaø boâng goäi ñaàu—The fruit of amraphala, grown conditions. in Kuang-Chou and India, used as a shampoo. Duyeät: 1) Duyeät xeùt: To examine,to review, to Dö Giaû: Plentiful. inspect, to look over; 2) Vui veû: Etsu (jap)— Dö Haøng: Teân khaùc cuûa Phuùc Laâm Töï, toïa laïc taïi Pleased; 3) Vò sö chòu traùch nhieäm ñaùnh moõ trong phöôøng Hoà Nam, quaän Leâ Chaân, tænh Haûi Phoøng, luùc tuïng kinh: A monk who is responsible to strike Baéc Vieät Nam—Another name for Phuùc Laâm Töï, the wooden fish during sutra recitation. located Hoà Nam quarter, Leâ Chaân district, Haûi Duyeät Chuùng: 1) Laøm cho moïi ngöôøi vui veû vöøa Phoøng province. loøng: To please all; 2) Chöùc vuï cuûa vò tri söï trong Dö Höôûng: Last echo. töï vieän: Karmadana (skt)—Position for the Dö Kieát: Dö Khí—Taøn Taäp—Taäp Khí—See Dö manager of affairs in a monastery—See Tri Söï. Taäp. Duyeät Ñaàu Ñaøn: Suddhodana (skt)—Thuû Ñoâ Ñaø Dö Löu: Caùc toâng phaùi khaùc vôùi toâng phaùi cuûa Na—Tònh Phaïn Vöông (the father of Gautama chính mình—Other schools; other vehicles, i.e. Siddhartha—vua cha cuûa Ñöùc Phaät). other than one’s own. Duyeät Laïc: Pleasant. Dö Nghieäp: Inheritance—Remainder of karma. Duyeät Laõm: To read over. Dö Ngoân: Vipra (skt)—Ngoaïi ñaïo tin vaøo lôøi noùi Duyeät Muïc: Pleasant to (see) the eyes. töø thaàn thaùnh nhöng ñöôïc con ngöôøi dieãn taû — Duyeät Nhó: Pleasant to (hear) the ears. Externalists believe in words from gods but Duyeät Taïng: Khaûo cöùu heát thaûy kinh ñieån hay thö expressed by human beings. vieän—To examine (and dust) the scriptures or Dö Nhò: Coøn nhöõng thöù khaùc—All other kinds. library. Dö Nieäm: Taùn nieäm hay nieäm khoâng taäp trung— Duyeät Taâm: Content—Satisfied. Divided thoughts—Inattentive. Duyeät Xoa: Yakkha (p)—Demons—Devils—See Dö Nieân: Declining years of one’s life. Daï Xoa. Dö Phaùp Sinh: Söï sinh ra cuûa moïi hieän töôïng Duyeät Y: To review and approve. khaùc—Production of other phenomena. Dö Sinh: Cuoäc ñôøi khaùc—Another lifetime.

Dö Taùn Khan: Moät mình ta nhaän söï taùn thaùn naày Taùt. Coù nhöõng thuyeát khaùc cho raèng Dö Uaån laø chöù chaúng ai khaùc. Ñaây laø moät trong naêm loaïi buûn thaân cuoái cuøng cuûa Nhò Thöøa vaø Boà Taùt —The xæn—I am the only one who deserve this praise; skandha-body with mortal changes or a body that no one else who deserves this. This is one of the is being transformed from mortality of five kinds of stinginess. Bodhisattvas. Some other theories say this is the Dö Taäp: Dö Khí—Taøn Taäp—Taäp Khí—Duø ñaõ döùt last body of Bodhisattva and the Two Vehicles. haún duïc voïng phieàn naõo nhöng taøn dö taäp khí hay Dö Öông: Coù nhieàu tai öông—Abundance of ill thoùi quen vaãn coøn, chæ coù Phaät môùi coù khaû naêng fortune. döùt saïch chuùng maø thoâi (theo Ñaïi Trí Ñoä Luaän, Dö Xöù: Nôi khaùc—Another place. caùc vò A La Haùn, Bích Chi, Duyeân Giaùc, tuy ñaõ Döõ Ñoaït: Phöông phaùp daïy Thieàn cuûa caùc Thieàn phaù ñöôïc ba moùn ñoäc, nhöng phaàn taäp khí cuûa sö thay ñoåi tuøy theo caên cô cuûa ngöôøi ñeä töû. Coù khi chuùng coøn chöa heát, ví nhö höông ôû trong loø, tuy vò thaày cho pheùp ñeä töû töï do phaùt huy

cô hoäi cuûa ñaõ chaùy heát roài nhöng khoùi vaãn coøn laïi, hay cuûi duø chính mình, töùc laø "Döõ" hay buoâng thaû; coù khi caùc ñaõ chaùy heát nhöng vaãn coøn tro than chöa nguoäi. Ba ngaøi töôùc ñoaït (khoâng cho pheùp) baát cöù cô hoäi naøo moùn ñoäc chæ coù Ñöùc Phaät môùi vónh vieãn döùt tröø heát chôït ñeán, töùc laø "Ñoaït"—Zen masters' methods of saïch, khoâng coøn taøn dö)—The remnants of habits teachings are variable dependent on the disciples' which persist after passion has been subdued, only capabilities. Someitmes, the they allow their the Buddha can eliminate or uproot them all. disciples to develop their own opportunities; Dö Taäp A La Haùn: Pilindavatsa (skt)—Taát Laêng sometimes, they snatch away any opportunity that Giaø Baø Ta—Coøn dòch laø Taát Lan Ñaø Phieät Saø, teân comes up. moät vò Tyø Kheo voán 500 ñôøi laø Baø La Moân, thaùi Döõ Khoác Haø Dò: Coù khaùc gì laø khoùc—No ñoä kieâu maïn, luoân mieäng chöôõi Thaàn soâng Haèng. difference from crying. Veà sau quy-y ñaàu Phaät, Phaät baét phaûi phaùt loà saùm Döõ Löïc Baát Chöôùng: Giuùp theâm söùc cho moät hoái cho söï hung haêng kieâu maïn thôøi tröôùc—One duyeân ñeå duyeân naøy taêng tröôûng maïnh meõ hôn vaø who for 500 generations had been a brahman, nhanh hôn, khoâng bò trôû ngaïi. Ñaây laø moät trong cursed the god of the Ganges, became a disciple, nhöõng taêng thöôïng duyeân hay nguyeân nhaân coù but still has to do penance for his ill-temper. quyeàn naêng nhaát trong vieäc ñöa nhöõng nguyeân Dö Thieân Vöông: Vessavana (skt)—Vaisramana nhaân toàn taïi ñeán choã cöïc thaønh (troå quaû nhanh (skt)—Pluto heaven—Tyø sa moân Thieân vöông— nhaát)—To help or support a condition or external Tyø Xaù La Baø Noâ—North with the Vaisramana or circumstance so that it develop stronger and faster, Pluto heaven—Baéc phöông vôùi trôøi Tyø Sa Moân. without any obstructions. This is one of the Dö Thuù: Theo Kinh Phuùng Tuïng trong Tröôøng Boä upheaving sub-causes which is the most powerful Kinh, coù naêm neûo aùc (nguõ thuù) khaùc ngoaøi coõi one to bring all the abiding causes to a ngöôøi, ñoù laø: ñòa nguïc, ngaï quyû, suùc sanh, a tu la culmination, as the last wave that upsets a boat in vaø thieân—According to the Sangiti Sutta in the a storm. Long Discourses of the Buddha, besides the Döõ Löïc Nhaân: Empowering cause—Ñaây laø moät human path there are five other destinations or trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu destinies: hells, hungry ghosts (starving demons or vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân — the realm of hungry ghosts), animals, asuras and This is one of the six causes of all conditioned devas (heaven or deva world). things. Every phenomenon depends upon the Dö Thöøa: Caùc toâng phaùi khaùc vôùi Thieàn toâng— union of the primary cause and conditional or Other schools or other vehicles, i.e. other than Zen environmental cause—See Naêng Taùc Nhaân. school. Döõ Ma: Nhö theá—Like this—Like that. Dö Toâng: Caùc toâng phaùi khaùc vôùi toâng phaùi cuûa Döõ Phaøm Döõ Thaùnh: Baát luaän laø phaøm hay chính mình—Other schools; other vehicles, i.e. Thaùnh—Regardless of ordinary people or the other than one’s own. sages. Dö Uaån: Thaân nguõ uaån bieán dòch sinh töû coøn soùt Döõ Xaø Hoïa Tuùc: Hoïa Xaø Thieâm Tuùc—Veõ raén laïi (bieán dòch trong voøng sanh töû) cuûa haøng Boà theâm chaân,

chæ cho vieäc laøm thöøa thaûi. Trong

thieàn, töø naày ñöôïc duøng ñeå chæ trích nhöõng Thieàn töïu loøng tin vôùi Phaùp. Thöù ba vò Thaùnh ñeä töû thaønh Taêng thích theâm söï roái raém voâ ích vaøo vieäc voán dó töïu loøng tin nôi Taêng. Thöù tö vò aáy soáng ôû gia ñình, ñôn giaûn—To draw a snake and add feet (to add vôùi taâm goät saïch moïi caáu ueá xan tham. Vò aáy luoân legs to a picture of a snake), i.e., to do something boá thí, baøn tay roäng môû, öa thích töø boû, thích ñöôïc superfluous. In Zen, the term is used to criticize nhôø caäy, thích thuù chia xeû vaät ñöôïc boá thí—A practitioners who like to add more complicated noble disciple who possesses four things is a and wasteful things to a naturally simple task. stream-enterer, no longer bound to the nether Döï: 1) Döï phoøng: Provided for, beforehand; 2) world, fixed in destiny, with enlightenment at his Saép xeáp: Arranged. destination." First, he possesses confirmed Döï Di Quoác: Yami (skt)—Theá giôùi cuûa ma vöông, confidence in the Buddha. Second, he possesses nôi khoâng coù Phaät—The land or state of Yama, confirmed confidence in the Dharma. Third, he where is no Buddha. possesses confirmed confidence in the Sangha. Döï Giaùc: Forewarning—Consciousness. Fourth, whatever there is in his family that is Döï Löu: Srotapanna (p)—Rgyun zhugs (tib)— suitable for giving, all that he shares universally Stream entry—Stream-winner—Coøn goïi laø Tu Ñaø among those who are virtuous and of good Höôøn, Nhaäp Löu, Thoát Loä Ña A Baùn Na—Quaû thöù character. nhaát trong Tieåu Thöøa töù Thaùnh Quaû, haøng Thanh Döï Ngoân: Vipra (skt)—Prediction—Prophecy. Vaên thöøa ñaõ döùt boû heát kieán hoaëc cuûa tam giôùi thì Döï Tao Ñaõi Daïng: Chöa ngöùa ñaõ gaõi, yù noùi haønh goïi laø "Döï Löu"—According with the streamof vi ngu si—To scratch before getting itched. The holy living, the srota-apanna disciple of the term indicates a stupid action. sravaka stage, who has overcome the illusion of Döï Tu: Nghòch Tu—Nhöõng Phaät söï hay nghi leã the seeming, the first stage in Hinayana—See Töù sau khi moät ngöôøi ñaõ quaù vaõng—To observe in Thaùnh Quaû (B1). contrary order; to observe before death the Döï Löu Ñaïo Nguõ Taâm: Five types of path Buddhist rites in preparation for it. consciousness of steam-entry—See Nhaäp Löu Döøng: To stop—To halt—Stopping—Trong trieát Ñaïo Nguõ Taâm. lyù nhaø Phaät, thì doøng taâm thöùc tuoân chaûy khoâng Döï Löu Quaû: Sotapanna (p)—Quaû Döï Löu—The theå bò ngöøng hay bò caûn trong doøng suy töôûng. Haõy Path of Stream-Entry—The fruit of Stream- ñeå cho taâm khoâng truï vaøo ñaâu. Lyù töôûng nhöùt laø ñi entry—Stream-enterer—The first fruit of "Stream treân moïi chöôùng ngaïi—In Buddhist philosophy, Winner"—Ngöôøi ñaõ chinh phuïc ñöôïc doøng—Haønh the mind must forever flow and never be giaû ñang trong tö theá thaáy ñöôïc Ñaïo. Ngöôøi aáy vaãn "stopped" or "blocked" in a thought. Let the mind coøn phaûi baûy laàn sanh töû nöõa. Tu Ñaø Höôøn (Döï abide nowhere. The ideal is to walk on through all Löu) ñòa hay giai ñoaïn Döï löu hay Nhaäp löu vaø problems and situations. chaéc chaén ñöôïc ñaïo quaû Nieát baøn —One who has Döôïc: Bhaisajya (p)—Bhaichad (skt)—Beä Saùi— entered the stream. The position of the way of Thuoác—Medicine—Chemicals. seeing. He still has to undergo seven instances of Döôïc Baûo: Yakubo (jap)—Teân cuûa

moät vò Taêng birth and death. The stage of a definite stream- Nhaät Baûn—Name of a Japanese monk. winner and assure Nirvana—See Töù Thaùnh Quaû Döôïc Beänh Töông Trò: Sau khi chaån ñoaùn roài (B1). môùi cho thuoác. Töø naày coù nghóa laø nhöõng phöông Döï Löu Thaùnh Ñeä Töû: Theo Töông Öng Boä tieän taïm thôøi thích hôïp vôùi nhu caàu cöùu ñoä chuùng Kinh, Phaåm Veludvara, Phaät ñaõ daïy veà Döï Löu sanh—To prescribe medications after diagnosing. Thaùnh Ñeä Töû—In The Connected Discourses of The term means temporary plans, methods suited the Buddha, Chapter Veludvara, the Buddha to immediate needs. taught about a noble stream-enterer: “Vò Thaùnh ñeä Döôïc Ñaûo Tònh Bình: Kuei-shan Kicks Over the töû ñaõ thaønh töïu boán phaùp laø vò “döï löu,” khoâng coøn Water Bottle—See Coâng AÙn Döôïc Ñaûo Tònh bò thoaùi ñoïa, quyeát chaéc chöùng quaû giaùc ngoä . Thöù Bình. nhaát vò Thaùnh ñeä töû thaønh töïu loøn g tin baát ñoäng Döôïc Giaø Laõng: Bahlan—Teân cuûa moät xöù nhoû ôû ñoái vôùi Ñöùc Phaät. Thöù nhì vò Thaùnh ñeä töû thaønh vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang haønh

höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau Taây information on him in The Records of the lòch—Name of a small country in North India at Transmission of the Lamp (Ch’uan-Teng-Lu), the time when Hsuan-Tsang visited the Western Volume XIV: Zen master Yueh-Shan-Wei-Yen countries, around 627 A.D. 745-828 or 750-834. He came from ancient Jiang- Döôïc Hoáng Ngaân Thieàn: See Thuûy Ngaân Thieàn. Chou, now is in Shan-Xi province. He left home at Döôïc Laâm Thaïch Quan Thieàn Sö (1143-1217): the age of seventeen to enter the congregation of Yueh-Lin Shih-kuan—Yuelin Shiguan—Hieän nay Zen master Xishan Huizhao. Later, a Vinaya chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn master named Xicao ordained Yaoshan at Mount sö Döôïc Laâm Thaïch Quan; tuy nhieân, coù moät chi Heng-Yue in 774. As an earnest student, Yaoshan tieát raát ngaén veà vò Thieàn sö naøy trong Truyeàn mastered the sutras and sastras and strictly Ñaêng Luïc: Döôïc Laâm thuoäc doøng Döông Kyø cuûa adhered to the Vinaya rules. But eventually, he phaùi Laâm Teá, ñeä töû vaø ngöôøi keá vò Phaùp cuûa thieàn grew tired of the repetitive observances of the sö Laõo Na Töø Ñaêng, vaø laø thaày cuûa Voâ Moân Tueä Vinaya and resolved to find a new teacher. He Khai—We do not have detailed documents on this first went to Shitou Xiqian, who was then living on Zen Master; however, there is only a brief Mt. Heng. Since then, Zen master Shih-T’ou-Hsi- information on him in The Records of the T’ien became a student and Dharma successor of Transmission of the Lamp (Ch’uan-Teng-Lu): Shih-T’ou-Hsi-T’ien, and later became the master Yueh-Lin, Chinese Zen master of the Yogi of Tao-Wu-Yuan-Chih and Yun-Yen-Tan-Sheng. lineage of Lin-Chih, a disciple and dharma Sau ñoù sö tìm ñeán gaëp Hy Thieân Thaïch Ñaàu successor of Lao-na Tsu-teng, and the master of vaø hoûi: “Ñoái Tam thöøa thaäp nhò kinh, con coøn Wu-Men-Hui-K’ai. hieåu bieát thoâ sô, ñeán nhö thöôøng nghe phöông Döôïc Sôn Chuû Trung Chuû: Yao Shan's Shooting nam noùi ‘chæ thaúng taâm ngöôøi, thaáy taùnh thaønh the Elk of Elks—See Coâng AÙn Döôïc Sôn Chuû Phaät,’ thaät con muø tòt. Vì theá con ñeán cuùi Trung Chuû. mong Hoøa Thöôïng töø bi chæ daïy.” Thieàn sö Hy Döôïc Sôn Duy Nghieãm Thieàn Sö: Yakusan

Igen Thieân baûo: “Theá aáy cuõng chaúng ñöôïc, khoâng (jap)—Yao-shan Wei-yen (Wade-Giles theá aáy cuõng chaúng ñöôïc, theá aáy khoâng theá aáy Chinese)—Yaoshan Weiyan (Pinyin Chinese)— ñeàu chaúng ñöôïc, ngöôi laøm sao?” Thieàn sö Hy Teân cuûa moät vò Thieàn sö Trung Hoa. Hieän nay Thieân laïi baûo theâm: “Khi con noùi, ‘ñaây laø caùi chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn naày, con ñaõ ñöùng sang moät beân roài.’ Laø caùi sö Döôïc Sôn; tuy nhieân, coù moät vaøi chi tieát nhoû veà naày hay khoâng phaûi caùi naày, bao giôø con cuõng vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån ñöùng veà moät beân. Coù phaûi theá khoâng?” Döôïc XIV: Döôïc Sôn Duy Nghieãm (745-828 hay 750- Sôn môø mòt khoâng hieåu. Thaïch Ñaàu baûo: 834), queâ ôû Giaùng Chaâu, nay thuoäc tænh Sôn Taây. “Nhôn duyeân cuûa ngöôi khoâng phaûi ôû ñaây, Naêm 17 tuoåi oâng xuaát gia vôùi Thieàn sö Taây Sôn haõy ñeán choã Maõ Toå Ñaïo Nhaát.” Döôïc Sôn Hueä Chieáu. Veà sau, moät vò Luaät sö teân Hy Thaùo Duy Nghieãm laø moät trong nhöõng ñeä töû xuaát laøm leã thoï cuï tuùc giôùi cho Döôïc Sôn ôû nuùi Haønh saéc nhaát maø Thaïch Ñaàu Thieàn Sö ñaõ göûi tôùi Nhaïc vaøo naêm 774. Laø moät haønh giaû nhieät thaønh, Maõ Toå Ñaïo Nhaát—Later, Yueh-Shan went to Döôïc Sôn laøu thoâng kinh luaän vaø trì giöõ giôùi luaät Shih-T’ou Hsi-T’ien’s place. He asked: “I moät caùch nghieâm khaéc. Nhöng cuoái cuøng, oâng meät have a general understanding of the three moûi vôùi söï laëp ñi laëp laïi cuûa vieäc trì giöõ giôùi luaät vehicles and the twelve divisions of vaø quyeát ñònh tìm ñeán moät vò thaày môùi. Thoaït tieân scriptures. Now I want to find out about ‘the oâng tìm ñeán Thieàn sö Thaïch Ñaàu Hy Thieân treân southern teaching of pointing directly at mind, nuùi Haønh. Töø ñoù Thieàn sö Döôïc Sôn Duy Nghieãm seeing self-nature, and becoming a Buddha.’ trôû thaønh moân ñoà vaø laø ngöôøi keá vò Phaùp vôùi Thieàn Truly, I am not clear about this teaching and sö Thaïch Ñaàu Hy Thieân, vaø sau naøy laø thaày cuûa therefore, I come and ask for the master’s Ñaïo Ngoä Vieân Trí vaø Vaân Nham Ñaøm Thaïnh— compassionate instruction.” Shih-T’ou said: We do not have detailed documents on this Zen “You can’t attain it this way. You can’t attain Master; however, there is some interesting it not this way. Trying to attain it this way or

not this way, it can’t be attained. So what will thöôøng ñi maø chaúng ñöùng, chöa coù thöôøng you do?” Shih-T’ou added: “When you say, ñöùng maø chaúng ñi, muoán lôïi ích khoâng choã lôïi ‘It is this, then you miss it.’ This and not-this, ích, muoán laøm khoâng choã laøm, neân taïo thuyeàn both miss it. What do you think?” Yueh-Shan beø, khoâng neân ôû ñaây laâu.” Döôïc Sôn töø giaû was confused. Shih-T’ou then said: “Your Maõ Toå trôû veà Thaïch Ñaàu—Yueh-Shan stayed affinity is not at this place. Go to Master Ma- there to serve as Ma-Tsu’s attendant for three Tsu-T’ao-I’s place.” He was one of the most years. One day Ma-Tsu asked Yueh-Shan: prominent disciples referred to Ma-Tsu T’ao-I “What have you seen lately?” Yueh-Shan by Shih-T’ou. said: “Shedding the skin completely, leaving Döôïc Sôn vaâng leänh ñeán yeát kieán Maõ Toå. Sö only the true body.” Ma-Tsu said: “Your thöa laïi caâu ñaõ thöa vôùi Thaïch Ñaàu. Maõ Toå attainment can be said to be in accord with baûo: “Ta coù khi daïy y nhöôùng maøy chôùp maét, the mind-body, spreading through its four coù khi khoâng daïy y nhöôùng

maøy chôùp maét; coù limbs. Since it's like this, you should bind khi nhöôùng maøy chôùp maét laø phaûi, coù khi your things to your stomach and go traveling nhöôùng maøy chôùp maét laø khoâng phaûi, ngöôi to other mountains." Yueh-Shan said: "Who laøm sao?" Ngay caâu noùi naày, Döôïc Sôn lieàn am I to speak of being head of a Zen kheá ngoä, beøn leã baùi. Maõ Toå laïi hoûi: "Ngöôi mountain?" Ma-Tsu said: "That's not what I thaáy ñaïo lyù gì leã baùi?" Döôïc Sôn thöa: "Con ôû mean. Those who haven't gone on a long choã Thaïch Ñaàu nhö con muoãi ñaäu treân traâu pilgrimage can't reside as an abbot. There's saét." Maõ Toå baûo: "Ngöôi ñaõ bieát nhö theá, töï no advantage to seeking advantage. Nothing kheùo gìn giöõ."—Yueh-Shan went and paid his is accomplished by seeking something. You respects to Ma-Tsu in accordance with Shih- should go on a journey and not remain in this T'ou's instructions. He then posed the same place." Yueh-Shan then left Ma-Tsu and question to Ma-Tsu that he had previously returned to Shih-T'ou. presented to Shih-T'ou. Ma-Tsu said: Veà sau sö ñeán ôû choã Döôïc Sôn Leã Chaâu, ñoà "Sometimes I teach it by raising my eyebrows chuùng theo hoïc raát ñoâng. Ngaøy kia moät oâng and blinking my eyes. Sometimes I don't vieän chuû thænh sö thöôïng ñöôøng thuyeát phaùp. teach it by raising my eyebrows and blinking Taêng chuùng hoäi ñoâng ñuû. Sö im laëng giaây laâu my eyes. Sometimes raising my eyebrows and roài haï ñöôøng, trôû vaøo phöông tröôïng ñoùng cöûa blinking my eyes is it, sometimes raising my laïi. Vieän chuû vaøo hoûi: "Hoøa Thöôïng höùa noùi eyebrows and blinking my eyes isn't it. So phaùp sao baây giôø vaøo phöông tröôïng?" Döôïc what will you do?" At these words, Yueh- Sôn noùi: "Vieän chuû, kinh thì coù oâng thaày kinh, Shan was enlightened. He then bowed to Ma- luaän thì coù oâng thaày luaän, luaät thì coù oâng thaày Tsu. Ma-Tsu asked: "What principle have you luaät. Coøn traùch laõo Taêng noãi gì?" Thieàn sö observed that makes you bow?" Yueh-Shan Döôïc Sôn muoán noùi gì vôùi haøng haäu boái chuùng said: "When I was at Shih-T'ou's place, it was ta? Coù phaûi ngaøi muoán nhaén nhuû vôùi chuùng ta like a mosquito on an iron bull." Ma-Tsu said: raèng Thieàn khoâng bao giôø ñöôïc giaûng daïy "Since you are thus, uphold and sustain it baèng lôøi? Thaät vaäy, Thieàn, tröôùc heát vaø treân well." heát, laø thaân chöùng caù nhaân; neáu trong ñôøi naøy Döôïc Sôn ôû ñaây haàu Maõ Toå ba naêm . Moät hoâm coù caùi gì ñöôïc goïi laø trieät ñeå duy nghieäm, caùi Maõ Toå hoûi Döôïc Sôn: "Ngaøy gaàn ñaây choã aáy laø Thieàn. Khoâng töø voán lieáng ñoïc tuïng, hoïc thaáy cuûa ngöôi theá naøo?" Döôïc Sôn thöa: "Da hoûi, hay traàm tö maëc töôûng naøo coù theå laøm ra moûng da daày ñeàu rôùt saïch, chæ coù moät chôn moät thieàn sö. Trong thieàn, cuoäc soáng caàn ñöôïc thaät." Maõ Toå baûo: "Sôû ñaéc cuûa ngöôi ñaõ hôïp naém baét trong doøng luaân löu cuûa noù; chaän vôùi taâm theå, khaép heát töù chi. Ñaõ ñöôïc nhö theá, ñöùng noù laïi ñeå quan saùt vaø phaân taùch laø gieát neân ñem ba caät tre coät da buïng, tuøy choã ôû nuùi cheát noù ñeå chæ oâm laáy moät caùi thaây ma laïnh ñi." Döôïc Sôn thöa: "Con laø ngöôøi gì daùm noùi ngaét maø thoâi. Vì theá moïi sinh hoaït haèng ngaøy ôû nuùi?" Maõ Toå baûo: "Chaúng phaûi vaäy, chöa coù cuûa haønh giaû ñeàu phaûi troâi chaûy bình thöôøng

nhö doøng ñôøi cuûa hoï thì hoï môùi coù theå coù ñöôïc Lyù Cao, Thöù söû Laõng Chaâu, voán laø ñeä töû taïi tuyeät ñoä hieäu naêng trong Thieàn—Later the gia cuûa Döôïc Sôn, laøm moät baøi thô veà vuï naøy masterlived on Mount Yueh Li-Chou, and a göûi cho Sö: sea of disciples assembled there. One day "Tuyeån ñaéc u cö hieäp giaõ tình when Yueh-Shan was asked to give a lecture, Chung nieân voâ toáng dieäc voâ nghinh he did not say a word, but instead came down Höõu thôøi tröïc thöôïng coâ phong ñænh from the pulpit and went off to his room. The Nguyeät haï phi vaân khieáu nhaát thanh." abbot came to his room and asked: “Master, (Choïn choán coâ lieâu thoûa daï queâ you promised to preach, why you are in your Quanh naêm naøo bieát ñoùn ñöa gì room?” Yueh-Shan said: “Abbot, in the Coù khi leân taän ñaàu non vaéng temple, when talking about sutras, you have Ñieåm nguyeät khôi maây lôùn gioïng kyø). the acarya; talking about commentaries, you One day, a monk asked Yueh-Shan, "I have a have an Abhidharma specialist; talking about doubt which I wish you would settle." Yueh- the law, you have a Vinaya specialist. Why do Shan replied, "Wait till the time comes for my you blame on me?” What does he want to sermon when I will settle it." The evening advise younger generations of practitioners? came, the master appeared in the hall, the Does he mean Zen can never be taught and monks were all gathered. Yueh-Shan asked, explained by words? In fact, Zen is "Where is the monk who wished today to emphatically a matter of personal experience; have his doubt settled?" The monk came out if anything can be called radically emperical, of the gathering and stood before the master. it is Zen. No amount of reading, no amount of The master thereupon came down from his teaching, and no amount of contemplation will chair, and seizing the monk said, "O monks, ever make one a Zen master, In Zen, life here is one who has a doubt." Releasing him itself must be grasped in the midst of its flow; then, the master went back to his room. One to stop it for examination and analysis is to evening Yueh-Shan climbed the mountain for kill it, only leaving its extremely cold corpse a walk. Seeing the moon suddenly appearing to be embraced. Therefore, in order to from behind the clouds he laughed most maintain the most efficient prominence, heartily. The laugh echoed ninety miles east everyday activities of Zen practitioners must of Li-yang where his monastery was. The flow along with the flow of their own lives. villagers thought the voice came from their Ngaøy noï, coù moät vò Taêng hoûi Döôïc Sôn: "Con neighbors. In the morning the inquiry went coù choã ngôø, xin thaày giaûi duøm." Sö ñaùp: "Ñôïi eastwards from one door to another until it khi thöôïng ñöôøng, ta seõ giaûi cho." Chieàu ñeán, reached the monastery, and the villagers Sö thöôïng ñöôøng, ñaïi chuùng ñaõ taäp hoïp xong, concluded, "Last night the master gave us the Sö noùi: "Hoâm nay coù thaày muoán ta quyeát nghi greatest laugh of his life at the top of the ôû ñaâu?" Vò Taêng böôùc ra khoûi chuùng vaø ñöùng mountain." Li-ao, philosopher-governor of the tröôùc maët Sö. Töùc thì Sö böôùc xuoáng thieàn Lang-chou, who was one of Yueh-Shan's lay- saøng naém laáy vò Taêng, baûo: "Naøy ñaïi chuùng, disciples, composed a poem on the incident thaày naøy coù choã nghi ñaây." Roài Sö buoâng vò and sent it to the master: Taêng ra, vaø lui veà phöông tröôïng. Moät ñeâm, "A lonely shelter is chosen, Sö leo nuùi kinh haønh.

Boãng thaáy nhöõng ñaùm His rustic taste is appeased; maây reû ra vaø maët traêng loä ra, Sö lôùn tieáng None to greet, none to bid adieu, cöôøi. Tieáng cöôøi vang doäi veà phía Ñoâng cuûa Alone all the year round is he. Leã ñöôøng, caùch thieàn vieän cuûa Sö gaàn chín One eve he climbed möôi daëm. Daân cö cöù töôûng tieáng cöôøi töø nhaø Straight up the solitary peak; laùng gieàng. Saùng ra, hoï hoûi chuyeàn nhau, ñeán Revealed in the clouds the moon he saw, taän thieàn vieän, vaø cö daân keát luaän: "Ñeâm qua And what a hearty laugh he gave!" Hoøa Thöôïng cöôøi heát bình sinh treân ñænh nuùi."

Vaøo thaùng hai naêm 834, khi saép thò tòch, sö Döôïc Sö Löu Ly Quang Vöông Phaät: See Döôïc keâu to: “Phaùp ñöôøng ngaõ! Phaùp ñöôøng ngaõ!” Sö Phaät. Ñaïi chuùng ñeàu mang coät ñeán choáng ñôû. Sö Döôïc Sö Nhö Lai: See Döôïc Sö Phaät. khoaùt tay baûo: “Caùc ngöôi khoâng hieåu yù ta.” Döôïc Sö Phaät: Bhaisajya-Guru-vaidurya- Sö beøn töø giaû chuùng thò tòch, thoï 84 tuoåi, 60 prabhasa (skt)—Yakushi Nyorai (jap)—tuoåi haï. Ñoà chuùng xaây thaùp thôø sö beân phía Bhaisajyaraja-Samudgata Buddha—Beà Saùt Xaõ Luõ ñoâng töï vieän. Vua saéc phong laø Hoaøng Ñaïo Loâ—Döôïc Sö Löu Ly Quang Nhö Lai—Ñaïi Y Ñaïi Sö, thaùp hieäu Hoùa Thaønh—In the second Vöông Phaät—Y Vöông Thieän Theä— month of the year 834, Zen master Yueh-Shan Bhaisajyaguru Coøn ñöôïc goïi laø Döôïc Sö hay Döôïc called out, “The Dharma hall is collapsing! Vöông. Phaät Döôïc Sö trong nhieàu truyeàn thoáng The Dharma hall is collapsing!” The monks Ñaïi Thöøa ñaëc bieät lieân heä tôùi söï chöõa laønh caùc grabbed poles and tried to prop up the beänh. Ngaøi thöôøng ñöôïc phaùc hoïa moät tay caàm Dharma hall. Yueh-Shan lifted his hand and thuoác vaø moät tay caàm phöông thöùc trò lieäu. Phaät said, “You don’t understand what I mean,” Döôïc Sö Löu Ly Quang, giaùo chuû cuûa nöôùc Tònh and passed away. The master was eighty-four Löu Ly ôû phöông ñoâng, coù khaû naêng chöõa laønh baù years old and had been a monk for sixty beänh cho chuùng sanh, keå caû beänh voâ minh hay ngu years. His disciples built his memorial stupa si. Hình töôïng cuûa Ngaøi thöôøng ñöôïc ñaët beân traùi on the east side of the hall. He received the cuûa Ñöùc Thích Ca Maâu Ni Phaät. Xuaát xöù cuûa Ngaøi posthumous name “Great Teacher Vast chöa ñöôïc bieát roõ, nhöng coù nhieàu kinh lieân heä tôùi Way.” His stupa was named “Transforming ngaøi. Ngaøy vía Ñöùc Phaät Döôïc Sö laø ngaøy moàng City.” taùm trong thaùng—Also called Medicine Teacher Döôïc Sôn Hoaèng Ñaïo (751-834): Yakusan Igen or Medicine King. The “Medicine Buddha” who in (jap)—See Döôïc Sôn Duy Nghieãm Thieàn Sö. many Mahayana traditions is particularly Döôïc Sôn Höôu Trong Höôu: Yao Shan's associated with healing. He is often pictured Shooting the Elk of Elks—See Coâng AÙn Döôïc Sôn iconographically as holding healing herbs in one Chuû Trung Chuû. hand and medical treatises in the other. The Döôïc Sôn Thaêng Toøa: Coâng aùn Thieàn sö Döôïc Buddha of Medicine, who heals all diseases, Sôn Duy Nghieãm Thaêng Toøa—The koan of Zen including the disease of ignorance. His image is master Yao-shan Wei-yen's ascending the seat— often at the left of Sakyamuni Buddha’s, and he is See Coâng AÙn Döôïc Sôn Thaêng Toøa. associated with the east. The history of this Döôïc Sö: Yao-shih (chi)—See Döôïc Sö Phaät. personification is not

yet known, but there are Döôïc Sö Kinh: Bhaisajya-Guru-vaidurya- several sutras relating to him. When he was a prabhasa-sutra (skt)—See Kinh Döôïc Sö. Bodhisattva, he initiated 12 great vows to cause Döôïc Sö Löu Ly Quang Nhö Lai: Bhaisajya- living beings to obtain what they wish. Day Guru-vaidurya-prabhasa (skt)—The Buddha of dedicated to His manifestation (to a Buddha's vital Medicine—Döôïc sôn Phaät—Döôïc Sö Phaät—Beà spirit) is the eighth day of the month. Saùt Xaõ Luõ Loâ—Döôïc Sö Löu Ly Quang Nhö Döôïc Sö Quaùn Ñaûnh Chaân Ngoân: Medicine Lai—Ñaïi Y Vöông Phaät—Y Vöông Thieän Theä— Master's True Words for Anointing the Crown. See Döôïc Sö Phaät. Döôïc Sö Tam Toân: Goàm ba vò toân quyù, Phaät Döôïc Sö Löu Ly Quang Nhö Lai Boån Nguyeän: Döôïc Sö ôû giöõa, beân traùi (taû trôï) laø Nhaät Quang The twelve vows of Bhaishajya-Guru-Buddha Bieán Chieáu Boà Taùt, beân phaûi (höõu trôï) laø Nguyeät (Medicine Master Buddha)—Möôøi Hai Lôøi Quang Bieán Chieáu Boà Taùt—The three honoured Nguyeän Cuûa Döôïc Sö Löu Ly Quang Phaät. doctors, with Yao-Shih in the middle, assistant on Döôïc Sö Löu Ly Quang Nhö Lai Boån Nguyeän his left is the Bodhisattva Sunlight Everywhere- Kinh: Kinh noùi veà möôøi hai lôøi boån nguyeän cuûa Shining, assistant on his right is the Bodhisattva Phaät Döôïc Sö—The sutra that mentioned about Moonlight Everywhere-Shining. the twelve vows of Bhaishajya-Guru-Buddha. Döôïc Sö Löu Ly Quang Phaät: See Döôïc Sö Phaät.

Döôïc Sö Thaäp Nhò Nguyeän: Bhaishajya-Guru's Döôïc Vöông Boà Taùt: Bhaisajyaraja-samudgata Twelve Vows—See Möôøi Hai Lôøi Nguyeän Cuûa (skt)—Hai anh em Boà Taùt Döôïc Vöông Boà Taùt vaø Döôïc Sö Löu Ly Quang Phaät. Döôïc Thöôïng Boà Taùt (Tinh Tuùc Quang vaø Ñieän Döôïc Sö Thaäp Nhò Thaàn Töôùng: See Thaäp Nhò Quang Minh) chuyeân trì haïnh cöùu chöõa beänh cho Thaàn Minh Vöông. chuùng sanh (Döôïc Vöông veà sau thaønh Phaät hieäu Döôïc Sö Thaäp Nhò Theä Nguyeän: See Möôøi Hai laø Tònh Nhaõn Nhö Lai, Döôïc Thöôïng Boà Taùt veà Lôøi Nguyeän Cuûa Döôïc Sö Löu Ly Quang Phaät. sau cuõng thaønh Phaät hieäu laø Tònh Taïng Nhö Lai, Döôïc Taïng: Kho thuoác trong töï vieän, duøng ñeå coù theå laø Tònh Nhaõn lo phaàn chaån beänh vaø Tònh cung caáp cho vò Taêng bò beänh. Kho thuoác ñaàu tieân Taïng lo phaàn trò beänh). Döôïc Vöông Boà Taùt cuõng ñöôïc thaønh laäp döôùi thôøi vua A Duïc—Medicine chính laø vò ñaõ duøng tay laøm daàu ñoát cuùng döôøng storage in a monastery, providing medications to cho Phaät. Ngaøy vía Ñöùc Döôïc Vöông Boà Taùt laø sick monks. The first medicine storage was ngaøy hai möôi chín trong thaùng—Bodhisattva of established during the time of King Asoka. healing, he whose office together with his brother Döôïc Thaïch: Yakuseki (jap)—Medicine stone— , is to heal the sick. He is described as the younger Böõa aên tröa laø böõa aên cuoái trong ngaøy ôû caùc thieàn of the two brothers, the elder of whom is the vieän. Vò Thieàn Taêng khoâng aên vaøo buoåi chieàu toái. Bhaisajyaraja (the elder of the two brothers, who Vaøo thôøi ñöùc Phaät, vaøo buoåi chieàu toái chö Taêng coù was the first to decide on his career as Bodhisattva tuïc ñeå hoøn ñaù leân buïng ñeå laøm dòu côn ñoùi; hoï goïi of healing and led his younger brother to adopt the ñoù laø "Döôïc Thaïch" hay "Döôïc Thöïc". Baây giôø same course). They are also styled Pure-eyed and chö Taêng coù theå aên thöùc aên nheï vaøo buoåi chieàu —

Pure-treasury, which may indicate diagnose and The mid-day meal is the last meal of the day in a treatment. He is referred to the Lotus sutra as Zen monastery. The Zen monk is supposed to offering his arms as a burnt sacrifice to his have no evening meal. At the time of the Buddha, Buddha. Day dedicated to His manifestation (to a in the evening, monks have a custom to place a Buddha's vital spirit) is the twenty-ninth day of the stone on their belly to relieve the hunger (to ease month. his conscience); they call it "medicinal food". Döôïc Vöông Taïng: Kho thuoác trò beänh, töùc ñaø la Nowadays, monks can have a light dinner in the ni—Medicine storage for suring sickness, or evening. dharani—See Ñaø La Ni. Döôïc Thaûo: Medicine—Herbs—Medicine plants. Döôïc Vöông Thuï: Döôïc Thuï Vöông—The king of Döôïc Thaûo Duï: AÅn duï veà döôïc thaûo—A simile of healing herbs and trees. medicine (herbs or medicine plants)—Herbal Döôïc Xí Neâ: Yakkhini (p)—Yaksini (skt)— medicine simile—See Vaân Vuõ Duï. Female demons—Female devils—See Daï Xoa. Döôïc Thuï Vöông Thaân: Boà Taùt Döôïc Vöông Döôïc Xoa: See Daï Xoa. (öùng hieän trong luïc ñaïo) ñeå cöùu ñoä chuùng sanh— Döôïc Xoa ÖÙng Thaân: The body of Yakshas— The body of form which is taken by Bhaisajyaraja Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Bodhisattva at any time for healing the sick. Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng Döôïc Thöôïng Boà Taùt: Bhaisajya Samudgata thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi Bodhisattva (skt)—Supreme Bhaisajyaraja- nhö sau: Neáu coù loaøi Döôïc Xoa naøo muoán ra khoûi samudgata Bodhisattva—Ngaøy vía Ñöùc Döôïc loaøi aáy, toâi seõ hieän thaân Döôïc Xoa maø noùi phaùp, Thöôïng Boà Taùt laø ngaøy hai möôi saùu trong khieán hoï ñöôïc thaønh töïu—According to The thaùng—Day dedicated to His manifestation (to a Surangama Sutra, book Six, Avalokitesvara Buddha's vital spirit) is the twenty-sixth day of the Bodhisattva vowed in front of the Buddha about month—See Döôïc Vöông Boà Taùt. his appearance before sentient beings (one of the Döôïc Thöôïng Boà Taùt Kinh: Bhaisajya thirty-two response bodies) as follow: If there are Samudgata Bodhisattva sutra (skt)—Sutra on Yakshas who want to get out of their present fate, Bhaisajyaraja-samudgata. I will appear before them in the body of a Yaksha Döôïc Töûu: Medicinal wine. and speak Dharma for them, enabling them to Döôïc Vöông: See Döôïc Vöông Boà Taùt.

accomplish their wish—See Tam Thaäp Nhò ÖÙng a Chinese Buddhist scholar in the sixth century. Thaân. During the period of time from 532 to 534 he Döông: Avi (skt)—1) Con deâ: A sheep, a goat, a came to Lo-Yang and wrote a book titled ram; 2) Döông gian: This life; 3) Döông lieãu (caây): "Records of the Journey to Lo-Yang Temples". Willow, poplar. Döông Kieät: Teân cuûa moät vò cö só Phaät giaùo Trung Döông Baïch Y (1924-1986): Teân cuûa moät vò hoïc Hoa vaøo thôøi Baéc Toáng beân Trung Hoa (960- giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng 1127). Ñaàu tieân oâng hoïc Thieàn, nhöng gaàn veà cuoái sang Nhaät naêm 1953 ñeå môû mang kieán thöùc ñôøi oâng laïi tu giaùo phaùp Tònh Ñoä—Name of a nghieân cöùu cuûa mình veà lòch söû Caâu Xaù Toâng— Chinese Buddhist layperson scholar during the Name of a Chinese Buddhist scholar in the North Sung Dynasty. First he studied Zen, but near

twentieth century. He came to Japan in 1953 to the end of his life, he practiced the Pure Land broaden his studies of the history of the Kosa teachings. School. Döông Kyø Phaùi: Yogiha (jap)—Yogi P'ai— Döông Chi: Nhaønh döông lieãu, ngaøy xöa ñöôïc Yangchi branch, the most important branch from duøng ñeå laøm saïch raêng baèng caùch nhai hay chaø Lin-Chi school—Thieàn phaùi Döông Kyø, nhaùnh xaùt—Willow branch, or twigs used as dantakastha, thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá — i.e. cleansing the teeth by chewing or rubbing. See Döông Kyø Phöông Hoäi Phaùi. Döông Dieäm Ba Tröøng: Soùng naéng vaø hoa ñoám Döông Kyø Phöông Hoäi Phaùi: Yang-Qi-Fang-Hui tröôùc maét hay trong hö khoâng. Thieàn toâng duøng töø Sect—Yang-Ch'i Pai—Phaùi Thieàn coù nguoàn goác töø naày ñeå chæ cho vieäc loaïi tröø nhöõng yù töôûng hö Thieàn Sö Trung Quoác teân Döông Kyø Phöông Hoäi. voïng—Waves of sunlight and spots before the Ñaây laø nhaùnh quan troïng nhaát trong hai nhaùnh eyes (compared with flowers in the sky). Zen uses thieàn thoaùt thai töø thieàn Laâm Teá sau khi Thieàn sö this term to indicate an eradication of deluded Thaïch Söông Sôû Vieän thò tòch. Trong truyeàn thoáng thoughts. thieàn Laâm Teá ngöôøi ta goïi noù laø Laâm Teá Döông Döông Dieäm Boà Taùt: Marici (skt)—Ma Dò Chi Kyø. Phaùi Döông Kyø coù nhieàu thieàn sö quan troïng, Boà Taùt—Ma Lôïi Chi Thieân—See Ma Lôïi Chi. trong ñoù coù Voâ Moân Tueä Khai, ngöôøi söu taäp boä Döông Dieäp: Laù caây döông lieãu. Neáu treû khoùc thì Voâ Moân Quan. Sau naày caùc moân ñeä cuûa Voâ Moân, laáy laù vaøng cuûa caây döông maø doã, ví vôùi caùc phaùp nhaát laø Kakushin, ñaõ du nhaäp vaøo Nhaät Baûn doøng moân phöông tieän cuûa Phaät (chieác laù döông khoâng thieàn Laâm Teá Döông Kyø, hieän vaãn coøn toàn taïi. phaûi laø vaøng thaät, cuõng nhö phaùp moân phöông tieän Vaøo cuoái thôøi nhaø Toáng, khi Thieàn toâng baét ñaàu cuûa Phaät chæ laø phöông tieän ñöa chuùng sanh ñeán suy thoaùi, doøng Laâm Teá Döông Kyø trôû thaønh nôi cöùu caùnh chöù khoâng phaûi laø cöùu caùnh)—Willow- dung hôïp cho taát caû caùc phaùi Thieàn khaùc cuõng leaves, e.g. Yellow willow leaves given to a child ñang suy yeáu vaø bieán maát. Döôùi thôøi nhaø Minh, as golden leaves to stop its crying, a parallel to the Thieàn hoøa laãn vôùi Tònh Ñoä neân maát ñi tính chaát Buddha’s opportune methods of teaching. rieâng cuûa noù, khoâng coøn tinh thaàn “taâm truyeàn Döông Ñaïi Nieân: Yang Tanien (chi)—Yodainen taâm” nöõa—Yang-Qi-Fang-Hui, a school of Zen (jap)—See Ñaïi Nieân Cö Só. originating with the Chinese Ch’an master Yang- Döông Giaùc: Söøng deâ ñöôïc duøng ñeå aùm chæ duïc Qi-Fang-Hui. It is one of the two most important voïng vaø phieàn naõo treân ñôøi—A ram’s horn is used lineages into which the Lin-Chih split after Shih- for the passions and delusions of life. Shuang Ch’u-Yuan. As a traditional lineage of Döông Gian: Döông theá—The world. Lin-Chih Zen, it is also called the Lin-Chih-Yang- Döông Hoùa: Hoaèng döông vaø giaùo hoùa—To Qi lineage. TheYang-Qi school produced spread and to transform beings by instructions (to important Zen masters like Wu-Men-Hui-K’ai, the teach and to convert). compiler of the Wu-Men-Kuan, and his Dharma Döông Huyeãn Chi: Teân cuûa moät vò hoïc giaû Phaät successor, Kakushin, who brought the Ch’an of giaùo Trung Hoa vaøo theá kyû thöù VI. Khoaûng nhöõng Lin-Chih-Yang-Qi lineage to Japan, where as Zen naêm

532-534, oâng ñeán thaønh Laïc Döông vaø vieát it still flourishes today. As Ch'an gradually quyeån Laïc Döông Giaø Lam Kyù taïi ñaây—Name of declined in China after the end of Sung period, the

Lin-Chih-Yang-Qi school became the catchment chôït möa ñeán, sö rình ôû con ñöôøng taét. Töø basin for all the other Ch'an schools, which Minh ñeán, sö lieàn naém ñöùng laïi noùi: "OÂng giaø increasingly lost importance and finally vanished. naøy! Hoâm nay phaûi vì toâi noùi, neáu khoâng noùi After becoming mixed with the Pure Land school toâi seõ ñaùnh oâng." Töø Minh noùi: "Giaùm Töï bieát of Buddhism, in the Ming period Ch'an lost its laø vieäc quanh co lieàn thoâi." Caâu noùi chöa döùt, distinctive character and ceased to exist as an sö ñaïi ngoä, lieàn ñaûnh leã ngay döôùi buøn. Hoâm authentic lineage of transmission of the Buddha- sau, sö ñaày ñuû oai nghi ñeán phöông tröôïng leã dharma "from heart-minf to heart-mind." taï. Töø Minh quôû: "Chöa phaûi."—When Shi- Döông Kyø Phöông Hoäi Thieàn Sö: Yogi Hoe Shuang Chu-Yuan moved from Nan-Yuan to (jap)—Yang-ch'i-Fang-hui (Wade-Giles Mount T'ao-Wu, and then to Shi-Shuang, Chinese)—Yangqi Fanghui (Pinyin Chinese)—Yang-Qi followed him, performing Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát administrative affairs in each place. Although veà Thieàn sö Döông Kyø Phöông Hoäi; tuy nhieân, coù Yang-Qi remained with Shi-Shuang for a long moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong time, he never attained enlightenment. Each Nguõ Ñaêng Hoäi Nguyeân: Thieàn sö Phöông Hoäi sanh time he would have an interview, Shi-Shuang naêm 992 taïi Vieân Chaâu (baây giôø thuoäc tænh Giang would say: "There are a lot of administrative Taây), ñeä töû vaø laø ngöôøi keá thöøa Phaùp cuûa Thieàn Sö affairs requiring attention. Go do them." On Thaïch Söông Sôû Vieän, vaø laø thaày cuûa Baïch Vaân one occasion when Yang-Qi went to see Shi- Thuû Ñoan. Döông Kyø laäp ra phaùi Thieàn Laâm Teá Shuang for instruction on practice, Shi-Shuang mang teân oâng, moät trong hai nhaùnh thieàn Laâm Teá said: "Director! Someday your descendants sau khi thaày Thaïch Söông thò tòch. Phaùi Thieàn naày will cover the earth. Why are you in a hurry?" ñöôïc caùc thieàn sö Trung Hoa vaø Nhaät Baûn mang One day, Shi-Shuang had just gone out when vaøo Nhaät Baûn vaø hieän nay vaãn coøn ñöôïc löu it suddenly began to rain. Yang-Qi spied his truyeàn taïi ñaây—We do not have detailed teacher's walking on a small path, chased him documents on this Zen Master; however, there is down, and grabbed him, saying: "You've got some interesting information on him in The to talk to me now, or else I'm going to hit Wudeng Huiyuan: Zen master Yang-Ch'i-Fang- you!" Shi-Shuang said: "Director! You Hui was born in 992 in Yuan-Chou (now in Jiang- already completely know how to take care of Xi Province), was a disciple and dharma successor things, so that's enough!" Before Shi-Shuang of Shi-Shuang-Chu-Yuan, and the master of Pai- had finished speaking, Yang-Qi experienced Yun-Shou-Tuan. Yang-Qi founded the Yogi great enlightenment. He then knelt and school of Lin-Chi Zen, which bears his name. It is bowed to Shi-Shuang on the muddy path. one of the two lineages into which the tradition of Töø Minh thöôïng ñöôøng, sö ra hoûi: "Khi chim the Lin-Chi school divided after Master Shih- nuùp keâu naåm naåm, töø maây bay vaøo nuùi loaïn,

Shuang. The strict Zen of Yogi lineage was laø theá naøo?" Töø Minh ñaùp: "Ta ñi trong coû brought to Japan by Chinese and Japanese masters hoang, ngöôi laïi vaøo thoân saâu." Sö thöa: and still flourishes there today. "Quan chaúng nhaän kim, laïi möôïn moät caâu Ñi du phöông, sö ñeán yeát kieán Thieàn sö Töø hoûi." Töø Minh lieàn heùt. Sö thöa: "Heùt hay" Töø Minh ôû Nam Nguyeân. Sö döøng laïi ñaây phuï taù Minh laïi heùt. Sö cuõng heùt. Töø Minh heùt luoân cho Töø Minh moät caùch sieâng naêng caàn khoå. Töø hai tieáng. Sö leã baùi. Töø Minh noùi: "Vieäc naày Minh dôøi sang Thaïch Söông Ñaïo Ngoâ, sö laø caù nhôn môùi gaùnh vaùc." Sö phuûi aùo ra ñi—cuõng dôøi theo. Nôi ñaây sö laøm Giaùm Töï Yang-Qi asked Shi-Shuang: "How is it when (administrator). Tuy theo Töø Minh ñaõ laâu maø the great dark bird cries 'Na! Na!' and flies sö chöa tænh ngoä. Moãi khi ñeán thöa hoûi, Töø down from the clouds into the chaotic Minh baûo: "Vieäc trong ty khoá quaù nhieàu haõy mountain peak?" Shi-Shuang said: "I walk in ñi." Hoâm khaùc sö ñeán hoûi, Töø Minh baûo: wild grasses. You rush into the village." "Giaùm Töï ngaøy sau con chaùu khaép thieân haï Yang-Qi said: "When the senses have no caàn gì voäi gaáp." Moät hoâm Töø Minh vöøa ñi ra room for even a needle, still there is another

question." Shi-Shuang then shouted. Yang-Qi 'caøng bieát caøng lo, kieán thöùc caøng cao thì khoå said: "Good shout." Shi-Shuang shouted naõo caøng laém.' Ñoái vôùi Thieàn, nhöõng thöù aáy again. Yang-Qi also shouted. Shi-Shuang then chæ laø khoå coâng baét gioù maø thoâi—Zen master shouted twice. Yang-Qi bowed. Shi-Shuang Yang Ch'i always talked positively about his said: "This affair concerns one person taking contentment and unworldly riches. Instead of up and carrying a lotus." Yang-Qi shook his saying that he is empty-handed, he talked of sleeves and went out. the natural sufficiency of things about him as Döông Kyø thöôøng noùi moät caùch tích cöïc veà an we can see through this poem concerning his taâm laäp meänh vaø caùi giaøu phi theá tuïc cuûa ngaøi. deserted habitation: Thay vì noùi chæ coù ñoâi tay khoâng, ngaøi laïi noùi "My dwelling is now here at Yang-Ch'i veà muoân vaät trong ñôøi, naøo ñeøn traêng quaït The walls and roof, how weather-beaten! gioù, naøo kho voâ taän, thaät quaù ñuû laém roài nhö The whole floor is covered white with chuùng ta coù theå thaáy qua baøi thô sau ñaây dieãn Snow crystal, shivering down the neck, taû veà ngoâi nhaø ñieâu taøn cuûa sö: I am filled with thoughts. "Nhaø ta pheân maùi raùch tôi bôøi How I recall the ancient masters whose Neàn traéng moät maøu tuyeát traéng rôi habitat was no better than the shade of a Giaù laïnh toaøn thaân, loøng vaïn moái tree!" Ngöôøi xöa nhaø chæ boùng caây thoâi." According Zen master D.T. Suzuki in the Theo Thieàn sö D. T. Suzuki trong Thieàn Luaän, Essays in Zen Buddhism, Book I, this poem is Taäp I, baøi thô naày khoâng nguï yù taùc giaû aên not to convey the idea that he is idly sitting khoâng ngoài roài hay khoâng laøm gì khaùc, hoaëc and doing nothing particularly; or that he has khoâng coù gì khaùc hôn ñeå laøm hôn laø thöôûng nothing else to do but to enjoy the cherry- thöùc hoa ñaøo nôû trong naéng sôùm, hay ngaém blossoms fragrant in the morning sun, or the vaàng traêng trong tuyeát baïc, trong ngoâi nhaø ñìu lonely moon white and silvery in a deserted hiu. Ngöôïc laïi, ngaøi coù theå ñang haêng say laøm habitation. In the contrary, he may be

in the vieäc, hoaëc ñang daïy ñeä töû, hoaëc ñang tuïng midst of work, teaching pupils, reading the kinh, queùt chuøa hay daãy coû nhö thöôøng leä, sutras, sweeping and farming as all the master nhöng loøng traøn ngaäp moät nieàm thanh tònh have done, and yet his own mind is filled with khinh an. Moïi mong caàu ñeàu xaû boû heát, khoâng transcendental happiness and quietude. All coøn moät voïng töôûng naøo gaây trôû ngaïi cho taâm hankerings of the heart have departed, there trí öùng duïng doïc ngang, do ñoù taâm cuûa ngaøi are no idle thoughts clogging the flow of life- luùc baáy giôø laø taâm 'khoâng,' thaân laø 'thaân activity, and thus he is empty and poverty-ngheøo.' Vì ngheøo neân ngaøi bieát thöôûng thöùc stricken. As he is poverty-stricken, he knows hoa xuaân, bieát ngaém traêng thu. Traùi laïi, neáu how to enjoy the 'spring flowers' and the coù cuûa theá gian choàng chaát ñaày con tim, thì 'autumnal moon.' When worldly riches are coøn choã naøo daønh cho nhöõng laïc thuù thaàn tieân amassed in his heart, there is no room left aáy. Kyø thaät, theo sö Döông Kyø thì söï tích tröõ there for such celestial enjoyments. In fact, cuûa caûi chæ toaøn taïo nghòch duyeân khoù thích according to Zen master Yang-Ch'i, the hôïp vôùi nhöõng lyù töôûng thaùnh thieän, chính vì amassing of wealth has always resulted in theá maø sö ngheøo. Theo sö thì muïc ñích cuûa producing characters that do not go very well nhaø Thieàn laø buoâng boû chaáp tröôùc. Khoâng with our ideals of saintliness, thus he was rieâng gì cuûa caûi, maø ngay caû moïi chaáp tröôùc always poor. The aim of Zen discipline is to ñeàu laø cuûa caûi, laø tích tröõ taøi saûn. Coøn Thieàn attain to the state of 'non-attainment.' All thì daïy buoâng boû taát caû vaät sôû höõu, muïc ñích knowledge is an acquisition and laø laøm cho con ngöôøi trôû neân ngheøo vaø khieâm accumulation, whereas Zen proposes to cung töø toán. Traùi laïi, hoïc thöùc khieán con ngöôøi deprive one of all one's possessions. The theâm giaøu sang cao ngaïo. Vì hoïc töùc laø naém spirit is to make one poor and humble, giöõ, laø chaáp; caøng hoïc caøng coù theâm, neân thoroughly cleansed of inner impurities. On

the contrary, learning makes one rich and met with the congregation to answer arrogant. Because learning is earning, the questions. At the end of the meeting he said, more learned, the richer, and therefore 'in "Are there any more questions? If so, come much wisdom is much grief; and he that forth with them. Today my life is in the hands increased knowledge increased sorrow.' It is of each and every one of you, and is after all, Zen emphasizes that this is only a dependent on your support. Why is this? An 'vanity and a striving after wind.' abbot's authenticity is clearly judged by the Khi Thaïch Söông (Töø Minh) thò tòch, Döông congregation. It can't be hidden away and Kyø ñi ñeán soáng taïi vuøng Bình Mai treân ñænh obscured like a submerged water plant. It Cuûu Phong. Taêng tuïc ñeán thænh Sö laøm truï trì must be tested now before the congregation. treân nuùi Döông Kyø. Luùc ñoù Haàu Töôùc Caàn Can anyone else come forward to test it? If khoâng bieát Döông Kyø. OÂng ta thaûn thoát keâu not, then it is my own loss." When he finished leân, "Khoâng bieát Ñöôøng Chuû Hoäi coù laõnh hoäi speaking, Yang-Ch'i got down from the seat. Thieàn hay khoâng?" Khi nhaän lôøi giaûng daïy, Just then Marquis Qin grabbed him and said, Döông Kyø gaëp gôõ vôùi hoäi chuùng ñeå tham vaán. "I'm happy that today I've finally gotten a

Cuoái buoåi hoïp, Sö noùi: "Maáy oâng coøn caâu hoûi fellow practitioner." Yang-Ch’i said, "What naøo nöõa khoâng? Neáu coù, cöù böôùc ra hoûi ñi. do you mean by 'fellow practitioner'?" Hoâm nay sinh meänh cuûa laõo Taêng naèm trong Marquis Qin said, "Yang-Ch’i guides the ox. tay moãi ngöôøi maáy oâng vaø tuøy thuoäc vaøo söï Marquis Qin pushes it." Yang-Ch’i said, "At uûnh hoä cuûa maáy oâng. Taïi sao laïi nhö vaäy? Vì this moment, is Yang-Ch’i in the front, or is söï ñaùng tin caäy cuûa moät vò truï trì roõ raøng ñöôïc Jiufeng in the front?" Marquis Qin was unable xeùt xöû bôûi chuùng hoäi. Khoâng theå naøo che daáu to answer. Yang-Ch’i then pushed him away nhö moät loaïi thuûy thaûo ñöôïc dìm xuoáng nöôùc and said, "Before I thought we were fellow ñaâu. Noù phaûi ñöôïc traéc nghieäm tröôùc chuùng practitioners, but actually we're not!" Because hoäi ngay baây giôø. Coù ai böôùc tôùi ñeå thöû of this incident, Yang-Ch’i's reputation spread khoâng? Neáu khoâng, thì ñoù laø moät toån thaát cuûa widely through the land. chính laõo Taêng." Khi noùi xong, Döông Kyø Döông Kyø noùi: "Söông phuû ñaày trôøi vaø gioù böôùc xuoáng toøa. Ngay luùc ñoù Haàu Töôùc Caàn thoåi döõ doäi. Chuøm laù vaø luøm caây cuõng gioáng choäp laáy Sö vaø noùi: "Hoâm nay ta sung söôùng nhö sö töû hoáng, thuyeát giaûng Ñaïi Baùt Nhaõ vì cuoái cuøng thì ta ñaõ coù moät baïn ñoàng tu." Kinh. Taát caû chö Phaät trong tam giôùi chuyeån Döông Kyø noùi: "OÂng noùi 'baïn ñoàng tu' laø coù yù ñaïi Phaùp luaân döôùi goùt cuûa moãi ngöôøi maáy gì?" Haàu Töôùc Caàn noùi: "Döông Kyø daét traâu, oâng! Neáu maáy oâng laõnh hoäi ñieàu naøy, thì trí coøn Caàn naøy ñaåy traâu." Döông Kyø noùi: "Ngay tueä khoâng bò uoång phí. Neáu khoâng laõnh hoäi, luùc naøy, Döông Kyø ôû phía tröôùc hay Cöûu thì ñöøng noùi ñòa hình treân nuùi Döông Kyø nguy Phong phía tröôùc?" Haàu Töôùc Caàn khoâng coù hieåm, vì tröôùc maét maáy oâng vaãn coøn ngoïn nuùi lôøi ñaùp. Döông Kyø beøn ñaåy oâng ñi vaø noùi: cao nhaát ñeå leo leân!"—Yang-Ch’i said, "Fog "Tröôùc ñaây thì laõo Taêng nghó chuùng ta laø baïn fills the sky and the wind blows wildly. The ñoàng tu, nhöng kyø thaät khoâng phaûi vaäy!" Do foliage and the trees, like a great lion's roar, bôûi söï vieäc naøy maø tieáng taêm cuûa Döông Kyø expound the Mahaprajnaparamita scripture. lan roäng ra khaép xöù—When Shishuang passed All of the Buddhas of the three worlds turn away, Yang-Ch’i left and went to live at the great wheel of Dharma under the heels of Pingmai on Jiu Peak. Many monks and each of you! If you understand this, then your laypersons came to Jiu Peak to request that he wisdom is not wasted. If you don't understand, assume the abbacy at Mt. Yang-Ch’i. At that then don't say that the terrain of Mt. Yang- time, Marquis Qin didn't know Yang-Ch’i. He Ch’i is dangerous, because in front of you exclaimed in surprise, "Does Monastery there is still the highest mountain to climb!" Director Hui understand Zen?" Upon Moät hoâm, coù ba vò Taêng ñeán töï vieän. Döông accepting the invitation to teach, Yang-Ch’i Kyø noùi vôùi hoï: "Tam nhaân ñoàng haønh, chaéc coù

moät ngöôøi trí." Noùi xong Döông Kyø beøn caàm Neáu maáy oâng coá naém baét laáy noù, noù khoâng theå leân moät taám boà ñoaøn vaø noùi: "Ngöôøi tu taäp goïi hình dung ñöôïc ñaâu."—Yang-Ch’i entered the caùi naøy laø gì?" Moät vò noùi: "Boà ñoaøn." Döông hall and said, "The single word of Yang-Ch’i Kyø noùi: "Thaäy vaäy aø?"

Vò Taêng noùi: "Ñuùng is complete and perfect everywhere. If you vaäy." Döông Kyø laïi hoûi: "OÂng goïi caùi naøy laø try to grasp it, it's inconceivable." gì?" Vò Taêng laïi noùi: "Boà ñoaøn." Döông Kyø Moät vò Taêng hoûi: "Ñeå thoaùt khoûi söï phieàn nhìn sang traùi sang phaûi vaø noùi: "Ngöôøi tu coù phöùc cuûa taâm, ngöôøi ta phaûi thaáy lôøi daïy cuûa maét." Roài Döông Kyø quay sang hoûi vò Taêng ngöôøi xöa. Caùi gì laø lôøi daïy cuûa ngöôøi xöa?" thöù nhì: "Neáu oâng muoán du haønh ngaøn daëm, Döông Kyø noùi: "Traêng toû trong vuõ truï. Soùng oâng phaûi baét ñaàu vôùi böôùc thöù nhaát. Vaäy thì laëng treân bieån xanh." Vò Taêng laïi hoûi: "Neáu coù caùi caâu ñaàu laø caâu gì?" Vò Taêng noùi: "Con ñeán ngöôøi khoâng laõnh hoäi ñieàu naøy, thì ngöôøi aáy ñaây taïi choã cuûa Hoøa Thöôïng, laøm sao con coù theå laøm gì?" Döông Kyø noùi: "Beân döôùi goùt daùm dang tay ra ñaây?" Döông Kyø beøn duøng chaân."—A monk asked, "In order to escape tay veõ moät voøng troøn treân khoâng. Vò Taêng noùi: the vexations of the mind, one must see the "Ñaày ñuû." Döông Kyø beøn dang hai tay ra. Vò ancient teaching. What is the ancient Taêng baét ñaàu noùi, Döông Kyø ñaõ noùi: "Ñaày teaching?" Yang-Ch'i said, "The clear moon ñuû." Döông Kyø hoûi tôùi vò Taêng thöù ba: "Gaàn of the universe. The clear wave of the blue ñaây oâng khôûi ñi töø ñaâu?" Vò Taêng noùi: "Töø ocean." The monk then asked, "If someone Nam Tuyeàn." Döông Kyø noùi: "Hoâm nay maáy doesn't yet understand this, how can he do oâng ñaõ khaùm phaù Döông Kyø. Xin haõy ngoài so?" Yang-Ch'i said, "Beneath the heels." xuoáng uoáng chuùt traø caùi ñaõ."—One day, three Döông Kyø thöôïng ñöôøng daïy chuùng, noùi raèng: monks arrived at the monastery. Yang-Ch'i "Khoâng coù ñaïi yù treân nuùi Döông Kyø. Maáy oâng said to them, "Three people traveling together gieo thöù gì thì gaët thöù aáy, theá thoâi! Laõo Thích must have one wisdom." Yang-Ch'i then Ca Maâu Ni noùi trong moäng. Laøm sao baây giôø picked up a cushion and said, "Practitioner, maáy oâng seõ tìm thaáy daáu veát cuûa noù ñaây?" what do you call this?" The one said, "A Döông Kyø beøn goõ vaøo saøng thieàn roài heùt leân: cushion." Yang-Ch'i said, "Really?" The "Haõy tu taäp ñi!"—Yang-Ch'i addressed the monk said, "Yes." Yang-Ch'i then asked monks, saying, "There is no great meaning on again, "What do you call this?" The monk Yang-Ch'i. What you sow you'll reap! Old again said, "A cushion." Yang-Ch'i then look Sakyamuni was talking in a dream. Where to the left and right and said, "The practitioner will you find any trace of it now?" Yang-Ch'i possesses the eye." Yang-Ch'i then said to the then struck the meditation platform and second monk, "If you want to travel a shouted, "Practice!" thousand miles, you must start with the first Sö hoûi vò Taêng môùi ñeán: “Maây daøy ñöôøng heïp step. What is the first phrase?" The monk xe to töø ñaâu ñeán?” Vò Taêng thöa: “Trôøi khoâng said, "Arriving here at the master's place, how boán vaùch.” Sö hoûi: “Ñi raùch bao nhieâu giaøy dare I extend my hand?" Yang-Ch'i then used coû?” Vò Taêng lieàn heùt. Sö baûo: “Moät heùt hai his hand to draw a circle in the air. The monk heùt sau laïi laøm gì?” Vò Taêng noùi: “Xem oâng said, "Complete." Yang-Ch'i then extended Hoøa Thöôïng giaø voäi vaøng.” Sö noùi: Caây gaäy both of his hands. The monk started to speak, khoâng coù ôû ñaây, thoâi ngoài uoáng traø.”—Yang-Yang-Ch'i said, "Complete." Yang-Ch'i then Qi asked a monk who had just arrived: “The

asked the third monk, "From where have you fog is thick and the road is obscured, so how recently departed?" The monk said, "From did you get here?" The monk said: “The sky Nanyuan." Yang-Ch’i said, "Today, your does not have four walls.” Yang-Qi said: monks have discovered Yang-Ch’i. Please sit “How many straw sandals did you wear out and have some tea." coming here?” The monk shouted. Yang-Qi Döông Kyø thöôïng ñöôøng vaø noùi: "Moät chöõ cuûa said: “One shout. Two shout. After that, then Döông Kyø laø ñaày ñuû vaø hoaøn haûo khaép nôi. what?” The monk said: “I meet you, Master,

but you’re quite busy.” Yang-Qi said: “I don’t hoaït haèng ngaøy cuûa haønh giaû ñeàu phaûi troâi have my staff. Sit and have some tea.” chaûy bình thöôøng nhö doøng ñôøi cuûa hoï thì hoï Sö hoûi vò Taêng môùi ñeán: “Laù ruïng maây doàn môùi coù theå coù ñöôïc tuyeät ñoä hieäu naêng trong sôùm rôøi choã naøo?” Vò Taêng thöa: “Quan AÂm.” Thieàn—One day, Zen master Yang-ch’i Sö noùi: “Döôùi chôn Quan AÂm moät caâu laøm sao entered the hall, got himself seated in his noùi?” Vò Taêng noùi: “Vöøa ñeán thaáy nhau chair, he laughed loudly, 'Ha, ha, ha!' and xong.” Sö hoûi: “Vieäc thaáy nhau laø theá naøo?” said, "What is this?" Then he asked the monks Vò Taêng khoâng ñaùp ñöôïc: Sö baûo: “Thöôïng go back to their dormitory and each have a Toïa thöù hai ñaùp theá Thöôïng Toïa thöù nhaát cup of tea. Another day, he ascended the seat, xem?” Vò Taêng thöù hai cuõng khoâng ñaùp ñöôïc. and the monks were all assembled. Before Sö baûo: “Caû hai ñeàu ñoän heát.”—When uttering a word, the master threw his staff another monk arrived, Yang-Qi said to him: away and came right down, jumping from the “The leaves fall and the clouds gather. Where chair. The monks were about to disperse, did you come from today?” The monk said: when he called out, "O monks!" When the “From Kuan-Yin.” Yang-Qi asked: How monks turned back, he said, "Take my staff in, would you say one word from beneath Kuan- O monks!" The he went back to his room. Yin’s heels?” The monk said: “I’ve just What does he want to advise younger arrived to see you.” Yang-Qi said: “What is it generations of practitioners? Does he mean that you’ve seen?” The monk didn’t answer. Zen can never be taught and explained by Yang-Qi said to a second monk who had also words? In fact, Zen is emphatically a matter come: “You! Can you say something for this of personal experience; if anything can be practitioner?” The second monk didn’t called radically emperical, it is Zen. No answer. Yang-Qi said: “Here are a couple of amount of reading, no amount of teaching, dumb horses.” and no amount of contemplation will ever Moät hoâm, thieàn sö Döông Kyø thöôïng ñöôøng make one a Zen master, In Zen, life itself maø khoâng noùi gì caû, giaây laâu Sö phaù leân cöôøi must be grasped in the midst of its flow; to ha haû, roài baûo: "Caùi gì vaäy?" Sau ñoù Sö baûo stop it for examination and analysis is to kill chö Taêng moãi vò haõy trôû veà phoøng mình uoáng it, only leaving its extremely cold corpse to be traø. Hoâm khaùc, Sö laïi thöôïng ñöôøng, Taêng embraced. Therefore, in order to maintain the chuùng tuï hoäi ñoâng ñuû. Sö khoâng noùi gì, chæ most efficient prominence, everyday neùm caây truï tröôïng ra xa, roài baát thaàn nhaûy activities of Zen practitioners must flow along xuoáng gheá. Taêng chuùng toan giaûi taùn boãng with the flow of their own

lives. nghe tieáng Sö goïi: "Chö vò!" Moïi ngöôøi xoay Sö thò tòch naêm 1054—He passed away in maët laïi, Sö baûo: "Deïp caây truï tröôïng ñi!" Noùi 1054. xong Sö boû vaøo phöông tröôïng. Thieàn sö Döông Kyø Phöông Hoäi Thieàn Sö Ngöõ Luïc : Döông Kyø muoán noùi gì vôùi haøng haäu boái Records of lectures of Zen master Yang-ch'i-Fang- chuùng ta? Coù phaûi ngaøi muoán nhaén nhuû vôùi hui—See Döông Kyø Phöông Hoäi Thieàn Sö. chuùng ta raèng Thieàn khoâng bao giôø ñöôïc Döông Kyø Sôn: Mount Yangchi—Teân moät ngoïn giaûng daïy baèng lôøi? Thaät vaäy, Thieàn, tröôùc heát nuùi noåi tieáng trong tænh Giang Taây, nôi maø Thieàn vaø treân heát, laø thaân chöùng caù nhaân; neáu trong sö Döông Kyø Phöông Hoäi thaønh laäp Thieàn phaùi ñôøi naøy coù caùi gì ñöôïc goïi laø trieät ñeå duy Döông Kyø vaøo thôøi Baéc Toáng beân Trung Hoa nghieäm, caùi aáy laø Thieàn. Khoâng töø voán lieáng (960-1127). Ñaây laø moät trong nhöõng nhaùnh thieàn ñoïc tuïng, hoïc hoûi, hay traàm tö maëc töôûng naøo quan troïng nhaát trong tröôøng phaùi Laâm Teá —Name coù theå laøm ra moät thieàn sö. Trong thieàn, cuoäc of a famous mountain in Jiang-Hsi Province where soáng caàn ñöôïc naém baét trong doøng luaân löu Zen master Yang-ch'i-Fang-hui established the cuûa noù; chaän ñöùng noù laïi ñeå quan saùt vaø phaân Yangchi branch during the North Sung Dynasty. taùch laø gieát cheát noù ñeå chæ oâm laáy moät caùi This one of the most important branches of the thaây ma laïnh ngaét maø thoâi. Vì theá moïi sinh Lin-Chi Zen school.

Döông Kyø Toâng: Yogi-ha (jap)—Yogishu (jap)— Döôõng: 1) Nuoâi döôõng: To nourish—To rear—To Yogi tsung—Yangchi branch, the most important support. 2) Ngöùa ngaùi: To itch. branch from Lin-Chi school—Thieàn phaùi Döông Döôõng Chaát: Oja (skt)—Nutritive essence—Baûn Kyø, nhaùnh thieàn quan troïng nhaát trong tröôøng phaùi chaát dinh döôõng. Laâm Teá—See Döông Kyø Phöông Hoäi Phaùi. Döôõng Duïc: To bring up—To rear—To educate. Döông Lieãu Quaùn AÂm: Moät trong 33 vò Quaùn Döôõng Ñöôøng: Clinic—Hospital. AÂm, vò Quaùn AÂm duøng nhaønh döông lieãu laøm hình Döôõng Giaû: Posha (skt)—Thoï giaû—Söï lôùn leân tam muoäi da (yù noùi laáy söï meàm maïi, nhu thuaän maø hay söï nuoâi döôõng, hay ngöôøi nuoâi lôùn; thöôøng ñi cöùu ñoä chuùng sanh)—One of the thirty-three keøm vôùi nhöõng töø “ngaõ,” “chuùng sanh,” “meänh,” Kuan-Yins, Kuan-Yin with the willow branch. vaân vaân—Growth, nourishing or growing one; Döông Mao Traàn: Avirajas (skt)—Haït buïi treân found in combination with atma, or satta, etc. ñaàu loâng deâ. Soá löôïng buïi ôû treân ñaàu loâng deâ baûy Döôõng Hoøa Töû: Caây duøng ñeå gaõy löng, moät töø laàn ít hôn soá löôïng buïi ôû treân ñaàu loâng traâu —The duøng ñeå chæ buøa “nhö yù”—A back-scratcher, a minute speck of dust that can rest on the tip of the term for a ceremonial sceptre, or a talisman. sheep’s hair. The amount of dust that can rest on Döôõng Nhaân: Upabrmbhana (skt)—Nourishing or the top of a goat’s hair is seven times less than Strengthening cause—Moät trong naêm nguyeân that of a cow’s hair. nhaân—Strengthening cause, one of the five causes Döông My Thuaán Muïc: Chaâu maøy chôùp maét—To (four elements of earth, water, fire and wind raise one's eyebrows and to twinkle the eyes. which are the causers or producers and Döông Phuïng AÂm Vi: Ngoaøi maët vaâng daï maø beân maintainers of infinite forms of

nature (results). trong laïi ngaàm phaûn ñoái—Outwardly in agreement Döùt Boû Theá Gian: Samnyasin (skt)—Tuaàn Theá but really in opposition. Kyø—To renounce the secular world. Döông Quan Teà An Thieàn Sö: Yen-Kuan-Ch'i- Döùt Boû Thò Phi: To get rid of the mind that is An—See Dieâm Quan Teà An Thieàn Sö. distinguishing of right and wrong. Döông Quang: 1) AÙnh saùng maët trôøi: The sun's light; 2) Tia noùng maët trôøi, taïo thaønh hoa ñoám: Sun flames, or heat, i.e. the mirage causing the illusion Ñ of lakes. Ña: Bahu (skt)—Many. Döông Thaïch: Chöõ vieát taét cuûa Yeát Ma—An Ña AÂm: Polysyllabic—Polyphonic. abbreviation for karma, from the radical of the two Ña Baûo: Abundant-treasures—Many Jewels. words. Ña Baûo Nhö Lai: Prabhutaratna Buddha (skt)— Döông UÙc Cö Só: See Ñaïi Nieân Cö Só. Abundant-treasures (Many Jewels) Buddha— Döông Vaên Hoäi (1837-1911): Teân cuûa moät vò cö Jeweled Apearance Thus Come One—Moät vò coå só Phaät giaùo Trung Hoa vaøo theá kyû thöù XIX. OÂng Phaät (ôû theá giôùi Ñoâng Phöông Baûo Tònh) ñaõ nhaäp nghieân cöùu ñaëc bieät veà Ñaïi Thöøa Khôûi Tín, nhöng Nieát baøn, ñaõ xuaát hieän nghe Phaät Thích Ca thuyeát laïi tu giaùo phaùp Tònh Ñoä—Name of a Chinese kinh Phaùp Hoa (phaåm 11), do söï hieän dieän cuûa Buddhist layperson in the nineteenth century. He Phaät Ña Baûo, chuùng ta thaáy Nieát baøn khoâng phaûi specifically studied in the Commentary on the laø söï huûy dieät. Phaät Ña Baûo laø moät hình aûnh quan Awakening of Mahayana Faith (Mahayana- troïng trong Kinh Phaùp Hoa: moät toøa baûo thaùp coå sraddhotpada-sastra (skt), but he practiced the noåi leân töø döôùi ñaát (toøng ñòa doõng xuaát), moät vò coå Pure Land teachings. Phaät töø ñoù böôùc ra. Bieåu töôïng naày töôïng tröng Döông Xa: Döông Thaëng—Xe Deâ—Theo Kinh cho chaân lyù tröôøng toàn, duø ñoâi khi chaân lyù aáy bò lu Phaùp Hoa, phaåm Thí Duï veà nhaø löûa ñang chaùy, môø hay choân vuøi; cuõng coù luùc noù seõ ñöôïc phaùt hieän ñaây laø moät trong tam xa—According to the Lotus saùng ngôøi. Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù Sutra, chapter of Parables, in the parable of the chín, voâ löôïng voâ soá haèng haø sa kieáp veà thuôû quaù burning house, this is the inferior, or sravaka, one khöù coù ñöùc Phaät ra ñôøi hieäu laø Ña Böûu Nhö Lai. of the three forms of Buddhism. Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe ñeán danh Döông Vieâm: See Nhieät Thôøi Vieâm. hieäu cuûa ñöùc Phaät ñaïy, sanh loøng cung kính, khoâng

bao laâu ngöôøi aáy seõ ñaëng quaû A La Haùn—The Ña Böûu Nhö Lai: Prabhutaratna Buddha (skt)— Ancient Buddha, who entered Nirvana a long long See Ña Baûo Nhö Lai. time ago, who appeared in his stupa to hear the Ña Caûm: Sensitive—Emotional. Buddha preach the Lotus Sutra (chapter 11), by his Ña Duïc: Sensual. presence revealing that nirvana is not annihilation. Ña Ña: Raát nhieàu—Abundant—Very much. Prabhutaratna Buddha, an important image in the Ña Ña Hoøa Hoøa: Noùi boâ loâ ba la—To speak Lotus Sutra: an ancient monument emerges from without ground (at random). the ground, opens up, and reveals an extinct Ña Ñaø A Giaø Ñaø: Tathagata (skt)—See Nhö Lai. Buddha, named Prabhutaratna, who although Ña Ñaø A Giaø Ñoä: Tathagata (skt)—See Ña Ñaø A extinct is still alive and teaching. This symbolizes Giaø Ña. the idea that truth is eternal, even though it may Ña Ñaït Ma:

Thuddhamma (p)—Teân cuûa moät sometimes be concealed or forgotten, sometimes nhaùnh Phaät giaùo ôû Mieán Ñieän—Name of a revealed or rediscovered. According to the Earth Buddhist branch in Burma. Store Bodhisattva Sutra, Chapter 9, in the past, a Ña Ñoan: Complicated affairs. Buddha named Jeweled Apearance Thus Come Ña Giaø La: See Moäc Höông. One appeared in the world. If a man or woman Ña Haønh: Nhieàu haønh ñoäng—Many activities. hears this Buddha's name and gives rise to a Ña Höõu Tình Chuùng: Nhieàu chuùng sanh höõu thought of respect, that person will, before long, tình—Many sentient beings. attain the fruit of Arhatship. Ña Khaåu A Sö: Vò Thieàn Taêng laém lôøi—A Ña Baûo Phaät: Prabhutaratna Buddha (skt)— talkative Zen monk. Abundant Treasure Buddha—Ngaøy vía Ñöùc Phaät Ña Kieáp: Nhieàu kieáp—Many eons. Ña Baûo laø ngaøy moàng ba trong thaùng—Day Ña La: dedicated to His manifestation (to a Buddha's vital 1) Tara (skt)—Hoa ñoám—In the sense of starry, spirit) is the third day of the month—See Ña Baûo or scintillation. Nhö Lai. 2) Tala (skt)—Caây Ta La cao khoaûng 70 ñeán 80 Ña Baûo Thieàn Sö: Zen Master Ña Baûo—Moät vò boä Anh, vôùi traùi nhö nhöõng haït gaïo vaøng, coù sö Vieät Nam noåi tieáng vaøo theá kyû thöù möôøi moät, theå aên ñöôïc. Laù ñöôïc duøng ñeå vieát, phaàn caùnh phaùp töû ñôøi thöù 11 doøng Thieàn Voâ Ngoân Thoâng. xoøe duøng laøm quaït—The fan-palm tree. The Khoâng ai bieát queâ ngaøi ôû ñaâu. Khi ngaøi gaëp Thieàn tree is described as 70 or 80 feet high, with sö Khuoâng Vieät vaø trôû thaønh moät trong nhöõng ñeä fruit like yellow rice-seeds (resembling the töû xuaát saéc cuûa Thieàn Sö Khuoâng Vieät. Sau khi pomegranate) which is edible. Its leaves ñaéc phaùp, ngaøi trôû thaønh du Taêng khaát só. Sau ñoù being used for writing, their palm-shaped vua Lyù Thaùi Toå cho truøng tu chuøa Kieán Sô vaø parts being made into fans. thænh ngaøi veà truï, nhöng ít laâu sau ñoù ngaøi laïi ñi du Ña La Baïch Boà Taùt: Tara (skt)—Dlkar (tib)—Vò phöông hoaèng hoùa vaø khoâng ai bieát ngaøi ñi ñaâu vaø Boà Taùt ñöôïc sanh ra töø maét cuûa Boà taùt Quaùn Theá thò tòch hoài naøo—A famous Vietnamese monk in AÂm—White Tara—Tara bodhisattva, said to have the eleventh century, dharma heir of the fifth been produced from the eye of Kuan Shi Yin. lineage of the Wu-Yun-T'ung Zen Sect. His origin Ña La Boà Taùt: See Ña La Baïch Boà Taùt. was unknown. He met Zen Master Khuoâng Vieät Ña La Chöôûng: Tala leaves—See Ña La (2). at Khai Quoác Temple and became one of his most Ña La Dieäp: Tala leaves—See Ña La (2). outstanding disciples. After he became the Dharma heir of Khuoâng Vieät, he became a Ña La Quaùn Theá AÂm: See Ña La Baïch Boà Taùt. wandering monk for several years. Later, King Lyù Ña La Thanh Boà Taùt: Dlma (tib)—Green Thaùi Toå ordered his mandarin to rebuild Kieán Sô Tara—See Ña La Baïch Boà Taùt. Temple and invited him to stay there, but a short Ña La Thuï: Tara tree—See Ña La (2). time later he became a wandering monk again. Ña La Toân: See Ña La Baïch Boà Taùt. His whereabout and when he died were unknown. Ña Lai La Ma: See Ñaït Lai Laït Ma. Ña Leä Boà Taùt: See Ña La Baïch Boà Taùt.

Ña Lôïi Boà Taùt: See Ña La Baïch Boà Taùt. ñaùng keå! Taát caû nhöõng kinh nghieäm naøy ñeàu ñöôïc Ña Lôïi Toân Quaùn Theá AÂm: See Ña La Baïch Boà taøng tröõ trong taøng thöùc. Nhöõng kinh nghieäm naøy Taùt. khoâng nhöõng chæ xaûy ra sau khi

chuùng ta sanh ra Ña Löï: Heát söùc lo aâu—Great deal of anxiety. maø coøn laø nhöõng kinh nghieäm cuûa nhieàu ñôøi soáng Ña Ma La Baït: See Ña Ma La Baït Chieân Ñaøn trong quaù khöù töø voâ thæ ñeán nay. Theo Thieàn sö Höông. Ñaïo nguyeân, ñeå soáng moät caùch haøi hoøa trong xaõ Ña Ma La Baït Chieân Ñaøn Höông: Tamalapattra- hoäi ña nguyeân, chuùng ta phaûi queân ñi chuùng ta. candana-gandha (skt)—Goã Chieân ñaøn raát thôm— Tuy nhieân, ngaøy nay ngöôøi ta chaúng nhöõng khoâng Fragrant sandalwood. queân mình, maø coøn coá gaéng ñem nhöõng caùi maø Ña Ma La Baït Chieân Ñaøn Höông Nhö Lai: mình suy nghó vaø tin töôûng ra ñeå cuûng coá chính Tamalapattra-candana-gandha-buddha (skt)—Teân mình. Haønh giaû tu Thieàn neân luoân nhôù raèng neáu cuûa vò Phaät maø Ñöùc Thích Ca ñaõ thoï kyù cho ngaøi chuùng ta khoâng theå queân chính mình trong xaõ hoäi Muïc Kieàn Lieân—A Buddha-incarnation of the 11th ña nguyeân, thì caùi maø chuùng ta ñang tin vaøo ñoù son of Mahabhijna, residing north west of our khoâng phaûi laø Phaät Ñaïo, maø laø caùi gì ñoù cuûa chính universe. The name of the Buddha-incarnation of chuùng ta coù theå taïo ra phieàn naõo—In Buddhism, Mahamaudgalyayana. the word "Diversity" captures all these Ña Ma La Baït Chieân Ñaøn Höông Phaät: See Ña differences. How are you reacting to this diversity Ma La Baït Chieân Ñaøn Höông Nhö Lai. with your discriminative mind? No two persons Ña Ma La Höông Bích Chi Phaät: Tamalapattra- react in the same way. Every reaction is different. pratyeka-Buddha (skt)—Name of a Tathagata. Our discriminative consciousness, the Ña Ma Thaâu: Mathura or Madhura (skt)—Ña Ma consciousness of the ego, involves literally billions Thaâu—See Ma Thaâu La. of differences. The more sensitive you are, the Ña Mang: To be occupied with many things at the larger the differences seem. Each of us has same time. different experiences based on our varying cultural, religious, and radical backgrounds. Such Ña Mích Toäi Töôùng: Yadbhuyasikiya-vinaya a diversity! All these experiences are stored in the (skt)—Condemnation of unconfessioned sin— storage consciousness. These experiences are not Quanh co thoaùi thaùc vaø Taêng chuùng seõ hoûi ñi hoûi only those that take place after we are born but laïi ba laàn tröôùc khi quyeát ñònh hình phaït —Make a also those from beginningless lives that we have statement and ask thrice for judgment, one of the all gone through. According to Zen master Dogen, seven rules given in the Vinaya for settling to live harmoniously in a society of "diversity", we disputes among monks and nuns. must forget ourselves. However, nowadays people Ña Nghi: Distrustful—Suspicious. not only not to forget themselves; but they also try Ña Ngoân: Loquacious—Talkative—Noùi Nhieàu. to reinforce themselves by the way they think and Ña Ngoân Ña Quaù: Caøng noùi nhieàu thì caøng laàm believe. Zen practitioners should always loãi nhieàu; vì vaäy caøng ít noùi chöøng naøo caøng toát remember that if we cannot really forget chöøng naáy—The more one says, the more errors ourselves in a society of "diversity", what we are one makes; so the less said, the better. believing in is not the Buddha Way but something Ña Nguyeân: Diversity—Pluralism—Trong Phaät of ours that is troublesome. giaùo, thuaät ngöõ "Ña Nguyeân" thaâu toùm moïi thöù sai Ña Nguyeân Thöïc Taïi Luaän: Vaisesika-sastra

khaùc cuûa söï vaät. Taâm phaân bieät cuûa baïn laøm sao (skt)—See Thaéng Luaän Toâng. phaûn öùng laïi vôùi tính ña nguyeân cuûa söï vaät naøy? Ña Nhaân Mích Toäi: Pratijnakaraka-vinaya (skt)— Khoâng coù hai ngöôøi naøo phaûn öùng ñoái vôùi söï vaät Ña Nhôn Mích Toäi—Chuyeån leân giaùo hoäi phaân xöû gioáng nhau caû. Taâm thöùc phaân bieät cuûa chuùng ta, baèng bieåu quyeát cuûa ña soá—Decision by majority taâm thöùc cuûa caùi ngaõ, noùi traéng ra lieân heä tôùi haøng vote or verdict. tæ thöù khaùc bieät. Caøng nhaïy caûm chöøng naøo thì söï Ña OÁc Laïi Tuaán (1902-?): Teân cuûa moät vò hoïc giaû dò bieät caøng lôùn. Moãi ngöôøi chuùng ta ñeàu coù nhöõng Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng toát kinh nghieäm khaùc nhau tuøy theo neàn taûng vaên hoùa, nghieäp ñaïi hoïc Ñaïi Coác vaø chuyeân nghieân cöùu veà toân giaùo, vaø chuûng toäc cuûa mình. Thaät laø söï dò bieät

Phaät Hoïc vaø vaên hoïc Phaät giaùo—Name of a questioner. Zen practitioners should remember Japanese Buddhist scholar in the twentieth that sometimes Zen masters' propositions sound century. He graduated from Otani University and outrageously incoherent and nonsensical; at the specifically studied in the Buddhology and same time, their answers too, harp on the same Buddhist literature. string of transcendentalism. And Zen practitioners Ña Phaùp: Voâ soá phaùp—Numerous phenomena. should also remember that Zen masters are not Ña Phaùt: Kesini (skt)—Coù toùc hay nhöõng buùi toùc philosophers but pragmatists, they appeal to an daøi—Having long hair, having many locks of hair. experience and not to verbalism; an experience Ña Phaùt La Saùt Nöõ: Kesini (skt)—Teân cuûa moät which is so fundamental as to dissolve all doubts trong möôøi loaøi la saùt nöõ ñöôïc noùi ñeán trong kinh into harmonious unfication. All the matter-of-fact- Phaùp Hoa, vò coù lieân heä tôùi ngaøi Phoå Hieàn Boà ness as well as the impossibility of the master's Taùt—Name of one of ten Raksasi (female statements must thus be regarded as issuing demon) mentioned in the Lotus sutra, who is directly from their inmost unified experience. And associated with Samantabhadra. the above impossible condition so long as space- Ña Phuùc: To have many blessings. time relations remain what they are to our final Ña Phuùc Thieàn Sö: Zen master To-fu—Theo consciousness; they will only be intelligible when Truyeàn Ñaêng Luïc, moät hoâm, coù moät vò Taêng ñeán we are ushered into a realm beyond our relative hoûi thieàn sö Ña Phuùc: "Theá naøo laø moät khoùm truùc experience. cuûa Ña Phuùc?" Sö ñaùp: "Moät nhaùnh hai nhaùnh taø Ña Saéc Phöôùn: Pennons of various colours— taø." Vò Taêng noùi: "Con khoâng hieåu." Sö noùi tieáp: Phöôùn ñuû maøu—Phöôùn taùm saéc cuûa Ñöùc Phaät A "Ba nhaùnh boán nhaùnh cong cong." Caâu traû lôøi cuûa Di Ñaø, chæ taùm höôùng trong khoâng gian—The thieàn sö Ña Phuùc coù can heä gì vôùi caâu hoûi khoùm Amitabha eight pennons of various colours, truùc cuûa Ña Phuùc? Coù ñoù, nhöng caâu traû lôøi naøy indicating the eight directions of space. chæ laøm cho ngöôøi hoûi boái roái theâm maø thoâi. Haønh Ña Saàu: Very sad. giaû chuùng ta cuõng neân nhôù raèng ñoâi khi caùc caâu Ña Sæ Loä Ca Minh Vöông: Trailokyavijaya noùi cuûa caùc thieàn sö quaù ö loän xoän vaø voâ nghóa; (skt)—Tam Theá Giaùng Minh Vöông, moät trong

ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái nhöõng Minh Vöông trong tam giôùi—The Ming- ñoäc ñieäu cuûa chuû tröông sieâu nghieäm. Vaø haønh giaû Wang Defeater of evil in the three spheres, one of tu Thieàn cuõng neân luoân nhôù raèng caùc thieàn sö the Ming-Wang. khoâng phaûi laø trieát gia maø laø nhöõng baäc thöïc tu, Ña Sinh: Anekajati (skt)—Kieáp soáng traûi qua neân hoï vieän daãn kinh nghieäm thay vì vieän daãn nhieàu kieáp cuûa voøng luaân hoài sanh töû —Many baèng lôøi; moät kinh nghieäm voán laø caên baûn hoùa giaûi births—Many reincarnations. nhöõng nghi hoaëc thaønh moät nhaát theå hoøa ñieäu. Taát Ña Taøi Quyû: Wealthy ghosts. caû caùc leõ ñöông nhieân cuõng nhö leõ baát khaû nôi Ña Taøi Thích: Bahuvrihi (skt)—Höõu Taøi Thích— nhöõng phaùt bieåu cuûa caùc thieàn sö phaûi ñöôïc coi laø Chæ söï sôû höõu, nhö ngöôøi theá gian thì coù cuûa theá xuaát phaùt tröïc tieáp töø kinh nghieäm baát nhò saâu gian, coøn ngöôøi tu haønh thì coù söï giaùc ngoä. Ñaây laø thaúm cuûa hoï. Vaø chuùng ta chæ coù theå hieåu chöøng moät trong saùu caùch giaûi thích nhöõng chöõ keùp —The naøo chuùng ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh sign of possession, such as worldly people have nghieäm ñoái ñaõi cuûa mình—According to the wealth, but cultivator is he who has Transmission of the Lamp, one day, a monk came enlightenment. This is one of the six and asked Zen master To-fu, "How is the bamboo interpretations of compound terms, considered in grove of To-fu?" The master replied, "One or two their component parts or together—See Luïc Ly of the bamboo are slanting." The monk said, "I Hôïp Thích. don't understand." The master said, "Three or four Ña Tha: 1) Nhö theá aáy: Tatha (skt)—In such a of them are crooked." Is there any connection manner, like, so; 2) Dieät: Nirvana (skt)— between Zen master To-fu's answer and the Extinction. bamboo grove of To-fu? Yes, there are some, but Ña Tham: Many desires. these answers only cause more confusions to the Ña Thaàn Giaùo: Polytheism.

Ña Theå: Many bodies or forms. to salvation (nirvanika). Further, the Sangha was Ña Thieät Long Vöông: Taksaka (skt)—Takchaka not subject to worldly laws. (skt)—Ñaùt Taùc Ca—Ñöùc Xoa Ca—One of the Ña Vaên Chuû: Vaisramana (skt)—Pluto heaven—four dragon-kings—Moät trong töù long vöông. Phoå Moân Thieân—Tyø sa moân Thieân vöông—North Ña Thieåu: See Ña Tieåu. with the Vaisramana or Pluto heaven—Baéc Ña Tieåu: Bao nhieâu?—How much? phöông vôùi trôøi Tyø Sa Moân. Ña Tri: Duøng nhieàu tri thöùc phaøm phu khaùc nhau Ña Vaên Ñaïi Ñeä Töû: Ña Vaên ñeä nhöùt—The chief ñeå tham cöùu thieàn phaùp. Ñieàu naày khoâng thích hôïp among the Buddha’s hearer: Ananda. trong nhaø thieàn—To utilize different kinds of Ña Vaên Ñeä Nhaát: Ñeä töû ña vaên nhöùt cuûa ñöùc Phaät worldly knowledge to search for Zen. This is not laø ngaøi A Nan—The chief among the Buddha’s appropriate in Zen. hearer: Ananda—See A Nan Ñaø. Ña Tu: Söï tu haønh nhieàu (laëp ñi laëp laïi nhieàu Ña Vaên Kieân Coá: Firm erudition. laàn)—Repeated cultivation. Ña Vaên Kieân Coá Thôøi: The period of Firm Ña Tuùc: Nhieàu chaân—Many-footed (legged)—erudition—Thôøi kyø thöù ba trong "Nguõ Nguõ Baùch Centipedes. Nieân" sau thôøi ñöùc Phaät—Period of strong Ña Vaên: Bahulika (p)—Bahu-sruta (skt)—Nghe learning, the third period of the five five-hundred- vaø ñoïc nhieàu kinh ñieån—To hear and

repeat many year periods, after the Buddha's death, Buddhist sutras—Wide erudition—Learned, one who has practitioners eagerly listen to the Buddhist heard much. teaching—See Nguõ Nguõ Baùch Nieân. Ña Vaên Boä: Bahusrutiya (skt)—Theo Giaùo Sö Ña Vaên Löïc: Löïc hoïc roäng hieåu nhieàu veà Phaät Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, phaùp—Power of broad study or hearing. Ña Vaên Boä ñöôïc noùi ñeán trong caùc bia kyù ôû Ña Vaên Nghóa: Ña vaên nghóa vì kieân coá tu haønh. Amaravati, Nagarjunakonda vaø laø moät nhaùnh veà Ñaây laø moät trong möôøi nghóa cuûa chö Ñaïi Boà Taùt sau cuûa Ñaïi Chuùng Boä. Boä phaùi naày ñöôïc ñeà (theo Kinh Hoa Nghieâm, Phaåm 38), chö Boà taùt an xöôùng bôûi moät luaän sö raát uyeân baùc veà trieát lyù Phaät truï trong phaùp naày thôøi ñöôïc nhöùt thieát trí voâ Giaùo teân laø Bahusrutiya. Veà giaùo lyù cô baûn, Ña thöôïng nghóa—Principle of great learning, Vaên Boä cho raèng caùc lôøi daïy cuûa Ñöùc Phaät veà voâ steadfastly putting it into practice. This one of the thöôøng, khoå, khoâng, voâ ngaõ vaø Nieát Baøn ñeàu coù yù ten kinds of principle of Great Enlightening nghóa xuaát theá vì seõ daãn ñeán giaûi thoaùt. Coøn caùc Beings. Enlightening Beings who abide by these lôøi daïy khaùc thì coù giaù trò theá tuïc. ÔÛ ñieåm naày, Ña can attain the supreme principle of omniscience— Vaên Boä coù theå ñöôïc xem nhö laø nhöõng ngöôøi ñi See Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt. tröôùc cuûa phaùi Ñaïi Thöøa. Theo hoï thì Taêng Giaø Ña Vaên Phaân Bieät Boä: Pannattivada (p)— khoâng phaûi chòu söï chi phoái cuûa caùc luaät leä theá Pannattivadin (p)—Prajnaptivadinah (skt)— tuïc—The Bahusrutiya school is mentioned in the Thuyeát Giaû Boä, moät trong 18 toâng phaùi Phaät giaùo inscriptions at Amaravati and Nagarjunakonda and Nguyeân Thuûy—One of the early eighteen is a later branch of the Mahasanghikas. Its owes Hinayana sects in India. its origin to a learned teacher in Buddhist lore. As Ña Vaên Thieân: See Dö Thieân Vöông. for the fundamental doctrines of the Bahusrutiyas Ña Vaên Thieân Vöông: Vairasana (skt)—Tyø Laâu they maintained that the teachings of the Buddha Baùc Xoa Tyø Sa Moân—Wide erudition Heaven concerning transitoriness (anityata), suffering King—Learned Heaven King. (dhukha), the absence of all attributes (sunya), the Ña Vaên Thieän Xaûo Thuû: Tay ña vaên thieän xaûo, vì non-existence of the soul (anatman), and the ñeàu döùt tröø taát caû nhöõng nghi hoaëc cuûa chuùng emancipation (nirvana) were transcendental sanh—Hands of learning and skillfulness, cutting (lokottara), since they led to emancipation. His off the doubts of all sentient beings. other teachings were mundane (laukika). On this Ña Vaên Tyø Kheo: Learned Bhiksu—Learned point the Bahusrutiyas may be regarded as the monk—Vò Tyø kheo nghe nhieàu, gìn giöõ nhöõng gì precursors of the later Mahayana teachers. ñaõ nghe, chaát chöùa nhöõng gì ñaõ nghe. Nhöõng phaùp According to them, there was no mode which led aáy, sô thieän, trung thieän, haäu thieän, nghóa lyù vaên cuù

cuï tuùc, ñeà cao ñôøi soáng phaïm haïnh, hoaøn toaøn ñaày Dharanipitaka; made popular chiefly through the ñuû thanh tònh, nhöõng phaùp aáy, vò ñaõ nghe nhieàu, ñaõ Yogacarya or esoteric school. naém giöõ, ñaõ ghi nhôù nhôø tuïng ñoïc nhieàu laàn, Ñaø La Ni Baùt Kinh: Dharani-pada (skt)—Kinh ñaø chuyeân lyù quan saùt, kheùo thaønh töïu nhôø chaùnh la ni chuù—Sutra on the portion of a dharani verse.

kieán. Tuy nhieân, ña vaên tyø kheo cuõng coù nghóa laø Ñaø La Ni Boà Taùt: Dharani-Bodhisattva (skt)—Vò moät vò Taêng nghe nhieàu vaø tuïng nhieàu kinh, nhöng coù ñaïi löïc hoä trì vaø cöùu ñoä chuùng sanh. Ngaøy vía khoâng phaûi laø ngöôøi tinh chuyeân haønh trì—A monk Ñöùc Ñaø La Ni Boà Taùt laø ngaøy möôøi saùu trong who has learned much, and bears in mind, and thaùng—One who has great power to protect and retained what he has learnt. In these teachings, save. Day dedicated to His manifestation (to a beautiful in the beginning, the middle and the Buddha's vital spirit) is the sixteenth of the month. ending, which in spirit and in letter proclaim the Ñaø La Ni Phaät Ñaûnh: Unisha Vijaja Dharani— absolutely perfected and purify holy life, he is See Phaät Ñaûnh Toân Thaéng Ñaø La Ni. deeply learned, he remembers them, recites them, Ñaø La Ni Phieâu: Dravya (skt)—Thaéng Luaän reflects on them and penetrates them with vision. thaønh laäp thöïc phaùp cuûa cöûu ñaïi ñaát, nöôùc, löûa, However, a learned bhiksu also means a monk gioù, khoâng, thôøi, phöông, thaàn (nghóa), vaø yù —The who hears and repeats many sutras, but is not a nine “substances” in the Nyaya philosophy, earth, devoted doer. water, fire, air, , ether, time, space, soul, and Ñaø Baø: See Ñaø La Phieàn. mind. Ñaø Dieãn Na: Tónh Löï—See Dhyana. Ñaø La Ni Phieáu: Dravya (skt)—See Ñaø La Ni Ñaø Ña Kieät Ña: Nhö Lai—See Tathagata. Phieâu. Ñaø Ñoâ: Dhatu (skt)—See Giôùi. Ñaø La Ni Taäp Kinh: Du Giaø Sö Ñòa Luaän—Cuûa Ñaø Kyø Ni: Dakini (skt)—See Ñoà Caùt Ni. ngaøi Voâ Tröôùc, sô toå cuûa toâng Du Giaø—Attributed Ñaø La: Tara (skt)—1) Ngoâi sao: Star; 2) Chieáu to Asanga, founder of the Buddhist Yoga school. saùng: Shining, radiating; 3) Teân cuûa moät vò Thaàn Ñaø La Phieàn: Dravya-mallaputra (skt)—Dabba- Nöõ: Name of a female deity. malaputtra (p)—Ñaø Baø—Name of one of the Ñaø La Boà Taùt: See Ña La Baïch Boà Taùt. Buddha's Arahat disciples—Teân cuûa moät trong Ñaø La La: Teân cuûa moät vò Tieân—Name of a rsi. nhöõng vò ñeä töû A la haùn cuûa ñöùc Phaät. Ñaø La Na: Teân cuûa moät loaïi quyû Daï Xoa—Name Ñaø Ma Nan Ñeà: Dharmanandi (skt)—See Ñaøm of a yaksa. Ma Nan Ñeà. Ñaø La Ni: Dharani (skt)—Darani (jap)—Ñaø La Ñaø Na: 1) Tónh Löï: Dhyana; 2) Phuù Ñôn Na: Na—Ñaø Laân Ni—Ñaø La Ni, ñaëc bieät Chuù Ñaø La Putana (skt)—A female demon (see Boá Ñan Na Ni ñöôïc nhaán maïnh bôûi tröôøng phaùi Chaân Ngoân. and Phuù Ñôn Na); 3) Boá Thí, Ba La Maät ñaàu tieân Trì giöõ, toång trì hay baûo toàn hueä löïc vaø trí löïc, trong luïc Ba La Maät: Dana (skt)—Alms, the first khoâng ñeå cho thieän phaùp bò taùn loaïn, ngaên che of the six paramitas (see Ñaøn Na). khoâng cho caùc aùc phaùp taêng tröôûng. Nhöõng phöông Ñaø Na Baø: Danavat (skt)—Teân cuûa moät loaïi thöùc nguyeän caàu bí maät, thöôøng baèng Phaïn ngöõ, trôøi—Name of a god. tìm thaáy sôùm nhaát ôû Trung Quoác vaøo theá kyû thöù ba Ñaø Na Baùt Ñeå: Danapati (skt)—Ñaøn Na Thí sau Taây Lòch; chuùng laø moät phaàn cuûa Ñaø La Ni Chuû—Ngöôøi boá thí—Almsgiver. Taïng cuûa Du Giaø hay Maät Giaùo—Dharani, Ñaø Na Dieãn Na: Tónh Löï—See Dhyana. especially mantra or spell, is emphasized by the Ñaø Na Giaø Tha: Danagatha or Daksinagatha Shingon sect. Maintain or preserve the power of (skt)—Lôøi khaån nguyeän cuûa ngöôøi boá thí—The wisdom or knowledge. Able to hold on of the good verse or utterance of the almsgiver. so that it cannot be lost, and likewise of the evil so

Ñaø Na Yeát Kieät (Traùch) Ca Quoác: Dhanakataka that it cannot arise. Magical formulas, or mystic or Amaravati (skt)—Moät vöông quoác coå naèm veà forms of prayer, or spells of Tantric order, often in phía ñoâng baéc cuûa khu vöïc maø baây giôø ngöôøi ta Sanskrit, found in China as early as the third goïi laø "Madras"—An ancient kingdom in the century A.D.; they form a portion of the north-east of modern Madras presidency.

Ñaø Nam: Dhyana (skt)—Tö Duy Tu—Thöïc taäp tö Ñaû Ñieäp: duy—Meditation—The cultivation of ponderance. 1) Thu doïn: To clear away—To tidy up. Ñaø Neâ Ñôùi Thuûy: Queán sình uûng nöôùc. Trong 2 Queùt saïch: To clean up—To eradicate. thieàn, töø naày töø naày coù nghóa laø noùi naêng hay vieát Ñaû Giao Coån: Vöôùng maéc—To entangle oneself laùch röôøm raø, khoâng thích hôïp yù chæ nhaø thieàn—in. Mud matted with water. In Zen, the term means a Ñaû Hoùa: Khaát hoùa—Nguyeân nhaân Phaät vaø Boà Taùt wordy writing style or a speech with flowery giaùng traàn hoùa ñoä chuùng sanh—The cause of a language, which is not appropriate in Zen. Buddha's or bodhisattva's coming to the world, i.e. Ñaø Phöôïc Nhaõ: Dhvaja (skt)—Côø phöôùn—A flag. the transformation of the living. Ñaø Taùc Ca: Dasaka (skt)—Keû noâ leä—A slave Ñaû Hoáng: Raéc roái—Complicated. (ngöôøi nöõ noâ leä—A female slave or dasika). Ñaû Mieân Y: Y cuûa chö Taêng Ni maëc trong luùc Ñaø Thaønh Phaät Hoïc Hoäi: Hoäi Phaät Hoïc Ñaø nguû—A monk's or nun's sleeping garment. Naúng—Danang Buddhist Studies Association. Ñaû Moâ Hoaïch Daïng: Moâ phoûng, baét chöôùc—To Ñaû: Ñaùnh: To beat, to strike—Laøm: To make, to imitate. do. Ñaû Ngaïnh: Coá chaáp, böôùng bænh—To be bull- Ñaû Baûn: Ñaùnh vaøo mieáng vaùn ñeå thoâng baùo söï headed—Stubborn—In an obstinate way. vieäc gì—To beat the board, or a wooden block as Ñaû Ngoõa Toaûn Quy: Duøi ruøa ñaäp ngoùi, chæ vieäc an announcement or intimation. laõng phí voâ ích—A useless and wasteless work. Ñaû Bao: Khaên goùi chuaån bò leân ñöôøng cuûa du Ñaû Nhai: Xin aên ôû ngoõ phoá—To beg for food in Taêng—To wrap up or carry a bundle for a city streets. wandering monk. Ñaû Phaù Taát Duõng: Ñaäp naùt thuøng sôn—To smash Ñaû Bieän: Phaán chaán tinh thaàn—To be in high (break up) a barrel of paint. spirits. Ñaû Phaïn: 1) AÊn côm: To eat rice or a meal; 2) Ñaû Caùt Ñaèng: Troùi buoäc, vöôùng maéc— Naáu côm: To cook rice. Attachments—Bindings. Ñaû Thaønh Nhöùt Phieán: To stuff everything into Ñaû Caáp: Cung caáp côm chaùo cho ñaïi chuùng trong one mass—Hoøa hôïp laøm moät hay laøm thaønh moät töï vieän—To provide (supply) meals for the moái hay laøm cho caùc söï vaät khaùc bieät thaønh ra assembly in a temple. gioáng nhau. Haønh giaû tu Thieàn, neáu caùc baïn muoán Ñaû Caàu Töû: Ñaû Vieân Caàu—Cuoän bong boùng tu taäp Thieàn moät caùch ñuùng ñaén thì caùc baïn phaûi nöôùc—Roll of water bubbles. heát taâm heát söùc caån troïng. Ñieàu quan troïng nhaát laø Ñaû Chi Nhieãu: Ñi voøng voøng, ñi loanh quanh—To phaûi gaëp ñuùng thaày vaø phaûi coù chaùnh kieán. Vì theá go round. maø thôøi xöa ngöôøi ta baèng moïi caùch taàm sö hoïc Ñaû Cung: See Ñaû Cuùng. ñaïo, vaø caùc ñeä töû tìm kieám lôøi khuyeân baûo cuûa caùc Ñaû Cuùng: Cuùng döôøng—To make offering. baäc thaày töø saùng ñeán toái (saùng tham thieàn, chieàu Ñaû Daõ Trai: To wander around—Du Phöông haønh

thöa hoûi). Vì chæ baèng caùch tieáp caän soát saéng naøy, cöôùc. Raûo böôùc ñoù ñaây hay ñi töø nôi naày ñeán nôi haønh giaû môùi phaù boû ñöôïc nhöõng nghi hoaëc ñeå coù khaùc (ñeå hoaèng hoùa), chöù khoâng döøng truï laïi nôi ñöôïc kinh nghieäm chaùnh toâng vaø hieåu roõ cöùu caùnh naøo—To wander from place to place—See Laõng cuûa Thieàn. Theo Thieàn sö Cao Phong Dieäu Toå, ñeå Thöôïng Toïa Laät Ngöôïc AÁm Traø Taïi Chieâu Khaùnh. hieåu ñöôïc vaán ñeà naøy cuûa Thieàn ñoøi hoûi phaûi coù Ñaû Ñaïi Phaùp Coå: Beat the drum of the highest taâm tha thieát, ngay khi coù taâm tha thieát, moái nghi teaching—Chö Boà Taùt coù khaû naêng ôû nôi taát caû chaân chaùnh lieàn khôûi daäy. Coù luùc nghi caùi naøy, coù theá giôùi ñaùnh ñaïi phaùp-coå laøm cho caùc chuùng sanh luùc nghi caùi kia; moái nghi töï noù khôûi leân. Töø saùng tuøy theo caên duïc cuûa hoï ñeàu ñöôïc ngoä hieåu— ñeán toái haønh giaû neân baùm vaøo caùi khoái nghi aáy töø Bodhisattvas have the ability to beat the drum of ñaàu ñeán chaân. Noù trôû thaønh moät khoái (ñaû thaønh the highest teaching in all worlds, to cause all nhaát phieán), moät khoái lieân tuïc, daàu baïn coù coá gaéng sentient beings to gain understanding in accord theá maáy cuõng khoâng böùt rôøi noù ñöôïc. Ñeán traïng with their faculties and inclinations. thaùi naøy phaûi giöõ vöõng chaùnh nieäm cuûa mình, coi chöøng khoâng ñöôïc khôûi nhò taâm. Cho ñeán khi ñi

khoâng bieát mình ñi, ngoài khoâng bieát mình ngoài, purify and strengthen one’s concentration power. laïnh, noùng, ñoùi, khaùt, thaûy ñeàu khoâng bieát. Roài caùc An extensive retreat of 21 to 90 days in which one ngöôi seõ thaáy mình nhö moät keû bònh ngaët, chaúng shuts off oneself to cultivate. coøn muoán aên uoáng gì nöõa. Laïi nhö moät thaèng khôø, Ñaû Thính: To make inquiries. khoâng hieåu caùi gì ra caùi gì heát. Caùi caûnh giôùi naøy Ñaû Tónh: Khi chuùng hoäi baét ñaàu oàn aøo thì vò sö hieän tieàn, töùc laø coù ñieàm saép ñeán nhaø (giaùc ngoä) — giaùm chuùng “ñaû tónh” ñeå cho chuùng hoäi im laëng trôû To bring things together, or into order or to knock laïi—To beat the silencer, or beat for silence. all into one or to stuff everything into one mass. Ñaû Tònh: Saép xeáp—To arrange. Zen practitioners, if you want to practice Zen Ñaû Toïa: Taza (jap)—Ngoài kieát giaø hay baùn giaø— correctly, you must be extremely earnest and To squat—To sit down crosslegged. careful. The most important thing is to meet the Ñaû Trai Phaïn: Khaát thöïc cuûa Taêng nhaân—Going right master and to have a right view. This is why for alms—See Khaát Thöïc. in olden times masters were searched for in all Ñaû Vieân Caàu: Ñaû Caàu Töû—Cuoän bong boùng possible ways, and their advice sought day and nöôùc—Roll of water bubbles. night. For only through this earnest approach may Ñaïc: Ghanta (skt)—Small bell—Kieàn chuøy one clear away one's doubts, and be assured of the (chuoâng nhoû). authenticity of one's Zen experience and Ñaïc Laïc Toaûn: Caùi duøi lôùn—A big stick. understanding. According to Zen master Kao-feâng Ñaïc Lòch Toaûn: Voâ Duïng Nhaân—Ngöôøi khoâng coù Miao-tsu, to understand this matter of Zen lôïi ích gì—A person who is good for nothing—A requires great determination and earnestness, for useless person. as soon as you have them, the real "doubt- Ñai: 1) Mang: To bear; 2) Daây nòch: A belt. sensation" will arise. At times, you will doubt this Ñaùi: 1) Daây

baêng: Bondage (tape); 2) Daây nòch: and doubt that; the doubt automatically and Belt; 3) Ñoäi treân ñaàu: To bear on the head. instinctively arising by itself. From dawn to dusk it Ñaùi Thaùp: Aryastupa-mahasri (skt)—Thaùp töôïng sticks to you from your head to your feet. It treân ñænh ñaàu cuûa moät vaøi hình töôïng, nhö töôïng becomes one whole, continuous piece which will Phaät Di Laëc—To have a pagoda represented on not be dislodged, no matter how hard you attempt the head, as in certain images; a form of Maitreya. to shake it. Even though you try to push it away, it Ñaùi Thaùp Boà Taùt: Maitreya, bearer of the will persist in sticking to you. At all times it is pagoda. clearly before you. Now this is when you can Ñaùi Thaùp Kieát Töôøng: Thaùp Kieát Töôøng treân progress. On reaching this stage you should keep ñænh ñaàu cuûa Boà Taùt Quaùn AÂm —A little manju or your mind straight and refrain from having auspicious pagoda on the head of Kuan-Yin's secondary thoughts. When you find yourself not image. knowing that you are walking while walking or Ñaùi Thaùp Toân: See Ñaùi Thaùp. sitting while sitting, and unconscious of cold, heat, Ñaùi Trí: See Trì Minh. hunger; then you are about to reach Ñaøi: Ñaøi: A flat place (platform, terrace, enlightenment. plateau)—Ñaøi Hoa: Flower cup. Ñaû Thaûo Kinh Xaø: Ñaïp coû laøm cho raén kinh sôï, yù Ñaøi Baù AÂm: Broadcasting station. noùi chöa ñuû söùc söûa trò keû aùc thì ñöøng laøm kinh ñoäng maø bò phaûn öùng ngöôïc (bò haïi)—To tread on Ñaøi Ñoà: Thieân Thai Ñoà hay ñoà chuùng cuûa toâng grasses to scare (frighten) snakes or to beat the phaùi Thieân Thai—The disciples of the T'ien-Tai grass and startle the snake; i.e., in flushing bad sect. men from their cover, one must be ready for a Ñaøi Gia: Thieân Thai Gia—The school of the counterattack. T'ien-T'ai mountain—See Thieân Thai Toâng. Ñaû Thaát: Kieát Thaát—Nhaäp thaát vaø töï beá moân Ñaøi Giaùo: Thieân Thai Giaùo—The school on the trong phoøng ñeå töï thanh tònh vaø taêng tröôûng ñònh T'ien-T'ai mountain—See Thieân Thai Toâng. löïc. Nhaäp thaát tu taäp keùo daøi töø 21 ñeán 90 ngaøy — Ñaøi Loan Phaät Giaùo: Phaät Giaùo ôû Ñaøi Loan—To enter and shut off oneself up in the room to Buddhism in Taiwan.

Ñaøi Thoï: To bear—To pay for. Ñaïi AÙc Töôïng: Voi cöïc kyø hung aùc, ví vôùi taâm Ñaøi Toøa: Toøa ñaët töôïng Phaät—The seat of the cuoàng loaïn khoâng thuaàn thuïc—The great wild Buddha statue. elephant, the untamed heart. Ñaøi Toâng: Thieân Thai Toâng—The sect of the Ñaïi AÙi: Teân cuûa Thaàn Bieån—Name for sea-god. T'ien-T'ai mountain—See Thieân Thai Toâng. Ñaïi AÙi Ñaïo: Ma-ha-ba-xaø-ba-ñeà—Mahaprajapati Ñaõi: 1) Ñôïi: To wait (to wait for); 2) Ñoái ñaõi: To (skt)—Dì ruoät, ngöôøi chaêm soùc vaø cuõng laø keá maãu behave to; 3) Ñoái laïi: In opposition; 4) Kòp ñeán: cuûa Ñöùc Phaät. Coøn coù teân laø Kieàu Ñaøm Ni, laø vò To reach (to catch up). Tyø Kheo Ni ñaàu tieân trong Phaät giaùo vaø cuõng laø Ni Ñaõi Daï: Baùn Daï—Ñaïi Daï—Taêng Bieät Daï—Thaùi Chuùng Chuû. Veà sau naøy baø seõ trôû thaønh Nhaát thieát Daï—Thoâng Daï—Tuùc Daï—Suoát ñeâm: All night—chuùng sanh hoan hyû kieán Phaät—Gautama's aunt, Coøn goïi laø Ñaïi Daï hay Tuùc Daï, chæ ñeâm tröôùc cuûa nurse and foster mother. Also named Gotami or ngaøy gioã hay baát cöù buoåi leã naøo—The night Gautami, the first woman received into the order previous to a fast day, or to any special occasion. (the first nun in Buddhism

history). She was also Ñaõi Ñoái: Söï lieân heä, hay bæ thöû ñoái ñaõi nhau, söï the Head of the community of nuns. She is to be ñoái laäp cuûa hai phaùp (taát caû moïi söï do nhaân duyeân reborn as Buddha named sinh ra ñeàu ñaõi ñoái nhau)—Relationship, in Sarvasattvapriyadarsana. relation with, one thing associated with another. Ñaïi An: 1) Söï bình an to lôùn: Great peace; 2) Teân Ñaõi Moân: Niwa-zume (jap)—Standing in the court cuûa moät vò sö: Name of a monk (see Ñaïi An Thieàn or gate of a Zen monastery—Waiting at the Sö). gate—Tröôùc khi ñöôïc nhaän vaøo phoøng ñaëc bieät Ñaïi An Cö: Söï an laønh hoaøn toaøn—A complete daønh cho khaùch Taêng, vò haønh cöôùc Taêng phaûi traûi peace—A great peace. qua giai ñoaïn ñöùng ñôïi ngoaøi coång thieàn vieän — Ñaïi An Ñaït La: Mahendra (skt)—Mahendri—Before being accepted to the special guest room Teân cuûa moät thaønh phoá gaàn cöûa soâng Godavery, of Zen monastery, a wandering monk must baây giôø laø Rajamundry—Rajamahendri, a city undergo a period of standing in the court or gate of near the mouth of the Godavery, the present a Zen monastery. Rajamundry. Ñaõi Ngoä Thieàn: Thieàn ñôïi ngoä—Waiting-for- Ñaïi An Laïc: Great peace. enlightenment Zen—Toâng Taøo Ñoäng ñaõ töøng chæ Ñaïi An Laïc Baát Khoâng Boà Taùt: Vajramogha- trích toâng Laâm Teá vì toâng naày toïa thieàn vôùi muïc Samya-Sattva (skt)—Great Peace Amoghavajra ñích: ñôïi giaùc ngoä. Ñaây khoâng phaûi laø muïc ñích Bodhisattva—Moät vò Boà Taùt trong Thai taïng chính cuûa nhaø Thieàn vì thieàn khoâng mong caàu baát Giôùi—A Bodhisattva in the court of Garbhadhatu. cöù thöù gì keå caû caùi goïi laø giaùc ngoä—Ts'ao-Tung Ñaïi An Laïc Baát Khoâng Tam Muoäi Da Chaân tsung criticized Lin-Chih tsung for sitting Thaät Boà Taùt: See Ñaïi An Laïc Baát Khoâng Boà Taùt. meditation with a purpose of waiting for Ñaïi An Laïc Chaân Thaät Boà Taùt: See Ñaïi An Laïc enlightenment. This is not the main purpose of Baát Khoâng Boà Taùt. Zen, for meditation is not expecting for anything Ñaïi An Taâm: Dainajin (jap)—Great peace of including a so-called enlightenment. mind. Ñaïi: Maha (skt)—Lôùn: Maha (great, large, big)— Ñaïi An Phuùc Chaâu Thieàn Sö (793-883): Isan Yeáu toá: The elements or essential things. Daian (jap)—Kuei-shan T'a-an (Wade-Giles Ñaïi A Di Ñaø Kinh: Sukhavativyuha Sutra (skt)— Chinese)—Guishan Da'an (Pinyin Chinese)—Coù Voâ Löôïng Thoï Quyeát Ñònh Kinh—Sutra on raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö Ñaïi An; tuy Infinite Life Resolution—See Kinh Voâ Löôïng nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy Thoï. trong boä Truyeàn Ñaêng Luïc, quyeån IX: Thieàn Sö Ñaïi A Do Ña: Möôøi ngaøn trieäu—Ten thousand Ñaïi An sanh naêm 793 taïi Phöôùc Chaâu (baây giôø million—See Ayuta. thuoäc tænh Phuùc Kieán), ñeä töû cuûa Baù Tröôïng. Luùc Ñaïi A La Haùn: Great Arhats. 20 tuoåi, oâng ñi vaøo nuùi Hoaøng Baù thuoäc tænh Giang Ñaïi A Tyø: Great Avichi. Taây vaø hoïc luaät. Veà sau naøy, oâng tuyeân boá raèng: Ñaïi AÙc: Very cruel. "Daàu coá gaéng heát söùc mình, toâi vaãn chöa gaëp ñöôïc

nguyeân lyù cuûa ñaïi huyeàn." Sau ñoù oâng ñaõ baét ñaàu ox." T'a-An said: "After finding it, then du phöông tìm chaân lyù. Theo lôøi khuyeân cuûa moät what?" Pai-chang said: "It's like riding the ox cuï giaø maø oâng gaëp treân ñöôøng ñi, oâng ñi ñeán Nam and arriving home." T'a-An then asked: "How Xöông trong tænh Giang Taây

vaø baét ñaàu hoïc Thieàn does one ultimately uphold and sustain this?” vôùi ngaøi Baùch tröôïng Hoaøi Haûi—Few other details Pai-chang said: “It’s like an oxherd who, about Xuanze T’a-An's life are available in the grasping his staff, watches the ox so that he classical records; however, there is some brief doesn’t transgress by eating other people’s information on him in the Records of the sprouts and grain.” Upon receiving this Transmission of the Lamp (Ch’uan-Teng-Lu), instruction T’a-An sought nothing further. Volume IX: Zen Master T’a-An was born in 793 This shows us that Pai-chang used no special in Fu-Chou (in modern Fu-Jian Province), was a contrivance or method by which the mind of disciple of Zen master Bai-Zhang. At the age of the disciple could be matured for the twenty, he went to Mt. Huangpo in Jiangxi and experience. As a matter of fact, Zen is not a studied the Vinaya. Later he declared, "Despite conceptual plaything with them but a vital fact my hard efforts I still haven't encountered the which intimately concerned life itself. Zen principle of the great mystery." He thereafter set masters usually make use of every off in search of the truth. On the advice of an old opportunity in their daily life. In this case, man he met on the road, he traveled to Nanchang Pai-chang used "the picture of a cowherd City in Jiangxi and began to study under Baizhang looking after his cattle, who is using his staff Huaihai. keeps them from wandering into another's Khi Ñaïi An gaëp Baù Tröôïng, leã baùi xong, sö pasture" to demonstrate Zen in most practical thöa: “Con muoán caàu bieát Phaät, theá naøo laø ways for the sake of T'a-an's enlightenment. phaûi?” Baù Tröôïng baûo: “Thaät laø ngöôøi cõõi traâu Thieàn sö Ñaïi An laø sö ñeä cuûa Thieàn sö Qui tìm traâu.” Ñaïi An hoûi: “Sau khi bieát thì theá Sôn Linh Höïu, ngöôøi ñaõ xaây döïng moät ngoâi töï naøo?” Baù Tröôïng noùi: “Thì nhö ngöôøi cõõi traâu vieän treân nuùi Qui. Khi Linh Höïu thò tòch, Ñaïi veà ñeán nhaø.” Ñaïi An laïi hoûi: “Chaúng bieát An ñöôïc thænh tôùi nhaäm chöùc truï trì taïi ñoù. tröôùc sau gìn giöõ theá naøo?” Baù Tröôïng baûo: Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: “Caû “Nhö ngöôøi chaên traâu caàm roi doøm chöøng thaûy caùc ngöôi ñeán Ñaïi An naày tìm caàu caùi gì? khoâng cho noù aên luùa maï cuûa ngöôøi.” Sö nhôn Neáu muoán laøm Phaät, caùc ngöôi töï laø Phaät. Sao ñaây laõnh hoäi yù chæ, chaúng ñi tìm ñaâu nöõa. Ñieàu laïi gaùnh Phaät sang nhaø beân caïnh tìm, luoáng töï naøy cho thaáy Baùch Tröôïng khoâng duøng thuû nhoïc nhaèn? Ví nhö con nai khaùt nöôùc maø chaïy ñoaïn hay phöông phaùp rieâng bieät naøo giuùp cho theo aùnh naéng (aùnh naéng gioáng nhö nöôùc, con taâm trí cuûa ñeä töû coù theå ñöôïc chín muoài cho nai laàm töôûng laø nöôùc caém ñaàu chaïy tìm), bieát chöùng nghieäm. Ngaøi ñaõ vì Ñaïi An, tuøy cô bao giôø ñöôïc kheá hôïp. Caùc ngöôi muoán laøm duyeân maø baøy toû Thieàn baèng nhöõng ñöôøng loái Phaät, chæ caàn khoâng coù nhöõng taâm ñieân ñaûo, thöïc tieãn nhaát. Thaät vaäy, Thieà n khoâng phaûi laø vin theo, voïng töôûng, nghó aùc, caáu duïc, chaúng troø hyù luaän maø laø moät söï thöïc soáng ñoäng, söï saïch cuûa chuùng sanh, töùc caùc ngöôi laø Phaät thöïc lieân heä maät thieát vôùi chính söï soáng. Caùc chaùnh giaùc môùi phaùt taâm, laïi ñeán choã rieâng thieàn sö thöôøng hay lôïi duïng moïi cô hoäi trong naøo luaän baøn. Sôû dó, Ñaïi An naày ôû taïi nuùi Qui ñôøi soáng haèng ngaøy. Trong tröôøng hôïp naøy, ba möôi naêm, aên côm nuùi

Qui, ñaïi tieän nuùi Baùch Tröôïng ñaõ duøng "hình aûnh ngöôøi chaên Qui, maø khoâng hoïc thieàn nuùi Qui, chæ coi traâu caàm gaäy troâng chöøng khoâng ñeå traâu ñi laïc chöøng con traâu. Neáu noù laïc ñöôøn g hay vaøo vaøo ñoàng ruoäng ngöôøi khaùc" ñeå ñaùnh thöùc yù trong coû, lieàn loâi noù laïi. Neáu noù aên luùa maï cuûa thöùc cuûa ñoà ñeä mình tröôùc chaân lyù cuûa ngöôøi, lieàn ñaùnh ñaäp ñieàu phuïc noù. Ñaùng Thieàn—When T'a-An met Pai-chang, he thöông ñaõ laâu chòu ngöôøi raày raø, hieän giôø noù bowed and asked: "This student seeks to ñoåi thaønh con traâu traéng ñöùng tröôùc maët, troïn know Buddha. How can I do so?" Pai-chang ngaøy hieän sôø sôø ñuoåi cuõng chaúng ñi—T'a-An said: "It's like riding the ox looking for the was a Dharma brother of Kuei-shan Lingyou,

who had established a temple on Mt. Kuei. which apprehends all good and evil dounds. When Lingyou passed away, T'a-An was The six senses, day and night they emanate invited to assume the abbacy there. Kuei- light and this is called the 'light emanating Shan T'a-An addressed the monks, saying: samadhi.' You yourself can't comprehend it, "What are you all seeking from me by coming but it is reflected in the four great bodies. It is here? If you want to become a Buddha, then completely supported within and without, and you should know that you yourself are never unbalanced. It's like someone with a Buddha. Why are you running around from heavy load on his back, crossing a bridge place to place, like a thirsty deer chasing a made from a single tree trunk, but never mirage? When will you ever succeed? You losing his step. And now if you ask what is it want to be a Buddha, but you won't recognize that provides this support and where is it that your topsy-turvy contradictory ideas; your revealed, then I just say that not a single hair deluded understandings; your mind which of it can be seen. No wonder the monk Zhi- believes in innumerable things, purity and Kong said: 'Searching inside and out you'll pollution; that it is just this mind that is the find nothing. Actions in the causational realm authentic original awakened mind of Buddha. are a big muddle.' Take care!" Where else will you go to find it? I've spent
Coù vò Taêng hoûi: "Taát caû thi vi laø duïng cuûa the last thirty years here on Mount Kui, eating phaùp thaân, theá naøo laø phaùp thaân?" Sö ñaùp: Kui-Shan's rice, shitting Kui-Shan's shit, but "Taát caû thi vi laø duïng cuûa phaùp thaân." Vò Taêng not practicing Kui-Shan's Zen! I just mind an hoûi: "Lìa naêm uaån, theá naøo laø thaân xöa nay?" old water buffalo. If he wanders off the road Sö ñaùp: "Ñaát, nöôùc, löûa, gioù, thoï, töôûng, haønh, into the grass then I pull him back by his nose thöùc." Vò Taêng hoûi: "Caùi aáy laø naêm uaån chöù ring. If he eats someone else's rice shoots gì?" Ñaïi An ñaùp: "Chuùng khoâng laø naêm then I use the whip to move him away. After uaån."—A monk asked: All actions are the such long training period he's become very function of the dharmakaya. What is the lovable, and he obeys my words. Now he dharmakaya?" T'a-An said: "All actions are pulls the Great Vehicle, always staying where the function of the dharmakaya." The monk I can see him the whole day through, and he asked: "Apart from the five skandhas, what is can't be driven away. the original body?" T'a-An said: "Earth, Caû thaûy caùc ngöôi, moãi ngöôøi coù hoøn ngoïc lôùn water, fire, wind (the four elements of form), voâ giaù, töø cöûa con maét

phoùng quang soi saùng sensation, perception, mental action, and nuùi soâng caây coû, töø cöûa loã tai phoùng quang consciousness.” The monk asked: “Aren’t nhaän laõnh phaân bieät taát caû aâm thanh laønh döõ, these the five skandhas?” T’a-An said: “They saùu cöûa ngaøy ñeâm thöôøng phoùng quang, cuõng are not the five skandhas.” goïi laø phoùng quang tam muoäi. Caùc ngöôi töï Hoøa Thöôïng Tuyeát Phong nhôn vaøo nuùi löôïm chaúng bieát, laïi nhaän boùng trong thaân töù ñaïi. ñöôïc moät nhaùnh caây hình gioáng con raén, ñeà Noù laø vaät do trong ngoaøi giuùp ñôõ khoâng daùm treân löng moät caâu: “Voán töï thieân nhieân chaúng chinh nghieâng, nhö ngöôøi gaùnh naëng ñi qua nhôø baøo goït,” gôûi taëng Sö. Sö nhaän, noùi: caây caàu khæ, khoâng daùm ñeå saåy chaân. Haõy noùi “Ngöôi boån saéc ôû nuùi, vaãn khoâng veát dao vaät gì coù theå gìn giöõ ñöôïc? Nhö theá, khoâng coù buùa.”—Xue-Feng came to Mount Kui. While moät maûnh tô, moät sôïi toùc coù theå thaáy. Ñaâu living there he found an unusual stick shaped chaúng nghe Hoøa Thöôïng Chí Coâng noùi: like a snake. On the back of it he wrote: “This “Trong ngoaøi tìm kieám troïn khoâng ra. Treân is natural and was not carved.” Xue-Feng caûnh thi vi goâm taát caû.” Traân troïng!—Each gave the stick to T’a-An, who said: one of you has a priceless treasure. There is “Inhabitants of this mountain have no ax with light emanating from your eyes which which to carve it.” illuminates mountains, rivers, and the great Coù ngöôøi hoûi sö: “Phaät ôû choã naøo?” Sö ñaùp: earth. There is light radiating from your ears

“Chaúng lìa taâm.” Vò Taêng laïi hoûi: “Ngöôøi treân Ñaïi AÂn: Great grace—Great favor. hai ngoïn coù ñöôïc caùi gì?” Sö ñaùp: “Phaùp Ñaïi AÂn Giaùo Chuû: Vò giaùo chuû coù aân lôùn vôùi nhaân khoâng coù choã ñöôïc, duø coù choã ñöôïc, ñöôïc voán loaïi, chæ Ñöùc Phaät—The Lord of great grace and khoâng ñöôïc.”—A monk asked: “Where is teacher of men—Buddha. Buddha?” T’a-An said: “Not apart from Ñaïi AÅn Só: Vò Taêng ôû aån trong röøng saâu nuùi mind.” The monk said: “Then what were the thaúm—Great hermit who lives in the deep forests attainments of the ancestors on Twin peaks?” and mountains. T’a-An said: “In the Dharma there is nothing Ñaïi Ba La Maät: Söï toaøn thieän lôùn lao—The great attained. If there is anything to be attained, it paramitas or perfections of bodhisattvas—The ten is that nothing is attained.” paramitas—See Möôøi Ba La Maät. Coù moät vò Taêng hoûi: "Hoøa Thöôïng troán laùnh Ñaïi Baø La Moân: Great Brahmana—Ñaïi Baø La nôi naøo neáu quaân giaëc Hoaøng Saøo ñeán?" Ñaïi Moân ñöôïc duøng cho Ñöùc Phaät, duø khoâng phaûi sanh An ñaùp: "Trong nuùi Nguõ Uaån." Vò Taêng laïi ra trong giai caáp Baø La Moân, nhöng laø hieän thaân hoûi: "Neáu bò chuùng baét ñöôïc thì theá naøo?" Ñaïi cuûa Phaïm Ñöùc. Theo Kinh Nieát Baøn thì vò Baø La An ñaùp: "Töôùng quaân naõo loaïn."—A monk Moân lôùn ôû AÁn Ñoä, chæ Ñöùc Phaät, vò ñaõ coù tö töôûng asked, "Where will you flee to if Huang cho raèng khoâng chæ giai caáp Baø La Moân môùi laø Chao's troops come?" T’a-An said: "Inside hieän thaân cuûa ñaïo ñöùc—Great Brahmana is used Five Skandhas Mountain." The monk said, to apply to the Buddha, who though not of the "When they suddenly grab you, then what?" Brahman caste was the embodiment of Brahman T’a-An said: "Commander Distress." virtues. According to

the Nirvana Sutra, the great Naêm 883, sö trôû veà chuøa Hoaøng Baù vaø thò tòch Brahmana, applied to the Buddha, who thought taïi ñaây. Moân ñoà xaây thaùp thôø sö treân nuùi Laêng not of Brahman caste was the embodiment of Giaø. Sau khi thò tòch, sö ñöôïc vua ban hieäu Brahman virtues. “Vieân Trí Thieàn Sö”—In 883, he returned to Ñaïi Baø La Moân Kinh: Kinh noùi leân quan ñieåm Mount Huang-Bo and died there. His stupa Phaät giaùo veà giai caáp Baø La Moân—A sutra dealing was constructed on Mount Lanka and he with Buddhist Aspect of the Brahman caste. received the posthumous title “Zen Master Ñaïi Baïch Boà Taùt: Svetabhagavati (skt)—Baïch Perfect Wisdom.” Thaân Quaùn Töï Taïi Boà Taùt—White-bodied Ñaïi An Töï: Daianji (jap)—See Thaùi An Töï. Avalokitesvara Bodhisattva—White-robed Ñaïi An UÛi: Moät vò an uûi lôùn, danh hieäu cuûa Phaät— Avalokitesvara Bodhisattva. The great comforter—Pacifier—A Buddha’s title. Ñaïi Baïch Danh Sôn: See Thieân Ñoàng Sôn. Ñaïi AÛo: Ñaïi huyeãn (huyeãn moäng lôùn)—Great Ñaïi Baïch Ñoaøn Hoa: See Ñaïi Baïch Hoa. illusion. Ñaïi Baïch Hoa: Boâng maïn ñaø la lôùn—The great Ñaïi AÛo Sö: Great magician—Ñaïi huyeãn sö—Nhaø mandara flower. aûo thuaät lôùn, moät danh hieäu ñöôïc gaùn cho Ñöùc Ñaïi Baïch Lieân Hoa: Hoa sen lôùn—Great white Phaät—A title given to a Buddha. lotus. Ñaïi AÂm Thieàn Sö (1593-1642): Teân cuûa moät vò Ñaïi Baïch Ngöu Xa: 1) Xe Traâu traéng trong Kinh Thieàn sö thuoäc toâng Taøo Ñoäng cuûa Trung Hoa vaøo Phaùp Hoa: The great white-bullock cart of the thôøi nhaø Minh (1368-1644)—Name of a Chinese Lotus Sutra; 2) AÙm chæ Ñaïi Thöøa, ñoái laïi vôùi xe Ts'ao-Tung Zen master who lived during the Ming nai vaø xe deâ aùm chæ Thanh Vaên vaø Duyeân Giaùc dynasty. cuûa Tieåu Thöøa: The Mahayana, as contrast with Ñaïi AÁm Giôùi Nhaäp: the deer-cart and goat-cart of sravakas and 1) Töù Ñaïi: Four fundamentals—See Töù Ñaïi. pratyeka-buddhas of the Hinayana. 2) Nguõ AÁm: Five aggregates—See Nguõ Uaån. Ñaïi Baïch Quang: See Ñaïi Baïch Quang Thaàn. 3) Thaäp Baùt Giôùi: Eighteen spheres—See Thaäp Ñaïi Baïch Quang Thaàn: Sitamsu (skt)—The Baùt Giôùi. spirits with white rays. 4) Thaäp Nhò Nhaäp: The twelve entrances—See Ñaïi Baïch Taûn Caùi: Maha-pratisara (skt)—Great Thaäp Nhò Nhaäp. snow-white radiant umbrella.

Ñaïi Baïch Taûn Caùi Ñaø La Ni: Maha-pratisara- truyeàn thoáng Kagyupa, phaùt trieån moät boä phaän cuûa dharani (skt)—Moät trong nhöõng kinh ñieån cuûa töï vieän maø tröôùc ñaây chuû yeáu laø cuûa Maät giaùo taïi tröôøng phaùi Maät toâng, coù ñaïi uy löïc phoùng quang gia. Taùc phaåm noåi tieáng nhaát cuûa oâng laø “Baûo minh, laáy loäng traéng che rôïp khaép caû chuùng Chaâu Trang Nghieâm Giaûi Thoaùt,” toång hôïp giaùo sanh—Mantra of great snow-white radiant thuyeát cuûa hai tröôøng phaùi Kadampa vaø umbrella, one of the sutra of Tantrism, emblem of Kagyupa—Student of Milarepa, who became a her protection of all beings. monk following the death of his wife. The name Ñaïi Baïch Taûn Caùi Phaät Maãu: Meï cuûa chö Phaät, “Gampopa” is a reference to the area of Gampo, coù ñaïi uy löïc phoùng quang minh, laáy loäng traéng where he practiced meditation for a number of che rôïp khaép caû chuùng sanh—The “mother of year. He is also known as “The Doctor of Takpo.” Buddhas” with her great snow-white radiant Originally ordained as a monk in

the Kadampa umbrella, emblem of her protection of all beings. tradition, and later he studied with a number of Ñaïi Baïch Thieân Toá Moäng: Giöõa ban ngaøy maø teachers, including Milarepa. From him he moäng mô, yù noùi hoaøn toaøn hoang töôûng, khoâng received instructions in the “six dharmas of thöïc tieãn—To dream in broad daylight, i.e., to be Naropa” and Mahamudra. Unlike Milarepa, completely unrealistic. however, he remained a monk, and following his Ñaïi Baïch Y: Pandaravasini (skt)—Baïch Y Quaùn teacher’s death he began reorganize the Kagyupa AÂm, taát caû ñeàu moät maøu traéng, sen traéng, toøa tradition, developing a monastic component to traéng, vaân vaân—The great white-robed one, a what had previously been mainly a lineage of lay form of Kuan-Yin, all in white, with white lotus, tantrics. His best-known work is the “Jewel white throne. Ornament of Liberation,” which synthesizes the Ñaïi Baïi: To suffer a heavy defeat—To suffer a teachings of Kadampa and Kagyupa. big loss. Ñaïi Baûo Ñöùc Haûi Coâng Ñöùc: See Great Treasure Ñaïi Baûn: Chief or fundamental book or text— Ocean of Merits. Great texts—Toâng Thieân Thai laáy Kinh Voâ Löôïng Ñaïi Baûo Haûi: Bieån coâng ñöùc lôùn cuûa Ñöùc Phaät A Thoï laøm Ñaïi Baûn vaø Kinh A Di Ñaø laøm Tieåu Di Ñaø—The great precious ocean of the merit of Baûn—T’ien T’ai sect takes the Infinite Life Sutra Amitabha. as the major of the three Pure-land sutras and the Ñaïi Baûo Hoa: Boâng quí hay sen ñöôïc keát baèng Amitabha Sutra as minor text. ngoïc—The great precious flower—A lotus made Ñaïi Baûn Sôn: Daihon-Zan (jap)—Nuùi Ñaïi Baûn ôû of pearls. Nhaät. Ñaïi Baûo Hoa Vöông: King of Jewel-lotuses (the Ñaïi Baûo: 1) Chaâu baûo lôùn, ñaïi chaâu baûo: Great finest of such gem-flowers). jewel (most precious thing); 2) Phaät phaùp: The Ñaïi Baûo Hoa Vöông Toïa: A throne of the King of dharma or Buddha-law; 3) Boà Taùt: The Jewel-lotuses. Bodhisattva; 4) Baøn thôø cuûa Maät toâng: The fire Ñaïi Baûo Ma Ni: Vieân ngoïc quí hay chaân lyù Phaät altar of the esoteric cult. giaùo—The great precious mani—Pure pearl—The Ñaïi Baûo Caùp Giaûi (1079-1153): Gampopa Sonam Buddha-Truth. Rinchen—Ñeä töû cuûa Milarepa, ngöôøi trôû thaønh Ñaïi Baûo Phaùp Vöông: Maharatna-dharma-raja Taêng só sau khi vôï oâng qua ñôøi. Teân “Gampopa” (skt)—Danh hieäu cuûa ngöôøi caûi caùch vaø saùng laäp chæ vuøng teân Gampo, nôi maø oâng ñaõ tu taäp thieàn neân phaùi “Muõ Vaøng” beân Taây Taïng, ñöôïc suøng baùi ñònh trong moät vaøi naêm. OÂng cuõng coøn ñöôïc bieát nhö A Di Ñaø taùi sanh. OÂng nhaän danh hieäu Toâng ñeán vôùi teân “Baùc só Takpo.” Khôûi ñaàu oâng thoï giôùi Khaùch Ba naêm 1426 sau Taây Lòch—Title of the vôùi moät vò sö trong tröôøng phaùi Kadampa, vaø sau reformer of the Tibetan church, founder of the ñoù oâng theo hoïc vôùi nhieàu vò thaày khaùc nhau, keå Yellow Sect in 1417 A.D., worshipped as an caû Milarepa. Töø Milarepa, oâng nhaän ñöôïc nhöõng incarnation of Amitabha, now incarnate in every giaùo huaán veà “Luïc Phaùp Naropa” vaø ñaïi aán. Tuy Bogdo-gegen-Hutuktu reigning in Mongolia. He nhieân, khoâng gioáng vôùi Milarepa, oâng vaãn soáng received this title in 1426 A.D, Tsong-Kha-Pa. ñôøi Taêng só vaø sau khi thaày thò tòch, oâng toå chöùc laïi

Ñaïi Baûo Phaät: Prabhutaratna Buddha (skt)—See toaøn hay chaám döùt hieän höõu, söï taùi xuaát hieän cuûa Ña Baûo Nhö Lai. Nhieân Ñaêng Coå Phaät cuøng vôùi Phaät Thích Ca treân Ñaïi Baûo Phöông: Vuøng Ñaïi Baûo, ñöôïc dieãn taû ñænh Linh Thöùu ñaõ laøm saùng toû yù nghóa naày. Ñaây trong Kinh Ñaïi Baûo Tích, vuøng naày naèm giöõa Duïc laø moät traïng thaùi vöôït ra ngoaøi moïi ngoân töø dieãn giôùi vaø Saéc giôùi—The great precious region, ñaït cuûa con ngöôøi—The great or final entrance described in the Maharatnakuta Sutra, as situated into extinction and cessation. It is interpreted in between the world of desire and the world of Mahayana as meaning the cessation or extinction form. of passion and delusion of mortality, and of all Ñaïi Baûo Taïng: Ñaïi Baûo Taïng chöùa ñöïng chaân lyù activities, and deliverance into a state beyond Phaät phaùp—The great precious treasury, these concepts. In Mahayana it is not understood containing the gems of the Buddha-truth. as the annihilation, or cessation of existence; the Ñaïi Baûo Tích Kinh: Maharatnakuta-sutra (skt)—reappearance of Dipamkara (who had long Boä Kinh 49 quyeån, trong ñoù 36 quyeån ñaõ ñöôïc entered nirvana) along with Sakyamuni on the Ngaøi Boà Ñeà Löu Chi dòch ra Hoa Ngöõ—A Vulture Peak supports this view. It is a state above collection of forty-nine sutras, of which thirty-six all terms of human expression. were translated into Chinese by Bodhiruci—See Ñaïi Baùt Nieát Baøn Haäu Phaàn Kinh: Haäu Phaàn Kinh Ñaïi Baûo Tích. Nieát Baøn Kinh, goàm hai quyeån, ñöôïc ngaøi Nhaï Na Ñaïi Baûo Tích Kinh Luaän: Maharatnakuta-sutra- Baït Ñaø La dòch vaøo ñôøi nhaø Ñöôøng, noùi veà söï sastra (skt)—Treatise on the Maharatnakuta-sutra. nhaäp dieät cuûa Phaät vaø söï phaân chia xaù lôïi — Ñaïi Baûo Trang Nghieâm Kyø Kieáp Kinh: Maha- Treaties on the Mahaparinirvana Sutra, two books, ratnapratimandita-sutra (skt)—Sutra of great jewel translated into Chinese by Jnanabhadra under the of adornment kalpa. T’ang dynasty, the sutra explained about the Ñaïi Baùt Chu Tam Muoäi: Pratyutpanna Samadhi passing away of the Buddha and the divisions of (skt)—Constantly Walking Samadhi—See Baùt his relics. Chu Tam Muoäi. Ñaïi Baùt Nieát Baøn Kinh: Daihatsu Nehangyo Ñaïi Baùt La Nhaï: Prajapati (skt)—Ba Xaø Ba Ñeà— (jap)—Maha Parinibbana Sutta (p)—Maha Mahaprajapati, name of the Buddha’s aunt and parinirvana sutra (skt)—See Kinh Ñaïi Baùt Nieát nurse—Ma Ha Ba Xaø Ba Ñeà, teân cuûa baø di maãu Baøn. cuûa Phaät. Ñaïi Baùt Nieát Baøn Kinh Boä: See Ñaïi Baùt Nieát Ñaïi Baùt Neâ Hoaøn Kinh: Nam boån Ñaïi Baùt Nhaõ Baøn Kinh. Kinh, 36 quyeån ñöôïc Ngaøi Phaùp Hieån dòch vaø söõa Ñaïi Baùt Nieát Baøn Kinh Luaän: Goàm moät quyeån chöõa laïi töø Baéc Boån Baùt Nhaõ Kinh— ñöôïc Ngaøi Thieân Thaân Boà Taùt bieân soaïn vaø Toå Boà Mahaparinirvana Sutra, the southern version, a Ñeà Ñaït Ma dòch sang Hoa ngöõ—One book (sastra) revision of the northern version made by Fa- on the Parinirvana Sutra, composed by Hsien, in 36 books. Vasubandhu and translated into Chinese by Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh: Maha-Prajna- Bodhidharma. Paramita Sutra—See Kinh Ñaïi Baùt Nhaõ. Ñaïi Baùt Nieát Baøn Kinh Sôù: Goàm 33 quyeån ñöôïc Ñaïi Baùt Nhaõ Kinh: The Maha-prajna-paramita dòch sang Hoa ngöõ döôùi thôøi nhaø Tuøy—33 books sutra—See Kinh Ñaïi Baùt Nhaõ. on the treaties on Parinirvana Sutra, translated Ñaïi

Baùt Nhaõ Sô Phaän Ba La Maät: Satasahasrika- into Chinese under the Sui dynasty. prajna-paramita (skt)—Great Prajna inital part of Ñaïi Baùt Nieát Baøn Kyø Mahaparinirvana period— Perfection. Thôøi kyø Phaùp Hoa vaø Nieát Baøn—Moät trong naêm Ñaïi Baùt Nieát Baøn: Mahaparinirvana (skt)— thôøi thuyeát giaùo cuûa Ñöùc Phaät. Trong taùm naêm Myang-hdas (tib)—Great Nirvana—Ñaïi nhaäp dieät cuoái ñôøi, Ñöùc Phaät thuyeát giaûng tröïc tieáp töø nhöõng hay söï nhaäp dieät lôùn. Ñaïi Thöøa giaûi thích ñaây laø söï kinh nghieäm maø Ngaøi ñaõ giaùc ngoä. Ngaøi ñaõ giaûng chaám döùt duïc voïng vaø aûo töôûng cuûa moïi sinh hoaït veà tính ñoàng nhöùt tuyeät ñoái giöõa caùc maët ñoái laäp trong luaân hoài sanh töû, noù vöôït ra ngoaøi moïi khaùi vaø veà söï haïn heïp cuûa Tam thöøa (Thanh vaên, nieäm. Ñaây khoâng phaûi laø moät söï hoaïi dieät hoaøn Duyeân giaùc, Boà taùt) neân Ngaøi ñaõ chæ daïy caùch hoøa

laãn nhau thaønh Nhaát thöøa (moät coã xe duy nhaát): Ñaïi Bi AÂn: Grace of great pity—AÂn Ñaïi bi, Phaät thöøa. Thôøi kyø naày coøn goïi laø thôøi Phaùp Hoa— thöông xoùt chuùng sanh maø ñöùc Phaät nhaäp nieát baøn One of the five periods of the Buddha's teachings. ôû tuoåi 80 thay vì 100 vaø ñeå laïi Tam Taïng kinh The period of the Mahaparinirvana-Sutra, also ñieån phoå cöùu ñoä chuùng sanh—Pitying thought for called the period of the Lotus-Sutra. In the last all creatures, in that dying at 80 instead of 100, the eight years of his life, the Buddha taught directly Buddha left twenty years of his own happiness to from his own enlightenment, fully revealing the his disciples; and also the tripitaka for universal truth. He emphasized the absolute identity of all salvation—See Thaäp Phaät AÂn. opposites and the temporary and provisional Ñaïi Bi Boà Taùt: Daihi-Bosatsu (jap)—Greatly nature of the three vehicles of Sravakas, Pratyeka- Compassionate Bodhisattva—Töùc Quaùn AÂm Boà buddhas and Bodhisattvas. Then he taught how to Taùt, moät vò Boà Taùt vôùi loøng ñaïi bi roäng lôùn — validify and merge them into a single vehicle or Kuan-Shi-Yin, a Bodhisattva of great pity, or the Ekayana or Buddhayana. This period was also greatly pitiful regarder of the earth cries. called the Time of the Lotus—See Nguõ Thôøi Ñaïi Bi Chuù: Great Compassion Mantra—Moät teân Giaùo. khaùc cuûa Thieân Thuû Kinh hay Thieân Thuû Ñaø La Ni Ñaïi Baùt Nieát Baøn Nghóa: Ñaïi Baùt Nieát Baøn nghóa, Kinh, chöùa ñöïng nhöõng baøi chuù töø khöû duïc vì dieät taát caû khoå ñeå tu nhöõng haïnh Boà Taùt — voïng—Another name of the "Ten-Thousand Principle of great ultimate nirvana, extinguishing Hands" " sutra or "Ten-Thousand Hands Dharani" all suffering yet carrying out the practices of sutra, containing spells against lust. Enlightening Beings—See Möôøi Nghóa Cuûa Chö Ñaïi Bi Cung: The bow of great pity—Bi vaø trí laø Ñaïi Boà Taùt. hai phaùp moân tu taäp ñöôïc ví nhö cung vaø teân. Ñaïi Ñaïi Baït Lam: Mahabala or Mahamudrabala bi ví vôùi tónh ñöùc beân tay traùi; ñaïi trí ví vôùi ñoäng (skt)—Moät traêm trieäu tyû tyû tyû tyû—100 septillions ñöùc beân tay phaûi—The bow of great pity includes (10042). pity and wisdom, compared with bow and arrow. Ñaïi Baát Thieän Ñòa Phaùp: Akusala-maha- Pity, a bow in the left hand; and wisdom, an arrow bhumika-dharani (skt)—General functions of in the right hand. evil—Theo Caâu Xaù Luaän, coù hai loaïi taâm sôû phaùp Ñaïi Bi Cung Ñaïi

Trí Tieãn: Trong Phaät giaùo, ñaïi khôûi leân cuøng vôùi moïi taâm baát thieän: Voâ Taøm vaø bi ñöôïc xem nhö cung; ñaïi trí ñöôïc xem nhö teân. Voâ Quí—According to the Kosa Sastra, there are Bi vaø trí laø hai ñaëc tính cuûa chö Boà Taùt treân böôùc two great characteristics of the evil state: No ñöôøng tu taäp ñaïi giaùc vaø cöùu ñoä chuùng sanh. Bi laø sense of shame (disgrace) and Shamelessness. döôùi thì haï hoùa chuùng sanh. Trí laø thöôïng caàu Boà Ñaïi Bi: Karuna-bhavana (skt)—Mahakaruna Ñeà hay Phaät ñaïo—In Buddhism great pity is (skt)—Daihi (jap)—Great compassion—Great considered as a bowl; great wisdom is considered pity—Most pitiful—Loøng töø bi roäng lôùn hay taâm as an arrow. Pity and wisdom are also two ñaày loøng töø bi. Ñaïi bi laø loøng thöông xoùt vó ñaïi cuûa characteristics of a bodhisattva seeking to attain chö Phaät vaø chö Boà Taùt. Ñaïi bi coøn coù nghóa laø perfect enlightenment and the salvation of all loøng cöùu ñoä chuùng sanh ñau khoå, chæ chö Phaät vaø beings. Karuna or compassion means below is to chö Boà Taùt, ñaëc bieät aùm chæ Phaät Quaùn AÂm, vì boån save sentient beings. Jnana or wisdom means nguyeän cuûa caùc ngaøi phaùt sinh töø loøng ñaïi bi roäng above is to seek Bodhi. lôùn—To be full of compassion (greatly pitiful). Ñaïi Bi Cöïc Giaùo: Ultimate Teaching of Great Mahakaruna means the Great Compassion of the Compassion—AÙm chæ cöùu ñoä nhôø tha löïc—Refers Buddhas and Bodhisattvas. Also means a heart to the teaching of salvation by the Other Power— that seeks to save the suffering (great See Tha Löïc. compassion), applied to all Buddhas and Ñaïi Bi Ñaïi Quaùn AÂm Thieân Thuû Ñòa Nguïc: Ñöùc Bodhisattvas, especially to Kuan-Yin, for their Quaùn AÂm ñi vaøo ñòa nguïc chòu khoå vaø tìm cöùu original vows growing out of a great chuùng sanh—Kuan-Yin Bodhisattva who suffers compassionate heart. when going into hells to seek and save the suffering.

Ñaïi Bi Ñaïi Thoï Khoå: See Ñaïi Bi Ñaïi Thuï Khoå. Ñaïi Bi Maïn Ñaø La: The great pity Mandala. Ñaïi Bi Ñaïi Thuï Khoå: Coâng vieäc cuûa chö Boà Taùt Ñaïi Bi Nguyeän Löïc Nhieáp Trì: Do nguyeän löïc laø chòu khoå theá cho chuùng sanh. Ñaïi bi laø moät ñaïi bi cuûa Phaät nhieáp trì. Ñaây laø moät trong naêm lyù trong hai ñaëc tính cuûa chö Boà Taùt treân böôùc ñöôøng do taïi sao ngöôøi vaõng sanh Tònh Ñoä khoâng coøn bò tu taäp ñaïi giaùc vaø cöùu ñoä chuùng sanh. Theo Phaät thoái chuyeån nöõa—Embracing and protecting by Giaùo Ñaïi Thöøa, ñieån hình cuûa bi laø Ngaøi Quaùn the power of the Buddha’s great, compassionate. Theá AÂm Boà Taùt. Taâm ñaïi bi cuûa Boà Taùt muoán chòu The power of the Buddha’s great, compassionate khoå thay cho chuùng sanh—Vicarious suffering (in vow embraces and protects them. This is one of purgatory) for all beings, the work of bodhisattvas. the five reasons why those who are reborn in the Pity is one of the two characteristics of a Pure Land achieve non-retrogression. bodhisattva seeking to attain perfect Ñaïi Bi Phoå Hieän: Söï theå hieän loøng töø bi bao la ra enlightenment and the salvation of all beings. In khaép nôi nôi—Ñaïi Bi Phoå Hieän aùm chæ Ñöùc Quaùn Mahayana Buddhism, Pity is typified by Theá AÂm Boà Taùt, vò ñaõ hieän thaân ra ba möôi ba Avalokitesvara. A Bodhisattva's great chuûng loaïi khaùc nhau ñeå tuøy cô cöùu ñoä—Great compassionate heart wishes to receive sufferings compassionate universal

manifestation—Great for all beings. pity universally manifested—Kuan-Yin, who in Ñaïi Bi Ñaøn: The altar of pity—Baøn thôø ñaïi bi, thirty-three manifestations meets every need. moät töø ngöõ chæ phaùp giôùi maïn ñaø la hay nhoùm cuûa Ñaïi Bi Phöông Tieän Vaân Loâi AÂm: Sound Emitted Phaät Thích Ca—The altar of pity, a term for by All Didactic Devices of Great Compassion. Garbhadhatu mandala, or for the Sakyamuni Ñaïi Bi Quaùn Theá AÂm: Greatly Compassionate group. Avalokitesvara—Quaùn AÂm, vò Boà Taùt laéng nghe Ñaïi Bi Ñònh: Mahakaruna-sampapatti (skt)— nhöõng lôøi than khoùc treân maët ñaát naày maø ñeán ñeå Great compassion concentration. cöùu ñoä—Kuan-Yin, the greatly pitiful regarder of Ñaïi Bi Giaû: 1) Baäc ñaïi bi, chæ Boà Taùt Quaùn AÂm: earth's cries to come to save. Kuan-Shi-Yin, great compassion one, the great Ñaïi Bi Quaùn Theá AÂm Boà Taùt: Greatly pitiful one; 2) Teân khaùc cuûa ngaøi Quaùn AÂm: Compassionate Avalokitesvara Bodhisattva—See Maha-karunika, another name for Avalokitesvara. Ñaïi Bi Boà Taùt. Ñaïi Bi Khoâng Trí Kim Cang Ñaïi Giaùo Vöông Ñaïi Bi Quang Minh Thaàn: Light of Great Nghi Quyõ Kinh: Mahatantra-raja-mayakalpa Compassion Deity (Spirit). (skt)—Hervajra-dakini-jala-sambara-tantra (skt)— Ñaïi Bi Quang Phaät: Greatly Compassionate Light Vua cuûa ñaïi löïc Ñaø La Ni coù theå giuùp haønh giaû Buddha. thaáy ñöôïc ngay caû kieáp naøy cuõng khoâng thaät maø Ñaïi Bi Saùm Phaùp: Nghi thöùc hay phöông caùch laáy chæ laø huyeãn giaû, ñeå töø ñoù hoï coù theå vöôït qua ma ñaïi bi laøm phaùp saùm hoái—The mode of chöôùng—Great spell power or king of spell power repentance that takes great compassion as action, can help practitioners see even the eon is not real or ritual, at the confessional. but an illusion, so that they can overcome the Ñaïi Bi Sinh Taâm Tam Muoäi: 1) Tam muoäi (söï evil and cleaving to the good. ñònh hay taäp trung tö töôûng) naûy sanh töø loøng ñaïi Ñaïi Bi Khoâng Trí Kim Cang Kinh: See Ñaïi Bi bi: Concentration arisen from great compassion; 2) Khoâng Trí Kim Cang Ñaïi Giaùo Vöông Nghi Quyõ Tam muoäi cuûa Phaät Di Laëc: The samadhi of Kinh. Maitreya. Ñaïi Bi Kinh: Mahakaruna-pundarika sutra (skt)— Ñaïi Bi Tam Muoäi: Concentration of great Sutra on Great compassion—Naêm quyeån do ngaøi compassion—Tam muoäi cuûa loøng ñaïi bi, qua ñoù Na Lieân Ñeà Da Xaù dòch sang Hoa ngöõ naêm 552 chö Phaät vaø chö Boà Taùt phaùt trieån loøng ñaïi bi cuûa sau Taây Lòch—Five books translated into Chinese hoï—The samadhi of great pity, in which Buddhas by Narendrayasas in 552 A.D. and bodhisattvas developed their great pity. The Ñaïi Bi Löïc Voâ Ngaïi Duïng: Ñaïi bi löïc voâ ngaïi, vì samadhi in which Vairocana evolves the group chaúng boû taát caû chuùng sanh—Power of great and it is described as the "mother of all Buddha-compassion, not abandoning sentient beings. sons."

Ñaïi Bi Taâm: Mahakarunika-citta (skt)—Great immeasurable suffering in place of all sentient compassionate heart—Trong Phaät giaùo, neáu khoâng beings without wearying. coù ñaïi bi taâm, laø chaúng coù Phaät giaùo. Coi naëng ñaïi Ñaïi Bi Thieân Thuû Ñòa Nguïc: Ñaïi bi ñaïi thoï khoå— bi taâm (Mahakaruna) laø neùt chính cuûa Ñaïi Thöøa. The hell of vicarious suffering for all beings—See Chuùng ta coù theå noùi, toaøn boä tính chaát cuûa giaùo Ñaïi Bi Ñaïi Quaùn AÂm Thieân Thuû Ñòa Nguïc.

thuyeát ñoù quay quanh caùi truï choát naày. Neàn trieát lyù Ñaïi Bi Trieàn Boà Taùt: Karunamreditah (skt)—Bi vieân dung ñöôïc mieâu taû raát gôïi hình trong Hoa Maãn Boà Taùt—Bi Trieàn Nhuaän Boà Taùt—Name of a Nghieâm thöïc söï chính laø caùi buøng vôõ cuûa coâng Bodhisattva. naêng sinh ñoäng ñoù. Cuõng theo Kinh Hoa Nghieâm, Ñaïi Bi Töù Baùt Chi ÖÙng: Hai möôi hai hay hai ñaây laø moät trong 11 taâm daãn ñeán giaùc ngoä. Mong möôi ba söï thò hieän cuûa Ñöùc Quaùn AÂm Ñaïi Bi, baûo boïc heát thaûy chuùng sanh—In Buddhism, nhaèm ñaùp öùng vôùi nhu caàu cuûa chuùng sanh—The without the compassionate heart there will be no thirty-two or thirty-three manifestations of all Buddhism. This emphasis on Mahakaruna is pitiful Kuan-Yin, responding to sentient beings' characteristic of the Mahayana. We can say that needs. the whole panorama of its teachings revolves on Ñaïi Bi Xieån Ñeà: Ñeà: A Xieån ñeà ca—Teân goïi taét this pivot. The philosophy of Interpenetration so cuûa Nhaát Xieån Ñeà, chæ nhöõng vò coù loøng ñaïi bi maø pictorially depicted in the Avatamsaka Sutra is in nguyeän khoâng thaønh Phaät, nhö moät vò Boà Taùt fact no more than the outburst of this life-energy. nguyeän khoâng thaønh Phaät cho ñeán khi naøo cöùu ñoä Also according to The Avatamsaka Sutra, this is heát thaûy chuùng sanh nhö ngaøi Quaùn AÂm hay Ñòa one of the eleven minds that lead to Taïng—The greatly pitiful icchantika (icchantika enlightenment. A great loving heart which is of great mercy), a Bodhisattva who cannot or who desirous of protecting all beings—See Ñaïi Bi and vows not to become a Buddha until his saving Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä. work is done (until all beings are saved) such as Ñaïi Bi Taâm Ñaø La Ni: Mahakarunika-citta- Kuan-Yin or Ti-Tsang (Earth Store Bodhisattva). dharani (skt)—Great compassion mind mantra— Ñaïi Bieán: Great change. Mantra on great compassion mind. Ñaïi Bieän Taøi Thieân: The great eloquent deva, Ñaïi Bi Thai Taïng: Thai taïng coøn goïi laø Hoa who was persuaded to descend from heaven. Taïng, laø taâm Boà Ñeà saún coù cuûa chuùng sanh. Thai Ñaïi Bieän Taøi Thieân Nöõ: The great eloquent taïng naày gioáng nhö moät boâng sen taùm caùnh, vôùi goddess. Ñöùc Tyø Loâ Giaù Na ôû trung taâm, ngaøi cuõng chính laø Ñaïi Bieän Thieân: Sarasvati—The great eloquent coäi nguoàn cuûa bi taâm—The womb-store of great deva (god). pity, the fundamental heart of Bodhi in all; this Ñaïi Bieåu: Representative—Delegate. womb is likened to a heart opening as an eight- Ñaïi Boà Ñeà: The great bodhi—See Ñaïi Boà Ñeà leaved lotus, in the centre being Vairocana, the Taâm. source of pity. Ñaïi Boà Ñeà Phöôùn: Phöôùn ñaïi boà ñeà, moät bieåu Ñaïi Bi Thai Taïng Maïn Ñoà La: Maïn Ñoà La cuûa tröng cuûa Maät giaùo veà söï giaùc ngoä cuûa Phaät —The Ñaïi Bi Thai Taïng hay Maïn Ñoà La ñöôïc saûn sanh banner of great bodhi, an esoteric symbol of töø Ñaïi Bi Thai Taïng—The Mandala of the womb- Buddha-enlightenment. store of pity—See Ñaïi Bi Thai Taïng. Ñaïi Boà Ñeà Taâm: Mahayana (skt)—The great Ñaïi Bi Thai Taïng Tam Muoäi: Tam muoäi cuûa Ñaïi bodhi mind—Taâm giaùc ngoä boà ñeà cuûa Phaät hay Bi Thai Taïng Maïn Ñoà La do Ñöùc Ñaïi Nhaät Nhö Ñaïi thöøa, ngöôïc laïi vôùi taâm boà ñeà cuûa haøng nhò Lai saûn sanh ra. Tam muoäi naày laø meï cuûa taát caû thöøa Thanh Vaên vaø Duyeân Giaùc—The mind of Phaät töû—The samadhi in which Vairocana Buddha Mahayana or Buddha-enlightenment, as contrast evolves

the group, and it is described as the with the mind of inferior bodhi of the sravakas and “mother of all Buddha-sons.” pratyeka-buddhas. Ñaïi Bi Thaân: Thaân ñaïi bi vì thay taát caû chuùng Ñaïi Boà Ñeà Thoï Söû: Dipavamsa (p)—Bieân Nieân sanh chòu voâ löôïng khoå khoâng moûi nhaøm—The Söû Pali—Ñaûo Söû—Nam Truyeàn Phaät Giaùo Söû body of great compassion, due to accepting Thö—See Bieân Nieân Söû Phaät Giaùo Nam Truyeàn.

Ñaïi Boà Taùt: Mahasattva (skt)—Dai-Bosatsu Ñaïi Ca Chieân Dieân Nhaát Daï Hieàn Giaû: (jap)—Boà Taùt lôùn—Maha Bodhisattva— Kaccanabhaddekaratta (p)—Ma Ha Ca Chieân Bodhisatva Great Bodhisattva. Dieân, moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät— Ñaïi Boà Taùt Taïng Kinh: Maha-bodhisattva- Mahakatyayana, an overnight good guest. He was pitaka-sutra (skt)—Maha-pitaka-sutra (skt)—Taïng one of the ten great disciples of Sakyamuni kinh cho nhöõng vò Boà Taùt lôùn—Sutra for Buddha—See Ma Ha Ca Chieân Dieân. Bodhisatva Mahasattvas—Sutra for Great Ñaïi Ca Dieáp: Mahakasyapa (skt)—Ma ha Ca Bodhisattvas. Dieáp—Moät trong möôøi ñeä töû lôùn cuûa Ñöùc Phaät— Ñaïi Boà Taùt Vaø Tieåu Thaùnh: Greatest One of the ten great disciples of Sakyamuni Bodhisattvas and Lesser saints—Goàm töø haøng tieåu Buddha—See Ma Ha Ca Dieáp. Thaùnh ñaõ thoaùt ly voøng soáng cheát cho ñeán baäc Ñaïi Ca Dieáp Hoäi: Kasyapa-parivarta (skt)—See Ñaúng Giaùc Boà Taùt, vì muoán mau tieán leân thöôïng Ñaïi Ca Dieáp Hoäi Kinh. ñòa, muoán hoïc hoûi dieäu phaùp thaønh Phaät, neân phaùt Ñaïi Ca Dieáp Hoäi Kinh: Kasyapa-parivarta nguyeän vaõng sanh—Lesser saints and greatest (skt)—Kinh noùi veà cuoäc keát taäp kinh ñieån ñöôïc Bodhisattvas are those who have escaped Birth ngaøi Ñaïi Ca Dieáp chuû trì, trong boä kinh Ñaïi Baûo and Death to the greatest Bodhisattvas, those at Tích—Sutra on the Buddhist Council presided by Equal Enlightenment stage. They vow to be Kasyapa, in the Maharatnakuta-sutra. reborn in the Pure Land in order to progress Ñaïi Ca Ña Dieãn Na: See Ñaïi Ca Chieân Dieân. swiftly to the ultimate “Bodhisattva ground” and Ñaïi Caûi Thieän: Söï caûi thieän lôùn lao—Great good study the wonderful Dharma leading to improvement. Buddhahood. Ñaïi Caûnh Trí: Taám kieáng toaøn giaùc phaûn chieáu Ñaïi Boä Phaùi: Mahanikaya (skt)—Teân cuûa moät Phaät trí—Great perfect mirror wisdom (perfect all- toâng phaùi Phaät giaùo—Name of a Buddhist school. reflecting Buddha-wisdom). Ñaïi Boä Phaân Tích: Maha-vibhanga (skt)— Ñaïi Caûnh Trí Quaùn: Contemplation of the perfect Bhiksu-vibhanga (skt)—Tyø Kheo Phaàn. Buddha-wisdom—Thieàn quaùn phaûn aùnh trí hueä Ñaïi Boån: Fundamental text—Great book—Ñaïi Phaät trong moïi chuùng sanh (Phaät coù theå ñi vaøo baûn—Kinh Ñieån chaùnh hay cô baûn. Toâng Thieân trong ta vaø ta coù theå ñi vaøo trong Phaät)—A Thai laáy Kinh Voâ Löôïng Thoï trong tam kinh Tònh meditation on the reflection of the perfect Ñoä laøm Ñaïi Boån vaø kinh A Di Ñaø laøm Tieåu Boån — Buddha-wisdom in every being, that as an image The great, chief, major or fundamental book or may enter into any number of reflectors (the text. T’ien-T’ai sect takes the Infinite Life Sutra Buddha can enter into me and I can enter into him as the major of the three Pure Land sutras, and the too). Amitabha Sutra as the minor text. Ñaïi Cao Vöông: Abhyudgata-ruja (skt)—Teân cuûa Ñaïi Boån A Di Ñaø Kinh: Kinh Ñaïi

Boản Di Ñaø hay moät kieáp maø trong ñoù Dieäu Trang Nghieâm Vöông Kinh Voâ Löôïng Thoï ñöôïc tröôøng phaùi Thieân Thai taùi sanh laøm Dieäu Trang Nghieâm Nhö Lai—Great duøng nhö moät trong ba boản kinh chính cuûa Tònh august monarch, name of the kalpa in which Ñoä Toâng—The Major Amitabha Sutra (the Infinite Subha-vyuha (Dieäu Trang nghieâm Vöông) , who is Life Sutra) which the T'ien-T'ai takes as the not known in the older literature, is to be reborn as major of the three Pure-Land sutras—See Tam a Buddha. Kinh Tònh Ñoä. Ñaïi Caùt Bieán Boà Taùt: See Ñaïi Caùt Töôøng Bieán Ñaïi Böûu Tích Kinh: Maha-ratnakuta sutra—See Boà Taùt. Kinh Ñaïi Böûu Tích. Ñaïi Caùt Ñaïi Minh Boà Taùt: Maha-sri-maha-vidya Ñaïi Ca Chieân Dieân: Ñaïi Ca Ña Dieãn Na— (skt)—Vò Boà Taùt thöù naêm trong haøng thöù hai thuoäc Mahakatyayana—Katyayana—Ma Ha Ca Chieân nhoùm Phaùp Giôùi Quaùn AÂm—The fifth bodhisattva Dieân, moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät— in the second row of the Garbhadhatu Kuan-Yin One of the ten great disciples of Sakyamuni group. Buddha—See Ma Ha Ca Chieân Dieân. Ñaïi Caùt Töôøng Bieán Boà Taùt: Laksma-maha- vidhya (skt)—Vò Boà Taùt thöù saùu cuûa haøng thöù ba

trong phaùp giôùi—The sixth bodhisattva in the third khaên vaø laâu daøi trong chính chuùng ta. Vì söï khoù row of the Garbhadhatu. khaên naøy maø nhieàu ngöôøi ñaõ boû ñaïo sau luùc baét Ñaïi Caùt Töôøng Boà Taùt: See Ñaïi Caùt Töôøng Minh ñaàu; do ñoù maø khoâng coù nhieàu vò Phaät treân theá Boà Taùt. gian naøy. Ñaây laø lyù do taïi sao chuùng ta raát caàn coù Ñaïi Caùt Töôøng Ñaïi Minh Boà Taùt: See Ñaïi Caùt loøng tin. Ñieàu toái quan troïng ñaàu tieân laø phaûi tin Töôøng Minh Boà Taùt. vaøo khaû naêng saün coù cuûa mình, phaûi tin vaøo chuûng Ñaïi Caùt Töôøng Kim Cang: Söï vöõng chaéc ñeïp ñeõ töû giaùc ngoä ôû trong chuùng ta, vaø khoâng bao giôø ñeå voâ bieân cuûa Boà Taùt beàn vöõng vaø baát hoaïi nhö kim maát loøng tin duø coù gaëp muoân ngaøn trôû ngaïi treân cöông—Great auspicious indestructibility of a böôùc ñöôøng tu taäp, töø beân trong laãn beân ngoaøi. bodhisattva, i.e. infrangible, unmoved by illusion, Theo Thieàn Sö Thích Thieân AÂn trong Trieát Lyù as that of an indestructible diamond. Thieàn vaø Thöïc Haønh Thieàn, chuùng ta coù theå tin Ñaïi Caùt Töôøng Minh Boà Taùt: Sri-mahavid raèng chuùng ta coù khaû naêng thaønh Phaät, vì Ñöùc Phaät (skt)—Caùt Töôøng Boà Taùt—Great Auspicious cuõng töøng laø moät con ngöôøi nhö chuùng ta. Maùu Clairvoyance Bodhisattva—Vò Boà taùt thöù saùu Ngaøi cuõng ñoû vaø nöôùc maét Ngaøi cuõng maën; thaân trong haøng thöù hai trong Phaùp Giôùi nhoùm Quaùn vaø taâm Ngaøi cuõng khoâng khaùc chuùng ta. Tröôùc luùc AÂm—The sixth bodhisattva in the second row of giaùc ngoä, Ngaøi cuõng coù nhöõng ham muoán, öu tö, the Garbhadhatu Kuan-Yin Group. xung ñoät vaø nghi ngaïi. Song nhôø thieàn quaùn maø Ñaïi Caùt Töôøng Quaùn Töï Taïi Boà Taùt: See Ñaïi Ngaøi töï ñaøo luyeän vaø khaùm phaù ra Phaät taùnh, vì Caùt Töôøng Minh Boà Taùt. vaäy maø Ngaøi trôû thaønh Phaät hay Baäc Giaùc Ngoä. Ñaïi Caùt Töôøng Thieân: Sri-maha-devi (skt)—Caùc Chuùng ta cuõng theá, duø coù bao nhieâu vaá n ñeà, bao vò trôøi toát laønh—Good fortune celestials—The nhieâu nhöôïc ñieåm, bao nhieâu trôû ngaïi, chuùng ta Good-Fortune Devis. vaãn coù khaû naêng thaønh Phaät. Neáu chuùng ta phaùt Ñaïi Caên Tín: Dai-shinkon (jap)—Great faith— trieån loøng tin naøy

vaø duy trì ñeán taän cuøng, thì Great root of faith—Tin lôùn—Ñaây laø moät trong ba khoâng coù trôû ngaïi naøo duø lôùn caùch maáy maø chuùng yeáu toá khieán cho vieäc tu taäp Thieàn ñöôïc thaønh töïu. ta khoâng vöôït qua ñöôïc. Coù ngöôøi cho raèng con Khi chuùng ta nguyeän coâng phu thieàn quaùn, chuùng ngöôøi laø do moâi tröôøng taïo neân, nhöng theo Phaät ta phaûi khôûi loøng tin maõnh lieät vaøo khaû naêng cuûa giaùo, chính con ngöôøi taïo ra moâi tröôøng, vaø do ñoù taâm mình ngay töø luùc môùi baét ñaàu, roài chuùng ta cuõng chính con ngöôøi taïo ra mình. Moãi caù nhaân phaûi duy trì loøng tin maõnh lieät naøy trong suoát tieán chuùng ta trôû neân nhö theá naøo tuøy thuoäc taâm cuûa trình tu taäp thieàn. Tuy nhieân, loøng tin trong Phaät moãi chuùng ta. Theá giôùi trôû neân nhö theá naøo tuøy giaùo, nhaát laø loøng tin trong nhaø Thieàn khaùc xa vôùi thuoäc vaøo taâm taäp theå cuûa moïi ngöôøi. Nhôø chí loøng tin trong caùc toân giaùo khaùc. Caùc toân giaoù ñoøi höôùng cuûa chuùng ta, nhôø khaû naêng taïo döïng cuûa hoûi chuùng ta phaûi ñaët loøng tin vaøo moät ñaáng toái taâm ta, chuùng ta coù theå bieán ñoåi theá giôùi thaønh moät cao, cuõng nhö phaûi chaáp nhaän moïi ñeà nghò lieân theá giôùi toát ñeïp hôn, cuõng nhö chính chuùng ta seõ quan ñeán baûn chaát, khaû naêng vaø haønh vi cuûa ñaáng trôû thaønh ngöôøi toát hôn. Thieàn toâng coù noùi “Luaân toái cao aáy. Chuùng ta coù theå goïi thöù loøng tin naøy laø hoài laø Nieát Baøn, vaø Nieát Baøn laø Luaân Hoài.” Theá “loøng tin nôi tha löïc.” Traùi laïi, loøng tin trong Phaät giôùi coù luaân hoài hay Nieát Baøn ñeàu hoaøn toaøn tuøy giaùo coù nghóa laø tin ôû chính chuùng ta. Theo lôøi thuoäc vaøo traïng thaùi taâm cuûa chính chuùng ta. Neáu Phaät daïy, moãi chuùng sanh ñeàu coù Phaät taùnh, nghóa taâm chuùng ta giaùc ngoä thì theá giôùi naøy laø Nieát Baøn; laø coù khaû naêng ñeå trôû thaønh moät vò Phaät. Chuùng ta neáu taâm chuùng ta chöa giaùc ngoä, thì theá giôùi naøy laø chöa thaønh Phaät vì chuùng ta chöa khaùm phaù ra caùi luaân hoài vôùi ñaày daãy khoå ñau phieàn naõo. Moät vò Phaät taùnh aáy. Loøng tin maõnh lieät noùi trong nhaø Thieàn sö coù noùi “Nöôùc chæ coù moät baûn chaát, nhöng Thieàn coù nghóa laø tin raèng Phaät taùnh hieän dieän neáu con boø uoáng vaøo thì nöôùc aáy thaønh söõa, coøn trong chuùng ta, vaø neáu chòu tu taäp theo caùch maø neáu con raén uoáng vaøo thì noù trôû thaønh loaïi noïc Ñöùc Phaät ñaõ daïy, chuùng ta cuõng coù theå khaùm phaù ñoäc.” Cuõng nhö theá, cuoäc soáng coù ñaày haïnh phuùc ra caùi Phaät taùnh naøy. Vieäc khaùm phaù ra Phaät taùnh vaø ñaày phieàn muoän ñeàu tuøy thuoäc vaøo traïng thaùi khoâng phaûi laø deã. Noù ñoøi hoûi chuùng ta phaûi noã löïc taâm cuûa chuùng ta, chöù chaúng tuøy thuoäc vaøo theá khoâng ngöøng nghæ, phaûi coù moät cuoäc phaán ñaáu khoù giôùi. Vaäy ngöôøi con Phaät neân tìm caùch bieán ñoåi

taâm cuûa chính mình, ñöa noù ñeán traïng thaùi tónh potential to become Buddhas. If we develop this thöùc, vaø ñieàu naøy ñoøi hoûi ngay töø böôùc ñaàu moät faith and follow it through to the end, there is no loøng tin maõnh lieät, tin ôû chính chuùng ta nhö ôû tieàm barrier so big that it cannot be overcome. Many naêng cuûa taâm mình—This is the first step in the people say man is created by the environment, but three factors making for success in the cultivation in Buddhism, man creates the environment and of Zen. When we undertake the practice of Zen, himself. Whatever

we become as individuals we have to arouse great faith in the capacity of depends upon our own minds. Whatever the world our mind at the very beginning, and we have to becomes depends upon the collective minds of maintain this great faith throughout our entire men. Through the direction of our will, the practice of meditaion. But the kind of faith called formative faculty of the mind, we can change the for in Zen Buddhism differs from the kind of faith world into a better world and ourselves into better required in other religions. Other religions people. According to the Zen Sect, “Samsara is demand that we place faith in a supreme being Nirvana and Nirvana is Samsara.” Whether the and that we give our assent to various propositions world is Samsara or Nirvana depends entirely on concerning his nature, attributes, and deeds; we our state of mind. If our mind is enlightened, then can call this kind of faith “faith in others.” In this world is Nirvana. If our mind is unenlightened, contrast, faith in Zen Buddhism means faith in then this world is Samsara, full of sufferings and ourselves. According to the Buddha’s teaching, afflictions. A Zen Master said: “Water is of one every living being has a Buddha nature. We are essence, but if it is drunk by a cow, it becomes not yet Buddha because we have not discovered milk; while if it is drunk by a snake, it becomes that Buddha nature. The great faith in Buddhism, poison.” In the same way whether life is blissful or especially in Zen Buddhism means faith that the sorrowful depends on our state of mind, not on the Buddha nature is present within us and that by world. So we must seek to transform the mind, to cultivating the Way taught by the Buddha, we can bring it into the awakened state, and this requires come to a realization of that Buddha nature. To at the outset great faith, faith in ourselves and in realize our Buddha nature is not easy. It calls for the powers of the mind—See Ba Yeáu Toá Khieán relentless work, a long and difficult struggle Cho Vieäc Tu Taäp Thieàn Ñöôïc Thaønh Töïu. within ourselves. Because of its difficulty many Ñaïi Caàn Duõng: Mahavira (skt)—Kieân duõng tinh people who begin abandon the way; therefore, caàn—Danh hieäu cuûa Phaät Tyø Loâ Giaù Na—Great there are not many Buddhas in the world. This is Zealous and bold—A title of Vairocana (Tyø Loâ why faith is so necessary. The first and most Giaù Na). important thing is that we believe in our own Ñaïi Caâu Hy Na: Ma Ha Caâu Hy Na, moät trong capacity, that we believe in the seed of nhöõng ñaïi ñeä töû cuûa Phaät, cuõng laø caäu cuûa Xaù Lôïi enlightenment within us and that we do not Phaát, taùc giaû noåi tieáng vôùi boä Luaän Chaùnh Kieán vaø abandon this faith no matter how many obstacles, Chaùnh Phaùp—one of eminent disciples of internal or external, we meet on the way. Sakyamuni, a maternal uncle of Sariputra, reputed According to Zen Master Thich Thien An in “Zen author of the Samgitiparyaya sastra. Philosophy-Zen Practice,” we can believe that we Ñaïi Caâu Hy Na Kinh: Mahakausthila (skt)—Kinh have the potential of becoming a Buddha because ghi laïi nhöõng vaán ñaùp giöõa Ngaøi Xaù Lôïi Phaát vaø the Buddha was just a man like us. He also had Ma Ha Caâu Hy Na veà chaùnh kieán vaø chaùnh red blood and salty tears; his body and mind were phaùp—A sutra of Questions from Sariputra and not so different from our own. Before his Answers from Mahakausthila on the right views enlightenment, he had passions,

worries, conflicts, and dharma. and doubts. But through meditation he cultivated Ñaïi Chaùnh Ñaïi Hoïc: Taisho Daigaku (jap)—Teân himself and discovered his Buddha-nature, cuûa moät tröôøng ñaïi hoïc Phaät giaùo ôû Nhaät Baûn— thereby becoming a Buddha or Enlightened One. Name of a Buddhist university in Japan. Even though we have all kinds of problems, Ñaïi Chaùnh Taân Tu Ñaïi Taïng Kinh: Taisho weaknesses, and barriers, we also have the shinshu daizokyo (jap)—Ñaïi taïng kinh Nhaät Baûn

vieát baèng Haùn töï, xuaát baûn ôû Tokyo töø naêm 1924 monastery. ñeán naêm 1934—Japanese Tripitaka, written in Ñaïi Chuùng: Maha-sabha (skt)—Maha-samgha Chinese, published in Tokyo from 1924 till 1934. (skt)—The people—The masses—Great Ñaïi Chaùnh Trí: See Boà Taùt. assembly—Any assembly—Everybody. Ñaïi Chaâu: A great continent, one of the four Ñaïi Chuùng AÁn: AÁn cuûa töï vieän—The seal of a continents of the world. monastery. Ñaïi Chaâu Hoøa Thöôïng: Daishu-Ekai (jap)—Zen Ñaïi Chuùng Boä: Mahasanghika (skt)—Daishubu master Hui-Hai—See Hueä Haûi Ñaïi Chaâu Thieàn (jap)—Great Sangha School—Ma Ha Taêng Kyø Sö. Boä—Ñaïi Chuùng Boä hay tröôøng phaùi chuû tröông Ñaïi Chaâu Hueä Haûi: Daishu-Ekai (jap)—Zen giaø treû cuøng hoïp beân ngoaøi vaø cuøng keát taäp Luaät master Hui-Hai—See Hueä Haûi Ñaïi Chaâu Thieàn boä, moät trong hai tröôøng phaùi ñaàu tieân. Taïi cuoäc Sö. hoäi nghò ôû Tyø Xaù Leâ, ñaõ coù moät soá Taêng löõ baát Ñaïi Chí (558-605): Teân cuûa moät vò danh Taêng ñoàng yù kieán traàm troïng vôùi moät soá Taêng löõ khaùc Trung Hoa vaøo thôøi nhaø Tuøy (581-618). Theo Tam nhöõng ñieåm quan troïng lieân quan tôùi giaùo phaùp. Soá Quoác Phaät Giaùo Söû, Sö ñaõ töï thieâu ñeå phaûn ñoái laïi Taêng löõ coù nhöõng yù kieán khaùc bieät tuy chieám ña soá saéc leänh cuûa nhaø vua buoäc chö Taêng thieáu ñaïo ñöùc nhöng hoï laïi bò moät soá Taêng löõ khaùc leân aùn vaø goïi phaûi hoaøn tuïc—Name of a Chinese famous monk laø AÙc Tyø Kheo vaø keû thuyeát phi phaùp ñoàng thôøi ñaõ during the Sui dynasty. According to the History of truïc xuaát hoï. Trong lòch söû Phaät giaùo, soá Tyø Kheo San-Kuo Fo-Chiao, he burned his body (self- naày ñöôïc goïi laø Ñaïi Chuùng Boä vì trong cuoäc hoäi emmolation) to oppose the decree from the king taäp hoï ñaõ chieám ña soá vaø phaûn aûnh ñöôïc yù kieán that forced lack-of-moral monks to go back to the cuûa ñaïi ña soá tuïc chuùng. Nhöõng Taêng löõ ñaõ xua secular life. ñuoåi nhöõng vò naày ñaõ töï xöng laø Thöôïng Toïa Boä. Ñaïi Chieâu: Jokhan (jap)—Name of a monk. Ñaïi Chuùng Boä laø nhöõng ngöôøi phaân phaùi sôùm nhaát, Ñaïi Chính Ñaïi Hoïc: Taisho Daigaku (jap)— vaø laø tieàn thaân cuûa Phaät giaùo Ñaïi Thöøa. Cuøng vôùi Taisho University—Ñaïi Chính Ñaïi Hoïc laø moät tröôøng phaùi Nguyeân Thuûy, moät trong hai tröôøng trong nhöõng tröôøng ñaïi hoïc Phaät giaùo lôùn ôû Tokyo, phaùi sôùm nhaát cuûa Phaät giaùo Tieåu Thöøa. Ñaïi Nhaät Baûn—Taisho University, one of the biggest Chuùng Boä laø moät nhoùm Taêng só caáp tieán hôn nhoùm Buddhist Universities in Japan. “Thöôïng Toïa Boä,” laø nhoùm raát baûo thuû trong giôùi Ñaïi Chính Taân Tu Ñaïi Taïng Kinh: See Ñaïi luaät vaø giaûng giaûi giaùo phaùp. Nhoùm Ñaïi Chuùng Boä Chaùnh Taân Tu Ñaïi Taïng Kinh. nhìn Ñöùc Phaät nhö moät sieâu nhaân, trong khi nhoùm Ñaïi Chu San Ñònh Chuùng Kinh Muïc Luïc : Danh

“Thöôïng Toïa Boä” chæ xem Ngaøi nhö moät con muïc cuûa 14 quyeån kinh Phaät ñöôïc bieân soaïn döôùi ngöôøi xuaát chuùng maø thoâi. Moät vaøi hoïc giaû tin raèng thôøi Voõ Haäu ñôøi Ñöôøng, maø sau ñoù ñoåi thaønh nhaø Ñaïi Chuùng Boä laø moùc chuyeån tieáp cuûa tröôøng phaùi Chaâu—The catalogue of 14 Books of Buddhist Ñaïi Thöøa bôûi vì noù thöøa nhaän nhöõng giaùo lyù maø veà Scriptures made under the Empress Wu of the sau naøy coù lieân heä vôùi Ñaïi Thöøa, chaú ng haïn nhö tö T’ang dynasty, the name of which she changed to töôûng veà moät vò Boà Taùt töï nguyeän taùi sanh vaøo coõi Chou. thaáp hôn nhaèm lôïi laïc chuùng sanh—The school of Ñaïi Chuù: Maha-tika (skt)—Boä kinh luaän ñöôïc the community or majority; one of the chief early ngaøi Phaùp Hoä bieân soaïn vaøo theá kyû thöù naêm — divisions. At the council held at Vaisali, certain Great mantra, composed by Dhammapala in the monks differed widely from the opinions of other fifth century. monks on certain important points of the dharma. Ñaïi Chuaån Ñeà: Maha-cundi (skt)—Moät hình thöùc Though the monks that differed formed the khaùc cuûa Ñöùc Quaùn AÂm. Coù moät loaïi chuù Ñaø La majority, they were excommunicated by the Ni baét ñaàu vôùi teân Chuaån Ñeà—A form of Kuan others who called them Papa-Bhikkhus and Yin. There are dharanis beginning with the name Adhamma-vadins. In Buddhist history, these of Cundi. Bhikkhus were known as Mahasanghikas because Ñaïi Chung: Ñaïi Hoàng Chung ñaët treân noùc tònh they formed the majority at the council or xaù—The great bell in the bell tower of a large probably because they reflected the opinions of

the larger section of the laity. The Bhikkhus who nöôùc, löûa, gioù), vaïn vaät khoâng theå lìa boán thöù naày excommunicated them styled themselves maø sinh ñöôïc—The four great seeds or elements Sthaviras or the Elders. It is universally believed which enter into all things (earth, water, fire and that the Mahasinghikas were the earliest seceders, wind), as from seeds all things spring. and the forerunners of the Mahayana. Together Ñaïi Chuûng Chuûng Töû: Haït gioáng cuûa caùc yeáu toá with the Theravada School, one of the two lôùn—Seeds of the great elements. principal schools of Early Hinayana Buddhism. Ñaïi Chuûng Taùnh: Mahabhuta (skt)—Baûn chaát cuûa Mahasanghika is said more liberal than its main caùc yeáu toá (haønh)—Nature of the elements. rival group of Sthaviras in both monastic discipline Ñaïi Chuûng Taùnh Töï Taùnh: Mahabhuta-svabhava and doctrinal interpretation. The Mahasanghika (skt)—Baûn chaát cuûa chính caùc yeáu toá (haønh)— views the Buddha as a supramundane being, while Self-nature of the elements. the Sthaviras emphasizes that he’s only an Ñaïi Chuûng Töï Taùnh: Mahabhutasvabhava (skt)— exceptional human being. Some scholars believe The elements—Caùc thaønh toá—See Ñaïi Chuûng that the Mahasanghika may have been a Taùnh Töï Taùnh. transitional form of the Mahayana schools later Ñaïi Chuyeån Hoùa: Söï chuyeån hoùa lôùn lao—Great because the school adopted some doctrines that transformation. later became associated with Mahayana, such as Ñaïi Chuyeån Luaân Phaät Ñaûnh: Maha-usnisa-the idea that a Bodhisattva may voluntarily choose cakra-vartin (skt)—See Ñaïi Thaéng Kim Cang. to be reborn in lower realms of existence in order Ñaïi Chuyeån Luaân

Vöông: See Ñaïi Thaéng Kim to benefit others. Cang. Ñaïi Chuùng Hoùa: To popularize—To put within Ñaïi Chöùng (1297-1361): Teân cuûa moät vò Thieàn sö reach of the masses. Trung Hoa, thuoäc Thieàn phaùi Taøo Ñoäng, soáng vaøo Ñaïi Chuùng Sinh Di Loâ: Arya-Acalanatha Raja thôøi nhaø Nguyeân—Name of a Chinese Ts'ao Tung (skt)—Fudo-Myo-o (jap)—The immovable Zen master who lived during the Yuan dynasty rajas—Immovable king of hell—See Baát Ñoäng (1280-1368). Minh Vöông. Ñaïi Chöùng Chæ Thaïch Sö Töû: Coâng aùn veà Hueä Ñaïi Chuùng Thænh Phaùp: Vò thò giaû ñoát höông, ñaïi Trung chæ con sö töû ñaù—The koan of Hui-chung's dieän cho ñaïi chuùng, thænh vò Thaày thaêng toøa thuyeát pointing at the stone lion—See Coâng AÙn Ñaïi giaûng Phaät phaùp—An "incense-burning" attendant, Chöùng Chæ Thaïch Sö Töû. on behalf of the whole assembly, respectfully Ñaïi Chöôùng Thieän Ñaïo: Sthulatyaya (skt)— requests the Master to ascend the seat to preach Thullaccaya (p & skt)—Thaân Lan Gia—Thaâu Lan the dharma. Giaù Da—Ñaïi Chöôùng Thieän Ñaïo—Grave Ñaïi Chuùng Traø: Fusa (jap)—Traø cho moïi ngöôøi offense—Most serious derived offense—Chöôùng hay leã daâng traø cho caùc vò truù nguï trong thieàn vieän ngaïi lôùn nhaát cho con ñöôøng ñaïo haïnh—Ñaïi töø caùc thí chuû hoå trôï cho thieàn vieän—Tea for all or chöôùng thieän ñaïo, phaïm vaøo hai toäi Ba La Di vaø tea offering for the inhabitants of a Zen monastery Taêng Taøn nhöng chöa thaønh neân ñöôïc xeáp döôùi hai made by supporters of the monastery. toäi ñoù. Ñaây laø söï vi phaïm traàm troïng, moät trong Ñaïi Chuùng Tyø Kheo: Great Assembly of Great nhöõng vi phaïm lôùn cuûa Taêng Ni (toäi bò ñuoåi khoûi Bhikshus. giaùo ñoaøn)—Great impediment to the virtuous Ñaïi Chuùng Uy Ñöùc UÙy: Fear of addressing an way. Offense that is associated with the prarajika assembly—Fear of intimidation of groups—Sôï söï and sanghavasesa sins; however, only implying ñe doïa cuûa ña soá hay cuûa nhöõng ngöôøi coù quyeàn thought, but not yet developed in action. This is a uy, neân khoâng daùm doõng maõnh thuyeát phaùp nhö sö great transgression, one of the major töû hoáng—Fear of intimidation of groups or fear of transgressions of a monk or nun. addressing an assembly, especially of men of Ñaïi Cô: 1) Moät cô hoäi lôùn hay moät phöông phaùp position. ñeå trôû thaønh Boà Taùt cuûa tröôøng phaùi Ñaïi Thöøa: Ñaïi Chuûng: Mahabhuta (skt)—Four primary The great opportunity, Mahayana method of elements—Boán thöù lôùn trong khaép vaïn phaùp (ñaát,

becoming a bodhisattva; 2) Thieàn nghóa maàu and specifically studied in the history of nhieäm: Wonderful meanings of Zen. Buddhology and Buddhist literature. Ñaïi Cô Ñaïi Duïng: Ta chi ta yung (chi)—Great Ñaïi Coác Quang Dieãn: Otani Kozui (jap)—Teân opportunity, great power, and great capability— cuûa moät vò Taêng cuûa Phaät giaùo Nhaät Baûn vaøo theá Thuaät ngöõ Thieàn naày raát khoù dòch sang Vieät ngöõ, kyû thöù XX. OÂng laø Phaùp chuû ñôøi thöù 22 cuûa phaùi huoáng laø Anh ngöõ. Ñaïi cô coù nghóa laø cô hoäi lôùn, Chaân Toâng ôû Nhaät—Name of a Japanese Buddhist vaø ñaïi duïng coù nghóa laø söùc maïnh vaø khaû naêng lôùn. monk in the twentieth century. He was the twenty- Thuaät ngöõ naøy nguï yù raèng Thieàn sö bieát caùch daïy second Patriarch of the Japanese Jodoshinshu. ñeä töû trong caùc hoaøn caûnh

khaùc nhau moät caùch heát Ñaïi Coác Quang Thuïy (1875-1943): Teân cuûa moät söùc xaûo dieäu vaø thích öùng. Khi ñaïi duïng coù nghóa vò Taêng cuûa Phaät giaùo Nhaät Baûn vaøo theá kyû thöù laø söùc maïnh vaø khaû naêng lôùn, ñöôïc phoái hôïp vôùi XX. OÂng laø Phaùp chuû ñôøi thöù 23 cuûa phaùi Chaân ñaïi cô, thì thaønh ngöõ naøy trôû neân nhieàu yù nghóa vaø Toâng ôû Nhaät—Name of a Japanese Buddhist maïnh meõ hôn. Tuy nhieân, nghóa toång quaùt thì thuaät monk in the twentieth century. He was the twenty- ngöõ naày aùm chæ thieàn phaùp vi dieäu vaø thöïc tieãn laø third Patriarch of the Japanese Jodoshinshu. moät trong nhöõng giaùo phaùp vó ñaïi cho chuùng ta Ñaïi Coác Thaïch Phaät: Nhöõng töôïng Phaät ñöôïc tieáp nhaän vaø truyeàn trao—This Zen phrase is very khaéc treân töôøng ñaù cuûa chuøa Ñaïi Coác, Nhaät Baûn, difficult to translate even into Vietnamese, let coù leõ vaøo khoaûng töø nhöõng naêm 810 ñeán naêm alone English. "Ta chi" means "great opportunity", 823—Stone Buddha statues, carved on the stone and "Ta Yung" means "great power and wall of Otani Temple probably from 810 till 823. capability." The term implies that the Zen master Ñaïi Coâng: knows how to instruct his disciples under different 1) Great merit. circumstances with great skill and flexibility. 2) Very fair—Impartial—Very just. When "ta yung," meaning great power and Ñaïi Coâng Ñöùc: Great merit and virtue. capability, is combined with "ta chi", the phrase Ñaïi Coâng Ñöùc Taïng: Great treasury of merits— becomes more expressive and powerful. Chö Boà Taùt tu taäp coâng ñöùc baèng caùch haønh nhieàu However, the general meaning of this phrase thieän nghieäp khaùc nhau, goïi laø 'ñaïi coâng ñöùc taïng'. implies the wonderful and practical teaching of Coâng ñöùc cuûa caùc vò khoâng chæ cho chính mình, maø Zen is one of the great teachings for us to receive coøn chia ñeàu cho chuùng sanh ñeå hoï coù theå ñaït and transmit. ñöôïc nhöõng traïng thaùi taâm thöùc cao hôn— Ñaïi Coá: Quaû thaät—Really—Truly. Bodhisattvas cultivate merit by doing various good Ñaïi Coå: Moät loaïi troáng lôùn trong töï vieän—A kind acts, called 'great treasury of merits'. Their merit of huge drum in a monastery. is not merely for their own sake, but is equally Ñaïi Coác Ñaïi Hoïc: Otani University—Ñaïi Coác Ñaïi shared by other beings so that they achieve higher Hoïc laø moät trong nhöõng tröôøng ñaïi hoïc Phaät giaùo spiritual states. lôùn ôû Kyoto, thuoäc phaùi Tònh Ñoä Chaân Toâng Nhaät Ñaïi Cuoáng: Söï doái traù lôùn—Great deception. Baûn—Otani University of the Japanese Jodo Ñaïi Cöông: Yeáu nghóa caên baûn—General idea— Shinshu (True Pure Land Sect) is one of the Generalities—Outline. biggest universities in Kyoto. Ñaïi Cöùu Caùnh: Maha-atyanta (skt)—Tsogchen Ñaïi Coác Quang Chieáu (1911-?): Teân cuûa moät vò (tib)—Great end. hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Ñaïi Daï: Ñeâm tröôùc ngaøy daøn hoûa thieâu cuûa moät vò OÂng laø doøng doõi cuûa ngaøi Thaân Loan, Toå sö phaùi Taêng ñöôïc ñoát leân—The great night—The night Chaân Toâng ôû Nhaät. OÂng toát nghieäp ñaïi hoïc Ñaïi before the funeral pyre of a monk is lighted. Coác vaø chuyeân nghieân cöùu veà lòch söû Phaät Hoïc vaø Ñaïi Danh: 1) Noåi tieáng: Great fame, great name; vaên hoïc Phaät giaùo—Name of a Japanese Buddhist 2) Teân cuûa cha cuûa coâng chuùa Da Du Ñaø La: scholar in the twentieth century. He was a Mahanaman, name of Yasodhara's father. descendant of

Shinran, the founder of Ñaïi Danh Hieäu: Great title—Ñaïi danh hieäu ñöôïc Jodoshinshu. He graduated from Otani University trì tuïng bôûi Phaät töû toâng Soka Gakkai cuûa Nhaät Baûn “Nam Moâ Dieäu Phaùp Lieân Hoa Kinh.” Loái tu

taäp naøy coù töø thôøi cuûa ngaøi Nhaät Lieân, ngöôøi ñaõ 1) Aryasura (skt)—Great brave—Great daïy raèng chæ coù Kinh Dieäu Phaùp Lieân Hoa laø thích courage—To be full of vigour. hôïp trong thôøi Maït Phaùp naøy maø thoâi. Ngaøi cuõng 2) (1893-1929): Teân cuûa moät vò danh Taêng Trung caûm thaáy raèng giaùo phaùp quaù thaäm thaâm ñeå haàu Hoa vaøo ñaàu theá kyû thöù XX. Naêm 1921, Sö heát chuùng sanh trong thôøi naøy coù theå am hieåu sang Nhaät ñeå hoïc veà Maät giaùo vaø trôû veà Trung ñöôïc, neân hoï töï baèng loøng vôùi vieäc toân kính kinh Hoa naêm 1923 ñeå truyeàn baù giaùo phaùp Maät vaên Dieäu Phaùp Lieân Hoa, maø oâng tin laø thaàn löïc toâng—Name of a Chinese famous monk in cuûa Dieäu Phaùp Lieân Hoa seõ ban cho nhöõng ai coù the early twentieth century. In 1921, he nieàm tin vaøo kinh vaø nhöõng ai trì nieäm hoàng danh traveled to Japan to study the Tantrayana and cuûa kinh naøy. Caùc ñeä töû cuûa phaùi Soka Gakkai tin returned to China in 1923 to spread the raèng trì nieäm hoàng danh kinh seõ mang laïi cho hoï Tantric teachings. nhöõng lôïi ích thöïc tieãn vaø daãn ñeán Phaät quaû ngay Ñaïi Duõng Maõnh Boà Taùt: Maha-virya-bodhisattva trong hieän ñôøi—The chant recited by members of (skt)—A Guardian ruler in the Garbhadhatu group the Japanese Soka Gakkai sect, “Namo Myotho called Mahanila, the Great Blue Pearl. Renge-kyo” (Praise to the Lotus Sutra). This Ñaïi Duïng: See Ñaïi Cô Ñaïi Duïng. practice is traced back to Nichiren (1222-1282), Ñaïi Duïng Ñöôøng Ñöôøng: Bôûi vì thieàn phaùp vi who taught that the Lotus Sutra is the only dieäu vaø thöïc tieãn neân söï tieáp nhaän vaø truyeàn trao ôû Buddhist scripture that is appropriate to the ñaâu cuõng vaäy, voán coâng khai chöù khoâng giaáu present degenerate age. He also felt that its dieám—Because the teaching of Zen is wonderful teachings are too profound for most of the beings and practical, so it is open for all of us to receive of this age to comprehend, and so they should and transmit. content themselves with venerating the text, Ñaïi Duïng Hieän Tieàn: Thieàn phaùp vi dieäu vaø thöïc which he believed has the power magically to tieãn, vì theá chuùng ta neân tieáp nhaän vaø truyeàn trao confer on those who have faith in it and who chant ngay baây giôø—Because the teaching of Zen is its title. Members of the Soka Gakkai believe that wonderful and practical, so we should receive and their chanting brings immediate and pragmatic transmit it right now. benefits and leads to buddhahood in one’s present Ñaïi Duïng Hieän Tieàn, Baát Toàn Quyõ Taéc: Coâng lifetime. vieäc tröôùc maét laø moãi ngöôøi chuùng ta phaûi thöïc Ñaïi Dò Thuïc Taâm: Maha-vipaka-citta (skt)—Taâm tieãn aùp duïng thieàn phaùp vi dieäu, vaø coá gaéng ñöøng dò thuïc coõi duïc giôùi, ñi theo bôûi thieän caên —Citta of ñeå bò leä thuoäc vaøo pheùp taéc cöùng nhaéc—An the sense-sphere which is result, accompanied by immediate task is that each one of us should beautiful roots. practically apply the wonderful teachings of Zen, Ñaïi Dieäm Kieân Phaät: Maharkiskanda-Buddha and try not to be bound to the rigid rules and (skt)—Teân cuûa moät ñaáng Nhö Lai ñang ngöï ôû theá regulations. giôùi naèm veà phía Baéc

cuûa coõi Ta Baø—Great Ñaïi Duyeân: Great cause. Blazing Shoulders Buddha, name of a Tathagata Ñaïi Duyeân Laønh: The great good cause. who is currently presiding a world north of the Ñaïi Döông: Ocean. Saha world. Ñaïi Döông Caûnh: Coâng aùn veà Caûnh Ñaïi Döông— Ñaïi Dieät Ñeá Kim Cang Trí: Ñoaïn Ñöùc cuûa Phaät, The koan on T'a-Yang's state of being—See moät trong ba ñöùc lôùn cuûa Phaät—Great adamantine Coâng AÙn Ñaïi Döông Caûnh. wisdom of the truth of cessation, the Buddha's Ñaïi Döông Gia Phong: Coâng aùn veà Gia Phong principle of Nirvana, the extinction of suffering, Ñaïi Döông—The koan on T'a-Yang's family and his supreme or Vajra wisdom—See Tam Ñöùc. customs and habits (family tradition)—See Coâng Ñaïi Dieät Ñoä: Mahaparinirvana (skt)—Myang- AÙn Ñaïi Döông Gia Phong. hdas (tib)—Great Nirvana—Great extinction and Ñaïi Döông Kænh Huyeàn Thieàn Sö (943-1027): passing over from mortality—See Ñaïi Baùt Nieát Taiyo Kyogen (jap)—Ta-yang Ching-hsuan Baøn. (Wade-Giles Chinese)—Dayang Jingxuan (Pinyin Ñaïi Duõng: Chinese)—See Kænh Huyeàn Ñaïi Döông Thieàn Sö.

Ñaïi Ña Soá: Great majority. Ñaïi Ñaêng, ngöôøi ñöôïc xöng tuïng laø ngoïn Baûo Ñaïi Ñaûm: Courageous—Brave. Ñaêng cuûa nöôùc Nhaät, laø moät trong nhöõng vò sö ñaõ Ñaïi Ñaøn: Great altar—Chief altar. saùng laäp nhaùnh thieàn Laâm Teá ôû Nhaät Baûn—Daito- Ñaïi Ñao Khoaùt Phuû: Dao to buùa lôùn, duï cho taùnh Kokushi, the founder of the Daitokuji, one of the khoa tröông—A great knife and a broad axe, i.e., famous Rinzai monasteries of Kyoto (former boastful. Capital of Japan). In the middle age Daitoku-ji Ñaïi Ñaïo: Ñaïo lôùn hay giaùo lyù vó ñaïi—Con ñöôøng was an important center of culture; great masters ñi ñeán giaùc ngoä Boà Ñeà—Great doctrine— of the way of tea taught there. In the course of Fundamental doctrine—The great way or the way centuries it developed into a monastic complex for supreme enlightenment—The way of with many smaller monasteries as part of it, each bodhisattva-mahasattva. under the leadership of its own abbot. National Ñaïi Ñaïo Sö: Maha-nayaka (skt)—Nayaka (skt)— Teacher Daito Kokushi, whose honorific name Vò Thaày lôùn, chæ Ñöùc Phaät hay moät vò Boà Taùt— means "Great Lamp of the Nation" in Japan, was The great guide—The Buddha—Bodhisattva. one of the founders of the renowned Otokan Ñaïi Ñaïo Taâm: Anuttaram-cittam (p)—Mind of School of Rinzai Zen. great enlightenment—Mind of supreme Ñuùng theo truyeàn thoáng Thieàn toâng, sau khi enlightenment—Taâm giaùc ngoä lôùn (Boà Ñeà)—Taâm ngoä ñöôïc lyù thieàn, sö ñaõ laëng leõ rôøi boû thieàn Voâ Thöôïng Boà Ñeà—Baäc coù taâm höôùng veà giaùc vieän, mai danh aån tích ñeå daønh heát taâm löïc ngoä Boà Ñeà. Taâm voâ thöôïng hay taâm khoâng coøn vaøo muïc ñích thaâm nhaäp chaân taùnh ñeán choã traïng thaùi naøo cao hôn, coù nghóa laø traïng thaùi taâm vieân maõn. Phaûi maát nhieàu naêm sau ñoù, ngöôøi ñaõ ñaït ñeán saéc giôùi hay voâ saéc giôùi, hai caûnh giôùi ta môùi phaùt hieän ra sö ñang soáng beân döôùi moät cao nhaát trong tam giôùi (duïc giôùi, saéc giôùi vaø voâ gaàm caàu ôû Kyoto cuøng vôùi ñaùm haønh khaát voâ saéc giôùi)—One who has the mind of or for gia cö. Töø choán cuøng khoå aáy, ngaøi ñaõ hoaøn supreme enlightenment (Bodhisattva-mahasattva). thieän phong caùch cuûa moät vò Quoác sö. Tröôùc Mind of supreme enlightenment or

supreme khi vieân tòch (vaøo theá kyû thöù 14), Quoác sö Ñaïi enlightened mind without any other superior Ñaêng ñaõ ñeå laïi cho ñôøi sau moät baøi keä ghi laïi mental states, which means the conscious state of quaõng ñôøi tu haønh cuûa mình ôû taän ñaùy xaõ hoäi reaching the fine material sphere or the thôøi ñoù: immaterial sphere, two of the highest realms in "Khi haønh giaû nhaäp ñònh, the three realms (desire, material, and immaterial thaáy kieáp ngöôøi phuø sinh, realms). thoaét ñeán roài chôït ñi, Ñaïi Ñaïo Taâm Chuùng Sanh: All beings with mind qua chieác caàu theá thaùi, for the truth. nhö caây choán röøng saâu." Ñaïi Ñaêng: Great Lamp. According to the tradition of ancient Zen Ñaïi Ñaêng Luïc: Daito-roku (jap)—Records of the schools, Daito disappeared from the Great Lamp. monastery after his enlightenment, to mature his realization hidden in the midst of the Ñaïi Ñaêng Quoác Sö Ngöõ Luïc: Daito-Kokushi world. It was not until years later that he was (1282-1337)—Records of Teachings of Daito- discovered living under a bridge in Kyoto, in Kokushi—Ñaïi Ñaêng laø teân cuûa moät vò Quoác Sö the society of homeless beggars. From there Nhaät Baûn, ngöôøi saùng laäp ra tu vieän Ñaïi Ñöùc vaøo he became a teacher of the emperor. Before naêm 1319 (or 1326?), moät trong nhöõng tu vieän lôùn passing away (in the fourteenth century), cuûa toâng Laâm Teá ôû Kyoto. Tu vieän Ñaïi Ñöùc laø Daito wrote a poem about his life as an moät trung taâm vaên hoùa quan troïng cuûa Nhaät Baûn outcast: thôøi trung coå. Nhieàu thaày lôùn cuûa Traø Ñaïo ñaõ "When one sits in meditation, thuyeát giaûng ôû ñoù. Trong nhieàu theá kyû, moät taäp one sees the people hôïp nhieàu tu vieän quan troïng ñaõ phaùt trieån ôû quanh coming and going ñoù, bao goàm nhieàu tu vieän nhoû, maø moãi tu vieän over the avenue bridge ñeàu coù moät vò vieän tröôûng laõnh ñaïo rieâng. Quoác sö

as trees growing deep in the mountains." aáy? Naøy Taêng chuùng, haõy tinh taán, haõy tinh Töông truyeàn Sö boû moät phaàn ba cuoäc ñôøi, taán!"—It is said he has spent about one-third töông ñoái khaù ngaén cuûa mình, soáng chung vôùi of his life, which was not a very long one, haï taàng xaõ hoäi döôùi gaàm caàu Gojo, ñi aên xin, among the lowest layers of society under the laøm moïi coâng vieäc heøn moïn, vaø ñöôïc nhöõng Gojo bridge, begging his food, doing all kinds ngöôøi goïi laø thöôïng löu chieáu coá baèng moät caùi of menial work, and despised by the so-called nhìn mieät thò. Sö khoâng bao giôø quan taâm ñeán respectable people of the world. He did not caûnh soáng loäng laãy, ñaày phuù quí vaø vinh hoa care for the magnificience of prosperous and cuûa phaàn lôùn chö sö ñöông thôøi höôûng thuï highly honoured temple life led by most trong caùc chuøa chieàn; maø Sö cuõng lô laø vôùi Buddhist monks of those days, nor did he nhöõng ñaïo haïnh vaø coâng quaû rình rang cuûa hoï think much of those pious and sanctimonious chæ laøm noåi baät theâm caùi giaû doái cuûa haïnh xuaát deeds that only testify to the superficiality of gia. Vôùi Sö, phaûi moät neáp soáng ñaïm baïc nhaát, their religious life. He was for the plainest phaûi moät taâm nieäm thanh cao nhaát. Quoác Sö living and the highest thinking. He advised his Ñaïi Ñaêng ñaõ ñöa ra lôøi nhaén nhuû vôùi Taêng congregation as follows: "O you, monks, who chuùng nhö sau: "Naøy Taêng chuùng, maáy oâng are here in this mountain monastery, vaân taäp ñeán chuøa nuùi naøy neân nhôù laø ñeå

caàu remember that you are gathered for the sake phaùp, chaúng phaûi caàu côm aên aùo maëc. Ñaønh of the religion and not for the sake of clothes raèng coù thaân phaûi maëc, coù mieäng phaûi aên. and food. As long as you have a body you Nhöng maáy oâng caàn luoân ghi nhôù, suoát ngaøy shall have clothes to wear, and as long as you möôøi hai giôø, laø phaûi chuyeân taâm ñaït tôùi caùi have a mouth you shall have food to eat. Be phaùp khoâng theå nghó baøn. Thôøi giôø qua nhanh ever mindful, throughout the twelve hours of nhö teân baén; ñöøng bao giôø ñoäng taâm trìu meán the day, to apply yourselves to the study of vieäc theá gian. Phaûi luoân luoân, luoân luoân caûnh the Unthinkable. Time passes like an arrow; giaùc. Sau khi toâi hoùa roài, coù theå laém trong never let your minds be disturbed by worldly haøng Taêng chuùng maáy oâng hoâm nay seõ coù vò cares. Ever, ever be on the look-out. After my coù chuøa cao vieän lôùn, phaán chaán khaùc thöôøng, wandering away, some of you may have fine vôùi nhöõng thaùp cao, phoøng roäng, kinh saùch sôn temples in prosperous conditions, stupas and son theáp vaøng, vaø voâ soá boån ñaïo chen chuùc halls and holy books all decorated in gold and vang raân; cuõng coù nhöõng vò khaùc suoát ngaøy silver, and devotees may noisily crowd into tuïng kinh, trì chuù, tröôøng kyø ngoài tònh maõi the grounds; some may pass hours in reading khoâng nguû; cuõng coù nhöõng vò ngaøy chæ aên moät Sutras and reciting dharanis, and, sitting long böõa, giöõ ñuùng giôùi luaät, ngaøy ñeâm saùu thôøi in contemplation, may not give themselves up chuyeân coâng quaû. Daàu kieân trì nhö vaäy, nhöng to sleep; they may, eating once a day and neáu taâm nieäm khoâng truï ôû dieäu phaùp cuûa chö observing the fast-days, and throughout the Phaät chö Toå maàu nhieäm, khoâng theå daïy six periods of the day, practise all the truyeàn, thì vaãn chöa thaáu roõ chaân lyù nhaân religious deeds. Even when they are thus duyeân, vaø seõ ñöa ñeán hoïa suïp ñoå toaøn theå devoted to the cause, if their thoughts are not chaùnh phaùp. Ñoù laø toaøn quyeán thuoäc cuûa nhaø really dwelling on the mysterious and ma; daàu toâi coù lìa theá gian naøy bao laâu, hoï intransmissible Way of the Buddhas and vaãn khoâng theå ñöôïc goïi laø con chaùu trong ñaïo Patriarchs, they may yet come to ignore the cuûa toâi ñöôïc. Traùi laïi, daàu chæ moät ngöôøi thoâi, law of moral causation, ending in a complete daàu soáng heûo laùnh ôû nôi röøng nuùi, keát coû laøm downfall of the true religion. Such all belong am, aên reã caây luoäc trong noài ñaát söùt meû, neáu to the family of evil spirits; however long my ngöôøi aáy nhaát taâm quaùn töôûng ñeán choã coát departure from the world may be, they are not yeáu cuûa chính mình thì ñoù laø ngöôøi duy nhaát to be called my descendants. Let, however, haèng ngaøy thaân thieát ñoái dieän vôùi toâi, vaø bieát there be just one individual, who may be ñaùp ñeàn aân naëng. Ai daùm coi thöôøng ngöôøi living in the wilderness in a hut thatched with

one bundle of straw and passing his days by traïng cuûa “nhö nhö.”—Zen uses this term to eating the roots of wild vegetables cooked in indicate a realm that is beyond the reach of a pot with broken legs; but if he single- knowledge. All things are beyond the reach of mindedly applies himself to the study of his knowledge because there are no such things as own spiritual affairs, he is the very one who self-substance and its

outward signs. Apart from has a daily interview with me and knows to be “Mind-Only” such notions as Brahma, etc, are not grateful for his life. Who should ever despise to be known. Truth, or reality, or self-nature are such a one? O monks, be diligent, be unattainable and incomprehensible, for they are diligent!" the marks of Suchness.
See Toâng Phong Dieäu Sieâu Thieàn Sö. Ñaïi Ñòa Nguïc: Great hells. Ñaïi Ñaêng Tam Chuyeån: Coâng aùn ba thöù chuyeån Ñaïi Ñòa Nguïc Ñaïi Kieám Dieäp Laâm: Asipattra cuûa quoác sö Ñaïi Ñaêng. Ñaïi Ñaêng laø teân cuûa moät vò (skt)—Asipattavanta (p)—Ñaïi Kieám Dieäp Laâm Quoác Sö Nhaät Baûn, ngöôøi saùng laäp ra tu vieän Ñaïi Ñòa Nguïc—Kieám Laâm Ñòa Nguïc—Nôi taát caû Ñöùc vaøo naêm 1319, moät trong nhöõng tu vieän lôùn nhöõng laù trong röøng ñeàu beùn nhö ñao kieám —Hell cuûa toâng Laâm Teá ôû Kyoto. Tam chuyeån laø chuyeån of the forest of swords, where the leaves in the thaân, baùt chuyeån thanh, vaø chuyeån cô, töùc laø forest are sharp-edged swords. chuyeån ñoäng taâm cô hay löïc chuyeån vaän taâm cuûa Ñaïi Ñòa Phaùp: Maha-bhumika-dharma (skt)—Ten ngöôøi ñeä töû, ñeå söï giaùc ngoä coù theå chôït ñeán trong Bodhisattva bhumi—See Ñaïi Thieän Ñòa Phaùp. kinh nghieäm töùc thì—The koan of Daito-Kokushi's Ñaïi Ñòa Töù Luaân: Theo Caâu Xaù Luaän, coù töù luaân three kinds of turning. Daito-Kokushi, the founder taïo neân theá giôùi: hö khoâng luaân, thuûy luaân, phong of the Daitokuji, one of the famous Rinzai luaân, vaø kim luaân—According to the Kosa Sastra, monasteries of Kyoto (former Capital of Japan). there are four wheels on which the earth rests: the Three kinds of turning include turning the body, space wheel, the water wheel, the wind (air) eight kinds of turning the sound, and turning the wheel, and the metal wheel. mind motor or the motive power of the mind, so Ñaïi Ñieân: Ta-Tien-Pao-Tung (chi)—Daiten Hotsu that an enlightenment comes upon one abruptly (jap)—Ñaïi Ñieân Baûo Thoâng—See Trieàu Chaâu Ñaïi and is a momentary experience. Ñieân Thieàn Sö. Ñaïi Ñeä Töû: Sthavira (skt)—1) Ñaïi ñeä töû cuûa Phaät: Ñaïi Ñieân Baûo Thoâng: Ta-Tien-Pao-Tung (chi)— Prominent, chief, or great disciples of the See Trieàu Chaâu Ñaïi Ñieân Thieàn Sö. Buddha; 2) Vò sö truï trì töï vieän hay tònh xaù: The Ñaïi Ñieân Löông Cöûu Cô Duyeân: Coâng aùn Ñaïi Father of the Buddhist church, an elder, an abbot; Ñieân yeân laëng—The koan of Ta-Tien-Pao-Tung's 3) Vò sö ñöôïc pheùp giaûng daïy giaùo lyù cho töù remaining silent—See Coâng AÙn Ñaïi Ñieân Löông chuùng: A monk or priest licensed to preach and Cöûu Cô Duyeân. become an abbot (see Thöôïng Toïa). Ñaïi Ñieân Minh Lieãu Chaân Taâm: The koan of Ta- Ñaïi Ñòa: Prithivi (skt)—Coõi toát laønh voâ bieân: Tien-Pao-Tung's realization of own true Mind— Great bhumi (great earth)—Khaép nôi: The whole See Coâng AÙn Ñaïi Ñieân Minh Lieãu Chaân Taâm. earth, everywhere, all the land. Ñaïi Ñieân Trieàu Chaâu Thieàn Sö: Chao-chou Ta- Ñaïi Ñòa AÂm: Earth Roaring Sound. tien—See Trieàu Chaâu Ñaïi Ñieân Thieàn Sö. Ñaïi Ñòa Moät Nhaân Phuøng: Khaép nôi treân traùi ñaát Ñaïi Ñieån Toân: Maha-govinda (p)—Great khoâng tìm thaáy moät ngöôøi ñeå may vaù laïi. Thieàn honorable ones in sutras—Kinh ñieån veà nhöõng baäc toâng duøng töø naày ñeå chæ cho caûnh giôùi baát khaû ñaéc. toân quí. Taát caû caùc söï vaät ñeàu baát khaû ñaéc hay ôû ngoaøi taàm Ñaïi Ñònh: Mahaggata-samadhi (skt)—Maha- hieåu bieát, vì

khoâng coù söï vaät naøo nhö töï tính vaø samadhi (skt)—Söï ñaïi nhaäp ñònh—Great nhöõng töôùng veû beân ngoaøi cuûa noù caû. Ngoaøi concentration. “Taâm” ra thì nhöõng yù nieäm nhö Phaïm Thieân, vaân Ñaïi Ñònh Huyeàn Vi: See Ñaïi Ñònh. vaân ñeàu baát khaû ñaéc hay khoâng theå bieát ñöôïc. Ñaïi Ñònh Trí Bi: Ñaïi ñònh, ñaïi trí, ñaïi bi, laø ba Chaân thöïc, thöïc taùnh, töï taùnh, vaân vaân laø baát khaû ñöùc lôùn cuûa Phaät, nhôø ñoù maø Ngaøi ñaït thaønh giaùc ñaéc vaø khoâng theå hieåu ñöôïc, vì ñaây laø nhöõng töôùng ngoä, trí tueä vaø cöùu ñoä chuùng sanh—Great insight,

great wisdom, great pity; the three great virtues of thaønh ñeä töû cuûa Thuùy Vi vaø döôùi söï höôùng daãn cuûa a Buddha by which he achieves enlightenment thaày, oâng ñaït ñöôïc ñaïi giaùc saâu. Sau nhöõng naêm and wisdom and saves all beings. chu du ñeå tieáp tuïc hoïc taäp baèng caùch tranh luaän Ñaïi Ñoaïn: Raát: Very—Quaû laø: Really (truly)— phaùp (hossen) vôùi nhieàu thieàn sö khaùc, Ñaàu Töû lui Ñaïi khaùi: Roughly. veà ôû aån treân nuùi Ñaàu Töû maø oâng laáy laøm teân cuûa Ñaïi Ñoâ: 1) Quaû thaät laø: Really (truly); 2) Ñaïi khaùi: mình. Ñaàu Töû raát noåi tieáng vì vieäc ñaïi thieàn sö Roughly. Trieäu Chaâu ñeán thaêm. Moân ñoà tuï taäp quanh oâng Ñaïi Ñoä: 1) Ñaïi löôïng: Generous (magnanimous); ñeå ñöôïc oâng höôùng daãn tu taäp Thieàn trong ba möôi 2) Cöùu ñoä roäng lôùn: Great salvation. naêm—Zen Master T'ou-tzu Ta-t'ung, name of a Ñaïi Ñoä Sö: Great savior—Baäc thaày lôùn daãn chuùng Chinese Zen monk in the ninth century. We sanh qua bôø sanh töû ñeå ñi ñeán Nieát Baøn, chæ Phaät encounter him in examples 41, 79, 80, and 91 of hay moät vò Boà Taùt—The great leader across the Pi-Yen-Lu. Besides, there is some interesting mortality to nirvana—Buddha—Bodhisattva. information on him in The Records of the Ñaïi Ñoán Ngoä Sö (355-434): See Ñaïo Sinh. Transmission of the Lamp (Ch’uan-Teng-Lu), Ñaïi Ñoàng: Volume XV: Zen master T’a-T’ong was born in 1) Söï hoøa hôïp roäng lôùn—Universal concord. 819. He came from ancient Shuzhou, in the 2) (1289-1370): Teân cuûa moät vò danh Taêng Trung southern part of modern Anwei Province. As a Hoa vaøo ñaàu thôøi nhaø Minh (1368-1644). young man he left home to study under a Zen Khoaûng nhöõng naêm töø 1335 ñeán 1340, Sö truï master named Man-Bao-T’ang. Sometime later he trì chuøa Baûo Laâm, nôi coù raát ñoâng ñoà chuùng read the Flower Garland Sutra and proceeded to theo Sö tu hoïc. Naêm 1368, Sö ñöôïc nhaø vua study under Shui-Wei-Wu-Xue. According to the thænh ñeán cung ñình ñeå thuyeát phaùp cho hoaøng Ching-Te-Ch'uan-Teng-Lu, T'ou-tzu left home at gia, nhöng Sö töø choái. Sö thò tòch naêm 1370— an early age to practice Buddhist meditation. He Name of a Chinese famous monk during the had his first enlightenment experience as a monk beginning of the Ming dynasty. During the of the Hua-Yen school of Chinese Buddhism. time from 1335 to 1340, he dwelt at Pao-Ling Later he became a student of Ts'ui-wei, under Temple where a lot of disciples studied under whom he experienced profound enlightenment. him. In 1368, the king respectfully invited him After long years of wandering, during which T'ou- to come to the royal court to preach the tzu trained further in dharma duelings (hossen) dharma for the royal family, but he refused. with other masters, he secluded himself in a He passed away in 1370. hermitage on Mount T'ou-tzu, from which his Ñaïi Ñoàng Ñaàu Töû Thieàn Sö

(819-914): Tosu name is derived. After the great Zen master Chao- Daido (jap)—T'ou-tzu Ta-t'ung (Wade-Giles chou Ts'ung-shen sought him out there (part of the Chinese)—Touzi Datong (Pinyin Chinese)—Teân dharma dueling between the two masters is cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù recorded as example 41 of the Pi-Yen-Lu), T'ou- chín. Ñaàu Töû ñöôïc nhaéc tôùi trong nhöõng thí duï 41, tzu's fame spread, Zen monks gathered around 79, 80 vaø 91 trong Bích Nham Luïc. Ngoaøi ra, coù him, and he guided them for more than thirty moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong years on the way of Ch'an. Truyeàn Ñaêng Luïc, quyeån XV: Thieàn sö Ñaïi Ñoàng Moät trong nhöõng vaán ñaùp ñöôïc taû laïi trong sanh naêm 819. OÂng ñeán töø Thuû Chaâu, vuøng maø Caûnh Ñöùc Truyeàn Ñaêng Luïc dieãn ra nhö sau: baây giôø laø phía nam cuûa tænh An Huy, Thuôû nhoû sö "Moät hoâm, Thuùy Vi ñi daïo trong phoøng giaûng xuaát gia theo Thieàn sö Maõn Baûo Ñöôøng, sau ñoù ít phaùp, Ñaàu Töû ñeán gaàn vaø hoûi: 'Thöa thaày, laâu sö ñoïc Kinh Hoa Nghieâm vaø baét ñaàu theo laøm thaày chæ cho ngöôøi ta yù nghóa bí maät cuûa vieäc ñeä töû cuûa Thieàn sö Thuùy Vi Voâ Hoïc. Theo Caûnh ñeán töø phía Taây nhö theá naøo?' Thuùy Vi döøng Ñöùc Truyeàn Ñaêng Luïc, Ñaàu Töû rôøi boû nhaø luùc coøn laïi vaø quay nhìn veà phía sau moät laùt. Ñaàu Töû raát treû ñeå thöïc haønh thieàn ñònh. OÂng traûi nghieäm nhaéc laïi caâu hoûi cuûa mình: 'Thöa thaày, xin laàn ñaàu khi coøn ôû toâng Hoa Nghieâm, moät trong thaày haõy daïy cho con.' Thuùy Vi noùi: 'Con coù nhöõng nhaùnh Phaät giaùo thôøi ñoù. Sau ñoù oâng trôû muoán ta ñoå moät thuøng nöôùc thoái leân ñaàu con

khoâng?' Ñaàu Töû quyø xuoáng bieát ôn roài lui ra." Moät hoâm Trieäu Chaâu Tuøng Thaåm ñeán huyeän Khi Thuùy Vi quay lui ra maø khoâng traû lôøi coù Ñoàng Thaønh gaàn nuùi Ñaàu Töû, sö cuõng coù vieäc leõ ngaøi muoán nhaéc nhôû Ñaàu Töû raèng oâng ta ñaõ xuoáng nuùi, giöõa ñöôøng hai ngöôøi gaëp nhau maø moät laàn taém trong nöôùc dô maø khoâng hay bieát. khoâng bieát nhau. Trieäu Chaâu hoûi thaêm nhöõng Vaø neáu Ñaàu Töû ñaõ saùng maét ra thì haún coù theå ngöôøi cö só môùi bieát laø Ñaïi Ñoàng Ñaàu Töû, lieàn nhìn thaáy yù chæ, chaúng coøn xin theâm chæ thò nghòch raèng: “Phaûi chuû nuùi Ñaàu Töû chaêng?” rieâng bieät baèng lôøi nöõa. Nhöng Ñaàu Töû khoâng Sö ñaùp: “Cho toâi xin tieàn traø muoái.” Trieäu nhìn thaáy; vaø ñoù laø lyù do taïi sao Thuùy Vi phaûi Chaâu ñi thaúng ñeán am tröôùc, ngoài chôø. Sö quôû traùch Ñaàu Töû—A mondo (questions and mang moät bình daàu veà am. Trieäu Chaâu hoûi: answers) with his master recorded in the “Nghe danh Ñaàu Töû ñaõ laâu, ñeán ñaây chæ thaáy Ching-Te-Ch'uan-Teng-Lu is as follows: "One oâng giaø baùn daàu.” Sö ñaùp: “Thaày chæ thaáy oâng day as Ts'ui-wei was walking around the giaø baùn daàu, laø khoâng bieát Ñaàu Töû.” Trieäu dharma hall, T'ou-tzu came up to him and Chaâu hoûi: “Theá naøo laø Ñaàu Töû?” Sö ñöa bình asked, 'Master, how do you show people the daàu leân ñaùp: “Daàu! Daàu!”—One day Zhao- secret meaning of coming out of the west?' Chou cam to T’ong-Cheng County near Ts'ui-wei paused and kept looking back for a Mount T’ou-Tzi. T’ou-Tzi left the mountain. moment. T'ou-tzu asked again, 'Please, They met each other on the road. Zhao-Chou master, instruct me.' Ts'ui-wei said, 'Do you asked him: “Aren’t you the host

of Mount want me to pour another bucket of putrid T’ou-Tzi?” T’ou-Tzi said (like a beggar): water over you?' T'ou-tzu prostrated with “Tea, salt, a coin, please help me!” Zhao- gratitude and withdrew." When Ts'ui-wei Chou then proceeded to T’ou-Tzi’s hut on the turned back, perhaps he wanted to remind mountain and sat down inside. Later T’ou-Tzi T'ou-tzu that he had already been once bathed returned to the hut carrying a jug of oil. Zhao- in dirt and did not know the fact. And if T'ou- Chou said: “Long have I heard of T’ou-Tzi, tzu had his eye already opened he could have but since coming here all I’ve seen is an old- seen into the meaning without further asking timer selling oil.” T’ou-Tzi said: “You’ve only for special wordy instruction. But he failed; seen an old-timer selling oil. But you haven’t and that was the reason for Ts'ui-wei's recognized T’ou-Tzi.” Zhao-Chou said: “What reproach. is T’ou-Tzi?” T’ou-Tzi lifted up the jug of oil Trong thí duï 80 cuûa Bích Nham Luïc, chuùng ta and yelled: “Oil! Oil!” tìm thaáy cuoäc vaán ñaùp cuûa Ñaàu Töû vôùi moät vò Trieäu Chaâu hoûi: “Khi ôû trong cheát ñöôïc soáng haønh cöôùc Taêng: "Moät nhaø sö hoûi Trieäu Chaâu: laø theá naøo?” Sö ñaùp: “Chaúng cho ñi ñeâm, ñôïi 'Treû sô sinh coù duøng saùu giaùc quan cuûa noù hay ñeán saùng seõ ñeán.” Trieäu Chaâu noùi: “Ta sôùm laø khoâng?' Trieäu Chaâu noùi: 'Noù chôi boùng treân traéng, y laïi laø ñen.”—Zhao-Chou asked: doøng thaùc.' Sau ñoù, nhaø sö aáy laïi hoûi Ñaàu Töû: “What do you say about the one who 'Chôi boùng treân doøng thaùc laø theá naøo?' Ñaàu Töû undergoes the great death, and thus attains ñaùp: 'YÙ thöùc, yù thöùc khoâng bao giôø ngöøng life?” T’ou-Tzi said: “He can’t make the chaûy.'"—In the example 80 of the Pi-Yen-Lu journey at night. He must arrive in the we find him in a mondo (questions and daylight.” Zhao-Chou said: “I’ve long answers) with a wandering Zen monk: "A committed thievery, but you’ve worse than monk asked Chao-chou, 'Does an infant use me.” his sixth sense or not?' Chao-chou said, 'He Moät hoâm Sö thöôïng ñöôøng baûo chuùng: “Caùc plays ball on the rushing water.' Later the ngöôi ñeán ñaây tìm ngoân ngöõ hay ñeïp, goùp lôøi monk asked T'ou-tzu, 'What does it mean to vaên veû, trong mieäng quyù coù noùi ra, laõo giaø naày play ball on the rushing water?' T'ou-tzu said, khí löïc yeáu keùm, moâi löôõi chaäm luït. Neáu caùc 'Consciousness, consciousness doesn't stop ngöôi hoûi ta, ta tuøy caâu hoûi maø ñaùp. Ñoái ñaùp flowing.'" khoâng coù gì huyeàn dieäu coù theå kòp ñöôïc ngöôi, cuõng khoâng dính gì ñeán tai ngöôi. Troïn khoâng

noùi höôùng thöôïng höôùng haï, coù Phaät coù Phaùp, sutra. What is this sutra?" T’ou-Tzi said, "It is coù phaøm coù Thaùnh. Trong choã caùc ngöôi sanh due to this name that you esteem and sustain." hieåu roài töï mang gaùnh laáy, sau naày töï laøm töï Moät vò Taêng hoûi: "Trong caây khoâ coù roàng gaàm chòu. Trong aáy khoâng coù gì cho caùc ngöôi, khoâng?" (Khoâ moäc long ngaâm, yù chæ tieâu dieät chaúng daùm löøa doái caùc ngöôi, khoâng ngoaøi taát caû voïng nieäm). Ñaàu Töû noùi: "Laõo Taêng noùi khoâng trong, coù theå noùi ñöôïc na naù. Caùc ngöôi trong ñaàu laâu coù sö töû roáng." (Ñoäc laâu lyù sö töû laïi bieát chaêng?”—One day Zen master T’ou- hoáng, haøm yù ñaõ dieät haún tình thöùc, thong dong Tzi-T’a-T’ong entered the hall and addressed töï taïi, nhö töø coõi cheát soáng laïi)—A monk the monks, saying: “All of you come here asked, "Does the dragon bellow from within searching for some

new words and phrases, the withered tree?" T’ou-Tzi said, "I say that colecting brilliant things which you intend to inside the skull the lion roars." stick in your own mouth and repeat. But this Coù moät vò Taêng hoûi: "Moät phaùp coù theå röôùi old monk’s energy is failing and my lips and maùt khaép quaàn sanh. Theá naøo laø moät phaùp tongue are blundering. I don’t have any idle naøy?" Ñaàu Töû noùi: "AÁy laø trôøi möa ñaáy!" talk to give you. If you ask me then I will (möa theo nghóa ñen laø laøm maùt, yù chæ ôû ñaây answer you directly. But there is no mystery laø möa phaùp)—A monk asked, "One Dharma that can be compared to you, yourself. I won’t universally freshens all beings. What Dharma teach you some method to collect wisdom. I is this?" T’ou-Tzi said, "The falling rain." will never say that above or below there’s a Moät vò Taêng hoûi: "Vaên Thuø coù thaát Phaät laøm Buddha, a Dharma, something ordinary or ñeä töû. Vaên Thuø coù thaày khoâng?" Ñaàu Töû noùi: something sacred, or that you will find it by "OÂng noùi theo caùch naøy, gioáng nhö laø coi sitting with your legs crossed. You all thöôøng mình vaø taùn thaùn ngöôøi vaäy."—A manifest a thousand things. It is the monk asked, "Manjusri had seven Buddhas as understandings that arise from your own life disciples. Did Manjusri have a teacher?" that you must carry into the future, raping T’ou-Tzi said, "When you speak in this what you sow. I have nothing to give you manner, it's as if you're belittling yourself and here, neither overtly nor by inference. I can praising others." only speak to all of you in this manner. If you Moät vò Taêng hoûi: "Sö töû laø vua cuûa caùc loaøi daõ have doubts then question me.” thuù, sao laïi bò luïc traàn nuoát troïn?" Ñaàu Töû noùi: Moät hoâm, coù vò Taêng hoûi: "Trong ñaïi taïng "Ñöøng töï taùc ñaïi laáy oâng. Cuõng ñöøng tin caùi ta giaùo coøn coù chuyeän gì ñaëc bieät quan troïng hay (caùi ngaõ) vaø ngöôøi."—A monk asked, "The khoâng?" Ñaàu Töû noùi: "Dieãn xuaát ñaïi taïng lion is the king of beasts. Why is it devoured giaùo."—One day, a monk asked, "In the entire by the six senses?" T’ou-Tzi said, "Don't build store of scriptural teachings, is there any one yourself up. Don't believe in self and other." particularly important matter or not?" T’ou- Sö ôû nuùi Ñaàu Töû hôn ba möôi naêm, nhöõng Tzi said, "Demonstrate the teaching of all the thieàn khaùch qua laïi tham vaán thöôøng ñaày caû scriptures!" thaát. Sö duøng bieän taøi voâ uùy tuøy hoûi lieàn ñaùp, Moät vò Taêng hoûi: "Khoùa vaøng chöa môû laø theá öùng cô ñoái ñaùp lôøi leõ tinh vi raát nhieàu. Beân naøo?" Ñaàu Töû noùi: "Môû roài ñaáy."—A monk caïnh ñoù, thieàn sö Ñaïi Ñoàng coøn coù loái traû lôøi asked, "What about when the golden heát söùc ñaëc bieät chæ vôùi moät chöõ chính cuûa caâu manacles are not open?" T’ou-Tzi said, "They hoûi goïi laø "Nhaát töï phaùp moân". Moät hoâm, coù are open." moät vò Taêng hoûi: "Theá naøo laø Phaät?" Sö ñaùp: Moät vò Taêng hoûi: "Taát caû chö Phaät cuøng chö "Phaät." Vò Taêng laïi hoûi: "Theá naøo laø Ñaïo?" Sö Boà Taùt ñeàu töø kinh naøy maø ra. Theá naøo laø kinh ñaùp: "Ñaïo." Vò Taêng laïi hoûi nöõa: "Theá naøo laø naøy?" Ñaàu Töû noùi: "Ñoù chæ laø danh töï maø oâng Phaùp?" Sö ñaùp: "Phaùp."—Zen master T’a- quí oâng giöõ thoâi."—A monk asked, "All T’ong resided on Mount T’ou-Tzi for more Buddhas and dharmas come forth from this than thirty years, provoking and advancing Dharma in all directions. Those who came for

his instruction often overflowed the hall. The Xanh maùt thay, duø sau côn tuyeát." master spoke in an unimposing manner, Khi ñöôïc yeâu caàu noùi theâm ñeå laøm saùng toû yù answering all questions, aiding each person's nghóa, Sö tieáp tuïc loái traû lôøi cuõ: development, and expressing great meaning "Ta nghe gioù rì raøo qua khoùm truùc with few words. Besides, Zen master T'a- Bieát bao ngaøn ngoïn truùc ñong ñöa." T'ong also had a very special kind of answer Ñaây laø tröôøng hôïp caùc thieàn sö mieâu taû moät caùch with just one main word repeated from the thô moäng caùc hoaøn caûnh hieän tieàn. Thoâng thöôøng question. One day, a monk asked, "What is caùc thieàn sö cuõng laø thi só. Hôn ai heát, loái nhìn cuûa the Buddha?" "Buddha," he replied. The hoï veà theá gian vaø söï soáng coù tính caùch bao dung monk asked, "What is Tao?" "Tao," he vaø giaøu töôûng töôïng. Hoï khoâng pheâ bình, maø laø replied. The monk asked again, "What is the traân troïng; hoï khoâng taùch mình ra khoûi thieân Dharma?" "Dharma," he replied. nhieân, maø traàm mình vaøo trong ñoù. Vì vaäy khi hoï Ñôøi Ñöôøng nieân hieäu Trung Hoøa (881), giaëc ca haùt, caùi 'ngaõ' cuûa hoï khoâng ngaïo ngheã troãi leân; cöôùp (Hoaøng Saøo) noåi daäy, daân chuùng ly taùn. kyø thaät, noù xuaát hieän giöõa caùi ngaõ khaùc xem nhö laø Moät laàn, coù boïn cuoàng ñoà caàm ñao leân nuùi hoûi moät trong soá ñoù, theo thoùi thöôøng noù cuõng bình sö: "ÔÛ ñaây laøm gì?" Sö tuøy nghi thuyeát phaùp, ñaúng vôùi chuùng vaø cuøng hôïp taùc vôùi chuùng ñeå haønh boïn chuùng nghe ñeàu baùi phuïc, côûi y phuïc cuùng söï. Noùi nhö vaäy töùc laø caùi 'ngaõ' vôùi hoï ñaõ trôû thaønh döôøng roài giaûi taùn—The Huang-Chao bandit moät coïng coû khi hoï ñi daïo trong caùnh ñoàng; noù troãi uprising broke out during the Zhong-He era leân nhö moät trong nhöõng ñænh nuùi nguùt maây trôøi (around the year 881). At that time every khi thieàn sö ñang ôû giöõa raëng nuùi cao; noù thì thaàm place experienced disaster and chaos. Once, a nhö moät doøng suoái; noù gaøo theùt trong moät ñaïi crazed bandit brandished a knife at the master döông; noù dong ñöa theo khoùm truùc; noù nhaûy vaøo and said: "What are you doing living here?" gieáng coå vaø keâu oïp oaïp nhö moät con eách döôùi aùnh T'ou-Tzi calmly continued to espouse traêng. Khi caùc thieàn sö noùi veà doøng bieán töôïng Dharma. When T'ou-Tzi finished speaking thieân nhieân trong theá giôùi, hoàn thô cuûa hoï töïa hoà the bandit bowed and took off their own nhö ñang lang thang giöõa ñoù moät caùch töï do, bình clothes to leave as an offering. thaûn vaø thaønh kính. Noùi toùm laïi, daàu cho ñaïo Ngaøy saùu thaùng tö naêm 914, sö hôi nhuoám Thieàn bò che daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng beänh. Taêng chuùng röôùc thaày thuoác, sö baûo phaûi laø moät trong nhöõng giai thoaïi Thieàn laï luøng chuùng: "Töù ñaïi hôïp tan laø pheùp thöôøng, caùc nhaát, nhöng phaûi chaêng coù theå laø Thieàn ñöôïc ngöôi chôù lo, ta töï giöõ laáy." Noùi xong, sö thò truyeàn ñaït moät caùch xaûo dieäu ngay trong tính chaát tòch trong tö theá kieát giaø, ñöôïc vua ban hieäu laø taàm thöôøng naøy—One day, a monk came and "Töø Teá Ñaïi Sö"—On the sixth day of the asked Ta-t'ung Chi concerning the patriarchal visit fourth month in the year 914, the master to which the master's reply was: became slightly ill. The monks called for a "The bamboo grove in the front court yard, doctor. T'ou-Tzi said to the congregation: How

freshly green it is, even after the frost!" “The four great activities of life ebb and flow When the master was asked to say something unceasingly. You mustn’t be concerned. I can further about the answer, he said: take care of myself.” After saying these "I listen to the wind rustling through the grove, words the master sat in a cross-legged And realize how many thousands of bamboos position and passed away. He received the are swaying there." posthumous name “Great Teacher This is the case where the immediate surroundings Compassionate Succor.” are poetically depicted. The masters are generally Ñaïi Ñoàng Teá Thieàn Sö: Zen master Ta-t'ung poets. More than anything else, their way of Chi—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn viewing the world and life is synthetical and sö Ñaïi Ñoàng Teá veà yù chæ Taây lai cuûa Toå Sö, Sö traû imaginative. The do not criticize, they appreciate; lôøi: they do not keep themselves away from nature, "Khoùm truùc nôi tieàn ñình they are merged in it. Therefore, when they sing,

their 'ego' does not stand out prominently, it is Rinzai school, founded by Zen master Shuho rather seen among others as one of them, as Myocho. This is a famous Rinzai monastery of naturally belonging to their order and doing their Kyoto (former Capital of Japan), founded in 1326. work in their co-partnership. That is to say, the The Daitokuji is one of the few Japanese 'ego' turns into a blade of grass when the poet monasteries in which monks are still trained today walks in the field; it stands as one of the cloud- in the authentic Zen tradition. kissing peaks when he is among high mountains; it Ñaïi Ñöùc Töï Phaùi: Daitokuji-ha (jap)—Thieàn phaùi murmurs in a mountain stream; it roars in the Ñaïi Ñöùc Töï, moät trong nhöõng nhaùnh thieàn quan ocean; it sways with the bamboo-grove; it jumps troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Baûn. into an old well and croaks as a frog under the Phaùi naøy do Thieàn sö Toâng Phong Dieäu Sieâu moonlight. When the Zen masters take to the (1282-1337) khai saùng. Hieän nay phaùi naøy coù natural course of events in the world, their poetic khoaûng 201 ngoâi töï vieän treân khaép Nhaät Baûn— spirit seems to roam among them freely, serenely, Daitokuji branch, founded by Zen master Shuho and worshippingly. In short, whatever Zen truth is Myocho. This is one of the most important concealed here, is it not the most astounding story, branches from Lin-Chi school in Japan. Up to now, but is it possible that Zen is cunningly conveyed in this branch has about 201 temples throughout this triviality itself? Japan—See Toâng Phong Dieäu Sieâu Thieàn Sö. Ñaïi Ñoäng Chaân Kinh: Dadong-Zhenjing (chi)— Ñaïi Ñöôøng Noäi Ñieån Luïc: Ta T'ang Records of Name of Ta-Tung-Chen-Ching. Buddhist scriptures—Muïc luïc Phaät ñieån trong thö Ñaïi Ñöùc: Yannadatta (skt)—Daitoku (jap)— vieän Phaät giaùo ñôøi nhaø Ñöôøng naêm 664 sau Taây Gelong (tib)—Baø Ñaøn Ñaø. lòch. Boä Ñaïi Ñöôøng Noäi Ñieån Luïc goàm 10 quyeån, 1) Ñöùc haïnh cao caû: Great virtue. do ngaøi Nam Sôn Luaät Sö, hay Nam Sôn Ñaïi Sö 2) Chö Ñaïi Ñöùc: Most virtuous Ones—Nhöõng (Ñaïo Tuyeân), moät nhaø sö thuoäc phaùi Luaät toâng taïi thaønh vieân cuûa coäng ñoàng Taêng giaø bao goàm Trung Quoác (702-760), bieân soaïn—A catalogue of caû chö Taêng Ni, Öu baø taéc vaø Öu baø di— the Buddhist library in the T’ang dynasty 664 A.D. Members of the Great Assembly

including the Ta T'ang Records of Buddhist scriptures include Monks, the Nuns, Upasakas and Upasikas. ten volumes, composed by T'ao-Hsuan, a 3) Danh hieäu cuûa Phaät: A title of honor of a celebrated Chinese master of Vinaya school (702- Buddha. 760), during the T'ang dynasty. 4) Moät vò Taêng treû môùi leân töø Sa Di: Reverend Ñaïi Ñöôøng Tam Taïng Huyeàn Trang: Genjo (REV)—A junior monk. Sanzo (jap)—Hsuan-Tsang (600-664)—See 5) Trong Luaät Taïng, chæ chö Taêng: In the Vinaya Huyeàn Trang. applied to monks. Ñaïi Ñöôøng Taây Vöïc Caàu Phaùp Cao Taêng 6) Bhadanta (skt)—Moät töø toân kính ñeå goïi Ñöùc Truyeän: Ñaïi Ñöôøng Taây Vöïc Caàu Phaùp Cao Taêng Phaät hay caùc vò sö—Praised worthy—Blessed, Truyeän, 2 quyeån do Sö Nghóa Tònh soaïn vaøo ñôøi of great virtue—A term of respect for a Ñöôøng; toång soá goàm 56 nhaø sö noåi tieáng, trong ñoù Buddha, or for monks. coù boán ngöôøi nöôùc ngoaøi—Biographies of famous Ñaïi Ñöùc Theá Toân: Daitoku-Seson (jap)—World- pilgrims, composed by I-Ching, fifty six in Honored Great Virtuous One. number, among them 4 were not Chinese. Ñaïi Ñöùc Töï: Daitoku-ji (jap)—Chuøa Ñaïi Ñöùc— Ñaïi Ñöôøng Taây Vöïc Kyù: Datang-Xiyuji (chi)— Ñaïi Ñöùc Töï thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät T'a-tang-Xiyuji (chi)—The Record of Western Baûn, ñöôïc Thieàn sö Toâng Phong Dieäu Sieâu (1282- Countries by Hsuan-Tsang of the T'ang dynasty— 1337) khai saùng. Ñaây laø moät ngoâi chuøa noåi tieáng Taây Vöïc Kyù—Taây Vöïc Truyeän—Kyù söï ghi laïi veà cuûa phaùi Laâm Teá taïi Kyoto (coá ñoâ cuûa Nhaät Baûn), caùc nöôùc ôû Taây Vöïc, do Huyeàn Trang ñôøi Ñöôøng ñöôïc xaây döïng vaøo naêm 1326. Ñaïi Ñöùc Töï laø moät bieân soaïn thaønh 12 quyeån vaøo khoaûng nhöõng naêm trong nhöõng töï vieän Nhaät Baûn hieän vaãn coøn ñaøo 646-648 sau Taây Lòch—The Great T'ang taïo caùc thieàn sö theo truyeàn thoáng chính thoáng cuûa Chronicles of the Western World, or Records of Thieàn—Name of a monastery of the Japanese

Western countries, by the T'ang dynasty pilgrim the great enlightenment—An appellation of the Hsuan-Tsang, in 12 books A.D. 646-648. Buddha. Ñaïi Giaùc: Daigaku (jap)—Giaùc ngoä toái thöôïng, Ñaïi Giaùc Thieàn Sö: Daikaku-Zenji (jap)—Greatly chæ söï giaùc ngoä cuûa Phaät—The supreme bodhi, or enlightened Zen master—Teân cuûa moät vò Thieàn enlightenment—The enlightening power of a Taêng Trung Hoa, ngöôøi khai saùng phaùi Ñaïi Giaùc Buddha. thuoäc toâng Laâm Teá. Sö cuõng laø ngöôøi khai sôn Ñaïi Giaùc Baùt Thuûy: Ta-chiao's splashing a Kieán Töôøng TöïÏ ôû vuøng Lieâm Thöông—Name of a canteen cup of water on the muddy floor—See Chinese Zen monk, the founder of the Daikaku-ha Ñaïi Giaùc Hoaøi Lieãn. of the Rinzai Zen. He was also the founder of the Ñaïi Giaùc Ñòa: Daigo-tettei (jap)—Ground of Kencho-ji in Kamakura region—See Lan Kheâ Great enlightenment—See Ñaïi Ngoä Ñòa. Ñaïo Long Thieàn Sö. Ñaïi Giaùc Hoaøi Lieãn Thieàn Sö (1009-1091): Teân Ñaïi Giaùc Thieàn Sö Ngöõ Luïc: Daikaku-Zenji- cuûa moät vò Thieàn Taêng Trung Hoa vaøo thôøi nhaø goroku (jap)—Records of lectures of Daikaku- Toáng (960-1279). Theo Nguõ Ñaêng Hoäi Nguyeân, Zenji—Records of teachings of Daikaku-Zenji— quyeån XV, luùc coøn nhoû Sö raát thoâng minh. Sö xuaát See Lan Kheâ Hoøa Thöôïng Ngöõ Luïc. gia thôøi thieáu nieân, ngaøy noï, trong khi ñang röûa Ñaïi Giaùc Töï: Daikaku-ji

(jap)—Name of a temple maët, Sö boãng nhieân tænh ngoä khi haét ca nöôùc xuoáng in Japan. ñaát buøn. Veà sau, Sö ñeán hoïc Thieàn vôùi Thieàn sö Ñaïi Giaûi Thoaùt: Dai-gedatsu (jap)—Thuaät ngöõ Laëc Ñaøm Phaùp Hoäi, roài ñaït ñöôïc giaùc ngoä vaø ñöôïc Thieàn chæ söï giaûi thoaùt toaøn haûo; ñoàng nghóa vôùi Thieàn sö Laëc Ñaøm aán khaû—Name of a Chinese Nieát baøn. Qua ñaïi giaûi thoaùt, söï thoáng nhaát nieát Zen monk during the Sung dynasty. According to baøn vaø ta baø ñöôïc thöïc hieän—A Zen term, which Wudeng Huiyuan, volume XV, since he was a literally means 'great liberation', an expression for young boy, he was very intelligent. He left home complete enlightenment, or the attainment of to become a monk at young age. One day, while Buddhahood; a synonym for 'nirvana'. Through the washing his face and splashing a canteen cup of 'great liberation', the unity of nirvana and samsara water on the muddy floor, he suddenly awakened. is realized. Later, he came to study under Zen master Le-tan Ñaïi Giaûi Thoaùt Ñòa: Traïng thaùi trong ñoù haønh giaû Fa-hui; he then was enlightened and received the giaûi thoaùt khoûi moïi chöôùng ngaïi—The state where dharma-seal from this master. the cultivators get free all hindrances. Ñaïi Giaùc Höõu Tình: Conscious beings of or for Ñaïi Giaûi Thoaùt Y: Monk’s robe—Robe of the great intelligence or enlightenment. deliverance—Giaûi thoaùt y (aùo cuûa nhaø sö). Ñaïi Giaùc Kim Tieân: 1) Greatly enlightened Ñaïi Giaùm: Daikan (jap)—Caùi kính lôùn (taám göông golden rsi (immortal, genii): See Ñaïi Giaùc Theá lôùn)—Great mirror. Toân; 2) Danh vò duøng ñeå toân xöng ñöùc Phaät: A Ñaïi Giaùm Hueä Naêng (638-713): Ta-chien Hui- venerable title for the Buddha. neâng—See Hueä Naêng Ñaïi Sö. Ñaïi Giaùc Maãu: Meï cuûa ñaïi giaùc, teân khaùc cuûa Ñaïi Giaùm Phaùi: Daikan-ha (jap)—Tröôøng phaùi Vaên Thuø Sö Lôïi Boà Taùt—The mother of the great Ñaïi Giaùm (Phaät giaùo Nhaät Baûn). enlightenment, an appellation of Manjusri. Ñaïi Giaùm Thieàn Sö: Daikan-Zenji (jap)—The Ñaïi Giaùc Phaùi: Daikaku-ha (jap)—Teân cuûa moät great miror, a title of the sixth Zen patriarch—See tröôøng phaùi Thieàn ôû Nhaät Baûn, duøng ngöõ luïc cuûa Hueä-Naêng Ñaïi Sö. thieàn sö Ñaïi Giaùc laøm kim chæ nam ñeå tu haønh giaûi Ñaïi Gian AÙc: Great impostor. thoaùt—Name of a Zen school in Japan which uses Ñaïi Giaùo: Great doctrine—Great teaching—Ñaïo the records of lectures of Daikaku-Zenji as main lôùn hay giaùo lyù vó ñaïi. Con ñöôøng ñi ñeán giaùc ngoä instructions for cultivation of liberation. Boà Ñeà. Ñaïi Thöøa Giaùo hay giaùo phaùp lôùn so vôùi Ñaïi Giaùc Theá Toân: Greatly enlightened world- Tieåu Thöøa. Ñaïi thöøa ñöôïc dieãn taû laø giaùo phaùi tìm honored one—Vò Theá Toân ñaõ ñaït ñöôïc ñaïi giaùc caàu hay laøm roäng trí tueä baèng tu taäp; trong vaøi ngoä, chæ Ñöùc Phaät—The World-Honoured One of tröôøng phaùi, chuû tröông tu theo Ñaïi Thöøa seõ daãn ñeán quaû vò Phaät—The great way or the way for

supreme enlightenment. The way of bodhisattva- cheát, vaø nhaän khaép muoân doøng möa luõ ñoå vaø o maø mahasattva. The great teaching as compared with vaãn khoâng taêng giaûm—The eight marvellous the smaller or inferior (Tieåu thöøa —Hinayana). characteristics of the ocean: Its gradually Mahayana is described as seeking to find and increasing depth, its unfathomableness, its extend all knowledge, and in certain schools, to universal saltness, its punctual tides, its stores of lead all to

Buddhahood. It has a concept of an precious things, its enormous creatures, its eternal Buddha, or Buddhahood as Eternal (Adi- objection to corpses, and its unvarying level Buddha). despite all that pours into it. Ñaïi Giaùo Hoøa Thöôïng Ngöõ Luïc: Daikya-Osho- Ñaïi Haûi Chuùng: Ñaïi haûi chuùng coù nghóa laø hoäi Goroku (jap)—Records of lectures of Most chuùng gioáng nhö nöôùc chaûy ra bieån cuõng trôû neân Venerable Daikya-Osho—Boä söu taäp nhöõng lôøi maën, cuõng nhö vaäy taát caû ñaïi chuùng trong Taêng thuyeát giaûng cuûa Hoøa Thöôïng Ñaïi Giaùo. ñoaøn trôû thaønh moät vò vaø maát ñi nhöõng khaùc bieät Ñaïi Giaùo Vieän: Daikyo-in (jap)—Name of a tröôùc ñaây—The great congregation, as all waters temple in Japan. flowing into the sea become salty, as all ranks Ñaïi Giaùo Voõng: Löôùi Ñaïi Giaùo (chaùnh phaùp) cöùu flowing into the sangha become of one flavour chuùng sanh thoaùt khoûi bieån ñôøi sanh töû—The net and lose old differentiations. of the great teaching, which saves men from the Ñaïi Haûi Thaäp Töôùng: Ten aspects of the ocean: sea of mortal life. 1-8)Töø moät ñeán taùm gioáng nhö trong Ñaïi Haûi Baùt Ñaïi Giôùi: 1) Cuï Tuùc Giôùi cuûa Tieåu vaø Ñaïi Thöøa, Baát Tö Nghì—From one to eight are the same ñaëc bieät noùi veà giôùi Ñaïi Thöøa: The complete as in the eight marvellous characteristics of commandments of Hinayana and Mahayana, the ocean—See Ñaïi Haûi Baùt Baát Tö Nghì. especially of the latter; 2) Khu vöïc tònh xaù hay töï 1) Caùc thöù nöôùc khaùc maát ngay baûn chaát rieâng vieän: The area of vihara (monastery) or monastic moät khi ñaõ chaûy vaøo bieån: All other waters establishment. lose their names in it. Ñaïi Giôùi Ñaøn: Formal Ceremony of Ordination— 2) Roäng lôùn voâ löôïng: Its vastness of expanse. Triple platform ordination. Ñaïi Haûi Xöù Nhieáp Trì Löïc Vöông: King of Ñaïi Giôùi Ngoaïi Töôùng: Boán chöõ thöôøng ñöôïc ñaët Sustaining Power in the Ocean, one of the ten treân nhöõng bia ñaù ñòa giôùi cuûa töï vieän—Four kings of Garuda. characters often placed on the boundary stones of Ñaïi Haøn: Very cold. monasterial grounds. Ñaïi Haøn Laâm: Maha-sitavan (skt)—Khu röøng Ñaïi Giôùi Nhi (Maø) Phaøm Phu Taùn Thaùn Nhö laïnh lôùn, coù nghóa laø baõi tha ma beân Taây Truùc — Lai: Ordinary people would praise the Tathagata The grove of great cold—The graveyard—Burial for his superiority of morality. stupas (in India). Ñaïi Haï: Tukhara (skt)—Ñoâ Hoùa La—Ñoã Hoùa Ñaïi Haøn Laâm Thaùnh Nan Noa Ñaø La Ni: Maha- La—See Nhuïc Chi. sitavati (skt)—Saints of the grove of great cold Ñaïi Haûi: Mahasamudra-sagara (skt)—Bieån lôùn— dharani, one of the sutras of Tantrism. The great ocean. Ñaïi Haïn: 1) Haïn haùn lôùn: Drought; 2) Ngaøy taän Ñaïi Haûi AÁn: Haûi AÁn Tam Muoäi—Laáy maët nöôùc soá: Day of the end of one's life. bieån caû in hieän muoân hình vaïn traïng ñeå so vôùi Ñaïi Haønh Ñaïo: The path for great cultivation— Tam muoäi cuûa Boà Taùt bao haøm heát thaûy vaïn See Haønh Ñaïo. phaùp—The ocean symbol, as the face of the sea Ñaïi Haïnh: reflects all forms, so the samadhi of a bodhisattva 1) Great deed—Great fortune. reflects to him all truths. 2) Teân cuûa moät vò danh Taêng Tònh Ñoä toâng Ñaïi Haûi Baùt Baát Tö Nghì: Taùm phaùp baát tö nghì Trung Hoa vaøo ñaàu thôøi nhaø Toáng (960- cuûa bieån caû: saâu laàn laàn (caøng ra xa caøng saâu), 1279)—Name of a Chinese famous Pure Land chaúng theå tôùi ñaùy, cuøng moät vò maën, thuûy trieàu monk in the beginning of

the Sung dynasty. chaúng bao giôø quaù haïn, coù nhieàu chaâu baùu, coù Ñaïi Haïnh Phoå Hieàn: Samantabhadra or chuùng sanh thaân lôùn truù nguï, chaúng dung chöùa xaùc Visvabhadra (skt)—See Phoå Hieàn Boà Taùt.

Ñaïi Haïnh Phuùc: Felicity. Ñaïi Hieäu Toân Giaû: Mahanama (skt)—Ma Ha Na Ñaïi Haûo: Hay laém!—Very well! Ma—Ma Ha Nam—Toân Giaû Ñaïi Hieäu—Moät Ñaïi Haéc Thieân: Mahakala (skt)—Ñaïi Huyeàn Kim trong naêm vò tyø kheo ñöôïc Phaät ñoä ñaàu tieân —One Cang—The great black deva—Maät Giaùo cho raèng of the first five of sakyamuni's converts—See ñaây laø vò Trôøi moät maët taùm tay hay ba maët saùu tay. Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät. Vò trôøi naày ñöôïc toân suøng nhö Thaàn chieán tranh, laø Ñaïi Hình: Hình phaït treân naêm naêm tuø giam vôùi ñaáng ban cho söùc maïnh vuõ baûo cuûa chieán tranh. lao ñoäng khoå sai, hay bò truïc xuaát—Penalty of Ngaøi cuõng ñöôïc coi nhö laø Ñöùc Ñaïi Nhöït Nhö Lai more than five years of imprisonment, with or muoán haøng phuïc ma quaân maø taùi sanh. Hieån Giaùo without hard labor, or deportation to a penal thì cho raèng vò naày laø Thaàn Thí Phuùc—The settlement. esoteric cult describes the deva as the masculine Ñaïi Hoùa: Ta Huo (chi)—Great transformation— form of Kali with one face and eight arms, or Moät söï soáng laïi vó ñaïi, söï chuyeån hoùa, giaùo huaán, three faces and six arms. He is worshipped as vaø laøm vieäc Phaät söï cuûa moät vò Phaät trong moät giving warlike power, and fierceness. He is said kieáp. Ñaây cuõng laø hoùa thaân thuyeát phaùp vaø tu haønh also to be an incarnation of Vairocana for the cuûa moät vò Phaät—The great revival, the purpose of destroying the demons. The Exoteric transforming, teaching, and work of a Buddha in cult interprets him as a beneficent deva, a Pluto, a one life time. This is also the transforming god of wealth, or a kindly happy deva. teaching and work of a Buddha in one lifetime— Ñaïi Haân (1284-1344): Teân cuûa moät vò Thieàn sö See Tuyeät Haäu Taùi Toâ. Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá, Ñaïi Hoøa Kieät La: Dipankara (skt & p)—Ñeà Hoaøn soáng vaøo thôøi nhaø Nguyeân—Name of a Chinese Kieät—Kindler of lights—Burning Lamp Buddha, Zen master, of the Lin-chi Sect, who lived during or Light-causer (the Luminous)—Light-causer— the Yuan dynasty (1280-1368). See Nhieân Ñaêng Phaät. Ñaïi Hieàn: Great sages. Ñaïi Hoøa Thöôïng: Upadhyaya (skt)—Daio sho Ñaïi Hieàn Ñaïi Sö: Great master Ta-Hsien—Ngaøi (jap)—Great venerable—Great Master—A monk Ñaïi Hieàn, moät vò sö ngöôøi nöôùc Cao Ly (Ñaïi Haøn), of great virtue and old age. ñaõ soáng beân Taøu vaøo thôøi ñaïi nhaø Ñöôøng (618- Ñaïi Hoûa Khanh: Hoá löûa lôùn—Great fiery pit. 907), thuoäc Toâng Phaùp Töôùng, ñaõ vieát nhieàu kinh Ñaïi Hoûa Nhieät Ñòa Nguïc: Ñòa nguïc löûa—Hell of sôù goïi laø Coå Tích Kyù—Ta-Hsien (Jap. Daiken), a great heat. Korean monk who lived in China during the T'ang Ñaïi Hoûa Tai: Great fire calamity—Moät trong ba dynasty, of the Dharmalaksana school, noted for thöù tai öông: phong tai, thuûy tai, vaø hoûa tai—One his annotations on the sutras and styled the of the three calamities or three final catastrophes: archaeologist. great storm, great water, and great fire calamities. Ñaïi Hieát Lieãu Taâm Thieàn Sö: Taiketsu Ryoshin Ñaïi Hoïa: Crusher. Zenji (jap)—See Lieãu Taâm Ñaïi Hieát Thieàn Sö. Ñaïi Hoan Hyû: Nieàm hoan hyû raát lôùn (heát söùc vui Ñaïi Hieáu: Very pious

towards one’s parents. möøng)—Great joy. Ñaïi Hieåu Thaät Trieät (1685-1757): Teân cuûa moät vò Ñaïi Hoan Hyû Vaø An UÛi: Great joy and solace of Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo the knowledge and wisdom of true enlightenment. thôøi nhaø Thanh (1644-1912)—Name of a Chinese Ñaïi Hoaèng Laõo Na Töø Ñaêng Thieàn Sö: Daiko Zen master, of the Lin-chi Sect, who lived during Sosho (jap)—See Laõo Na Töø Ñaêng Ñaïi Hoaèng the Ch'ing Dynasty in China. Thieàn Sö. Ñaïi Hieäu Kieáu Ñòa Nguïc: Maharaurava (skt)— Ñaïi Hoaèng Theä: Shiguseigan (jap)—Nhöõng phoå Hell of great crying—Nhieät ñòa nguïc, nôi tieáng nguyeän lôùn cuûa Phaät vaø Boà Taùt—The universal keâu khoùc caøng to hôn khi bò haønh hình. Ñaây laø moät vows of a Buddha or Bodhisattva (four trong taùm ñòa nguïc noùng—This is one of the eight magnanimous Vows or four all-encompassing great naraka or hot hells—See Baùt Ñaïi Nhieät Ñòa vows)—See Töù Hoaèng Theä Nguyeän. Nguïc. Ñaïi Hoïc: Daigaku (jap)—Great teaching (Confucianism).

Ñaïi Hoïc Giaû: Maha-pandita (skt)—Pandita-chen- khoâng, haõy tìm xem caùi gì nuoâi döõõng noãi sôï haõi mo (tib)—Great Buddhist scholar. naøy. Ñoù laø caùi khoâng hay caùi phaûi? Thieàn sö Ñaïi Ñaïi Hoä AÁn: Daáu aán baûo veä to lôùn—The great Hueä khoâng bao giôø khuyeân chuùng ta chæ vieäc ñeà protective sign. khôûi coâng aùn hieän tieàn; traùi laïi, ngaøi baûo chuùng ta Ñaïi Hoäi: General assembly. haõy ñaët noù vaøo trong taâm baèng taát caû söùc maïnh Ñaïi Hoäi Chuùng: General assembly of the saints. cuûa nghi tình. Moät khi coâng aùn ñõõïc chi trì bôûi moät Ñaïi Hoäi Keát Taäp: See Keát Taäp Kinh Ñieån. tinh thaàn nhö theá, ngaøi noùi, noù "gioáng nhö moät Ñaïi Hoäi Kinh: Maha-samaya-sutta (p)—Sutra on ngoïn löûa chaùy lôùn ñoát chaùy taát caû nhöõng con saâu hí general assembly—Sutra on the great meeting. luaän ñang xaêm tôùi." Neáu khoâng coù söï phaán khích Ñaïi Hoäi Nieâm Hoa: General assembly where the nghi tình mang maøu saéc trieát lyù naøy, chaúng coâng Buddha held up a flower and Kasyapa smiled— aùn naøo coù theå ñöùng vöõng tröôùc taâm thöùc. Vì vaäy, See Nieâm Hoa Vi Tieáu. khoâng rieâng gì Ñaïi Hueä, maø lôøi noùi thoâng thöôøng Ñaïi Hoàng Chung: Big bell—The great bell. cuûa caùc thieàn sö ñeàu cho raèng: "Trong söï tham Ñaïi Hoàng Lieân: Hoa Sen Ñoû—Great red lotus—thieàn, ñieàu troïng yeáu nhaát laø giöõ vöõng nghi tình; Teân cuûa moät loaïi ñòa nguïc laïnh ñeán noåi da thòt nöùt nghi tình caøng maïnh, ngoä caøng lôùn; quaû thöïc, toaùc ra nhö nhöõng hoa sen ñoû—The cold hell chaúng bao giôø coù ngoä maø khoâng coù nghi, vaäy, vaäy where the skin is covered with chaps like lotuses. haõy baét ñaàu baèng caùch doï hoûi vaøo yù nghóa cuûa Ñaïi Hoàng Lieân Ñòa Nguïc: See Ñaïi Hoàng Lieân. coâng aùn."—Name of Hang-chou Master of the Zen school in the Sung dynasty. He was one of the Ñaïi Hoàng Phuùc: Great happiness. earlier advocate of the koan who was always Ñaïi Hueä (1564-1636): Teân cuûa moät vò danh Taêng emphatic about the required presence of a spirit of Trung Hoa vaøo ñaàu thôøi nhaø Minh (1368-1644). Sö inquiry in Zen; for we find references to it xuaát gia luùc 57 tuoåi, nhöng Sö laø moät vò Taêng everywhere in his discourses known as "Ta-hui's thuyeát giaûng xuaát saéc veà kinh Thuû Laêng Nghieâm Sermons". Consider such statements as the vaø giaùo lyù Duy Thöùc toâng—Name of a Chinese following: "Single out the

point where you have famous monk in the beginning ot the Ming been in doubt all your life and put it upon your dynasty. He became a monk at the age of 57; forehead." "Is it a holy one, or a commonplace however, he was an excellent lecturer on the one?" Is it an entity, or a non-entity? Press your Shuramgama Sutra and theories of the Mind-Only question to its very end. Do not be afraid of School. plunging yourself into a vacuity: find out what it is Ñaïi Hueä AÁn Ñao: AÁn Ñao Ñaïi Hueä cuûa tröôøng that cherishes the sense of fear. Is it a void, or is it phaùi Maät Toâng—The sign of the great wisdom not? Zen master Ta-hui ever advises us just to sword of the esoteric schools. hold up a koan before the mind; he tells us, on the Ñaïi Hueä Boà Taùt: Mahamati-bodhisattva (skt)— contrary, to make it occupy the very centre of Ñaïi Hueä, vò Boà Taùt chính trong Kinh Laêng Giaø, attention by the sheer strength of an inquiring ngöôøi tham vaán chính trong kinh naày—Great spirit. When a koan is back up by such a spirit, it wisdom, a leading bodhisattva and principal is, he says, "like a great consuming fire which interlocutor in the Lankavatara sutra. burns up every insect of idle speculation that Ñaïi Hueä Haøng Chaâu Thieàn Sö: Zen master Ta- approaches it." Without this stimulating spirit of hui Hang-chou—Ñaïi Hueä laø teân vò thieàn sö ôû inquiry philosophically coloured, no koan can be Haøng Chaâu ñôøi nhaø Toáng. Ngaøi laø moät trong made to hold up its position before the nhöõng bieän giaû ñaàu tieân cuûa coâng aùn, luoân nhaán consciousness. Therefore, it is not only a common maïnh veà nghi tình trong Thieàn chaân thöïc; bôûi vì sense of Ta-hui's saying, but it is also almost a chuùng ta thaáy noù ñöôïc nhaéc tôùi khaép nôi trong caùc common sense saying among Zen masters to baøi phaùp cuûa ngaøi ñöôïc goïi laø "Ñaïi Hueä Phoå declare that, "In the mastery of Zen the most Thuyeát". Haõy nhaän xeùt nhöõng caâu noùi nhö: "Nhaët important thing is to keep up a spirit of inquiry; the ra caùi ñieåm suoát ñôøi nghi ngôø vaø ñaët noù ngay tröôùc stronger the spirit the greater will be the maët." Ñoù laø Thaùnh hay phaøm? Höõu hay voâ? Haõy enlightenment that follows; there is, indeed, no ñaåy caâu hoûi ñoù ñeán cuøng. Ñöøng sôï rôi vaøo caùi

enlightenment when there is no spirit of inquiry; nhöõng gì coù theå ghi töôûng, coù theå baùm víu; vaø nhö therefore begin by inquiring into the meaning of a vaäy noù naèm trong voøng sanh töû. Ñieàu coát yeáu ôû koan."—See Ñaïi Hueä Phoå Thuyeát. ñaây laø kheùp chaët caùc giaùc quan, vaø laøm cho taâm Ñaïi Hueä Nhaát Haïnh: Danh hieäu cuûa Nhaát Haïnh, thöùc thaønh ra moät khuùc caây. Khi khuùc caây naøy ñoät moät Thieàn Sö noåi tieáng ñôøi Ñöôøng—Title of I- nhieân troåi daäy vaø gaây neân tieáng ñoäng, luùc ñoù oâng Hsing, a famous Zen master of the Ch’an school in nhö sö töû ñang roáng töï do töï taïi khoâng ai quaáy raày, T’ang dynasty. hay nhö moät con voi chaúng e deø vöôït vöôït doøng Ñaïi Hueä Phaùi: Teân cuûa moät Thieàn phaùi do thieàn thaùc luõ. Ñoù laø luùc khoâng coøn dao ñoäng, khoâng coøn sö Ñaïi Hueä Toâng Caûo khai saùng—Name of a Zen taïo taùc, khoâng coù gì heát. Tröôûng Laõo Bình Thieân sect founded by Zen master Ta-Hui-Zong-Kao— ñaõ noùi: 'Trôøi trong khoâng maây muø; ñaïo thöôøng toàn See Ñaïi Hueä Toâng Caûo. mieân vieãn. Ai böôùc vaøo cöûa naøy; khoâng hoïc khoâng Ñaïi Hueä Phoå Giaùc Thieàn Sö Ngöõ

Luïc: Ta-hui luaän bieän.' OÂng phaûi bieát raèng do kieán vaên giaùc tri P'u-Chueh's Records of Teachings—See Ñaïi Hueä (thaáy, nghe vaø suy nghó) maø böôùc vaøo ñaïo vaø cuõng Toâng Caûo Thieàn Sö. do kieán vaên giaùc tri maø khoâng böôùc vaøo ñaïo ñöôïc. Ñaïi Hueä Phoå Giaùc Thieàn Sö Phoå Thuyeát : Ta-hui Vì sao? Haõy caàm laáy caây dao hai löôõi, noù gieát cheát P'u-Chueh's Popular Lectures—See Ñaïi Hueä Toâng vaø cöùu soáng; nôi naøy laø choã kieán vaên giaùc tri cuûa Caûo Thieàn Sö and Ñaïi Hueä Phoå Thuyeát. oâng, vaø oâng coù theå duøng ñöôïc caùi kieán vaên giaùc tri Ñaïi Hueä Phoå Giaùc Thieàn Sö Thö: 53 laù thö cuûa aáy. Nhöng neáu thieáu con dao hai löôõi naøy, vöøa gieát Thieàn sö Ñaïi Hueä göûi cho caùc moân ñeä cuûa ngaøi, caû cheát maø cuõng vöøa cöùu soáng aáy, thì kieán vaên giaùc xuaát gia laãn taïi gia—Ta-hui P'u-Chueh's 53 tri cuûa oâng chæ laø moät khoái trôû ngaïi lôùn lao, noù xoâ Letters, sent to his disciples, including monks and oâng teù saáp maõi maõi; con maét ñaïo cuûa oâng seõ muø laypeople—See Ñaïi Hueä Toâng Caûo Thieàn Sö and haún, oâng seõ lang thang trong boùng toái, maét muø, Ñaïi Hueä Phoå Thuyeát. khoâng bieát laøm sao ñeå töï do töï taïi. Nhöng neáu oâng Ñaïi Hueä Phoå Thuyeát: Ñaïi Hueä laø teân vò thieàn sö muoán mình laø moät vò thaày töï taïi cuûa chính mình ôû Haøng Chaâu ñôøi nhaø Toáng. Ñaïi Hueä coøn laø moät baèng caùch döùt boû thaáy, nghe vaø suy nghó, haõy keàm ñaïi luaän sö veà coâng aùn cuûa theá kyû thöù XII cuûa laïi caùi taâm leo treøo nhö vöôïn, ñöøng ñeå noù laøm baäy; Trung Hoa. Moät trong nhöõng coâng aùn sôû thích cuûa haõy baét noù ñöùng yeân; haõy cöông quyeát chuù taâm Sö laø coâng aùn 'Voâ' cuûa ngaøi Trieäu Chaâu, nhöng Sö vaøo baát cöù nhöõng gì oâng ñang laøm, ñi ñöùng hay cuõng coù moät coâng aùn cho rieâng mình. Sö thöôøng naèm ngoài, im laëng hay noùi naêng; haõy giöõ cho taâm mang caây gaäy truùc ngaén ñöa ra tröôùc chuùng Taêng oâng nhö moät sôïi daây caêng; ñöøng ñeå noù vuoät khoûi vaø baûo: "Neáu maáy oâng goïi ñaây laø caây gaäy thì haõy tay mình. Ngay khi noù vöøa vuoät khoûi voøng caâu xaùc nhaän ñi; coøn neáu maáy oâng khoâng goïi laø caây thuùc, oâng seõ thaáy noù lao ñaàu vaøo nôi thaáy, nghe vaø gaäy thì haõy phuû nhaän ñi. Vöôït ra ngoaøi xaùc nhaän suy nghó. Trong tröôøng hôïp nhö vaäy, coù caùch naøo vaø phuû nhaän, maáy oâng seõ goïi noù laø gì?" Veà sau ñoái trò khoâng? Phaûi ñoái trò baèng caùch naøo khaû dó naøy, vaøo khoaûng naêm 1190, Thuû Tònh ñaõ soaïn moät ñaây? Moät vò Taêng hoûi Vaân Moân: 'Phaät laø caùi gì?' taäp coù nhan ñeà "Ñaïi Hueä Phoå Thuyeát" ruùt ra töø Vaân Moân ñaùp: 'Ñoà chuøi phaân.' Ñaây laø phaùp trò lieäu; nhöõng baøi phaùp cuûa ngaøi. Sau ñaây laø nhöõng baøi duø khi ñi ñöùng hay naèm ngoài, haõy maõi maõi ñeå taâm giaûng ruùt ra töø 'Ñaïi Hueä Phoå Thuyeát': "Phaùp khoâng treân caùi 'Ñoà chuøi phaân' naøy. Thôøi cô seõ ñeán khi do kieán vaên giaùc tri (thaáy, nghe vaø suy nghó) maø taâm oâng ñoät nhieân döøng laïi nhö moät con chuoät giaø bieát roõ. Neáu kieán vaên giaùc tri maø bieát roõ, ñoù chæ laø thaáy mình ñang ôû böôùc ñöôøng cuøng. Roài khi nhaûy kieán vaên giaùc tri maø thoâi; hoaøn toaøn khoâng phaûi laø vaøo caùi chaúng bieát gì heát vôùi tieáng keâu 'AØ, laø ñaây!' caàu phaùp. Bôûi vì phaùp khoâng ôû nôi nhöõng caùi maø Khi tieáng keâu naøy ñöôïc thoát leân, oâng ñaõ khaùm phaù ngöôøi ta nghe töø ngöôøi khaùc hay hoïc taäp baèng theá ra

chính mình. Cuøng luùc aáy, oâng thaáy taát caû nhöõng trí. Baây giôø, oâng haõy boû ñi nhöõng gì thaáy, nghe vaø giaùo thuyeát quyù baùu xöa kia ñöôïc ghi trong Tam suy nghó maø thaáy nhöõng gì trong chính oâng. Chæ coù Taïng kinh ñieån, trong kinh ñieån Laõo Giaùo, hay chaân khoâng, khoâng coù gì heát, khoâng theå naém baét trong Nho Giaùo, chæ laø nhöõng chuù giaûi cuûa tieáng ñöôïc, khoâng theå nghó töôûng ñeán ñöôïc. Vì sao? Bôûi keâu baát chôït cuûa chính mình, 'AØ, laø ñaây!'" Theo vì giaùc quan maø voùi tôùi nôi naøy ñöôïc, thì ñoù laø thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, Ñaïi

Hueä khoâng heà naûn loøng nhaéc nhôû ñoà ñeä cuûa mình coâng aùn trong suoát luùc bình sinh. Neáu moät nieäm veà söï quan troïng cuûa chöùng ngoä sieâu vieät ngoân khôûi leân, ñöøng coá yù deïp noù xuoáng, maø cöù giöõ cho ngöõ bieän bieät, vöôït ngoaøi giôùi haïn cuûa taâm haønh. coâng aùn hieän tieàn vôùi taâm. Duø khi ñi khi ñöùng hay Nhöõng böùc thö vaø nhöõng baøi phaùp cuûa ngaøi chöùa naèm ngoài, chuù taâm khoâng giaùn ñoaïn. Ñeán khi baét ñaày nhöõng khuyeán thò vaø giaùo huaán veà cöùu caùnh ñaàu thaáy noù khoâng coøn höông vò gì heát, aáy laø luùc naøy. Nhöõng ñoaïn vaên sau ñaây ñöôïc ruùt ra töø caùc thôøi cô quyeát ñònh ñang ñeán; ñöøng ñeå noù vuoät maát. baøi phaùp cuûa ngaøi trong ñoù noùi roõ söï nhaán maïnh Ñeán khi moät vaät ñoät nhieân chôùp leân trong taâm oâng, cuûa ngaøi treân ñieåm naøy chöùng toû ñöông thôøi Thieàn aùnh saùng cuûa noù seõ saùng röïc caû vuõ truï, vaø oâng seõ ñang suy thoaùi thaønh moät hình thöùc moät ñaèng tòch thaáy raèng quoác ñoä cuûa chö Phaät hoaøn toaøn hieän leân maëc, vaø ñaèng khaùc thaønh bieän bieät veà caùc coâng aùn treân moät sôïi toùc, vaø baùnh xe Chaùnh Phaùp vó ñaïi cuûa caùc baäc toân tuùc ñeå laïi. Trong moät baøi phaùp, ñang quay trong moät haït buïi."—Name of Ñaïi Hueä daïy: "Hoïc Thieàn phaûi ñi ñeán keát cuoäc laø Hangchow Master of the Zen school in the Sung chöùng ngoä. Nhö moät chieác thuyeàn ñua trong leã hoäi dynasty. Ta-hui was also a great koan advocate of ñöôïc laøm ra ñeå chieám giaûi nay bò quaêng vaøo moät the twelfth century. One of his favorite koans was goùc vaéng. Caùc baäc toân tuùc cuûa Thieàn laïi cuõ ng nhö Chao-chou's 'Wu', but he had also one of his own. vaäy; bôûi vì chuùng ta chæ bieát roõ söï thaønh ñaït ñích He used to carry a short bamboo stick which he thöïc cuûa Thieàn khi naøo chuùng ta chöùng ngoä. Baèng held forth before an assembly of monks, and said, baát cöù caùch naøo, phaûi ñaït ñeán chöùng ngoä; nhöng "If you call this a stick, you affirm; if you call it maáy oâng seõ khoâng bao giôø ñaït ñöôïc söï mong ñôïi not a stick, you negate. Beyond affirmation and baèng caùch ngoài yeân laëng moät mình, ngoài nhö moät negation what would you call it?" Later, in around ngöôøi ñaõ cheát. Taïi sao? Moät trong caùc vò Toå Sö haù 1190, Shou-ching compiled a book titled 'Ta-hui ñaõ chaúng noùi raèng 'khi maáy oâng caøng coá ñaït ñöôïc Pu-shuo' extracted lectures from Ta-hui's sermons. caùi tònh maëc thì laïi caøng khuaáy ñoäng hôn nöõa?' Duø The following is an extract from 'Ta-hui Pu-shuo': maáy oâng coù haêng haùi laøm laéng ñoïng caùi taâ m taïp "The Dharma (truth) is not to be mastered by mere loaïn cuûa mình ñi nöõa, keát quaû seõ hoaøn toaøn ngöôïc seeing, hearing, and thinking. If it is, it is no more laïi nhöõng gì mình öôùc mong theå hieän ñöôïc, khi maø than the

seeing, hearing, and thinking; it is not at taäp quaùn bieän bieät vaãn coøn tieáp tuïc. Vì vaäy, haõy all seeking after the truth itself. For the truth is not vöùt boû taäp quaùn bieän bieät ñoù ñi; phaûi veõ ra tröôùc in what you hear from others or learn through maét hai chöõ soáng vaø cheát vaø khaêng khaêng chuù taâm understanding. Now keep yourself away from vaøo coâng aùn sau ñaây nhö phaûi gaùnh chòu moät moùn what you have seen, heard, and thought, and see nôï voâ cuøng naëng neà maø mình phaûi traû. Haõy nghó what you have within yourself. Emptiness only, nhôù coâng aùn duø ñang laøm baát cöù vieäc gì, duø laø nothingness, which eludes your grasp and to which ngaøy hay ñeâm. Moät vò Taêng hoûi Trieäu Chaâu: 'Con you cannot fix your thought. Why? Because this is choù coù Phaät taùnh khoâng?' Trieäu Chaâu noùi: 'Voâ.' the abode where the senses can never reach. If Haõy chuù taâm vaøo chöõ 'Voâ' naøy vaø haõy nhìn xem this abode were within the reach of your sense it caùi gì naèm trong ñoù. Ñeán luùc taâm ñaõ ñònh oâng seõ would be something you could think of, something thaáy coâng aùn chaúng coù muøi vò gì heát, nghóa laø you could have a glimpse of; it would then be chaúng coù ñöôøng loái phaân bieät ñeå doø vaøo trong loøng something subject to the law of birth and death. cuûa noù. Nhöng cuøng luùc aáy, maáy oâng coù theå caûm The main thing here is to shut off all your sense-thaáy hoan laïc xaâm chieám trong loøng mình, vaø ngay organs and make your consciousness like a block sau ñoù, moät caûm giaùc tieáp theo, laàn naøy laø moät of wood. When this block of wood suddenly starts caûm giaùc baát an. Ñöøng ñeå yù gì ñeán söï xen keû cuûa up and makes a noise, that is the moment you feel nhöõng caûm xuùc naøy, haõy coá gaéng tieán tôùi coâng aùn, like a lion roaming about freely with nobody cho ñeán luùc oâng töï thaáy laø mình nhö moät con chuoät disturbing him, or like an elephant that crosses a giaø lao vaøo ñöôøng cuøng. Baây giôø caàn moät böôùc stream not minding its swift current. At that quay lui, nhöng nhöõng ngöôøi haï caên hay bò dao moment there is no fidgeting, nothing doing, just ñoäng vaø ngaäp ngöøng khoâng bao giôø coù theå laøm nhö this and no more. Says P'ing-t'ien the Elder: 'The vaäy noåi." Nôi khaùc, Ñaïi Hueä noùi: "Haõy kieân trì celestial radiance undimmed, the norm lasting for

ever more; for him who entered this gate, no language and reasoning and which bursts out in reasoning, no learning.' You should know that it is one's consciousness by overstepping the limits of through your seeing, hearing, and thinking that consciousness. His letters and sermons are filled you enter upon the path, and it is also through the with advice and instructions directed towards this seeing, hearing, and thinking that you are end. The following paragraphs are extracted from prevented from entering. Why? Let you be some of his sermons in which he was so insistent furnished with the double-bladed sword that on this point proves that Zen in his day was destroys and resuscitates life where you have your degenerating to a form of mere quietism on the seeing, hearing, and thinking, and you will be able one hand and on the other to the intellectual to make good use of the seeing, hearing, and analysis of the koans left by the old masters. In thinking. But if the sword that cuts both ways, that some of his sermons, Ta-hui taught: "The study of destroys as well resuscitates, is

missing, your Zen must end in enlightenment (satori). It is like a seeing, hearing, and thinking will be a great holiday race-boat which is ordinarily put away in stumbling block, which will cause you to prostrate some quiet corner, but which is designed for again and again on the ground. Your truth-eye will winning a regatta. This has been the case with all be completely blinded; you will be walking in the ancient masters of Zen, for we know that Zen complete darkness not knowing how to be free is really won only when we have enlightenment. and independent. If you want, however, to be the You have to have enlightenment somehow, but free master of yourself by doing away with your you will never get what you want by trying to be seeing, hearing, and thinking, stop your hankering quiet with yourself, by sitting like a dead man. monkey-like mind from doing mischief; keep it Why? Does not one of the Patriarchs say that quietly under your control; keep your mind firmly when you attempt to gain quietness by suppressing collected regardless of what you are doing, sitting activity your quietness will all the more be or lying, standing or walking, remaining silent or susceptible to the disturbance? However earnestly talking; keep your mind like a line stretched taut; you may try to quiet your confused mind, the do not let it slip out of your hand. Just as soon as it result will be altogether contrary to what you slips out of your control you will find it in the expect to realize so long as your reasoning habit service of the seeing, hearing, and thinking. In continues. Abandon, therefore, this reasoning such a case is there any remedy? What remedy is habit; have the two characters, 'birth and death', applicable here? A monk asked Yun-men, 'Who is pasted on your forehead, and fix your attention the Buddha?' Yun-men said, 'The dried dirt-exclusively on the following koan, as if you were cleaner.' This is the remedy; whether you are oppressed under the obligation of a very heavy walking or sitting or lying, let your mind be debt. Think of the koan regardless of what you are perpetually fixed on this 'dirt-cleaner'. The time doing, regardless of what time of the day it is, day will come when your mind will suddenly come to or night. A monk asked Chao-chou, 'Has a dog the a stop like an old rat that finds itself in the 'cul-de- Buddha-nature, or not?' Chao-chou said,'Wu!' sac'. Then there will be a plunging into the Collect your thoughts upon this 'Wu!' and see what unknown with the cry, 'Ah, this!' When this cry is is contained in it. As your concentration goes on uttered you have discovered yourself. You find you will find the koan altogether devoid of taste, that at the same time that all the teachings of that is, without any intellectual clue whereby to ancient worthies expounded in the Buddhist fathom its content. Yet in the meantime you may Tripitaka, the Taoist Scriptures, and the Confucian have a feeling of joy stealing in your heart, which, Classics, are no more than commentaries upon however, is soon followed by another feeling, this your own sudden cry, 'Ah, this!'" According to Zen time a feeling of disquietude. Paying no attention master D.T. Suzuki in Essays in Zen Buddhism, to this interweaving of emotions, exert yourself to First Series (p.102), Ta-hui was never tired of go ahead with the koan, when you will become impressing upon his disciples the importance of aware that you have pushed yourself like the old having satori (enlightenment) which goes beyond rat into a blind alley. A turning back will then be

necessary, but this can never be accomplished by Theo Nguõ Ñaêng Hoäi Nguyeân, luùc thieáu thôøi the weak-minded, who are ever faltering and tình côø oâng gaëp ñöôïc quyeån Vaân Moân Ngöõ hesitating." In another place, Ta-hui says, "Just Luïc, oâng caûm thaáy quen vôùi quyeån saùch moät steadily go on with your koan every moment of caùch laï luøng, nhö laø oâng ñaõ töøng hoïc noù tröôùc your life. If a thought rises, do not attempt to ñaây vaäy. Sö thöôøng ñi du phöông vaø tu taäp vôùi suppress it by conscious effort; only renew the caùc vò thieàn sö coù tieáng thôøi baáy giôø. Veà sau attempt to keep the koan before the mind. sö theo tu vôùi thieàn sö Traïm Ñöôøng. Traïm Whether walking or sitting, let your attention be Ñöôøng bieát khaû naêng xuaát chuùng cuûa sö; tuy fixed upon it without interruption. When you begin nhieân, Traïm Ñöôøng baûo sö laø sö chöa giaùc to find it entirely devoid of flavor, the final ngoä vì trôû ngaïi cuûa kieán thöùc phaøm phu— moment is approaching; do not let it slip out of According to Wudeng Huiyuan, as a young your grasp. When all of a sudden something man Dahui happened to encounter a copy of flashes out in your mind, its light will illumine the the Record of Yunmen. He often traveled and entire universe, and you will see the spiritual land practiced under various famous Zen masters. of the Enlightenment Ones fully revealed at the Later he studied under a Zen master named point of a single hair, and the great wheel of the Zhan-T’ang. Master Zhan recognized Da- Dharma revolving in a single grain of dust."—See Hui’s unusual ability; however, told him: Ñaïi Hueä Toâng Caûo Thieàn Sö. “You haven’t experienced enlightenment and Ñaïi Hueä Thieàn Sö (677-744): Nangaku Ejo the problem is your ordinarily intellectual (jap)—See Nam Nhaïc Hoaøi Nhöôïng Thieàn Sö. understanding!” Ñaïi Hueä Toâng Caûo Thieàn Sö (1089-1163): Daie Sau khi Traïm Ñöôøng vieân tòch, sö tìm ñeán Soko (jap)—Ta-hui Tsung-kao (Wade-Giles thieàn sö Vieân Ngoä taïi chuøa Thieân Ninh, nôi ñoù Chinese)—Dahui-Zonggao (Pinyin Chinese)— oâng gaëp sö Vieân Ngoä ñang thuyeát phaùp cho The Twenty-second Chinese Zen Generation chö Taêng Ni. Sö Vieân Ngoä coù nhaéc moät (Sixteenth after Hui-Neng)—Doøng Thieàn thöù hai chuyeän veà caùc sö hoûi Ngaøi Vaân Moân: “Theá möôi hai (doøng thöù 16 sau Hueä Naêng)—Hieän nay naøo laø choã chö Phaät xuaát thaân?” Vaân Moân chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn ñaùp: “Nöôùc treân nuùi ñoâng chaûy ngöôïc leân.” sö Ñaïi Hueä Toâng Caûo; tuy nhieân, coù moät vaøi chi Ñoaïn moät ngöôøi trong chuùng hoûi Vieân Ngoä: tieát lyù thuù veà vò Thieàn sö naøy trong Nguõ Ñaêng Hoäi “Theá naøo laø choã chö Phaät xuaát thaân?” Vieân Nguyeân: Thieàn sö Ñaïi Hueä Toâng Caûo sanh naêm Ngoä ñaùp. “Gioù nam töø nam, nhöng cung ñieän 1089 taïi Ninh Quoác, toaï laïc trong tænh An Huy laïi khoâ raùo laïnh leõo.” Nghe xong sö hoaùt ngaøy nay. OÂng laø moät ñaïi sö ñôøi nhaø Toáng. OÂng laø nhieân tænh ngoä, quaù khöù vò lai ñeàu döùt haún. Sö ñeä töû cuûa Vieân Ngoä Thieàn sö. Naêm möôøi baûy tuoåi caûm thaáy nhö mình ñang ngoài ôû choã thanh xuaát gia taïi chuøa Hueä Vaân, treân Ñoäng Sôn, vaø thoï saïch trô troïi. Sö ñeán beân Vieân Ngoä ñeå trình cuï tuùc giôùi naêm möôøi taùm tuoåi. Ñaïi Hueä coøn laø choã sôû ñaéc cuûa mình. Vieân Ngoä xeùt Sö meù moät ñaïi luaän sö veà coâng aùn cuûa theá kyû thöù XII cuûa tröôùc sau ñoaïn, töôùng ñoäng chaúng sanh.

Vieân Trung Hoa—We do not have detailed documents Ngoä noùi tieáp: "Chöa phaûi, oâng tuy coù ñaéc maø on this Zen Master; however, there is some ñaïi phaùp chöa saùng."—After master Zhan interesting information on him in The Wudeng died, Da-Hui traveled to Yuan-Wu's Huiyuan: He was born in 1089 in Ning-Kuo, residence, T'ian-Ning Temple, where he located in moderna Anwei Province. He was a heard the master address the monks. In his famous monk in the Sung dynasty. He was a talk, Yuan-Wu spoke of an incident in which a disciple of Yuan-Wu. He left home at the age of monk asked Yun-Meân "What is the place seventeen to live at Hui-Yun (Wisdom Cloud) where all Buddhas come forth?" Yun-Meân Temple on Mount Tung, and received ordination answered, "The water on East Mountain flows there the following year. Ta-hui was also a great uphill." Then someone in the audience asked koan advocate of the twelfth century in China. Yuan-Wu, "What is the place where all Buddhas come forth?" Yuan-Wu said, "Warm

breeze come from the South, but in the palace cuûa tieàn boái ñeå hoûi Sö. Sö theo tieáng ñoái ñaùp there's a cold draught." Upon hearing these khoâng ngaên ngaïi. Cuoái cuøng Vieân Ngoä noùi: words, Da-Hui's past and future were cut off. "Cuoái cuøng thì oâng bieát ta khoâng gaït oâng."— Although there was movement, forms were Later, Ta-hui was selected to be an attendant. unmanifested. He felt himself sitting in a still, One day, Yuan-wu reminded, "it's like words barren place. He came up to Yuan-Wu to without words. Like a creeper held up by a present his enlightenment." tree." Once when Yuan-wu asked Ta-hui a Moät hoâm, Sö vaøo thaát, Vieân Ngoä baûo: "Cuõng question, Ta-hui started to answer when chaúng deã, nhöng oâng ñaõ tìm ñöôøng ñeán trong Yuan-wu cut him off by saying, "No! No!" ñaïi ñòa naøy. Chæ ñaùng tieác laø neáu nhö ngay luùc After six months had passed, Ta-hui asked naøy maø oâng cheát ñi thì khoâng theå soáng laïi Yuan-wu, "I've heard that previously you ñöôïc. Thaät laø moät sai laàm lôùn lao khi tuøy questioned Wu-Ssu about this phrase, but I thuoäc vaøo ngoân cuù. Beân bôø vöïc thaúm chæ ñôn don't know what he answered." Yuan-wu just thuaàn buoâng tay maø khoâng bieát mình rôi xoáng laughed and spoke nothing. So Ta-hui said, ñaâu. Haõy töï oâng haønh ñoäng. Khi tænh ngoä thì "At that time you posed this question to khoâng ai coù theå löøa oâng ñöôïc. OÂng phaûi bieát everyone. Why not say it again now?" Yuan- ñaïo lyù naøy."—One day, Ta-Hui entered wu said, "I said to Wu-Ssu what is the Yuan-wu's room, Yuan-wu said, "It hasn't meaning of the phrase 'It is words without been easy, but you've made your way to this words, a creeper held up by a tree'? Wu-Ssu great field. What a pity if you were now to die answered me by saying, 'You can't trace it. It and not be able to attain life. It's a great error can't be drawn.' I then asked him, 'When the to rely on words. Without knowing where tree has fallen and the creeper has withered, you'll fall, just let go of the edge of the cliff. what then?' Wu-Ssu said, 'See what comes Let yourself do it. After you wake up you next.'" At these words Ta-hui was won't be deceived again. You must believe in enlightened. He said, "I understand." Yuan- this." wu then posed several probing questions at Sau ñoù, Sö ñöôïc choïn laøm thò giaû. Moät hoâm the student, and Ta-hui replied to each one Vieân Ngoä nhaéc:

"Coù caâu khoâng caâu nhö bìm without hesitation. Finally, Yuan-wu said, "At nöông caây." Moãi khi Vieân Ngoä hoûi Sö moät caâu last you know that I didn't deceive you." hoûi, khi Sö vöøa môû mieäng ñònh traû lôøi thì Vieân Thieàn sö Ñaïi Hueä laø moät trong nhöõng moân ñoà Ngoä lieàn caét ngang vaø noùi: "Khoâng phaûi, lôùn cuûa Vieân Ngoä, ngöôøi ñaõ ñoùng goùp to lôùn khoâng phaûi." Cöù nhö vaäy ñeán nöûa naêm sau maø vaøo vieäc hoaøn chænh phöông phaùp coâng aùn Sö vaãn chöa ñöôïc aán khaû, Sö beøn hoûi Vieân thieàn. Ngaøi laø moät tay cöï phaùch taùn döông söï Ngoä: "Nghe noùi Hoøa Thöôïng ñöông thôøi ôû choã giaùc ngoä, moät trong nhöõng lôøi taùn döông cuûa Nguõ Toå Phaùp Dieãn cuõng hoûi thoaïi naøy, chaúng ngaøi laø: “Thieàn khoâng coù ngoân ngöõ. Heã coù bieát Nguõ Toå ñaùp theá naøo?" Vieân Ngoä chæ cöôøi chöùng ngoä laø coù taát caû.” Töø ñoù nhöõng chöùng maø khoâng noùi. Sö beøn noùi: "Khi xöa Hoøa cöù huøng hoàn cuûa ngaøi ñoái vôùi söï chöùng ngoä, Thöôïng chaúng phaûi töï hoûi rieâng, maø hoûi tröôùc nhö ñaõ thaáy, ñeàu xuaát phaùt töø kinh nghieäm ñaïi chuùng. Taïi sao baây giôø khoâng ñem ra hoûi rieâng tö cuûa mình. Tröôùc ñaây, ngaøi ñaõ söûa ñaïi chuùng laïi xem sao?" Vieân Ngoä noùi: "Ta soaïn ñaày ñuû ñeå vieát moät boä luaän choáng laïi hoûi Nguõ Toå yù nghóa cuûa lôøi naøy 'Coù caâu khoâng Thieàn toâng, trong ñoù nhaèm töôùc boû nhöõng ñieàu caâu nhö bìm nöông caây'? Nguõ Toå baûo: 'Theo maø caùc Thieàn gia gaùn gheùp cho Thieàn. Tuy daáu cuõng theo daáu chaúng thaønh; veû cuõng veû nhieân, sau khi hoûi ñaïo vôùi Thaày mình laø Thieàn chaúng ñöôïc.' Ta laïi hoûi: 'Chôït gaëp caây ngaõ bìm sö Vieân Ngoä, taát caû nhöõng quyeát ñònh tröôùc khoâ thì theá naøo?' Nguõ Toå baûo: 'Haõy xem caùi gì kia ñeàu bò suïp ñoå, khieán ngaøi trôû thaønh moät saép ñeán ñaây.'" Nghe nhöõng lôøi naøy Sö hoaùt bieän giaû haêng say nhaát cuûa kinh nghieäm nhieân ñaïi ngoä, beøn noùi: "Con hoäi vaäy." Sau ñoù Thieàn—Zen master Ta-Hui, one of Yuan- Vieân Ngoä lieàn cöû moät maïch nhöõng coâng aùn Wu’s chief disciples, played a major role in

shaping koan practice. He was a great khoâng thuoäc töùc Khoâng." Roài Sö doäng caây gaäy advocate of ‘satori,’ and one of his favorite xuoáng ñaát baûo: "Phaøm phu, Thanh vaên, Duyeân sayings was: “Zen has no words; when you giaùc, Boà Taùt ai theo caên taùnh naáy maø thoï duïng have ‘satori’ you have everything.” Hence his caùi naøy. Nhöng vôùi caùc Thieàn Taêng nhö maáy strong arguments for it, which came, as has oâng thì khaùc. Vôùi maáy oâng, caây gaäy naøy laø coäi already been shown, from his own nguoàn cuûa haïi cuûa oan. Khi muoán ñi, maáy oâng experience. Until then, he was quite ready to khoâng theå ñi. Khi muoán ngoài, maáy oâng khoâng write a treatise against Zen in which he theå ngoài, taát caû chæ vì caây gaäy naøy. Böôùc tôùi planned to disclaim everything accredited to lieàn bò caây gaäy chaän ñaàu; böôùc lui lieàn bò caây Zen by its followers. His interview with his gaäy thoïc vaøo muõi. Ta hoûi maáy oâng, coù ai master Yuan-Wu, however, rushed all his khoâng chuùt khöùng chòu lôøi cuûa ta chaêng? Neáu former determination, making him come out coù haõy böôùc ra ñaây, töông kieán vôùi caây gaäy. as a most intense advocate of the Zen Neáu khoâng thì 'Lai nieân caùnh höõu taân ñieàu taïi, experience. naõo loaïn xuaân phong khöôùc vò höu' (sang naêm Moät hoâm, Thieàn sö Ñaïi Hueä

thöôïng ñöôøng vaãn coøn khuùc gaäy môùi, naõo loaïn gioù xuaân daïy chuùng. Sö caàm gaäy ñöa leân roài haï xuoáng, chöa chòu thoâi)."—One day, Zen master Ta- roài heùt leân vaø noùi: "Caây gaäy Ñöùc Sôn. Tieáng hui entered the hall and addressed the monks, heùt Laâm Teá. Hoâm nay laõo Taêng trình baøy saying, "I am not like Yun-men the old master nhöõng thöù aáy cho maáy oâng. Trôøi quaù cao. Ñaát who contrives to scrape out a cave prison in quaù roäng. Theá thì ñöøng boû theâm phaân treân the vacuity of space." So saying, Ta-hui ñænh cuûa ñoáng phaân nöõa. Haõy boû xöông vaø röûa brusquely held out his staff before the monks ruoät! Laõo Taêng seõ böôùc lui ba böôùc ñeå cho and continued, "This staff is not to be classed maáy oâng baøn luaän chuyeän naøy. Noùi cho laõo as being, nor as non-being, nor as Maya-like Taêng bieát maáy oâng seõ baøn luaän theá naøo?" Ñaïi existence, nor as of empty suchness." Ta-hui Hueä beøn neùm gaäy xuoáng vaø heùt leân. Ñoaïn Sö then held his staff up straight on the floor, and noùi: "Theâm vaøo moät ít phaán hoàng vaø coâ ta laø declared, "Common people, Sravakas, moät coâ gaùi ñaùng kính. Nhöng neáu oâng ta Pratyeka-buddhas, and Bodhisattvas, each khoâng coù tieàn thì oâng ta khoâng phaûi laø ngöôøi according to his original nature makes use of caàu hoân thích hôïp!"—One day, Zen master it. But the different thing with you who are Ta-Hui entered the hall and addressed the Zen monks; for you this staff is the source of monks. He raised and lowered his staff, then terrible annoyances. When you want to walk, shouted and said, "Te-shan's stick. Linji's you are unable to walk; when you want to sit, shout. Today I present them to you. Heaven is you are unable to sit, all because of the staff. so high. The earth is so vast. So don't be just Advance a step, and you are led astray; adding more shit on top of a shit pile. Get rid retrace a step, and your nose is hurt. I ask of your bones and wash out your guts! I'll take you! Is there any one who is not quite three steps back and let you discuss this. Tell satisfied with me? Then, let him come out me how you will discuss it!" Ta-Hui then before me and have an interview with the threw down the staff and shouted. Then he staff. If there is none, then, 'In the year to said, "Add a little rouge and she's a come there will be more fresh shoots, respectable girl. But if he has no money he's swaying distractedly in the spring breeze that not a proper suitor!" blown ever gently.'" Moät hoâm, Ñaïi Hueä thöôïng ñöôøng daïy chuùng: Luùc khaùc, Sö thöôïng ñöôøng daïy chuùng vaø "Ta khoâng gioáng laõo giaø Vaân Moân, ñem hö nhaéc tôùi Trieäu Chaâu: "Moät coù baø laõo sai ngöôøi khoâng maø nheùt vaøo loã hang." Noùi xong, Sö mang phaåm vaät ñeán cuùng döôøng Trieäu Chaâu boãng ñöa caây gaäy cuûa mình leân tröôùc Taêng vaø yeâu caàu ngaøi chuyeån Ñaïi Taïng Kinh. Trieäu chuùng vaø tieáp tuïc: "Caây gaäy naøy khoâng thuoäc Chaâu rôøi khoûi choã ngoài, ñi quanh gheá moät höõu, khoâng thuoäc voâ, khoâng thuoäc huyeãn höõu, voøng roài noùi, 'Ta ñaõ chuyeån xong Ñaïi Taïng

Kinh roài.' Khi baø laõo ñöôïc nghe keå laïi caâu know what shame means. As regards 'the chuyeän, baø noùi, 'Ta yeâu caàu Sö chuyeån troïn caû other half' don't say 'Make another round'! Ñaïi Taïng Kinh, theá maø Sö chæ chuyeån coù moät Even when hundreds of thousands of kotis of nöûa.'" Ñaïi Hueä bình caâu noùi cuûa baø laõo nhö rounds are made, they are, from the point of sau: "Moät vaøi moân ñeä nhaø Thieàn

nhaän xeùt view of the old lady, no more than a half 'Nöûa kia laø gì?' Coù ngöôøi noùi 'Chuyeån theâm Tripitaka. Even when Mount Sumeru is gone moät voøng nöõa'; hoaëc 'Caùi buùng tay'; hoaëc 'Moät round for hundreds of thousands of kotis of tieáng ho'; hoaëc 'Heùt moät tieáng' hoaëc 'Voã tay'. times, they are, from the point of view of the Nhaän xeùt nhö vaäy maø khoâng bieát nghóa cuûa old lady, no more than a half Tripitaka. Even chuùng ñaùng hoå theïn. Ñoái vôùi moät nöûa kia, when great Zen masters of the whole empire ñöøng coù noùi 'Chuyeån theâm moät voøng nöõa!' walk round the mountain for hundreds of Daàu coù chuyeån tôùi haèng traêm trieäu voøng, theo thousands of kotis of times, they are, from the quan ñieåm cuûa baø laõo cuõng chæ laø moät nöûa Ñaïi point of view of the old lady, no more than a Taïng Kinh maø thoâi. Thaäm chí coù ñi voøng half Tripitaka. Even when all the mountains quanh nuùi Tu Di haèng traêm ngaøn trieäu kieáp ñi and rivers and the great earth and everything nöõa, theo quan ñieåm cuûa baø laõo cuõng chæ laø that makes up this unverse of multiplicities, moät nöûa Ñaïi Taïng Kinh maø thoâi. Cho ñeán caùc including every plant and every blade of ñaïi thieàn sö khaép trong thieân haï ñi quanh nuùi grass, each endowed with a long broad qua haèng traêm ngaøn trieäu kieáp, theo quan tongue, unanimously revolve the Tripitaka ñieåm cuûa baø laõo cuõng chæ laø moät nöûa Ñaïi from this day on to the end of time, they are, Taïng Kinh maø thoâi. Daàu cho taát caû nhöõng nuùi from the point of view of the old lady, no non, soâng hoà, coõi ñaát, taát caû bao la vaïn höõu, more than a half Tripitaka." Ta-hui remained nhaãn ñeán moät caønh caây, moät coïng coû, moãi thöù silent for a while and continued, "The ñeàu coù caùi löôõi roäng daøi, ñoàng loaït chuyeån beautiful pair of ducks, embroidered in the suoát Ñaïi Taïng Kinh töø ngaøy naøy sang ngaøy finest style, is there for you to see as much as khaùc cuøng taän thôøi gian, theo quan ñieåm cuûa you like; but take care not to deliver up the baø laõo cuõng chæ laø moät nöûa Ñaïi Taïng Kinh maø gold needle that did the work!" thoâi." Ñaïi Hueä im laëng moät laùt, roài noùi tieáp: Thieàn sö Ñaïi Hueä thöôïng ñöôøng daïy chuùng: "Ñoâi vòt ñeïp, öa nhìn loâng caùnh; nhöng caån "Ngay sau khi chuùng ta ñaõ qua leã trung thu laø thaän ñöøng ñoäng ñeán kim vaøng."—Another ñaõ ñeán ngaøy raèm thaùng chín." Noùi xong Sö time, Zen master Ta-hui entered the hall and choáng caây gaäy leân vaø noùi tieáp: "Chæ coù caùi naøy addressed the monks, Ta-hui referred to laø khoâng thay ñoåi." Roài Sö neùm caây gaäy Chao-chou, saying, "An old lady sent a xuoáng vaø noùi: "Heát thaûy maáy oâng! Laéng nghe messenger to Chao-chou with some offerings vaø thaáy!"—Zen master Ta-Hui entered the and asked him to revolve the Great Tripitaka. hall and said, "No sooner do we get past the Chao-chou came down from his seat and, midautumn festival, than it's already the after walking once round the chair said, 'I fifteenth day of the ninth month." He then have finished the revolving of the Tripitaka.' propped up his staff and continued to say, "It's When this was transmitted to the old lady, she only this that doesn't change." He then threw remarked, 'I asked him for the revolution of down his staff and said, "All of you! Listen one complete Tripitaka, and he has finished and see!" only one half of it'." Then Ta-hui commented Moät vò Taêng hoûi: "Khi moät phaùp khôûi leân, on this statement of

the old lady, saying, Phaät Tyø Loâ Giaù Na trôû thaønh phaøm phu. Khi "Some of the Zen followers remark, 'What is vaïn phaùp khoâng toàn taïi, phaùp giôùi Phoå Hieàn the other half?' Others say, 'Make another lieàn maát. Boû ñi hai ñöôøng naøy, con thænh Hoøa round,' or 'Snap your fingers'; still others say, Thöôïng haõy noùi mau!" Ñaïi Hueä noùi: "Loät mai 'Give a cough'; or 'Utter a kwatz!' or 'Clap the ra thì ruøa bay leân taän trôøi!"—A monk asked, hands!' Those who make these remarks do not "When a single dharma arises, Vairocana

Buddha becomes a commoner. When the ten moâi vaø uoán löôõi cuûa laõo Thích Ca Maâu Ni hay thousand dharmas don't exist, Samantabhadra khoâng? Vaäy thì cuoái cuøng laø theá naøo? Chæ neân loses his realm. Leaving aside these two bieát laøm caùi gì ñuùng. Ñöøng hoûi veà caùi gì ñaõ paths, I ask the master to quickly speak!" Ta- töøng xaûy ra tröôùc ñaây."—Zen master Ta-Hui Hui said, "Shedding its shell, the turtle flies entered the hall and addressed the monks, up to heaven!" saying, "Mind is Buddha. There is no other Moät vò Taêng hoûi: "Khi taâm vaø Phaät ñeàu queân, Buddha. It's like a relaxing fist that becomes a thì sao?" Ñaïi Hueä noùi: "Trong tay cuûa baø laõo hand, or water becoming a wave. A wave is baùn quaït, maët trôøi ñöôïc ñöôïc hieån loä."—A water, a hand is a fist. This mind is not subject monk asked, "When mind and Buddha are to past, future, or present. Since it is not both forgotten, then what?" Ta-Hui said, "In subject to 'internal' or 'external'; 'past,' 'future,' the hands of an old woman selling fans, the or 'present'; this 'mind' and this 'Buddha' are sun is revealed." just false names. If they are just false names, Ñaïi Hueä thöôïng ñöôøng thò chuùng: "Sau khi then is everything said in the entire scriptural möa lieân tuïc vaø maây tan, thình lình trôøi ñaát môû canon true or not? If it isn't true, then can't we ra trong saùng. Thì coøn coâng duïng gì nöõa khi said forget about old Sakyamuni's flapping vaãn tieáp tuïc tìm kieám ñöôøng loái cuûa chö lips and three-inch tongue? So what about it Toå?"—Ta-Hui entered the hall and addressed after all? Just know to do what's right. Don't the monks, saying, "After continuous rain and ask about what's gone on before." no break in the clouds, suddenly heaven and Ñaïi Hueä hoûi moät vò Taêng: "Ñaïo khoâng ñoøi hoûi earth open up and are clear. Then what use is phaûi tu taäp, nhöng noù khoâng ñöôïc oâ nhieãm. it to still seek out the ways of the ancestors?" Theá naøo laø voâ nhieãm ñaïo?" Vò Taêng noùi: "Con Vaøo naêm 1137, nhaø vua taán phong Ñaïi Hueä khoâng daùm traû lôøi." Ñaïi Hueä noùi: "Taïi sao laøm truï trì Töï vieän Söông Caûnh (?). Moät hoâm, khoâng?" Vò Taêng noùi: "Con sôï nhieãm oâ." Ñaïi tin thaày cuûa Ñaïi Hueä laø Vieân Ngoä Khaéc Caàn Hueä noùi: "Toát! Ñem choåi laïi ñaây ñeå queùt thò tòch ñöa ñeán, Ñaïi Hueä beøn vieát lôøi taùn phaân!" Vò Taêng luoáng cuoáng. Ñaïi Hueä ñuoåi döông cho tieân sö cuûa mình. Toái ñeâm hoâm ñoù, oâng ra ngoaøi baèng nhöõng cuù ñaám —Ta-Hui trong khi hoïp chuùng, Ñaïi Hueä ñaõ ñoïc lôøi taùn asked a monk, "The Way does not require döông naøy—In the year 1137, the emperor practice, but it must not be defiled. What is appointed Ta-Hui to be abbot of Shuangjing the undefiled way?' The monk said, "I dont' Monastery. One day, news arrived of the dare answer." Ta-Hui said, "Why not?" The death of Ta-Hui's teacher, Yuan-wu K'e-ch'in. monk said, "I'm afraid of defilement."

Ta-Hui Ta-Hui personally wrote a eulogy for his late said, "Good! Bring in the broom for sweeping master. That evening during a meeting with shit!" The monk was flustered. Ta-Hui drove the monks, he recited the eulogy. him out of the room with blows. Thieàn sö Ñaïi Hueä thöôïng ñöôøng thò chuùng: Moät vò Taêng ñeán gaëp Sö. Ñaïi Hueä noùi: "Laõo "Töùc Taâm Thò Phaät. Khoâng coøn oâng Phaät naøo Thích Ca ñaõ ñeán!" Khi vò Taêng ñeán tröôùc maët khaùc. Noù gioáng nhö khi buoâng naém tay ra thì Sö, Sö noùi: "AØ, cuoái cuøng hoùa ra chaúng phaûi." noù trôû thaønh baøn tay, hay nöôùc thaønh soùng. Ñoaïn Sö ñaùnh vò Taêng. Vò Taêng keá tieáp ñeán, Soùng laø nöôùc, baøn tay laø naém tay. Taâm naøy vaø Ñaïi Hueä cuõng noùi: "Laõo Thích Ca ñaõ ñeán!" khoâng chòu söï chi phoái cuûa quaù khöù, töông lai Vò Taêng lieàn hoûi ngay moät caâu roài boû ñi ra. vaø hieän taïi. Vì noù khoâng chòu söï chi phoái cuûa Ñaïi Hueä noùi: "Troâng gioáng nhö thaät."—A 'beân trong' vaø 'beân ngoaøi'; 'quaù khöù,' 'töông monk came in to see the master. Ta-Hui said, lai,' vaø 'hieän taïi'; taâm naøy vaø Phaät naøy chæ laø "Old Sakyamuni's come!" When the monk nhöõng giaû danh. Neáu chuùng chæ laø nhöõng giaû came before him, he said, "Oh, it's not him danh, vaäy thì moïi thöù ñöôïc noùi trong kinh ñieån after all." Then he struck the monk. The next laø thaät hay laø giaû? Neáu khoâng laø thaät , thì monk came in, and Ta-Hui said, "Old chuùng ta coù theå noùi haõy queân nhöõng caùi khua Sakyamuni's come!" The monk asked a

question and immediately went out. Ta-Hui Ngay caû hoâm nay ñaây, taïi choã naøy treân Caûnh said, "Looked like the real thing." Sôn, chuùng ta cuõng khoâng traùnh khoûi nhöõng Ñaïi Hueä noùi: "Moãi ngaøy, nhöõng ngöôøi hoïc ngöôøi giaû boä naøy. Vaøi ngöôøi trong soá chuùng ñeä Ñaïo neân xem xeùt noã löïc cuûa ngöôøi khaùc, vaø töû lan truyeàn nhaøn ñaøm hí luaän veà chín naêm cuõng neân xem xeùt noã löïc cuûa chính mình. cuûa laõo Hoà. Thaät laø xaáu hoå khi chuùng ta ñeå Baèng caùch naøy laøm sao coù theå khoâng tu Ñaïo cho hoï qua maët. Ngaøy nay, coù nhöõng ñeä töû thaønh coâng ñöôïc. Daàu vui, daàu giaän, daàu yeân 'laëng leõ chieáu saùng' hoï traûi qua nhieàu naêm bình, raéc roái, taát caû nhöõng cô hoäi naøy ñeàu laø trong hang quæ. Vaø ñoái vôùi nhöõng keû noùi laøm luùc ñeå xem xeùt."—Ta-Hui said, "Every day, nhaûm nhí nhö con nít veà chuyeän naøy, chuyeän persons who study the Way should investigate noï, chuyeän kia, chæ nhö gioù thoåi thaønh tieáng others' efforts, and they should always keâu treân ñaàu caønh maø thoâi."—Ta-Hui entered examine their own effort. In this manner they the hall and addressed the monks, saying, cannot help but be successful in practicing the "Silently sitting for nine years at Shaolin, Way. Whether they're joyous, angry, at suddenly 'breaking through the divine light.' If peace, or troubled, all these occasions are right now you can't distinguish jade from times for examinations." stone, then you're just bound in hemp and Thieàn sö Ñaïi Hueä ñang ngoài nghæ ngôi trong wrapped in paper. Those people who chatter phoøng phöông tröôïng, thình lình Sö noùi: on about this thing, that thing, or some other "Ngaøy nay, huynh ñeä Taêng löõ ñaït ñöôïc söï thing; if they were clear-eyed people, how hieåu bieát baèng tình thöùc. Nhieàu ngöôøi chæ caàn could they speak of 'breaking through'? Even nhôù ñeán nhöõng lôøi nhaøn ñaøm hay

nhöõng caâu today, here on Mount Jing, we haven't baét ñöôïc ôû ñaâu ñoù roài ñem ñeán ñaây ñeå traû lôøi avoided these pretenders. Some of these laõo Taêng. Laøm nhö hoï coù baûo chaâu voâ giaù disciples spread idle talk about the old trong tay, vaø khi coù ai ñoù hoûi hoï: 'Caùi gì trong barbarian's nine years. It's a shame we let tay cuûa maáy oâng?' hoï beøn buoâng xuoáng, vaø roài them get away with it. These days, there are laïi löôïm leân moät cuïc ñaát. Ngu laøm sao aáy! 'silent illumination' disciples who spend long Neáu hoï tieáp tuïc nhö vaäy thì hoï chaúng bao giôø years sitting in demon's cave. And as for those ñaït ngoä!"—Zen master Ta-Hui was sitting who prattle on about this thing, that thing, or and relaxing in his quarters when he suddenly some other thing, it's all just wind whistling in said, "These days, the brethren gain their the tree top." understanding with intellect and emotion. Naêm 1163, sö goïi ñoà chuùng laïi vieát baøi keä Many of them just recall some idle talk or sau. catchy phrases and bring them in here to use Sanh cuõng chæ theá aáy as their answers to my questions. It's as if they Töû cuõng chæ theá aáy have priceless jewel in their hand, and when Coù keä cuøng khoâng keä someone asks them, 'What's in your hand?' Laø caùi gì quan troïng they drop it, and then pick up a lump of dirt. Vieát xong keä, sö neùm buùt thò tòch. Saùng ngaøy So stupid! If they keep on like this they'll hoâm sau coù moät con raén lôùn xuaát hieän, cuoän never gain enlightenment!" mình nôi Long Vöông Tænh. Giöõa ñaàu coù maøu Thieàn sö Ñaïi Hueä thöôïng ñöôøng thò chuùng: traéng nhö maøu tang. Ñaây roõ laø söï thò hieän cuûa "Laüng laëng ngoài chín naêm ôû Thieáu Laâm, roài Long Vöông. Chuùng Taêng khaép nôi vaø ngay thình lình 'phaù tan aùnh saùng coõi trôøi.' Neáu caû Hoaøng ñeá ñöông thôøi cuõng laáy laøm thöông ngay luùc naøy maø maáy oâng khoâng phaân bieät tieác tröôùc tin ngaøi thò tòch. Ngaøi ñöôïc vua ban ñöôïc ngoïc vaø ñaù, quaán mình baèng daây gai vaø thuïy hieäu "Phoå Giaùc Thieàn Sö" vaø thaùp hieäu cuoán mình trong giaáy. Nhöõng ai noùi nhoû noùi to "Baùu Quang Thaùp". Vaøo naêm 1174, toaøn boä veà chuyeän naøy, chuyeän kia, hay chuyeän naøo nhöõng tröôùc taùc cuûa ngaøi ñöôïc ñeä trình leân khaùc; neáu laø ngöôøi coù nhaõn quang trong saùng, nhaø vua vaø sau ñoù ñöôïc löu haønh trong Ñaïi laøm sao hoï coù theå noùi tôùi chuyeän 'phaù tan'? Taïng Kinh—In the year 1163, a falling star

fell to the west of the temple with a terrifying as shading his eyes with his hand and looking afar, flash. Ta-Hui soon became slightly ill. On the said to have been a Warden of the Coast under ninth day of the eighth month, his disciples the emperor Asoka. inquired about his health. Ta-Hui exerted Ñaïi Huyeãn: Maha-maya (skt)—Ñaïi huyeãn hay himself and said in a loud voice, "Tomorrow huyeãn löïc laøm cho caû vuõ truï vaät chaát döôøng nhö I'm setting off on a journey." The next day at hieän thöïc vaø laøm cho giaùc quan nhaän ra nhö theá— the fifth hour, he personally wrote his Great deceit or illusion, worldly illusion, the testimonial, and then wrote a farewell letter divine power of illusion which makes the material to his friend, layman Ziyan. At the request of universe appear as if really existing and renders it his monks he then composed a verse in latge recognizable by the senses. brushstrokes: Ñaïi Huyeãn Maät Thöøa: Gyu-ma-chen-mo (tib)— Birth is just so. Maha-maya-tantra (skt)—Moät trong

boán maät chuù Death is just so. chính cuûa Maät giaùo Taây Taïng—The mother of So, as for composing a verse, tantra of the Annutarayoga tantra which is one of Why does it matter? the four main tantras in Tibetan Buddhism. Ta-Hui then throw down the brush and passed Ñaïi Huyeãn Sö: Nhaø aûo thuaät lôùn, moät danh hieäu away in a composed manner. The next morning a ñöôïc gaùn cho Phaät—Great magician, a title given large snake appeared, coiled next to the housing to a Buddha. of the Dragon King Well. It was colored white at Ñaïi Hö Khoâng Taïng Ñaïi Boà Taùt Nieäm Tuïng the middle and head, as though in mourning. This Phaùp: Nieäm Ñaø La Ni hay nieäm chuù Ñaïi Boà Taùt was obviously a manifestation of the Dragon King. Hö Khoâng Taïng hieän laøm Ñaïi Tieáu Kim Cöông— Monks everywhere lamented, and the emperor To recite a dharani or spell Great Bodhisattva of was aggrieved at the news of the master's death. Space (the Bodhisattva Womb of Space). The master received the posthumous name Ñaïi Höng Thieän Töï: Chuøa Ñaïi Höng Thieän ôû "Universal Enlightenment." The stupa was named Tröôøng An, xaây döïng vaøo ñôøi nhaø Tuøy; laø moät "Precious Light." In the year 1174, the master's trong möôøi ngoâi chuøa lôùn cuûa thôøi ñaïi nhaø complete works were memorialized to the throne, Ñöôøng—The great goodness-promoting and thereafter widely circulated in the great monastery, one of the ten great T’ang monasteries canon. at Ch’ang-An, commenced in the Sui dynasty. Ñaïi Huøng: Mahavira (skt)—Great in Courage— Ñaïi Höu Chaùnh Nieäm Thieàn Sö (1215-1289): The great hero—Ñaïi huøng cuûa Ñöùc Phaät ñeå haøng Daikyu-Shonen (jap)—Teân cuûa vò Thieàn Taêng noåi phuïc chuùng ma. Baäc Ñaïi Huøng, moät danh hieäu cuûa tieáng Trung Hoa vaøo theá kyû thöù XIII. OÂng ñeán töø Ñöùc Phaät, chæ Phaät löïc vöôït leân treân caùc loaøi ma— OÂng Chaâu, thuoäc tænh Trieát Giang, Trung Hoa. The Buddha’s power over demons. An epithet of Naêm 1269, Sö sang Nhaät vaø saùng laäp Tònh Trí Töï the Buddha indicating his power over demons. ôû vuøng Thöông Lieâm. veà sau naøy, Sö ñaõ töøng soáng Ñaïi Huøng Phong: Daiyu-Ho (jap)—Great and vaø daïy Thieàn ôû caùc chuøa Thieàn Höng Töï, Thoï Mighty Peak—Nuùi Baùch Tröôïng, toïa laïc trong tænh Phöôùc Töï, vaø Kieán Nhaân Tö, nôi Sö thò tòch vaøo Giang Taây, Trung Hoa—Pai-chang Mountain, naêm 1289—Name of a famous Chinese Zen located in Jiang-hsi Province, China. monks in the thirteenth century. He came from Ñaïi Huøng Tinh: Ursa major. Wun-chou, Zhe-jiang Province in China. He went Ñaïi Huyeàn Kim Cang: Mahakala (skt)—The to Japan in 1269 and founded Jochi-ji in the great black deva—See Ñaïi Haéc Thieân. Kamakura region. Later, he lived and taught Zen Ñaïi Huyeàn Tu Lôïi Boà Taùt: Bodhisattva of Great at Zenko-ji, Jufuku-ji, and Kennin-ji where he Potentiality—Vò Boà Taùt hay moät loaïi thaàn hoä phaùp passed away in 1289. He received the posthumous cho caùc töï vieän, tay phaûi ñeå tröôùc traùn che maét title Butsugen Zenji (Zen Master Buddha's troâng xa, ngöôøi ta noùi ngaøi laø vò thaàn traán thuû bôø Source). bieån trong vöông quoác cuûa vua A Duïc—A Ñaïi Höu Ñaïi Hieát: Tröø saïch heát voïng nieäm, trieät Bodhisattva, a protector of monasteries, depicted ñeå laõnh hoäi thieàn phaùp, vaø chaám döùt sanh töû luaân

hoài—To eradicate all deluded thoughts, Höu ñaõ leân ñeán toät ñænh. Töø sau vieäc naøy, moïi comprehend Zen methods thoroughly, and end the ngöôøi thöôøng goïi oâng laø "vò Taêng voâ taâm."— cycle of birth and death. Later on, Daikyu went to see Zen master Ñaïi Höu Ñaïi Yeát Chi Ñòa: See Ñaïi Höu Yeát Ñeå. Zokai in Kyoto, to ask about the essentials of Ñaïi Höu Thieàn Sö: Daikyu Zenji (jap)—Teân cuûa concentration. On the way there, he kept his moät Thieàn sö Nhaät Baûn vaøo theá kyû thöù XVIII— attention on the tip of his nose, so he didn't Name of a Japanese Zen master in the eighteenth even see the clamor and fanfare of the century. ancient capital even as he walked through it. Ngay töø thuôû nhoû, Ñaïi Höu ñaõ noåi tieáng vôùi tö So absorbed was he in concentration that he chaát khaùc thöôøng. Thaày daïy cuûa nhieàu toâng bumped into numerous horse carriages on the phaùi Phaät giaùo ñaõ tìm ñeán vaø toû yù muoán nhaän road, their drivers hollering at him as he caäu beù laøm ñeä töû, nhöng cha meï caäu khoâng continued unminding on his way. Having met ñoàng yù. Tuy vaäy, cuoái cuøng Ñaïi Höu cuõng the master Zokai, Daikyu asked permission to xuaát gia vaøo nhaø Thieàn khi leân naêm tuoåi. Khi remain there to study Zen. Zokai assented and ñeán tuoåi 15, moät ngaøy noï chuù tieåu Ñaïi Höu gave Daikyu the task of attending to the tình côø nghe thaày mính noùi vôùi ai ñoù veà caùi master's medicine. Daikyu was eighteen years goïi laø "Baûn lai dieän muïc" hay "traïng thaùi old at that time. One day when Daikyu went tröôùc khi ñöôïc sanh ra ñôøi." Ñieàu naøy khieán to throw away some herbal waste, he forgot Ñaïi Höu phaûi töï hoûi, vaø chuù tieåu Ñaïi Höu baét himself completely on reaching the river. ñaàu ñeå taâm tham cöùu baát cöù luùc naøo chuù coù Even though it was the season when the giôø raûnh—Daikyu's exceptional nature was maples turn scarlet as brocade, he didn't even evident even when he was still just a child. see them. Such was the pinpoint intensity of Teachers of all schools of Buddhism sought to his concentration. People used to call him "the enroll him as a disciple, but his parents Entranced Attendant." refused to give their permission. Vaøo naêm 23 tuoåi, sö Ñaïi Höu tìm ñeán thieàn sö Nevertheless, Daikyu finally left home to danh tieáng Kogetsu ñeå trình baøy sôû ngoä cuûa enter Zen discipleship when he was only five mình. Nghe xong, thieàn sö Kogetsu noùi: "Noùi years old. When Daikyu was in his fifteenth cho cuøng, choã ngoä cuûa oâng chæ laø cuûa moät year, one day he happened to hear his teacher ngöôøi coøn ñöùng ngoaøi cöûa. Noù hoaøn toaøn voâ talking to someone about something called duïng khi ñöùng tröôùc bôø meù sanh töû. Haõy tieáp "the state before birth." This made Daikyu tuïc taäp trung thieàn ñònh vôùi toaøn boä naêng löïc wonder, and he used to sit and meditate cuûa oâng, töï nhieân seõ coù moät ngaøy oâng ñaït whenever he had any free time. ñöôïc vieân maõn." Sau ñoù, thieàn sö Kogetsu Veà sau, Ñaïi Höu ñeán tham vaán thieàn sö Zokai truyeàn daïy cho Ñaïi Höu veà möôøi hai baøi keä taïi coá ñoâ Kyoto. Treân ñöôøng ñi, oâng khoâng cuõng nhö caùch vaän duïng nhöõng lôøi daïy cuûa maøng gì ñeán quang caûnh phoá xaù Kyoto nhoän moät thieàn sö Trung Hoa thôøi xöa vaøo coâng nhòp, maø oâng luoân chuù taâm leân ñænh muõi ñeán phu thieàn ñònh haøng ngaøy. Moät ngaøy vaøo muøa noãi ñaâm saàm vaøo coã xe ngöïa. Sau khi gaëp heø naêm sau, khi Ñaïi Höu ñang mang moät aám ñöôïc thieàn

sö Zokai, Ñaïi Höu xin pheùp ôû laïi traø vaø nhaø kho, baát chôït coù caûm giaùc nhö mình ñoù ñeå hoïc Thieàn. Thieàn sö Zokai ñoàng yù vaø ñang ñi trong khoâng trung, taâm trí ñaët nhö moät giao cho oâng vieäc trôï giuùp vò sö quaûn lyù phoøng khoái saét. Khi Ñaïi Höu döøng böôùc vaø ñöùng thuoác trong thieàn vieän. Luùc ñoù Ñaïi Höu chæ laëng yeân, moät côn gioù thoaûng qua loàng ngöïc môùi coù 18 tuoåi. Ngaøy noï, khi mang laù thuoác ñaõ oâng. Ñaïi Höu tieáp tuïc böôùc ñi, voâ tình ñaâm duøng roài ra ñoå ngoaøi bôø soâng, khi ñeán bôø soâng ñaàu vaøo caây coät, oâng boãng nhieân böøng ngoä. thì oâng hoaøn toaøn queân ñi caû baûn thaân mình. Ñaïi Höu laäp töùc ñeán gaëp thieàn sö Kogetsu ñeå Maëc duø luùc ñoù laø muøa laù phong chuyeån mình baøy toû: "Roát cuoäc hoâm nay con cuõng vöôït qua sang naøu ñoû, maø oâng cuõng khoâng thaáy chuùng. ñöôïc choã chöôùng ngaïi trong taâm." Thieà n sö Khaû naêng taäp trung vaø ñònh löïc cuûa sö Ñaïi Kogetsu chæ mæm cöôøi. Sau nhieàu naêm tu hoïc

vôùi Kogetsu, Ñaïi Höu nghó raèng mình ñaõ hoaøn vaøo moät quyeån vôû. Ñaïi Höu quyeát ñònh laøm toaøn trieät ngoä ñöôïc yeáu chæ Thieàn toâng. Cho laïi töø ñaàu neân oâng ñaõ ñem ñoát quyeån vôû quí raèng khoâng coøn ai coù theå daïy baûo ñöôïc ñieàu gì baùu aáy ñi. Luùc Ñaïi Höu 26 tuoåi, ngaøy noï, Ñaïi hôn cho mình, Ñaïi Höu quyeát ñònh tìm nôi aån Höu thaùp tuøng Baïch AÅn ñeán thaêm laõo thieàn sö cö ñeå hoaøn thieän taâm ngoä ñeán choã vieân maõn. Unzan. Trong khi troø chuyeän, hai vò ñaõ baøn Tuy nhieân, treân ñöôøng tìm ñeán choán aån cö, ñeán quyeån "Bích Nham Luïc." Thieàn sö Unzan Ñaò Höu voâ tình ñoïc ñöôïc moät baøi keä cuûa moät hoûi Baïch AÅn ñoaïn vaên naøo taâm ñaéc nhaát trong thieàn sö loãi laïc teân laø Baïch AÅn saùng taùc. Baøi quyeån ngöõ luïc aáy. Baïch AÅn noùi teân nhöõng keä phi phaøm ñeán ñoä Ñaïi Höu quyeát ñònh ñích ñoaïn vaên aáy vaø Unzan raát haøi loøng. Ngoài nghe thaân tìm ñeán ñeå gaëp Baïch AÅn—At the age of cuoäc troø chuyeän cuûa hai vò laõo thieàn sö, Ñaïi twenty-three, Daikyu went to meet the Höu heát söùc ngaïc nhieân. Baûn thaân oâng ñaõ tu famous Zen master Kogetsu and expressed taäp thieàn trong suoát hai möôi naêm, nhöng vaãn his perception to him. Kogetsu said, "Your chöa coù theå bieän giaûi saéc beùn nhö hai vò laõo sö perception is after all that of an outsider. It naøy. Treân ñöôøng veà, Ñaïi Höu muoán trình vôùi would be completely useless on the shore of Baïch AÅn veà choã kieán giaûi cuûa mình, nhöng life and death. Focus your mental energy khoâng bieát phaûi dieãn ñaït baèng caùch naøo. Doïc intensely, and someday you will naturally ñöôøng, Ñaïi Höu ñaõ nhieàu laàn böôùc tôùi, ñònh attain unification." Then Kogetsu taught buïng coá gaéng xin laõo sö Baïch AÅn döøng chaân Daikyu a set of twelve poems by an ancient ñeå nghe mình baøy toû sôû ngoä, nhöng roài laïi Chinese Zen master and had him use these to thoâi. Baïch AÅn bieát Ñaïi Höu ñang trong thôøi guide him in his daily and nightly meditations. ñieåm chín muoài ñeå chuyeån thöùc, oâng coá yù phôùt One day the next summer, as Daikyu was lôø vaø cöù tieáp tuïc tieán böôùc. Hoaøn toaøn thaát carrying a tea bottle to the storehouse, he voïng, Ñaïi Höu ñi ñeán ngoài tröôùc maùi hieân cuûa suddenly felt as if he were walking in space, moät ngoâi nhaø gaàn ñoù. Nhaäp thaâm ñònh moät his mind solid as iron. As he stopped and luùc, baát chôït

oâng böøng ngoä. Khi môû maét ra thì stood there, a clear wind blew into his chest. Ñaïi Höu thaáy Baïch AÅn ñaõ ñi quaù xa roài. Trôû Continuing on his way, he bumped into a veà ñeán chuøa, Ñaïi Höu tìm gaëp laõo thieàn sö pillar and suddenly had an insight. Daikyu Baïch AÅn ñeå trình baøy choã sôû ngoä. Laàn naøy, went to Zen master Kogetsu and said, "Today laõo sö Baïch AÅn ñaõ aán chöùng cho Ñaïi Höu. I finally gotten through the obstruction in my Khoâng bao laâu sau ñoù, Ñaïi Höu rôøi ñaïo traøng heart!" Kogetsu just smiled. After several cuûa Baïch AÅn ra ñi. Tröôùc khi ra ñi, Ñaïi Höu years of further study with Kogetsu, Daikyu hoûi laõo sö Baïch AÅn: "Yeáu phaùp cô baûn cuûa thought he had mastered Zen completely. toâng moân laø gì?" Thieàn sö Baïch AÅn ñaùp goïn: Figuring there was no one anywhere who "A, B, C." Ñaïi Höu hoûi tieáp: "Yeáu phaùp thöù 2 could teach him anything anymore, Daikyu laø gì?" Baïch AÅn ñaùp: "M, N, O." Ñaïi Höu baùi decided to seek out a place of retreat to taï roài lui ra. Caâu chuyeän naøy ñaõ truyeàn ñeán tai mature his realization. In the course of his cuûa thieàn sö Ñoâng Laõnh Vieân Töø, vò phuï taù journey, however, Daikyu happened to read a cuûa thieàn sö Baïch AÅn. Veà sau, thieàn sö Torei verse written by the great Zen master Hakuin. ñaõ noùi vôùi Taêng chuùng: "Ñaïi Höu thaät laø thoâ It was so extraordinary that Daikyu vuïng, chaúng hoûi gì ñeán yeáu phaùp thöù ba. determined to go see Hakuin in person. Mong raèng coù ngaøy haén trôû laïi ñaây, ta seõ giuùp Khi dieän kieán Baïch AÅn, Ñaïi Höu tìm thaáy ôû vò haén nhaän ra ñöôïc vaàn ñeà."—When Daikyu ñaïi thieàn sö kieät xuaát moät caù tính thieàn thaät aán met Hakuin, he found the great master a truly töôïng. Ít laâu sau ñoù, Ñaïi Höu xin pheùp ñöôïc impressive Zen personality. Daikyu soon löu laïi hoïc thieàn trong ñaïo traøng cuûa ñaïi sö asked permission to continue his Zen studies Baïch AÅn. Voán ñaõ tu hoïc nhieàu naêm, Ñaïi Höu with Hakuin. Already a longtime seeker, coù thoùi quen ghi laïi caùc phöông phaùp vaø kinh Daikyu had a notebook in which he had nghieäm thieàn ñònh maø mình ñaõ töøng traûi qua recorded every Zen statement he had

mastered. Determined to make a fresh start in tru. Ngay trong khoaûnh khaéc aáy, Ñaïi Höu hoaùt Hakuin's guidance, he now took his precious nhieân ñaïi ngoä, bao nhieâu taäp kieán vaø tö nieäm notebook and burned it. Daikyu was twenty- phuùt choác döùt saïch. Hoâm sau, Ñaïi Höu ñeán six years old at this time. One day, Daikyu gaëp thieàn sö Seisan, moät trong soá nhöõng ngöôøi accompanied Hakuin on a visit to Unzan, thaày ñaõ töøng höôùng daãn oâng ngaøy tröôùc. Tröôùc another Zen master. In the course of khi Ñaïi Höu môû lôøi, thieàn sö Seisan ñaõ leân conversation, the subject of the Zen classic tieáng: "Ngay töø buoåi ñaàu gaëp maët, ta ñaõ bieát "The Blue Cliff Record" came up. Unzan oâng laø baäc ñaïi caên vaø cuõng laø ngöôøi höõu asked Hakuin which verse in that collection duyeân. Ta ñaõ ñôïi oâng ôû ñaây suoát moät thôøi gian he considered best. Hakuin named a certain daøi chæ ñeå chôø giaây phuùt naøy. Giôø ñaây cô verse, and Unzan agreed. Daikyu, who was duyeân ñaõ ñeán, ta khoâng ngaàn ngaïi trao laïi cho sitting there listening to the conversation of oâng kho Chaùnh Phaùp Nhaõn Taïng maø chö Phaät, the two elder masters, was thoroughly chö Toå ñaõ truyeàn trao cho nhau qua nhieàu bewildered by what he heard. He himself

had ñôøi." Ñaïi Höu chæ leã baùi. Sau naøy, khi ñaõ laø been studying Zen for more than twenty moät vò thieàn sö, Ñaïi Höu raát nghieâm khaéc. years, and yet he was unable to make such "Con ñöôøng giaùc ngoä roõ raøng tröôùc maét," sö fine distinction as the elder masters. On the thöôøng baûo taêng chuùng. "Vì sao caùc oâng way back, Daikyu wanted to tell Hakuin what khoâng coá vöôït qua ñeå ñeán bôø giaûi thoaùt?"— he had realized, but he found it hard to When Daikyu was twenty-nine years old, he convey. Following the great master along the went back to look after his first teacher, who road, Daikyu stepped forward several times, was now a very old man. One night Daikyu trying to get Hakuin to stop and talk to him. sat until very late, when he happened to hear Aware that Daikyu was ripe for a a dog howl. At that moment his mind suddenly breakthrough, Hakuin deliberately brushed opened up, and he attained great him off and kept on going. Thoroughly upset, enlightenment, shedding his previous Daikyu went to sit on the veranda of a house knowledge and views all at once. The next by the roadside. After meditating for a good day he went to see Seizan, a Zen master he while, Daikyu suddenly had an insight. had worked with in the past. before Daikyu Opening his eyes, he found that Hakuin was had said a word, Seizan said to him, "I knew long gone. Running back to the temple, you had potential for enlightenment from the Daikyu presented his understanding to very start. I have been waiting here for a long Hakuin. The elder master attested to the truth time for you to catalyze it on your own. It of his realization. Not long after that, Daikyu seems to be a matter of timing. I conceal left Hakuin. As he was parting, he asked the nothing from you; now I have bequeathed to great master, "What is the primary formula?" you the treasury of the eye of truth." Daikyu Hakuin said, "A, B, C." Daikyu asked, "What simply bowed. Eventually Daikyu became a is the secondary formula?" Hakuin said, "M, Zen teacher. He was very strict. "Once N, O." Daikyu bowed and departed. Hakuin's universal life is manifest," he would demand assitant, Zen master Torei, overheard this of his students, "why can't you pass through to exchange. Later on he said to his followers, freedom?" To his profound regret, no one in "That Daikyu is really crude; he didn't even his congregation realized what he meant. ask about the third formula. I hope he comes Vaøo muøa xuaân naêm sö 59 tuoåi, Ñaïi Höu thaáy here sometime, so I can poke into the matter coù beänh. Nhaän bieát thoï maïng cuûa mình saép for him." heát, sö truyeàn y baùt cho ñeä töû keá thöøa. Luùc sö Ñeán tuoåi 29, Ñaïi Höu trôû veà chuøa cuõ, ngaøy saép thò tòch, ñeä töû vaây quanh xin sö ñeå laïi di ngaøy phuïng döôõng vò thaày ñaàu tieân ñaõ khai ngoân. Sö ngoài thaúng moät caùch uy nghi, sö loä phaùp cho mình. Moät ñeâm, Ñaïi Höu toïa thieàn veû töôi cöôøi, môû maét nhìn quanh cho moïi ñeán khuya, khi ñoù oâng boãng nghe tieáng choù ngöôøi thaáy mình roài an nhieân thò tòch—In the

spring of his fifty-nine years, Daikyu fell ill. Ñaïi Khinh An: Maha-passaddhi (p)—Maha- Realizing his end was near, he presented his prasrabdhi-bodhyanga (skt)—Maha- spiritual heir with tokens of successorship, tatramajjhattata (skt)—Ñaïi an thaùi—Ñaïi tónh including the robe of the faith representing laëng—Ñaïi tònh maëc—Great equanimity—Great transmission of Buddhist precepts and mental

calmness—Great peace—Great serenity. document of the precise lineage of masters. Ñaïi Khoaùi Laïc: Great contentment and bliss. When Daikyu's condition became critical, Ñaïi Khoå: Caùi khoå lôùn—Great suffering. followers surrounding him asked for a final Ñaïi Khoå Haûi: Great bitter sea—Bieån khoå lôùn statement. Drawing himself up majestically, meânh moâng hay bieån sanh töû trong luïc ñaïo luaân Daikyu assumed a joyful appearance. With a hoài—The great bitter sea, or great sea of suffering smile he opened his eyes, making sure and its limitlessness of troubles. The great sea of everyone saw him do this. Then he passed mortality in the six gati, or ways of incarnate away sitting there in a state of serene calm. existence. Ñaïi Höu Yeát Ñeå: Ñaïi Höu Ñaïi Yeát Chi Ñòa— Ñaïi Khoå Uaån: Great mass of suffering. Traïng thaùi taâm khi ñaõ tröø saïch heát voïng nieäm, Ñaïi Khoâi Haø: Kharodakanadi (p)—Great Ash thoaùt khoûi meâ voïng, vaø an truï trong caûnh giôùi ñaïi River—Soâng Tro. an laïc—A state of mind in which practitioners Ñaïi Khoâng: Mahasunyata (skt)—Paramartra have already eradicated all deluded and misled (skt)—Daiku (jap)—Emptiness of highest thoughts, and have been dwelling in a realm of degree—Great emptiness—The great void— great peace. Universal space—Caùi khoâng lôùn (caùi khoâng bao Ñaïi Höõu: See Ñaïi Höõu Taùnh. la)—Ñeä nhaát nghóa ñeá Khoâng (caùi khoâng cuûa caáp Ñaïi Höõu Taùnh: Samanya-padartha (skt)—Caùc ñoä toái thöôïng, nghóa laø thöïc tính toái haäu hay Thaùnh phaùp ñeàu coù taùnh toàn taïi coäng ñoàng—All things trí). Caùi khoâng veà thöïc tính toái haäu nghóa laø gì? have the nature of community lasting. Khi trí tueä toái thöôïng ñöôïc theå chöùng trong taâm Ñaïi Höïu (1334-1407): Teân cuûa moät vò danh Taêng thöùc noäi taïi cuûa chuùng ta, baáy giôø chuùng ta seõ thaáy Trung Hoa vaøo ñaàu thôøi nhaø Minh (1368-1644). Sö raèng taát caû moïi lyù thuyeát, yù nieäm sai laàm, vaø taát caû xuaát gia luùc nhoû vaø tu taäp vôùi moät vò thaày theo nhöõng daáu veát cuûa taäp khí töø voâ thæ ñeàu bò taåy saïch giaùo phaùp cuûa toâng Thieân Thai—Name of a vaø hoaøn toaøn troáng khoâng. Ñaïi Khoâng hay Nieát Chinese famous monk in the beginning ot the Baøn cuûa phaùi Ñaïi Thöøa. Ñaïi Khoâng ñöôïc tröôøng Ming dynasty. He became a monk at the young phaùi Chaân Ngoân duøng ñeå noùi leân caùi trí hueä tinh age, and practiced with a T'ien T'ai master. thaàn phi vaät chaát. Ñaïi Khoâng coøn laø moät bieåu Ñaïi Hyû: Great joy. töôïng, vôùi nhöõng vuõ khí nhö Kim Cang chuøy, Tam Ñaïi Khí: Vò Taêng coù nhieàu taøi naêng, coù theå gaùnh ma ñòa, nhöõng voøng thieâng hay nhöõng maïn ñaø la. vaùc vieäc lôùn cho moät doøng truyeàn thöøa—A Ñaïi khoâng cuõng ñöôïc duøng ñeå aùm chæ hö khoâng, talented monk who can take the responsibility in a trong ñoù khoâng coù Ñoâng, Taây, Baéc, Nam. Theo Zen sect. Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp III, Ñaïi Khieáu Ñòa Nguïc: Ñòa nguïc than khoùc—Hell trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn of great screaming. Trang, ñaây laø moät trong 18 hình thöùc cuûa “Khoâng”. Ñaïi Khieáu Hoaùn Ñòa Nguïc: Maharaurava (skt)— “Khoâng Lôùn” chæ cho tính baát thöïc cuûa khoâng gian. Great hell of shrieking—Ñòa nguïc thöù naêm trong Thôøi tröôùc coi khoâng gian laø caùi coù thöïc moät caùch trong taùm ñòa nguïc noùng—Ñòa nguïc reân ræ vaø khoùc khaùch quan, nhöng ñeán caùc nhaø Ñaïi Thöøa

thì noù laø than lôùn, ñòa nguïc thöù naêm trong taùm nguïc noùng— Khoâng. Caùc vaät trong khoâng gian leä thuoäc caùc ñònh The hell of great wailing, the fifth of the eight hot luaät cuûa sinh töû, töùc bò ñieàu ñoäng bôûi luaät nhaân hells—See Khieáu Hoaùn Ñòa Nguïc. quaû; taát caû Phaät töû ñeàu thöøa nhaän ñieàu ñoù, nhöng Ñaïi Khieáu Khaáp Ñòa Nguïc: Maharaurava (skt)— hoï laïi nghó khoâng gian trong töï theå laø thöôøng truï. Hell of great wailing—Ñaïi Khieáu Ñòa Nguïc—See Caùc nhaø Ñaïi Thöøa daïy raèng khoaûng caùch chaân Ñaïi Khieáu Hoaùn Ñòa Nguïc. khoâng bao la naày cuõng khoâng coù thöïc taïi khaùch quan neân yù töôûng veà khoâng gian hay tröông ñoä (ñoä

keùo daøi voâ taän) chæ laø aûo töôûng—Emptiness of the Ñaïi Kieân Coá Baø La Moân: Ñöùc Thích Ca Maâu Ni highest degree by which is meant Ultimate Reality trong moät tieàn kieáp laøm quan ñaïi thaàn trong moät or Supreme Wisdom. What is meant by Great nöôùc coù teân laø Ñaïi Kieân Coá Baø La Moân—The Emptiness of Ultimate Reality, which is Supreme great reliable Brahmana. Sakyamuni in a previous Wisdom. When the supreme wisdom is realized in life when he was a minister of a country. our inner consciousness, it will then be found that Ñaïi Kieân Coá Baø La Moân Kinh: Kinh noùi veà moät all the theories, wrong ideas, and all the traces of tieàn kieáp cuûa Thích Ca Maâu Ni—A Sutra of the beginningless memory are altogether wiped out Great Reliable Brahmana—See Ñaïi Kieân Coá Baø and perfectly empty. This is another form of La Moân. emptiness. Emptiness of the highest degree, that Ñaïi Kieän Tö: Kieán Chi—Kieán Töø—Kieàn Töø— is, “Paramartharyajnana.” The Mahayana Thieån Thieát Baùt hay chieác baùt caïn baèng saét, loaïi parinirvana, as being more complete and final baùt saét nhoû, moät trong 8 vaät caàn coù cuûa moät vò Tyø than the nirvana of Hinayana. It is used in the Kheo—A bowl, small almsbowl, one of the eight Shingon sect for the immaterial or spiritual requisites of monks and nuns (attha-parikkhara). wisdom, with its esoteric symbols; its weapons, Ñaïi Kieáp: Mahakappa (p)—Mahakalpa (skt)— such as the vajra; its samadhis; its sacred circles, Great kalpa—Ñaïi kieáp, khoaûng thôøi gian töø söï or mandalas, etc. It is used also for space, in which thaønh laäp ñeán taùi thaønh laäp cuûa moät theá giôùi hay there is neither east, west, north or south. vuõ truï. Tieán trình naøy bao goàm thaønh, truï, hoaïi, According to Zen Master D.T. Suzuki in Essays in khoâng. Moãi ñaïi kieáp laïi chia laøm boán a taêng kyø Zen Buddhism, Book III, in Hsuan-Chuang’s kieáp: thaønh, truï, hoaïi, khoâng. Moãi a taêng kyø kieáp version of the Mahaprajnaparamita, this is one of laïi chia laøm hai möôi tieåu kieáp. Moãi tieåu kieáp laïi the eighteen forms of emptiness. The “great chia ra laøm thôøi kyø taêng vaø giaûm. Ñaïi kieáp goàm ñuû emptiness” means the unreality of space. Space boán giai ñoaïn: thaønh, truï, hoaïi vaø khoâng. Moät ñaïi was conceived in old days to be something kieáp laø 1.334.000.000 naêm, moät kieáp laø objectively real, but this is regarded by the 336.000.000 naêm, moät tieåu kieáp laø 16.800.000 Mahayana as empty. Things in space are subject naêm—The period of time between the creation to the laws of birth and death, that is, governed by and recreation of a world or universe. Each great causation, as this all Buddhists recognize; but aeon is subdivided into four asankhyeya-kalpas: space itself is thought

by them to be eternally formation, existence, destruction and non- there. The Mahayanists teach that this vast vacuity existence. Each of the four asankhyeya-kalpas is also has no objective reality that the idea of space again subdivided into twenty small kalpas. Each or extension is mere fiction—See Khoâng (3). small kalpa is divided into a period of increase Ñaïi Khoâng Baát Khaû Ñaéc: Hö khoâng bao la khoâng and decrease. Great cosmic era of the world. A naém baét hay ño löôøng ñöôïc—Space, great and great kalpa composes of formation (vivarta-kalpa), unattainable or immeasurable. stability or development (vivarta-iddha-kalpa), Ñaïi Khoâng Maïn Ñaø La: A ritual or magic circle dissolution or disintegration (samvarta-kalpa), and (mandara) of great emptiness. void (samvartasthayi-kalpa). A mahakalpa is Ñaïi Khoâng Tam muoäi: Sunyasamadhi (skt)— represented as 1,334,000,000 years, a kalpa is Samadhi of great emptiness—Great emptiness 336,000,000 years, and a small kalpa is 16,800,000 absorption—A samadhi on the idea that all things years. are of the same Buddha-nature—See Nhaát Thieát Ñaïi Kieáp Taân Na Boà Taùt: Mahakapphina or Nhö Lai Ñònh and Khoâng Tam Muoäi. Kapphina (skt)—See Kieáp Taân Na. Ñaïi Khoảng Töôùc Vöông: Moät vò toân trong boä Ñaïi Kieáp Taân Ninh: Kapphina (skt)—Minh Vöông cöôõi khoảng töôùc—A Mayura who Mahakapphina(skt)—Kieáp Thí Na—Kieáp Tyû rides a peacock. Na—Kieáp Tyø Noâ—See Kieáp Taân Na. Ñaïi Kieám Dieäp Laâm Ñòa Nguïc: See Ñaïi Ñòa Ñaïi Kieát Ñaïi Minh Boà Taùt: See Ñaïi Caùt Töôøng Nguïc Ñaïi Kieám Dieäp Laâm. Minh Boà Taùt. Ñaïi Kieát Töôøng: Great auspicious.

Ñaïi Kieát Töôøng Bieán Boà Taùt: See Ñaïi Caùt Töôøng organs—Kinh noùi veà saùu ñoái töôïng cuûa caùc giaùc Bieán Boà Taùt. quan hay saùu nôi sinh thöùc, moät trong möôøi hai Ñaïi Kieát Töôøng Kim Cang: See Ñaïi Caùt Töôøng nhaân duyeân (Luïc caên hay Luïc Nhaäp)—The sutra Kim Cang and Kim Cang Thuû. that explains the six places or abodes of Ñaïi Kieát Töôøng Minh Boà Taùt: See Ñaïi Caùt perception or sensation, one of the nidanas (six Töôøng Minh Boà Taùt. organs of sense or six entrances). Ñaïi Kieát Töôøng Thieân: Mahasri (skt)—The Ñaïi Kinh Maõn Nguyeät: Maha-punnama-suttam Good-fortune devis and devas. (p)—Trong kinh Tröôøng A Haøm 109—Great sutra Ñaïi Kieáu Khaáp Ñòa Nguïc: Ñòa nguïc khoùc than on Perfect Moon Light, in the Majjhima Nikaya lôùn, ñòa nguïc thöù naêm trong taùm nguïc noùng—The 109. hell of great wailing, the fifth of the eight hot Ñaïi Kinh Mang Luaân: Mahamalunkyaputta- hells—See Baùt Ñaïi Nhieät Ñòa Nguïc. suttam (p)—Malunkyaputa (skt)—Trung Boä Kinh Ñaïi Kim Cöông Vò: Sô ñòa Chaân Ngoân Toâng, ñòa 64—Sutra on the greater instructions to Malunkya, vò thöù nhaát trong thaäp ñòa ñi ñeán toaøn giaùc vaø nieát Majjhima Nikaya 64. baøn—Beginner at the first ground—The first stage Ñaïi Kinh Nghieäp Phaân Bieät: Maha- in the Shingon Sect, the first stage of the ten kammavibhanga-suttam (p)—Trong Kinh Trung bodhisattva stages to perfect enlightenment and Boä 136—Greater sutra on exposition of kamma— nirvana—See Thaäp Ñòa. Sutra on the greater exposition of kamma, in the Ñaïi Kinh: 1) Kinh ñieån chính cuûa Phaät giaùo: Majjhima Nikaya 136. Major scriptures in Buddhism; 2) Theo phaùi Thieân Ñaïi Kinh Ngöôøi Chaên Boø:

Maha-gopalaka- Thai, thì Ñaïi Kinh chæ hai boä Kinh Phaät Thuyeát Voâ suttam (p)—Greater Sutra on the cowherd (Ox- Löôïng Thoï, hai trong ba boä kinh chaùnh cuûa Tònh herd)—Kinh ngöôøi giöõ boø. Ñoä Toâng, trong khi Kinh A Di Ñaø ñöôïc goïi laø Tieåu Ñaïi Kinh Ngöu Giaùc Laâm: Maha-gosinga-suttam Boån Kinh: According to the T'ien-T'ai sect, the (p)—Ñaïi kinh röøng söøng boø —Greater Sutra on the great sutra implies the Infinite Life Sutra of the Ox-horn grove. Pure Land Sect, while the Amida Sutra is Ñaïi Kinh Phaùp Haønh: Maha-dhamma-samadana- considered as a Smaller Sutra. suttam (p)—Trung Boä Kinh 46—Greater Sutra on Ñaïi Kinh Chaân Lyù: Maha-saccaka-sutta (p)— Taking on Practices, Majjhima Nikaya 46. Trong boä kinh Trung Boä 36—Greater sutra to the Ñaïi Kinh Phaùp Haïnh: See Ñaïi Kinh Phaùp Haønh. Truth, in the Majjhima Nikaya 36. Ñaïi Kinh Phöông Quaûng: Maha-vedalla-sutta Ñaïi Kinh Daáu Chaân Voi: Mahahatthipadopama (p)—Sutra on the greater set of questions and Suttam (p)—Töôïng Tích Duï Ñaïi Kinh—Greater answers. sutra on an example of elephant footprints. Ñaïi Kinh Quyeån: Quyeån kinh quan troïng—Great Ñaïi Kinh Ñoaïn Taän AÙi: Maha-tanha-sankhaya- scripture volume. suttam (p)—Ñaïi kinh noùi veà söï caét ñöùt heát moïi aùi Ñaïi Kinh Röøng Söøng Boø Maha-gosinga-suttam duïc—Greater sutra on annihilating all attachment, (p)—Ñaïi Kinh Ngöu Giaùc Laâm—Greater Sutra on craving, and desire. the Ox-horn grove. Ñaïi Kinh Giaùo Giôùi La Haàu La: Maha- Ñaïi Kinh Xoùm Ngöïa: Maha-ssapura-suttam (p)— rahulovada-sutta (p)—Rahula-sutta (p)—Trong Great sutra on the hamlet of horse-herds. Trung Boä Kinh 62—Greater Sutra of Advise to Ñaïi Kinh Saùu Xöù: Muhasalayatanika-suttam Rahula (the Buddha advised Rahula on what (p)—See Ñaïi Kinh Luïc Xöù. should be done), Majjhima Nikaya 62. Ñaïi Kinh Sö Töû Hoáng: Maha-sihanada-sutta Ñaïi Kinh Khoå Uaån: Maha-dukkha-kkhandha- (p)—Great sutra on the lion's roar—Sutra on great sutta (p)—Trong Trung Boä Kinh 13—Greater the lion's roar, Majjhima Nikaya 12—Kinh Ñaïi Sö Sutra on the Mass of Suffering, in the Majjhima Töû Hoáng, Trung Boä Kinh 12. Nikaya 13. Ñaïi Kinh Thí Duï Daáu Chaân Voi: See Ñaïi Kinh Ñaïi Kinh Luïc Xöù: Muhasalayatanika-suttam Daáu Chaân Voi. (p)—Greater sutra on the six spheres of sense-

Ñaïi Kinh Thí Duï Loõi Caây: Maha-saropama- laøm choã kieát haï an cö—Venuvana-vihara in the suttam (p)—Kinh Thí Duï Loõi Caây—Sutra on the Karanda venuvana, near Rajagrha, a favorite simile of the core of a tree. resort of Sakyamuni. Ñaïi Kyø: Kyø haïn cheát cuûa moät ngöôøi—Day of the Ñaïi Laâu Thaùn Kinh: Kinh Ñaïi Laâu Thaùn goàm saùu end of one's life. quyeån noùi veà Vuõ truï quan Phaät Giaùo hay söï thaønh Ñaïi Kyø Kieáp: Mahakappa (p)—Mahakalpa hoaïi cuûa vuõ truï. Kinh ñöôïc Ngaøi Phaùp Laäp dòch ra (skt)—Great kalpa—See Ñaïi Kieáp. Hoa ngöõ vaøo ñôøi nhaø Taán—A sutra of six books on Ñaïi Kyø Phaät Phaùp: Buddha-kalpa (skt)—Phaät Buddhist cosmology. The sutra explained about Kieáp—Ba thôøi kyø chính cuûa Phaät giaùo laø thôøi the creation and destruction of the cosmos, Chaùnh Phaùp, Töôïng Phaùp, vaø Maït Phaùp—Three translated into Chinese by Fa-Li. main periods of Buddhism, the real or correct, the Ñaïi Leã Caàu Nguyeän: Monlam Chenmo (tib)— formal or semblance, and the final or termination. Moät trong

nhöõng leã hoäi haøng naêm quan troïng cuûa Ñaïi Kyû: Töø toân xöng cho vò Taêng coù soá naêm tu Phaät giaùo Taây Taïng, ñöôïc khôûi ñaàu bôûi Toâng haønh hôn 5 naêm trong caùc kyø an cö kieát haï —An Khaùch Ba vaøo naêm 1409. Leã hoäi ñöôïc toå chöùc honoured title for a monk who has the number of haøng naêm, vaø baét ñaàu vôùi Teát Nguyeân Ñaùn Taây years spent in the summer retreat is more than Taïng. Leã hoäi coù lieân heä ñeán caû taêng laãn tuïc vôùi five years—See Haï Laïp. nhieàu sinh hoaït toân giaùo nhö caàu nguyeän, leã baùi, Ñaïi Laïc Kim Cang Baát Khoâng Chaân Thaät Tam vaø thuyeát phaùp cho ñaïi chuùng bôûi nhöõng thaày Phaät Ma Ñòa Kinh: Prajna-paramita-nayasatapanca- giaùo—Great Prayer Festival, one of the most satika (skt)—Baùt Nhaõ Lyù Thuù Kinh—Sutra on important annual festivals of Tibetan Buddhism, Great joy Diamond of True Non-emptiness instituted by Tsong-Khapa in 1409. It is celebrated Samadhi. annually, and begins at the Tibetan New Year. It Ñaïi Laïc Kim Cang Taùt Ñoûa: Unceasing great involves both monks and laypeople, and joy—Phoå Hieàn, teân cuûa vò toå thöù hai trong taùm vò encompasses a plethora (nhieàu) religious toå Chaân Ngoân Giaùo—A Shingon name for the activities, such as prayer, prostration, and public second of its eight patriarch, P’u-Hsien. lectures by Buddhist teachers. Ñaïi Laïc Taâm: Mind of great joy, refers to faith of Ñaïi Lieân Hoa: Pundarika—Phaân Ñaø Lôïi—The the Other-Power. great white lotus—Ñòa nguïc cuoái cuøng trong taùm Ñaïi Laïc Thuyeát: Maha-sukhavada (skt)—nguïc laïnh—The last of the eight cold hells. Mahapratibhana (skt)—Moät vò Boà Taùt ñöôïc noùi Ñaïi Lieân Hoa Phaùp Taïng giôùi: The great lotus ñeán trong kinh Phaùp Hoa, chuyeân thuyeát laïc Heaven in the Paradise of the West—See Taây phaùp—A bodhisattva in the Lotus sutra, noted for Phöông Cöïc Laïc. pleasant discourse. Ñaïi Lieân Hoa Trí Hueä Tam Ma Ñòa Trí: Dieäu Ñaïi Laïc Thuyeát Boà Taùt: See Ñaïi Laïc Thuyeát. Quaùn Saùt Trí cuûa Ñöùc Phaät A Di Ñaø —Samadhi- Ñaïi Laõnh Thaàn Haàu: Hanumana (skt)—See Caùp wisdom, the wisdom of the great lotus, the Noâ Man. penetrating wisdom of Amitabha Buddha. Ñaïi Laõo: OÂng giaø (danh xöng toân kính)—Great Ñaïi Lieãu Ngu Moân Töï: Dairyo gumon (jap)— old gentleman. Name of a temple in Japan. Ñaïi Laõo Hoøa Thöôïng: Great Monk—Senior Ñaïi Lieãu Thieàn Sö: Dairyo Zen master—Name of monk—Abbot—A monk of of great virtue and old a Japanese Zen master—Coù laàn thieàn sö Ñaïi Lieãu age. ñöôïc thænh ñeán döi tieäc taïi nhaø cuûa moät ñòa chuû Ñaïi Laâm: See Ñaïi Laâm Tònh Xaù. giaøu coù trong vuøng. Nhieàu Taêng só Phaät giaùo cuõng Ñaïi Laâm Tònh Xaù: Mahavana-Sangharama coù maët ôû ñoù. Ai ñoù trong nhaø muoán treâu choïc caùc (skt)—Truùc Laâm Tònh Xaù—Truøng Caùc Ñöôøng— vò Taêng. Moïi ngöôøi ñeàu ñöôïc phuïc vuï vôùi moùn caù. The Venuvana monastery—The monastery of the Chö Taêng ñeàu khoâng aên, chæ tröø thieàn sö Ñaïi Lieãu great forest—Truùc Laâm Ca Lan Ñaø, gaàn thaønh cöù aên heát moät caùch töï nhieân laøm nhö oâng chaúng Vöông Xaù, moät nôi maø Phaät Thích Ca thöôøng duøng bieát noù laø moùn gì. Thaáy vaäy, nhöõng vò Taêng khaùc keùo tay aùo thieàn sö Ñaïi Lieãu vaø noùi: "Ñoù laø moùn

caù!" Ñaïi Lieãu nhìn thaúng vaøo caùc vò sö vaø noùi lôùn: Ngöôøi ngu ban ñeâm coøn tìm noù "Sao caùc oâng bieát ñoù laø caù kia chöù?"—Once Zen trong möông nöôùc). master Dairyo was invited to a feast at the home Veà caâu hoûi "Phaät laø ai?" moãi Thieàn sö muoán cho of a wealthy landowner. Many other Buddhist ñeä töû cuûa mình moät khía caïnh laõnh hoäi khaùc nhau. monks were also present. Someone in the Taát caû nhöõng giaûi ñaùp khoâng nhaát thieát phaûi chæ household decided to played a joke on the monks. vaøo moät phöông dieän naøo ñoù cuûa Phaät, vì heát thaûy All of them were served with fish flesh, which ñeàu tuøy cô duyeân trong khi hoûi. Vaø qua nhöõng söï Buddhist monks and nuns were forbidden to eat. kieän naøy, chuùng ta thaáy ngay ôû ñaây Phaät khoâng All of the monks at the feast abstained from the coøn laø moät thöïc theå sieâu vieät ñöôïc bao truøm giöõa fish flesh except Zen master Dairyo, who ate it all, nhöõng haøo quang cuûa coõi trôøi; ngaøi cuõng laø moät as if he didn't know what it was. One of the monks con ngöôøi nhö chuùng ta, ñang troø chuyeän vôùi surreptitiously pulled the Zen master's sleeves and chuùng ta, vaø ngaøi hoaøn toaøn laø moät con ngöôøi coù said, "That's fish flesh!" Dairyo looked the monk theå laøm quen ñöôïc. Vaø do ñoù, neáu ngaøi coù phoùng in the eye and loudly retorted, "So how do you ra aùnh saùng naøo, chuùng ta phaûi khaùm phaù, vì noù know what fish flesh is?" khoâng laø caùi coù saün ñeå cho chuùng ta tieáp nhaän— Ñaïi Long: Master Hung of Tai Lung, name of a Chinese Zen 1) Maha-naga (skt)—Great dragon. Master in the ninth century. We do not have 2) Dairyo (jap)—Teân cuûa moät vò Taêng Nhaät detailed documents on this Zen Master; however, Baûn—Name of a Japanese monk. in Zen Materials Classified (Accumulated Ñaïi Long Kieân Coá Phaùp Thaân: Ta Lung's Hard Categories in the Zen forest, Vol. II), there is a and Fast Body of Reality—See Coâng AÙn Ñaïi brief information on him: A monk asked Hung of Long Kieân Coá Phaùp Thaân. Tai-lung, "Who is the Buddha?" Tai-lung replied: Ñaïi Long Phaùp Thaân Kieân Coá: Ta Lung's Hard "You are he." The monk said: "How do I and Fast Body of Reality—See Coâng AÙn Ñaïi understand it?" Tai-lung replied: "Do you wish to Long Kieân Coá Phaùp Thaân. put a handle to your begging bowl?" On this Ñaïi Long Quyeàn Hieän: Boà Taùt Ñaïi Long Quyeàn Hsueh-tou, the compiler of the Pi-yen-chi, has this Hieän, vò ñaõ ñaït ñöôïc ñaïi ñòa, baèng nguyeän löïc verse: Ngaøi ñaõ hoùa thaønh Long Vöông—The Bodhisattva "The spring breeze is gently rising who, having stained the great stages, by the power Over the Chang district, of his vow transformed himself into a dragon-king. The partridge is softly singing Ñaïi Long Trí Hoàng Thieàn Sö: Zen Master Hung Among the bushes laden with blossoms. of Tai Lung—Teân cuûa moät vò Thieàn sö Trung Hoa The carp leaping up the turbulent vaøo cuoái theá kyû thöù IX. Hieän nay chuùng ta khoâng cataract trebly broken turns into a dragon, coù nhieàu taøi lieäu chi tieát veà Sö Ñaïi Long Trí Hoàng; And what a fool is he who still at night tuy nhieân, coù moät chi tieát nhoû veà vò Thieàn sö naøy seeks for it in the mill-pond!" trong Thieàn Laâm Loaïi Tuï (quyeån II): Moät vò Taêng Regarding the question of "Who is the Buddha?", hoûi Ñaïi Long Trí Hoàng: "Phaät laø ai?" Trí Hoàng each Zen Master wants to give his disciple a ñaùp: "Phaät laø oâng." Vò Taêng noùi: "Laøm sao hieåu?" different aspect in understanding of what or who Trí

Hoàng ñaùp: "OÂng coù muoán ñeå caùi quai leân bình the Buddha is. All the answers do not necessarily baùt cuûa mình khoâng?" Veà caâu hoûi naøy Tuyeát Ñaäu, point to one aspect of Buddhahood; for they are taùc giaû cuûa Bích Nham Taäp, ñaõ laøm baøi tuïng: conditioned by the circumstances in which the "Giang quoác xuaân phong xuy baát khi question was evoked. And through these facts, we Chaù coâ ñeà taïi thaâm hoa lyù can see the Buddha is here no more a Tam caáp laõng cao ngö hoùa long transcendental being enveloped in heavenly rays Si nhaân do ñaäu daï ñöôøng thuûy." of light, He is also a gentleman like ourselves, (Gioù heo may muøa xuaân reo vui treân Giang quoác walking among us, talking with us, quite an Chim chaù coâ haùt líu lo giöõa ñaùm hoa raäm accessible familiar being. And therefore, Tam caáp soùng cao caù ñaõ hoùa roàng whatever light he emits is to be discovered by us,

for it is not already there as something to be ñöôïc: chí löïc, yù löïc, haønh löïc, taøm löïc, hueä löïc, perceived. cöôøng löïc, trì löïc (söùc tu trì), ñöùc löïc, bieän löïc, saéc Ñaïi Long Töôïng: Mahanaga (skt)—Ma Ha Na löïc, thaân löïc, taøi löïc, thaàn löïc, thaàn thoâng löïc, Daø—Ñaïi Long Töôïng baûo hoä theá giôùi. Roàng lôùn hoaèng phaùp löïc vaø haøng ma löïc—The great coøn coù nghóa laø caùc nhaø hieàn trieát hay Phaät, nhöõng powers obtainable by a bodhisattva: will, mind, ngöôøi ñaõ thoaùt khoûi luaân hoài sanh töû—The great action, shame to do evil, wisdom, energy, naga, one of the elephants hat supports the world: firmness, virtue, reasoning, personal appearance, Great dragon is also a synonym for the sages or physical powers, wealth, spirit, magic, spreading the Buddha who have matured beyond rebirth. the truth, and subduing demons. Ñaïi Long Vöông (Kinh Hoa nghieâm—Phaåm 1): Ñaïi Löïc A-Tu-La Vöông: Great Strength, one of King of Naga—Caùc Long Vöông naày ñeàu sieâng the ten kings of titans—Moät trong möôøi A-Tu-La naêng keùo maây röôùi möa laøm tieâu töø nhieät naõo cuûa Vöông—See A-Tu-La Vöông. chuùng sanh—They all worked hard making clouds Ñaïi Löïc Boà Taùt: Mahavikramin (skt)—Great and spreading rain to cause the heat and afflictions Power Bodhisattva. of all beings to vanish. Ñaïi Löïc Ñaø La Ni: Maha-bala-dharani (skt)— Ñaïi Lôïi: Lôïi ích to lôùn—Great benefit. Mantra or spell with great powers. Ñaïi Loä: Avenue—Big road—Boulevard. Ñaïi Löïc Ñaø La Ni Kinh: Maha-bala-dharani- Ñaïi Loä Bieân: See Chaâu Lôïi Baøn Ñaø Giaø. sutra (skt)—Sutra on mantra or spell with great Ñaïi Loä Bieân Sanh: 1) Ñöôïc sanh ra beân leà xa loä: powers. Born by the highway side; 2) Thuaàn Ñaø, moät trong Ñaïi Löïc Giaû: Balin (skt)—Vò coù söùc maïnh to lôùn, nhöõng vò ñeä töû cuoái cuøng cuûa Ñöùc Phaät: Cunda, moät danh hieäu cuûa Ñöùc Phaät —The strong one, an one of the Buddha’s last disciples. epithet of the Buddha. Ñaïi Loä Thaân: 1) Thaân troáng hoaøn toaøn: Great Ñaïi Löïc Kim Cang: Vajra of great power—Tính naked body; 2) Ma Ha Naëc Daø Na, Ñaïi Loä Thaân, kieân coá cuûa ñaïi löïc—Kim Cang trong nhoùm “Phaùp teân cuûa moät vò Thaàn khoûa thaân: Mahanagna Giôùi,” moät vò hoä phaùp ñaéc löïc—The mighty (skt)—Quite-naked, a great naked powerful spirit. “diamond” or Vajra-maharaja in the Garbhadhatu Ñaïi Luaân Boà Taùt: Maha-cakra-bodhisattva group, a fierce guardian and servant of Buddhism. (skt)—Great wheel Bodhisattva—See Ñaïi Luaân Ñaïi Löïc Kim Cang Boà Taùt: Maha-bala-vajra- Kim Cang.

bodhisattva (skt)—See Ñaïi Löïc Kim Cang. Ñaïi Luaân Kim Cang: Maha-cakra-vajra (skt)— Ñaïi Löïc Kim Cang Chaâm Boà Taùt: Maha-bala- Moät trong 33 vò Boà Taùt trong Kim Cang Thuû cuûa vajrasuci (p)—The straight great force vajra Thai Taïng Giôùi, bieåu hieän trí ñöùc ñoaïn hoaëc —One Bodhisattva. of the thirty-three bodhisattvas in the court of the Ñaïi Löïc Löôïng Nhaân: Keû Ñaïi Löïc Só, thí duï thöù Garbhadhatu (Kim Cang Thuû) group, destroyer of 20 cuûa Voâ Moân Quan—Sung-yuan's Person of delusion. Great Strength—See Tuøng Nguyeân Suøng Nhaïc. Ñaïi Luaân Minh Vöông: Maha-cakra-raja (skt)— Ñaïi Löïc Quang Minh Thaàn: Light of Great Great wheel King—See Ñaïi Luaân Kim Cang. Power Deity (Spirit). Ñaïi Luaän: Dairon (jap)—Discussion of the Ñaïi Löïc Só: Maha-balavan (p)—Mahasattva with Accomplishment which is Great Wisdom—See great powers—Maggaliputra-Tissa is a Luaän Ñaïi Trí Ñoä. mahasattva with great powers—See Muïc Kieàn Ñaïi Luaän Sö: Mahavadin—Great treatise Lieân Tö Ñeá Tu. master—Danh hieäu cuûa nhöõng vò thaày noåi baät— Ñaïi Löïc Vöông: Ñaïi Löïc Vöông, ñöôïc ghi nhaän Doctor of the Sastras—A title given to eminent bôûi loøng boá thí khoâng ngaèn meù cuûa oâng. Vua Trôøi teachers. Ñeá Thích muoán thöû loøng oâng beøn hieän ra nhö moät Ñaïi Luaät Sö: Great Vinaya master—See Luaät Sö. vò Baø Moân ñeán xin thòt cuûa Ngaøi; Ñaïi Löïc Vöông Ñaïi Luïc: Mainland—Continent. khoâng ngaàn ngaïi caét caùnh tay cho ngay. Vua Trôøi Ñaïi Löïc: Maha-bala (skt)—Great in power— Ñeá Thích hoài ñoù chính laø Ñeà Ba Ñaït Ña, coøn Ñai Strong One—Löïc lôùn maø moät vò Boà Taùt coù theå ñaït Löïc Vöông chính laø Phaät Thích Ca Maâu Ni—King

Powerful, who was noted for his unstinted versed in the Buddhist sutras, and possessed the generosity. Indra to test him appeared as a ability to memorize long scriptural passages with Brahman and asked for his flesh; the king one reading. At the age of twenty he received ungrudgingly cut off and gave him his arm. Idra ordination. was then Devadatta, King Powerful was Buddha Ban sô ñeán tham vaán Maõ Toå, sö hoûi: “Theá naøo Sakyamuni. laø Phaät?” Maõ Toå ñaùp: “Töùc taâm laø Phaät.” Sö Ñaïi Löïc Vöông Kim Cang: See Ñaïi Löïc Kim lieàn ñaïi ngoä—Upon his first meeting with the Cang vaø Ñaïi Löïc Vöông. great teacher Ma-Tsu, T’a-Mei asked him: Ñaïi Löôïng: Cagava (p)—Generous—Tolerant. “What is Buddha?” Ma-Tsu said: “Mind is Ñaïi Lyù: Giaùo phaùp nhaø Thieàn—Giaùo thuyeát xieån Buddha.” Upon hearing these words, T’a-Mei döông toâng chæ nhaø Thieàn (tröïc chæ nhaân taâm, kieán experienced great enlightenment. taùnh thaønh Phaät)—The teaching of the Ch’an Sau khi nhaän ñöôïc töø Maõ Toå aán xaùc nhaän, Ñaïi (Zen) sect. Mai ruùt veà ñænh moät ngoïn nuùi, ôû ñoù trong 30 Ñaïi Maïc: Great desert. naêm lieàn ñeå ñi saâu vaøo theå nghieäm cuûa mình Ñaïi Mai Phaùp Thöôøng Thieàn Sö (752-839): baèng caùch tu taäp toïa thieàn tónh taâm moät mình, Daibai Hojo (jap)—T’a-mei Fa-ch'ang (Wade-tröôùc khi nhaän daãn daét vôùi tö caùch thaày cho Giles Chinese)—Damei Fachang (Pinyin caùc moân ñoà tu Thieàn. Trong hoäi Dieâm Quang Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa (choã giaùo hoùa cuûa Thieàn sö Teà An) coù vò Taêng vaøo theá kyû thöù chín. Ngoaøi vieäc teân cuûa oâng ñöôïc vaøo nuùi tìm caây gaäy, laïc ñöôøng ñeán am sö. Vò thaáy trong thí duï 30 cuûa Voâ Moân Quan, hieän nay Taêng

hoûi: “Hoøa Thöôïng ôû nuùi naày ñöôïc bao chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn laâu?” Sö ñaùp: “Chæ thaáy nuùi xanh laïi vaøng boán sö Ñaïi Mai; tuy nhieân, coù moät vaøi chi tieát nhoû veà laàn nhö theá.” Vò Taêng hoûi: “Ra nuùi ñi ñöôøng vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån naøo?” Sö noùi: “Ñi theo doøng suoái.” Vò Taêng VII: Thieàn sö Ñaïi Mai sanh naêm 752 taïi Töông veà hoïc laïi cho Thieàn sö Teà An nghe, Teà An Döông (baây giôø thuoäc tænh Hoà Baéc), laø ñeä töû cuûa noùi: “Ta hoài ôû choã Maõ Toå töøng thaáy moät vò Maõ Toå Ñaïo Nhaát, thaày cuûa Haøng Chaâu Thieân Taêng, sau naày khoâng bieát tin töùc gì, coù phaûi laø Long. OÂng hoï Tròng, vaø ñeán töø Töông Döông, baây vò Taêng naøy chaêng?” Teà An beøn sai vò Taêng giôø laø vuøng phía baéc cuûa tænh Hoà Baéc. Luùc nhoû aáy ñi thænh sö xuoáng nuùi. Sö coù baøi keä: ngöôøi ta noùi oâng xuaát gia taïi chuøa Ngoïc Tuyeàn taïi “Toài taøn khoâ moäc yû haøn laâm vuøng Kinh Chaâu xöa. OÂng tinh thoâng kinh ñieån Kyû ñoä phuøng xuaân baát bieán taâm Phaät giaùo töø thôøi thô aáu, vaø coù khaû naêng nhôù ñöôïc Tieàu khaùch ngoä chi du baát coá vaø ñoïc moät loaït nhöõng ñoaïn kinh daøi. OÂng thoï cuï Dónh nhôn na ñaéc khoå truy taàm.” tuùc giôùi naêm leân 20—Zen Master T’a-Mei-Fa- (Caây khoâ gaõy muïc töïa röøng xanh Chang, name of a Chinese Zen monk in the ninth Maáy ñoä xuaân veà chaúng ñoåi loøng century. Beside the fact that Ta-mei appears in Tieàu phu troâng thaáy naøo ñoaùi nghó example 30 of the Wu-Men-Kuan, we do not have Dónh khaùch thoâi thì chôù kieám tìm). detailed documents on this Zen Master; however, After he had received the seal of confirmation there is some brief information on him in The from Ma-tsu, Ta-mei secluded himself on a Records of the Transmission of the Lamp (Ch’uan- mountain top and for thirty years deepened Teng-Lu), Volume VII: Zen master T’a-Mei-fa- his realization through solitary practice of Chang was born in 752 in Xiang-Yang (now in Hu- zazen before he himself began to lead bei province), was a disciple of Ma-Tsu-T’ao-Yi, students on the way of Ch'an. During the and the master of Hang-chou T'ien-lung. His Zheng-He era (785-820), a monk in Zen surname was Zheng, and he came from Master Yan-Quang Qi-An’s congregation was Xiangyang, now the region in northern of Hubei collecting wood for making monks’ staffs Province. As a youth he is reported to have left when he became lost. Coming upon Zen home to live at Yuquan Temple in ancient master T’a-Mei Fa-Chang’s cottage, he Xingzhou. As a young man he was extremely well asked: “Master, how long have you been

living here?” T’a-Mei said: “I have seen the "Maëc ñaù, maëc reã caây, mountain’s green change to brown four Laên taên, laên taên gôïn soùng, times.” The monk then asked: “Where’s the Nöôùc roùc raùch tuoân ñi." road down off the mountain?” T’a-Mei said: Neáu chuùng ta chæ taäp trung vaøo chính mình, “Follow the flow of the water.” The monk theo thoùi thöôøng cuûa phaøm phu, ñaù vaø reã caây returned to Yan-Kuang and told him about the seõ laø nhöõng chöôùng ngaïi vaät. Nhöng neáu monk he’d met. Yan-Kuang said: “When I chuùng ta thay ñoåi quan ñieåm, ñaù vaø reã caây seõ was at Jiang-Xi, studying with Ma-Tsu, I saw taïo neân veû ñeïp cuûa doøng suoái trong thung luõng such a monk there. I haven’t heard any news vaø caûnh quan caùc ñôït soùng voã vaøo ñaù hoaë c reã about him since then. I don’t know if it’s him

caây seõ ñeïp hôn tranh veõ. Khi nhaän thöùc raèng or not.” Yan-Kuang then sent a monk to invite nieàm vui, noãi giaän, haïnh phuùc vaø phieàn naõo T’a-Mei to come for a visit. T’a-Mei ñeán laøm phong phuù cuoäc soáng, gioáng nhö ñaù, responded to the invitation with a poem that reã caây, caùc haït nöôùc phun toâ ñieåm cho thieân said: nhieân, chuùng ta coù theå chaáp nhaän taát caû nhöõng “A damaged tree stump slumps in the forest. gì xaûy ra, vaø ñuû söùc ñeå soáng nhö nöôùc chaûy, Mind unchanged as springtime pass. khoâng vöôùng maéc vaøo baát cöù thöù gì—A monk A woodcutter passes but still doesn’t see it. once strayed from the mountain path and by Why do you seek trouble by pursuing it?” chance came upon Ta-mei's grass hut. When Sö thöôïng ñöôøng daïy chuùng: “Taát caû caùc he asked for the path leading to the village, ngöôi moãi ngöôøi töï xoay taâm laïi taän nôi goác, Ta-mei replied, "Follow the flow of the chôù theo ngoïn cuûa noù. Chæ ñöôïc goác thì ngoïn stream," which means that, if you simply töï ñeán. Neáu muoán bieát goác caàn roõ taâm mình. follow the stream, you will find your way out Taâm naày nguyeân laø coäi goác taát caû phaùp theá of the mountain. An essayist, Wariko Kai, gian vaø xuaát theá gian, taâm sanh thì caùc thöù wrote this poem: phaùp sanh, taâm dieät thì caùc thöù phaùp dieät. Taâm "Although there are rocks and tree roots, chaúng töïa taát caû thieän aùc, maø sanh muoân phaùp Rippling along, just rippling along, voán töï nhö nhö.”—Zen Master T’a-Mei The water runs." entered the hall and addressed the monks, If our ordinary, self-centered viewpoint is saying: “All of you must reserve your mind dominant, rocks and tree roots are and arrive at its root. Don’t pursue its undesirable. But if we change our point of branches! Attaining its sources, its end will view, then the very fact that there are rocks also be reached. If you want to know the and tree roots makes the valley stream more source, then just know your own mind. When beautiful and the sight of waves breaking the mind manifests, the innumerable dharmas upon them beyond description. When we are thus manifested. And when the mind perceive joy, anger, happiness, and sorrow as manifests, the innumerable dharmas are thus enriching our lives, just as rocks and tree roots manifested. And when the mind passes away, and water spray embellish nature, then we are the myriad dharmas pass away. Mind does able to accept whatever happens and live like not, however, dependently arise according to flowing water, without clinging to anything. conditions of good and evil. The myriad Giaùp Sôn cuøng Ñònh Sôn ñoàng ñi ñöôøng cuøng dharmas arise in their own thusness.” noùi chuyeän vôùi nhau. Ñònh Sôn noùi: “Trong Moät hoâm, moät vò Taêng laïc ñöôøng tình côø tìm sanh töû, khoâng Phaät töùc phi sanh töû.” Giaùp Sôn ñeán tuùp leàu tranh cuûa Sö vaø nhôø Sö chæ ñöôøng noùi: “Trong sanh töû, coù Phaät töùc chaúng meâ veà laøng. Thieàn sö Ñaïi Mai ñaùp: "Haõy ñi theo sanh töû.” Hai ngöôøi leân nuùi leã vaán sö. Giaùp doøng chaûy cuûa con suoái." Caâu noùi cuûa Thieàn Sôn ñem caâu noùi cuûa hai ngöôøi thuaät laïi sö sö coù nghóa raèng: chæ caàn ñi doïc theo con suoái nghe vaø hoûi sö: “Chöa bieát choã thaáy cuûa hai seõ tìm ñöôïc ñöôøng ra khoûi nuùi. Moät nhaø vieát ngöôøi ai ñöôïc thaân? Sö baûo: “Moät thaân moät tieåu luaän, Wariko Kai, ñaõ vieát baøi thô naøy: sô.” Giaùp Sôn hoûi: “Ai ñöôïc thaân?” Sö noùi:

“Haõy ñi saùng mai laïi.” Saùng hoâm sau Giaùp Upon saying these words T’a-Mei left the Sôn laïi ñeán hoûi sö. Sö baûo: “Ngöôøi thaân thì world (839). Later, Zen master Yongming chaúng hoûi, ngöôøi hoûi thì chaúng thaân.” Nhieàu Yanshou praised T’a-Mei, saying: naêm veà sau naøy, khi Giaùp Sôn ñaõ laø truï trì, "When T’a-Mei first attained the Way, oâng noùi: "Vaøo luùc ñoù, laõo Taêng maát ñi con He said, 'Mind is Buddha.' maét cuûa mình."—As the monk Jia-Shan and At the very end he taught the monks, T’ing-Shan were traveling together they had a 'It's just this, not something else.' discussion. T’ing-Shan said: “When there is The source of myriad dharmas no Buddha within life and death, then there is Penetrates the thousand saints' bones. no life and death.” Jia-Shan said: “When Truth, though transformed is unmoving. Buddha is within life and death, there is no How would one halt its coming forth and confusion about life and death.” The two passing away?" monks couldn’t reach any agreement, so they Ñaïi Ma Ni: The great precious mani. climb the mountain to see T’a-Mei Fa-Chang. Ñaïi Maõn: Mahapurna (skt)—Thieän Chi—Tyø Xaù Jia-Shan raised their question with T’a-Mei Khö—King of monsters birds or garudas who are and asked: “We’d like to know which enemies of the nagas or serpents—Great viewpoint is most intimate?” T’a-Mei said: complete—Full complete. “Go now. Come back tomorrow.” The next Ñaïi Maõn Nguyeän Nghóa Boà Taùt: One of the day Jia-Shan again came to T’a-Mei and sixteen bodhisattvas of the southern quarter, born raised the question of the previous day. T’- by the will of Vairocana (Ñaïi Nhöït Nhö Lai). Mei said: “The one who’s intimate doesn’t Ñaïi Maõn Thaàn: Mahoraga (skt)—Maharaya ask. The one who asks isn’t intimate.” Years (skt)—See Ma Haàu La Daø. later, when Jiashan was abbot, he said, "At Ñaïi Maïn: Ngaõ maïn coáng cao—Extreme that time I lost my eye." arrogance. Moät hoâm, sö chôït goïi ñoà chuùng ñeán baûo: “Ñeán Ñaïi Maïn Ñaø La: Maha-mandala (skt)—Great khoâng theå keàm, ñi khoâng theå tìm (vieäc saép Circle—The great mandala—A great ritual or ñeán khoâng theå ngaên chaën, vieäc ñaõ qua khoâng magic circle (mandara)—Ñaïi Maïn Ñaø La laø voøng theå níu keùo laïi).” Sö ngöøng moät luùc, khi nghe troøn cuûa Ñöùc Phaät vaø caùc tuøy tuøng ñöôïc trình baøy tieáng soùc keâu, sö laïi hoûi: “Töùc vaät naày khoâng baèng hình aûnh hay tranh veõ, töùc trình baøy trong phaûi vaät khaùc, caùc ngöôi phaûi kheùo giöõ gìn. maët phaúng. Moät trong boán loaïi Maïn Ñoà La, veõ Nay ta ñi ñaây.” Noùi xong sö thò tòch (839). Veà hoaëc taïc hình töôùng vaø hình theå chö Phaät vaø chö sau, Thieàn sö Vónh Minh Dieân Thoï taùn thaùn Boà Taùt trong tröôøng phaùi Maät Toâng—The Great Ñaïi Mai vôùi baøi keä: Circle is the circle of the Buddha and his "Sö môùi ñaéc ñaïo companions represented by pictures or painted Taâm aáy laø Phaät figures, i.e., a plane representation. One of the Toái haäu daïy chuùng four groups of Buddhas and bodhisattvas of the Vaät chaúng khaùc vaät esoteric school. Cuøng muoân nguoàn phaùp Ñaïi Maïn Ñaø La Vöông: See Maïn Ñaø La Vöông. Trieät ngaøn Thaùnh chaát Ñaïi Mang Luaân Ñoàng Töû Kinh: Maha- Chaân hoùa chaúng dôøi malunkyovada-sutta (p)—Trung Boä Kinh 64— Haïi gì hieän maát." Sutra on Greater instructions to Malunkya, One day, T’a-Mei suddenly said to his Majjhima Nikaya 64. disciples: “When it comes, it can’t be held Ñaïi Meänh: 1) Meänh leänh quan troïng:

The great back. When it goes, it can’t be pursued.” He order or command; 2) Meänh lôùn, cuoäc sanh töû luaân paused a moment, when the monks heard the hoài: Great destiny, destiny or fate (life-and-death, sound of a squirrel. T’a-Mei said: “It’s just mortality, reincarnation). this thing! Not some other thing! Each of you! Ñaïi Minh: Maët trôøi—Sun. Uphold and sustain it well. Now I pass away.”

Ñaïi Minh Baïch Thaân Boà Taùt: Gauri-maha-vidya successor of Ben'en. In 1291, he was appointed (skt)—Great white-bodied bodhisattva—Vò Boà the first abbot of the Nanzen-ji monastery in Taùt coù thaân traéng, vò thöù saùu ñöùng haøng ñaàu trong Kyoto by emperor Kameyama; however, he died Thai Taïng Giôùi, nhoùm Quaùn Theá AÂm —The great before he could assume this post. Even so, bright white-bodied Bodhisattva, sixth in the first nowadays, people still assume that he was the row of the Garbhadhatu Kuan-Yin group. founder of the Nanzenji branch, one of the most Ñaïi Minh Baûo Thieàn Sö (1114-1173): Teân cuûa important branches from Lin-Chi school in Japan. moät vò Thieàn sö Trung Hoa, thuoäc Thieàn phaùi Taøo Up to now, this branch has about 427 temples Ñoäng, soáng vaøo thôøi nhaø Toáng (960-1279)—Name throughout Japan. of a Chinese Ts'ao Tung Zen master who lived in Ñaïi Minh Tam Taïng Phaùp Soá: Teân cuûa boä töø the Sung dynasty. ñieån Phaät hoïc thôøi nhaø Minh—Name of a Buddhist Ñaïi Minh Cao Taêng Truyeän: Cao Taêng Truyeän Dictionary in the Great Ming dynasty (1368-1644). Thôøi Minh—Ming's Gao Seng Zhuan— Ñaïi Minh Tam Taïng Thaùnh Giaùo Muïc Luïc: Biographies of Eminent Monks During the Ming Saùch ghi cheùp laïi muïc luïc Tam taïng Kinh Ñieån Dynasty—Stories of Eminent monks During the döôùi thôøi vua Vónh Laïc nhaø Minh. Ñaây laø muïc luïc Ming Dynasty (1368-1644). cuûa Baéc Taïng—The Great Ming dynasty Ñaïi Minh Ñöùc Thaâm Myõ AÂm: Deep Beautiful catalogue of the Tripitaka, made during the reign Sound of Great Enlightened Virtue. of the emperor Yung Lo. It is the catalogue of the Ñaïi Minh Giaûi Löïc: Udaradhimuktyava- northern collection. bhasapratilambha (skt)—Naêng löïc thaønh töïu moät Ñaïi Minh Tuïc Nhaäp Taïng Chö Taäp: Kinh ñieån tín giaûi voâ cuøng saùng suoát—The power of attaining linh tinh cuûa Phaät giaùo ñöôïc söu taäp döôùi thôøi nhaø a highly illuminating faith. Minh, töø khoaûng 1368 ñeán 1644 sau Taây Lòch— Ñaïi Minh Phaät: Great Brightness Buddha. Supplementary miscellaneous collection of Ñaïi Minh Quoác Sö (1212-1291): Daimin-Kokushi Buddhist books, made under the Ming dynasty (jap)—Mukan-Kokushi (jap)—Teân moät vò quoác sö from 1368 to 1644 A.D. trong Phaät giaùo Nhaät Baûn, thuoäc toâng Laâm Teá Ñaïi Minh Töï: Daimy-ji (jap)—Name of a temple Nhaät Baûn, vò thaày ñaàu tieân cuûa oâng laø Thaùnh Nhaát; in Japan. sau naày Ñaïi Minh du haønh sang Trung Hoa ñeå Ñaïi Minh Vöông: Caùc Minh Vöông söù giaû cuûa theo hoïc vôùi moät thieàn sö toâng Laâm Teá trong möôøi Phaät Tyø Loâ Giaù Na—The angels or messengers of hai naêm vaø nhaän ñöôïc aán xaùc nhaän ñaïi giaùc vôùi vò Vairocana. thaày naày. Sau khi trôû veà Nhaät Baûn, oâng keá vò Ñaïi Minh Vöông Baïch Thaân Boà Taùt: The Great Thaùnh Nhaát vaø trôû thaønh vieän tröôûng thöù ba cuûa tu Bright White-bodied bodhisattva. vieän Ñoâng Phöôùc ôû Kyoto. Naêm 1291, oâng ñöôïc Ñaïi Moân: Tieáng duøng ñeå goïi Thieàn toâng hay toâng Nhaät

hoaøng Kameyama boå nhieäm laøm vieän tröôûng phaùi tu taäp baèng tröïc giaùc, trong khi caùc toâng phaùi ñaàu tieân cuûa Nam Thieàn Töi ôû Kyoto, tuy nhieân khaùc ñöôïc goïi laø Giaùo Moân hay nhöõng toâng phaùi oâng ñaõ thò tòch tröôùc khi ñaûm nhaän chöùc vuï naày. tu baèng giaùo ñieån ñöôïc ghi laïi—It refers to the Daày vaäy, ngaøy nay ngöôøi ta vaãn cho raèng Sö chính Ch'an (Zen) or Intuitional schools, other schools laø ngöôøi khai saùng ra phaùi Nam Thieàn Töi, moät are called "Teaching Sects," or those who rely on trong nhöõng nhaùnh thieàn quan troïng nhaát trong the written word rather than on the "inner light." tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi Ñaïi Moäng: Giaác moäng lôùn—Giaác moäng ñôøi—naøy coù khoaûng 427 ngoâi töi vieän treân khaép Nhaät Cuoäc ñôøi hay theá giôùi naày—Great dream—The Baûn—Name of a Japanese national teacher, a Zen dream of life—This life—The world. master of the Rinzai school, his first master was Ñaïi Moäng Baûn Sanh Kinh: Maha-supina-jataka Ben'en; later Mukan traveled to China where he (p)—Kinh noùi veà nhöõng giaác moäng lôùn—Sutra on trained for twelve years under a Rinzai master and great dreams of the past lives. received the seal of confirmation from him. After Ñaïi Muïc Chôn Laân Ñaø: Mahamucillinda (skt)— returning to Japan, he became abbot of the Ma Ha Muïc Chi—Teân cuûa moät vò vua roàng— Tofuku-ji in Kyoto and thus the third generation Name of a Naga-king.

Ñaïi Muïc Kieàn Lieân: Ma Ha Muïc Kieàn Lieân— dung thoâng nhau, vaø ñoàng nhaát maät thieát ñeán Mahamaudgalyayana—See Ma Ha Muïc Kieàn noãi caû caùi bieát ñoàng nhaát aáy cuõng baët luoân ñeå Lieân. taát caû chæ coøn laø moät taám göông phaûn chieáu Ñaïi Naõ: Sudana (skt)—See Tu Ñaït. moät taám göông khaùc, ñoù laø luùc haønh giaû coù Ñaïi Naõo: Brain. caûm töôûng soáng trong moät cung ñieän pha leâ, Ñaïi Naêng Löïc: Ñaïi Ky—Taøi naêng kheùo leùo vaø ñaâu ñaâu cuõng trong suoát, cuõng töôi maùt, cuõng lôùn lao—Great capacity. nheï nhaøng nhö phao noåi. Tuy nhieân, ñoù chöa Ñaïi Nieäm Phaät: Invoking Buddha with a loud phaûi laø cöùu caønh, maø chæ môùi laø cô duyeân voice—Meditating on Buddha with continuous chuaån vò ñeå hoaøn taát cho caùi goïi laø 'Ngoä'. Neáu concentration. haønh giaû coá giöõ traïng thaùi naøy thì seõ khoâng coù Ñaïi Nieát Baøn: Great Nirvana. cô hoäi chöùng ngoä Thieàn. Theo thieàn sö D.T. Ñaïi Ngaõ: Mahatma (skt)—1) Thöïc chaát thaät cuûa Suzuki trong Thieàn Luaän, Taäp I, thuaät ngöõ con ngöôøi, nguyeân taéc cao nhaát con ngöôøi: The "Ñaïi Nghi" chæ vaøo traïng thaùi chuaån bò aáy. great self, the true personality; 2) Nieát Baøn töi taïi: Traïng thaùi aáy phaûi ñoå vôõ tan taønh, vaø noå buøng Nirvana self; 3) Caùi ta lôùn: The great ego; 4) Ñöùc trong giai ñoaïn tieáp theo, töùc "Kieán Taùnh" Phaät, moät danh hieäu daønh cho nhöõng baäc ñaõ ñaït hoaëc "Môû Ngoä" Söï buøng noå aáy chaúng khaùc gì ñeán traïng thaùi taâm linh cao nhöùt: The Buddha, the hôn laø hieän töôïng thöôøng dieãn ra khi caùi theá highest principle in man, a name of honor which quaân bình mong manh aáy laéc lö vì lyù do naøy should be reserved for those of highest spiritual hay lyù do khaùc. Moät vieân ñaù ñöôïc neùm xuoáng attainment. maët hoà tænh laëng laø côn chaán ñoäng lan roäng Ñaïi Nghi: Dai-gidan (jap)—Great doubt. lieàn khaép maët hoà. Söï buøng noå naøy cuõng coù caùi (I) Toång quan veà Ñaïi Nghi—An overview of gì hôi gioáng

nhö vaäy. Moät tieáng ñoäng chaïm Great Doubt: Ñaïi nghi hay ñaïi nghi vaán laø vaøo cöûa taâm thöùc kheùp kín laø loan truyeàn ngay phöông phaùp ñaït ñeán söï hieåu bieát raát khoa hoïc qua toaøn theå caù nhaân. Vaø caù nhaân aáy tænh thöùc trong nhaø Thieàn. Trong khoa hoïc, chuùng ta theo nghóa soáng ñoäng nhaát cuûa danh töø . Cô ñöôïc daïy laø ñöøng bao giôø tin baát cöù moät ñieàu duyeân tænh thöùc aáy khoâng nhaát thieát phaûi laø gì tröø phi söï thaät cuûa noù ñöôïc chöùng minh tieáng chuoâng chuøa nghe voïng laïi töø xa, maø coù baèng thöïc nghieäm. Phaät giaùo, ñaëc bieät laø theå baát cöù thöù gì, nhö ñoïc moät baøi thô, thaáy Thieàn toâng Phaät giaùo coù cuøng moät tö theá nhö moät caùi gì ñoù ñang xeâ dòch, caûm xuùc treân moät vaäy. Chuùng ta khoâng tin muø quaùng vaøo baát cöù va chaïm treân laøn da, mieãn ñoù laø moät traïng thaùi vieäc gì; ñuùng ra, chuùng ta phaûi chöùng minh söï taäp trung ñeán cöïc ñoä laø seõ coù noå buøng trong thaät cho chính mình tröôùc khi tin. Tieán trình ngoä—Great doubt is a method of attaining taâm thöùc cuûa haønh giaû phaûi traûi qua moät vaøi understanding very scientifically. In science giai ñoaïn nhaát ñònh tröôùc khi ñöôïc môû ngoä. we are told never to believe anything unless Haønh giaû tu thieàn neân luoân nhôù raèng khoâng its truth has been demonstrated phaûi caùi ngoä naøo cuõng ñeán töø moät cao ñoä taäp experimentally. Buddhism, especially Zen trung phi thöôøng. Tuy nhieân, moät söï kinh Buddhism takes the same stand. We are not to nghieäm töông ñöông phaàn naøo nhö vaäy vaãn believe anything blindly; rather we must phaûi coù ñeå chuaån bò cho baát cöù caùi ngoä naøo, demonstrate its truth to ourselves. nhaát laø cho ngöôøi môùi phaùt taâm tu thieàn. Ñoù laø Practitioners' mental process has to go through luùc taám göông cuûa taâm, hoaëc mieáng ñaát cuûa yù some certain steps before the opening of thöùc hay taâm ñòa chöøng nhö ñöôïc laéng saïch enlightenment takes place. Zen practitioners ñeán ñoä khoâng coøn moät maûy buïi naøo. Vaäy khi should always remember that every taát caû suy löôïng ñeàu nhaát thôøi ngöng ñöùng, khi enlightenment is not preceded by such an baët caû ñeán yù thöùc duïng coâng giöõ ñöùng moät yù extraordinary degree of concentration. nghó taäp trung ôû moät tieâu ñieåm; nghóa laø, noùi However, an experience more or less like theo kieåu noùi cuûa caùc thieàn sö, khi taâm hay these must be the necessary antecendent to naêng tri vôùi ñoái töôïng cuûa taâm hay sôû tri ñeàu all enlightenment, especially to that which is

to be gone through at the outset of the study. cho ñeán khi tìm ra noù. Caùi gì xaõy ra neáu chuùng The mirror of mind or the field of ta khoâng coù moái “ñaïi nghi vaán”? Neáu chuùng ta consciousness then seems to be so thoroughly chæ hoïc vaø laäp laïi nhö keùt nhöõng lôøi Phaät daïy swept clean as not to leave a particle of dust thì chaúng coù gì hay ho caû. Chuùng ta phaûi töï on it. When thus all mentation is temporarily chöùng minh nhöõng lôøi aáy baèng caùch tìm kieám suspended, even the consciousness of an trong taâm chuùng ta, cuõng nhö trong theá giôùi effort to keep an idea focused at the centre of quanh ta. Nhö vaäy, nghi laø moät phaàn raát quan attention is gone, that is, when, as the Zen troïng trong Thieàn taäp. Moät vò Thieàn sö coù theå followers say, the mind is so completely daïy nhieàu ñieàu. Chuùng ta coù theå tin moät soá possessed or identified with its object of ñieàu vaø coù theå khoâng

tin moät soá ñieàu khaùc. thought that even the consciousness of Ñieàu naøo neân chaáp nhaän hay gaït boû ñeàu tuøy identity is lost as when one mirror reflects thuoäc ôû quyeàn phaùn ñoaùn cuûa chuùng ta. Chuùng another, the subject feels as if living in a ta coù quyeàn phaùn ñoaùn; kyø thaät, toát hôn heát laø crystal palace, all transparent, refreshing, chuùng ta neân töï phaùn ñoaùn cho chính mình. Coù buoyant, and royal. But the end has not yet luùc oâng thaày ñuùng, maø cuõng coù luùc thaày sai. Vì been reached, this being merely the theá chuùng ta khoâng neân tin töôûng moät caùch muø preliminary condition leading to the quaùng—The Buddha taught that every living consummation called enlightenment (satori). being has the Buddha-nature. If so, where is If the mind remains in this state of fixation, the Buddha-nature? We have to discover it for there will be no occasion for its being ourselves and keep on doubting until we awakened to the truth of Zen. According to discover it. What happens if we do not have Zen master D.T. Suzuki in Essays in Zen “great doubt”? It does no good if we only Buddhism, First Series (p.258), the state of learn and repeat the words of the Buddha as a 'Great Doubt' (taigi), as it is technically parrot does. We must prove them to ourselves known, is the antecendent. It must be broken by searching into our minds, as well as into up and exploded into the next stage, which is the world around us. Doubt is therefore a very looking into one's nature or the opening of important part of Zen practice. A Zen master enlightenment. The explosion, as it is nothing can teach many things. Some of his teachings else, generally takes place when this finely we may believe, others we may not believe. balanced equilibrium tilts for one reason or What is accepted and rejected depends upon another. A stone is thrown into a sheet of our judgment. We have the right to judge; in water in perfect stillness, and the disturbance fact, it is best to judge for ourselves. at once spreads all over the surface. It is Sometimes the master may be right, somewhat like this. A sound knocks at the sometimes he may be wrong. Therefore, we gate of consciousness so tightly closed, and it must not believe and follow him blindly. at once reverberates through the entire being (III) Ñaïi nghi cuûa Thieàn sö Baïch AÅn—Hakuin of the individual. He is awakened in the most Zenji’s great doubt: Ñaïi nghi laø töø ngöõ ñaëc vivid sense of the word. The occasion may not bieät quan troïng trong truyeàn thoáng Thieàn Laâm necessarily be the hearing of a temple bell, it Teá cuûa Nhaät Baûn, lieân heä maät thieát vôùi Thieàn may be reading a stanza, or seeing something Sö Baïch AÅn (Hakuin). Baïch AÅn kinh qua söï moving, or the sense of touch irritated, when a lieät baïi baát oån vaø loän xoän trong buoåi ñaàu tu most highly accentuated state of concentration taäp thieàn cuûa oâng, nhöng cuoái cuøng oâng ñaõ bursts out into an enlightenment. vöôït qua taát caû nhöõng thöù naøy trong moät luùc (II) Lyù do phaùt khôûi “ñaïi nghi”—Reason for maõnh lieät cuûa söï chöùng ngoä. Trong nhöõng lôøi arising of “great doubt”: Ñöùc Phaät daïy moïi thuyeát giaûng cuûa oâng, oâng ñaõ noùi: “Döôøng nhö chuùng sanh ñeàu coù Phaät taùnh. Neáu nhö vaäy thì toâi bò teâ coùng giöõa khoái baêng ñaù traûi daøi ñeán Phaät taùnh ôû ñaâu? Chuùng ta phaûi tìm ra noù cho vaïn daëm. Taát caû nhöõng yù ñònh vaø muïc ñích chính chuùng ta trong khi vaãn tieáp tuïc nghi ngôø cuûa toâi ñeàu chaïy ra khoûi

moãi moät coâng aùn veà ‘Khoâng’ maø thoâi.” Sau Ñaïi Ngoä: Ñaïi Giaùc—Great enlightenment—Great vaøi ngaøy trong traïng thaùi aáy, oâng nghe tieáng realization—Greatly realize. chuoâng chuøa vaø tieáng vôõ vuïn cuûa khoái baêng Ñaïi Ngoä Ñòa: Daigo-tettei (jap)—Ñaïi Giaùc Ñòa— ñaù. Taát caû nhöõng nghi tình tröôùc ñaây cuûa oâng Ground of Great enlightenment—Ground of Great ñeàu bieán maát. Sau ñoù oâng quyeát ñònh raèng realization—Greatly realized Ground—Nhöõng chính nhôø nhöõng nghi tình boái roái tröôùc ñaây laø yeáu toá taïo thaønh 'Ñaïi Ngoä Ñòa' laø söï troáng khoâng nhöõng thaønh phaàn coát yeáu ñaõ ñöa oâng tôùi tieán roäng lôùn; xoùa boû taát caû moïi ñoái khaùng; theå nghieäm trình chöùng ngoä vaø möùc ñoä cuûa söï chöùng ngoä veà söï ñoàng nhaát giöõa hình thöùc cuûa vuõ truï vaø hình töông hôïp vôùi söùc maïnh cuûa nghi tình—Great thöùc cuûa moãi caù nhaân maø hình thöùc aáy chæ laø söï doubt is a particularly important term in the troáng khoâng, laø tröø boû caùi 'Toâi' trong chieàu saâu noäi Japanese Lin-Chi Zen sect, closely associated taâm—The essential content of the 'Ground of with Hakuin Zenji (1686-1769). Hakuin Great enlightenment' includes the experience of experienced paralyzing uncertainty and emptiness, also known as 'empty expanse'; the confusion early in his meditative training, but elimination of all antagonism; the experience that eventually overcame them in an intense the form of the cosmos and one's own form are moment of awakening. In Hakuin’s words: “It identical, that form is no other than emptiness; the was as though I was frozen solid in the midst thorough-going dissolution of the small ego. of an ice sheet extending tens of thousands of Ñaïi Ngoä Vaø Nghi Tình: Great enlightenment and miles. To all intents and purposes I was out Inquiring spirit. of my mind and the “Wu” koan alone 1) Theo Thieàn sö D.T. Suzuki trong Thieàn Luaän, remained.” After several days like this, he Taäp II, Cao Phong laø ngöôøi chuû tröông tu taäp heard the sound of a temple bell and the ice coâng aùn nhö vaày: “Coâng aùn toâi thöôøng ñaët cho shattered. All his former doubts vanished. caùc moân nhaân laø ‘vaïn phaùp qui Nhaá t, Nhaát qui Subsequently he decided that such perplexity haø xöù?’ Toâi khuyeân hoï haõy tham cöùu caâu naày. is an essential ingredient of the awakening Tham cöùu caâu aáy töùc laø ñaùnh thöùc moät moái process and that the level of realization is nghi tình lôùn ñoái vôùi yù nghóa cöùu caùnh cuûa comparable to the intensity of the doubt. coâng aùn. Vaïn phaùp thieân sai vaïn bieät ñöôïc qui Ñaïi Nghó Nguyeân Lai Thieàn Sö (1575-1630): Zen veà Moät, nhöng roài Moät trôû veà ñaâu? Toâi baûo master Po-shan—Baùc Sôn Thieàn Sö—Teân cuûa hoï, haõy ñem heát söùc maïnh bình sinh maø ñeo moät vò Thieàn sö thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø moãi moái nghi tình naày, ñöøng luùc naøo xao laõng. Minh (1368-1644)—Name of a Chinese Ts'ao Duø ñi, ñöùng, naèm, ngoài, hay laøm caùc coâng Tung Zen master in the Ming dynasty—See Baùc vieäc, ñöøng ñeå thôøi giôø luoáng troâi qua. Roài ra Sôn Thieàn Sö Ngöõ Luïc, Baùc Sôn Tham Thieàn caùi Moät trôû veà ñaâu? Haõy coá maø ñi tìm moät caâu Caûnh Ngöõ, and Baùc Sôn Töù Daãn Ngoä Phaùp. traû lôøi chính xaùc cho caâu hoûi naày. Ñöøng buoâng Ñaïi Nghóa: Great cause. troâi mình trong caùi voâ söï; ñöøng luyeän taäp Ñaïi Nghóa

Thaønh: The city of all ideas or aims. töôûng töôïng phieâu du, maø haõy coá thöïc hieän Ñaïi Nghóa Thieàn Sö (745-818): Teân cuûa moät vò cho ñöôïc caùi traïng thaùi toaøn nhaát vieân maõn Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- baèng caùch ñaåy nghi tình löôùt tôùi, beàn bæ vaø 907). Sö xuaát gia naêm 20 tuoåi hoïc Thieàn vaø sau ñoù khoâng hôû. Roài caùc ngöôi seõ thaáy mình nhö ñöôïc noái phaùp Maõ Toå—Name of a Chinese Zen moät keû bònh ngaët, chaúng coøn muoán aên uoáng gì master in the T'ang Dynasty in China. He became nöõa. Laïi nhö moät thaèng khôø, khoâng hieåu caùi gì a monk at the age of 20, studied Zen under Zen ra caùi gì heát. Khi coâng phu ñeán ñaây, giôø laø luùc master Ma-Tsu and became a dharma heir of Ma- taâm hoa cuûa caùc ngöôi böøng nôû." Thaät vaäy, Tsu. chuùng ta khoâng ñeà khôûi coâng aùn hieän tieàn, maø Ñaïi Nghóa Vöông: The King of all ideas or aims. phaûi ñaët noù vaøo trong taâm baèng taát caû söùc Ñaïi Nghòch: Great treason. maïnh cuûa nghi tình. Moät khi coâng aùn ñöôïc chi Ñaïi Nghieâm Boà Taùt: The Bodhisattva of Great trì bôûi moät tinh thaàn nhö theá, thì theo Thieàn Sö Majesty. Ñaïi Hueä, noù gioáng nhö moät ngoïn löûa chaùy lôùn

ñoát chaùy taát caû nhöõng con saâu hyù luaän ñang indeed, no enlightenment when there is no xaêm tôùi. Vaø cuõng chính vì vaäy maø taát caû caùc spirit of inquiry. Thieàn sö ñeàu ñoàng yù raèng 'Trong söï tham 2) Thieàn Sö Coå AÂm Tònh Caàm, vaøo khoaûng cuoái Thieàn, ñieàu troïng yeáu nhaát laø giöõ vöõng nghi theá kyû thöù 15, ñaõ noùi roõ veà nghi tình vaø ñaïi tình; nghi tình caøng maïnh, ngoä caøng lôùn. Quaû ngoä nhö sau: "Coâng phu coù theå ñöôïc thöïc thöïc chaúng bao giôø coù ngoä neáu khoâng coù nghi: haønh toát ñeïp nhaát laø ôû nôi khoâng coù tieáng According to Zen master D.T. Suzuki in the ñoäng vaø taïp loaïn: haõy döùt boû taát caû nhöõng Essays in Buddhism, Book II, Zen master ñieàu kieän quaáy nhieãu, haõy döøng laïi suy tö vaø Kao-Feng-Yuan-Miao talked about the koans nghó töôûng, ñeå heát taâm chí vaøo vieäc tieán haønh as follows: "The koan I ordinarily give to my coâng aùn, ñöøng bao giôø buoâng thaû noù ra khoûi pupils is 'All things return to One; where does trung taâm cuûa 'thöùc,' duø khi ñi, ñöùng, naèm hay the One return?' I make them search after ngoài. Ñöøng bao giôø quan taâm ñeán vieäc mình this. To search after it means to awaken a ñang ôû trong caûnh ngoä naøo, duø khi vöøa loøng great inquiring spirit for the ultimate meaning hay traùi yù, maø luoân luoân haõy coá giöõ laáy coâng of the koan. The multitudiness of things is aùn trong loøng, phaûn quang töï chieáu, vaø töï hoûi reducible to the One, but where does the One ai laø keû ñang theo ñuoåi coâng aùn chaúng bieát finally return? I say to them: 'Make this meät theá, vaø töï hoûi nhö vaäy khoâng ngôùt. Cöù inquiry with all the strength that lies in your tieán haønh nhö theá, heát söùc laø haêng haùi, nghi personality, giving yourself no time to relax in chính keû ñang nghi, chaéc chaén seõ ñeán luùc this effort. In whatever physical position you khoâng coøn nghi vaøo ñaâu ñöôïc nöõa, tuoàng nhö are, and in whatever business you are caùc ngöôøi ñaõ ñi ñeán chính taän nguoàn cuûa doøng employed, never pass your time idly. Where suoái vaø thaáy mình ñang bò nhöõng ngoïn nuùi vaây does the One finally return? Try to get a haõm chung quanh. Ñaây laø luùc goác caây cuøng definite answer to this query. Do not give saén bìm

chaèng chòt gaãy ñoå, töùc laø khi söï phaân yourself up to a state of doing nothing; do not bieät chuû khaùch hoaøn toaøn bò xaùo troän, khi keû exercise your fantastic imagination, but try to bò nghi vaø caùi bò nghi hoøa hôïp thaønh moät khoái bring about a state of identification by duy nhaát. Moät khi thöùc tænh töø söï hôïp nhaát pressing your spirit of inquiry forward, naày, thì caùi ngoä lôùn seõ hieän ñeán: Zen master steadily and uninterruptedly. You will be then Ku-Yin-Ching-Ch'in, late in the fifteenth like a person who is critically ill, having no century, has this saying regarding the appetite for what you eat or drink. Again you inquiring spirit and great enlightenment: will be like an idiot, with no knowledge of "Searching and contriving (kung-fu) may best what is what. When your searching spirit be practised where noise and confusion do not comes to this stage, the time has come for reach; cut yourself off from all disturbing your mental flower to burst out." In fact, we conditions; put a stop to speculation and can't just hold up a koan before the mind, we imagination; and apply yourself must make it occupy the very center of wholeheartedly to the task of holding on to attention by the sheer strength of an inquiring your koan, never letting it go off the center of spirit. When a koan is cultivated with such a consciousness, whether you are sitting or spirit, according to Zen master Ta-Hui, it is lying, walking or standing still. Never mind in like a great consuming fire which burns up what condition you are placed, whether every insect of idle speculation that pleasing or disagreeable, but try all the time approaches it. Therefore, it is almost a to keep the koan in mind, and reflect within common sense saying among Zen masters to yourself who it is that is pursuing the koan so declare that, 'In the mastery of Zen the most untiringly and asking you this question so important thing is to keep up a spirit of unremittingly. As you thus go on, intensely in inquiry; the stronger the spirit the greater will earnest, inquiring after the inquirer himself, be the enlightenment that follows; there is, the time will most assuredly come to you

when it is absolutely impossible for you to go toaøn. Caùc ngöôøi caàn phaûi noã löïc kyø cuøng vaø on with your inquiry, as if you had come to quyeát lieät ñeå xuyeân qua ñaây, moät traïng thaùi the very fountain of a stream and were sieâu thoaùt nôi ñoù hö khoâng seõ bò ñaäp vôõ thaønh blocked by the mountains all around. This is töøng maûnh vaø vaïn höõu ñeàu ñöôïc qui veà caùi the time when the tree together with the bình ñaúng toaøn dieän. Ñaáy laïi nhö maët trôøi loù entwining wistaria breaks down, that is, when daïng khoûi maây muø, thì caùc phaùp theá gian hay the distinction of subject and object is utterly xuaát theá gian ñeàu hieän ra roõ reät.": Most obliterated, when the inquiring and the Venerable T'ien-Ch'i-Shui's advice to inquired are fused into one perfect identity. students of Zen as follows: "Have your mind Awakening from this identification, there thoroughly washed off of all cunning and takes place a great enlightenment that brings crookedness, sever yourselves from greed and peace to all your inquiries and searchings. anger which rise from egotism, and let no 3) Hoøa Thöôïng Thieân Kyø Thuïy ñaõ coù lôøi khuyeân dualistic thoughts disturb you any longer that veà 'nghi tình vaø ñaïi ngoä' nhö sau: "Haõy goät your consciousness is wiped perfectly clean. saïch taâm khoûi taát caû nhöõng khoân ngoan löøa When this

purgation is effected, hold up your loïc cuûa theá gian, haõy döùt ra khoûi mình nhöõng koan before the mind ‘All things are tham saân do ngaõ chaáp, vaø ñöøng ñeå nhöõng moái resolvable into the One, and when is this One suy nghó nhò bieân (phaân hai) quaáy phaù, ñeå cho resolved? Where is it really ultimately taâm thöùc ñöôïc lau chuøi saïch seõ. Khi ñaõ thanh resolved? Inquire into this problem from loïc ñöôïc nhö vaäy roài, haõy ñeà khôûi coâng aùn beginning to end, several as so many queries, tröôùc taâm ‘Vaïn phaùp qui Nhaát, Nhaát qui haø or undividedly as one piece of thought, or xöù?’ Haõy nghieàn ngaãm vaán ñeà naày töø thuûy chí simply inquire into the whereabouts of the chung, hoaëc baèng nhieàu nghi vaán, hoaëc ñôn One. In any event, let the whole string of ñoäc moät suy nghó, hoaëc chæ nghieàn ngaãm caùi questions be distinctly impressed upon your Moät ôû nôi ñaâu. Baát cöù baèng caùch naøo, cöù ñeå consciousness so as to make in the exclusive cho heát thaûy ñaàu moái cuûa caùc caâu hoûi ghi ñaäm object of attention. If you allow any idle treân yù thöùc cuûa caùc ngöôøi, khieán cho noù trôû thought to enter into the one solid thaønh caùi ñoäc nhaát laø caùi ñích chuù taâm. Neáu uninterruptible chain of inquiries, the outcome caùc ngöôøi ñeå phaân bieät lyù luaän xen vaøo chuoãi will ruin the whole exercise. When you have daây lieân tuïc beàn bæ cuûa nhöõng nghi tình, keát no koan to be held before your minds, there quaû seõ laøm suïp ñoå heát caû coâng trình tu taäp. will be no occasion for you to realize a state Moät khi caùc ngöôøi chaúng ñöôïc coâng aùn tröôùc of enlightenment. To seek enlightenment taâm, chaúng coù cô duyeân naøo ñeå chöùng ngoä without a koan is like boiling sands which will heát. Luùc ñoù söï tu taäp thieàn quaùn cuûa caùc ngöôøi never yield nourishing rice. The first essential chaúng khaùc khaùc naøo naáu caùt maø muoán thaønh thing is to awaken a great spirit of inquiry and côm. Caùi coát yeáu baäc nhaát laø khôi daäy caùi ñaïi strive to see where the One finally resolves nghi vaø gaéng thaáy cho ñöôïc caùi Moät qui veà itself. When this spirit is kept constantly alive ñaâu. Luùc nghi tình ñöôïc giöõ linh hoaït lieân tuïc, so that no chance is given to languor or khieán cho nhöõng giaûi ñaõi, hoân traàm, taùn loaïn heaviness or otioseness to assert itself, the khoâng coøn cô hoäi moùng khôûi; khoâng caàu tìm time will come to you without your specially kieám raùo rieát, roát roài thôøi cô cuõng seõ ñeán, ñaây seeking it when the mind attains a state of laø luùc taâm hoaøn toaøn nhaäp ñònh. Theá laø duø ñi perfect concentration. That is to say, when hay ñöùng, duø naèm hay ngoài maø khoâng phaûi ñeå you are sitting, you are not conscious of the yù haún vaøo nhöõng vieäc ñang laøm aáy, cuõng fact; so with your walking or lying or standing, khoâng hay bieát mình ñang ôû ñaâu, ñoâng hay you are not all conscious of what you are taây, nam hay baéc; queân luoân caû luïc tình; ngaøy doing; nor are you aware of your ñeâm nhö nhau caû. Nhöng ñaây chæ laø môùi nöûa whereabouts, east or west, south or north; you ñöôøng cuûa ngoä, chöù chöa phaûi laø ngoä hoaøn forget that you are in possession of the six

senses; the day is like the night, the vise- Ñaïi Ngu Löông Giaùm Thieàn Sö: See Löông versa. But this is still midway to Khoan Ñaïi Ngu Thieàn Sö. enlightenment, and not enlightenment itself. Ñaïi Ngu Löông Khoan Thieàn Sö: Daigu-Ryokan You will have yet

to make another final and (Jap)—See Löông Khoan Ñaïi Ngu Thieàn Sö. decided effort to break through this, a state of Ñaïi Ngu Tam Quyeàn: The koan of Lin-Chi's Lin- ecstacy, when the vacuity of space will be Chi hitting T'a-Wu on the side three times—See smashed to pieces and all things reduced to Coâng AÙn Ñaïi Ngu Tam Quyeàn. perfectiveness. It is again like the sun Ñaïi Ngu Thuû Chi Thuùy Nham Thieàn Sö: Daigu revealing itself from behind the clouds, when Shushi (jap)—Ta-yu Shou-chih (Wade-Giles things worldly and super-worldly present Chinese)—Dayu Shouzhi (Pinyin Chinese)— themselves in perfect objectivity." Thieàn sö Ñaïi Ngu Thuû Chi laø ñeä töû cuûa Thieàn sö 4) Thaät vaäy, chuùng ta khoâng ñeà khôûi coâng aùn Phaàn Döông Thieän Chieâu. Sö ñeán töø Thaùi nguyeân hieän tieàn, maø phaûi ñaët noù vaøo trong taâm baèng xöa, toïa laïc trong tænh Sôn Taây ngaøy nay. Theo taát caû söùc maïnh cuûa nghi tình. Moät khi coâng Thieàn Laâm Baûo Huaán, Ñaïi Ngu xuaát gia luùc nhoû aùn ñöôïc chi trì bôûi moät tinh thaàn nhö theá, thì taïi chuøa Thaønh Thieân ôû Loâ Chaâu, baây giôø laø thaønh theo Thieàn Sö Ñaïi Hueä, noù gioáng nhö moät phoá Tröôøng Trí (?) trong tænh Sôn Taây. Taïi ñoù Sö ngoïn löûa chaùy lôùn ñoát chaùy taát caû nhöõng con noåi baät veà söï laõnh hoäi vaø giaûng giaûi kinh Phaùp Hoa saâu hyù luaän ñang xaêm tôùi. Vaø cuõng chính vì vaø Kim Cang. Vaøo moät dòp vò ñaïi Thieàn sö toâng vaäy maø taát caû caùc Thieàn sö ñeàu ñoàng yù raèng Laâm Teá laø Phaàn Döông Thieän Chieâu xuaát hieän 'Trong söï tham Thieàn, ñieàu troïng yeáu nhaát laø gaàn ñoù, vaø Ñaïi Ngu ñaõ ñi ñeán nghe ngaøi noùi. Sau giöõ vöõng nghi tình; nghi tình caøng maïnh, ngoä chuyeän naøy, Ñaïi Ngu thaät loøng môû taâm mình ra caøng lôùn. Quaû thöïc chaúng bao giôø coù ngoä neáu theo giaùo phaùp cuûa Phaàn Döông, theo ñöôøng loái khoâng coù nghi: In fact, we can't just hold up a Thieàn, vaø nhaän truyeàn thöøa Phaùp trong doøng Laâm koan before the mind, we must make it Teá. Veà sau naøy Sö du haønh veà phöông Nam, truï laïi occupy the very center of attention by the vaø daïy Thieàn ôû Cao An—Ta Yu Shou Chih was a sheer strength of an inquiring spirit. When a disciple of Fenyang Shanzhao. He came from koan is cultivated with such a spirit, according ancient Taiyuan, located in modern Shanxi to Zen master Ta-Hui, it is like a great Province. According to the Chan Lin Bao Zhuan, consuming fire which burns up every insect of Ta Yu left home at young age and entered Cheng- idle speculation that approaches it. Therefore, tian in Luzhou, now the city of Changzhi in Shanxi it is almost a common sense saying among Province. There he gained great prominence for Zen masters to declare that, 'In the mastery of his understanding and exposition of the Lotus and Zen the most important thing is to keep up a Diamond sutras. On one occasion the great Linji spirit of inquiry; the stronger the spirit the lineage Zen master Fenyang Shanzhao appeared greater will be the enlightenment that follows; nearby, and Ta Yu went to listen to him speak. there is, indeed, no enlightenment when there After this event, Ta Yu sincerely opened to is no spirit of inquiry. Fenyang's teaching, embraced the way of Zen, Ñaïi Ngoân: Boast—Grandiloquent. and received Dharma transmission in the Linji Ñaïi Ngu: lineage. He later traveled south to reside and 1) Si meâ lôùn: Greatly ignorant. teach at Gao'an. 2) Ta Yu: Ñaïi Ngu—Ñaïi Ngu laø teân cuûa moät töï Coù moät vò Taêng hoûi:

"Theá naøo laø thoùi nhaø cuûa vieän vaø cuõng laø danh hieäu cuûa Maõ Toå cuûa Ñaïi Ngu?" Sö ñaùp: "Khoâng ñöôïc theo ñuoåi Thieàn phaùi Qui Toâng, vò truï trì ôû ñoù—Name moät töø naøo ñöôïc noùi ra, ngay caû baèng moät ñoäi of a monastery and title of its patriarch Ma- maõ."—A monk asked, "What is the style of Tsu or the Zen or Intuitive school. the house of Ta Yu?" Ta Yu said, "A single 3) Ñaïi Ngu Thieàn Sö (Nhaät Baûn): Great Fool uttered word can't be pursued, even by a team Zen Master—Yamamoto Yasuo—See Löông of horses." Khoan Ñaïi Ngu Thieàn Sö.

Coù moät vò Taêng hoûi: "Theá naøo laø Phaät trong 'Tu Di sôn treo trong Ñaïi Huøng, phoá?" Sö ñaùp: "Moät laù phöôùn ñaù ôû ngaõ ba Ñaàu gaäy naâng caû nhaät nguyeät. ñöôøng."—A monk asked, "What is the Röøng vaø tieát xuaân troø chuyeän, Buddha within the city?" Ta Yu said, "A stone Haï khuyeát cheû ñoâi thu phong.' banner at the main intersection." Haõy caån troïng!"—A monk asked, "Formerly, Moät vò Taêng hoûi: "Khoâng ngoân töï laøm sao at the assembly at Vulture Peak, what was it dieãn taû?" Sö ñaùp: "Vuõ truï daøi ba taác. Ñaïi thieân that the Second Ancestor witnessed?" Ta Yu theá giôùi saùu taác hôi ngaén." Vò Taêng noùi: "Con said, "Do you remember?" The monk khoâng laõnh hoäi ñöôïc Hoøa Thöôïng muoán noùi remained silent for a long while. Ta Yu then gì?" Sö noùi: "Taát caû ñaát ta baø ñeàu quaù dö hay struck the meditation platform and said, quaù thieáu."—A monk asked, "How can it be "After so many years, you've forgotten!" Then expressed without words?" Ta Yu said, "The Ta Yu said, "Stop! Stop! If you try to grasp universe three feet long. The cosmos six feet the function from within the words, it will be too short." The monk said, "I don't understand like seeing shadows when you're dizzy. If you what you mean?" Ta Yu said, "All samsaric speak of the ancient vehicle, it's like talking in ground is excessive or lacking." your sleep. Although it is thus, officially, not a Coù moät vò Taêng hoûi: "Xöa kia, taïi hoäi chuùng single needle can be inserted into it, but treân ñænh Linh Thöùu, vò Toå thöù nhì ñaõ chöùng privately a cart and horse can pass through it. kieán nhöõng gì?" Sö noùi: "OÂng coù nhôù khoâng?" But if you allow a road there, it will be a Vò Taêng im laëng moät luùc laâu. Ñaïi Ngu goõ vaøo place of creepers and reeds." Ta Yu then saøn thieàn vaø noùi: "Sau nhieàu naêm nhö theá, struck the meditation platform again and said, chaéc oâng queân maát roài!" Ñoaïn Ñaïi Ngu noùi: "'The three worlds,' 'all the Buddhas,' these "Döøng laïi! Döøng laïi! Neáu oâng coá baùm víu laáy phrases are all just a headache. What I say to caùi duïng cuûa ngoân töø, noù gioáng nhö vieäc oâng you all is, can you avoid it? Is there a single thaáy boùng khi mình choùng maët vaäy thoâi. Neáu person who can avoid it by finding a place oâng noùi veà moät thöøa cuûa thôøi xöa, noù gioáng where it doesn't exist? Not avoiding it, the nhö chuyeän oâng noùi trong luùc nguû. Maëc daàu laø ocean-seal radiates brilliantly." Ta Yu then nhö vaäy, moät caùch chaùnh thöùc maø noùi, khoâng raised his whisk and said, "This is the seal. moät caây kim naøo xoû ñöôïc vaøo noù, nhöng rieâng Where is the light? This is the light. Where is tö maø noùi moät caùi xe vaø con ngöïa coù theå ñi the seal? The function flashes, yet you xuyeân qua noù. Nhöng neáu oâng cho pheùp moät students stand around and think about it! Do con ñöôøng ôû ñoù, noù seõ laø moät nôi cuûa saén bìm you understand? I am speaking a dream, yet

vaø coû daïi maø thoâi." Ñoaïn Ñaïi Ngu goõ vaøo saøn what do you say is to be seen in this dream. If thieàn vaø noùi tieáp: "'Tam giôùi,' 'chö Phaät,' you still don't understand, then listen to this nhöõng ngöõ cuù naøy chæ laø nhöõng thöù laøm ñau verse: ñaàu. Caùi maø laõo Taêng noùi vôùi oâng laø oâng coù 'Mount Sumeru suspended in the theå traùnh noù hay khoâng? Coù moät ngöôøi ñôn Big Dipper, ñoäc coù theå tìm ñöôïc moät nôi maø noù khoâng toàn The tip of the staff upholds taïi hay khoâng? Khoâng traùnh neù noù, haûi aán the sun and moon. chieáu saùng röïc." Ñaïi Ngu ñöa caây phaát töû leân Forests and springs conversing, vaø noùi: "Ñaây laø caùi aán. Coøn aùnh saùng ôû ñaâu? The waning summer cleaved by Ñaây laø aùnh saùng, coøn chieác aán ôû ñaâu? Caù i the autumn wind.' duïng noù chieáu chieáu nhö vaäy, maø ñoà ñeä maáy Take care!" oâng chæ ñöùng quanh vaø nghó veà noù thoâi! OÂng Moät hoâm, Ñaïi Ngu thaêng toøa. Ñöa ra moät caây coù laõnh hoäi hay khoâng? Laõo Taêng noùi moät nhang chaùy saùng cho ñeä töû cuûa mình, vaø noùi: giaác mô, nhöng oâng caùi oâng noùi laø nhöõng gì "Khi söï saùng röïc ñeán, hoøa laøm moät vôùi noù. Khi ñöôïc thaáy trong giaác mô. Neáu oâng vaãn chöa boùng toái ñeán, cuõng hoøa laøm moät vôùi noù. Khi laõnh hoäi, thì haõy laéng nghe baøi keä naøy: Ñaïo ñaõ ñaït, thì theá giôùi ñöôïc traät töï. Khi Ñaïo

khoâng ñaït ñöôïc thì caû theá giôùi khoâng coù traät drew close and said, "I don't understand." Ta töï."—One day, Ta Yu ascended the seat. Yu said, "At the end of the essay are the Displaying a lighted stick of incense to his words, 'In autumn finished, songs and verses disciples, he said, "When the brightness are renewed in the spring.' Among the great comes, unite with the brightness. When the numbers of monks, one stands out above the darkness comes, unite with the darkness. rest. It's like the verse by Yang Danian in this When the Way is attained, the world is era that says, ordered. When the Way is not attained, the 'For the one who walks within world is disordered." the eight-sided millstone, Moät vò Taêng hoûi: "Voâ soá phaùp cuõng gioáng nhö Even Manjusri's lion is a cur. huyeãn baøo aûnh phaûn chieáu. Thænh Hoøa If you plan to conceal yourself within Thöôïng ñem ra chaân lyù troïng yeáu naøy?" Ñaïi the Northern Dipper, Ngu noùi: "Neáu hai phaàn khoâng gioáng, baøi seõ Then clap your hands behind daøi." Vò Taêng beøn hoûi: "Toaøn thaân laø Phaùp the Southern Cross.'" nhaõn. Vaäy thì caùi mieäng ôû ñaâu?" Ñaïi Ngu noùi: Ta Yu then said, "If you want to understand, "Ba caùi nhaûy." Vò Taêng ñeán gaàn Sö vaø noùi: then know that a single verse spread in all "Con khoâng laõnh hoäi." Ñaïi Ngu noùi: "ÔÛ phaàn directions, obstructing and cutting off the cuoái baøi luaän toaøn laø ngoân töø, 'Thu taän, thì ca words of patch-robed monks." Ta Yu also keä ñöôïc laøm môùi laïi vaøo muøa xuaân.' Trong soá said, "'When Luzu saw a monk approach he lôùn Taêng chuùng, moät ngöôøi ñöùng noåi troäi treân faced the wall.' Nanquan said, 'You must nhöõng ngöôøi coøn laïi. Noù cuõng gioáng nhö baøi comprehend what is before the Buddha keä cuûa Döông Ñaïi Nieân (974-1020) trong kyû appears in the world.' But until now there nguyeân naøy ñaõ noùi: hasn't been a single one, or even a half of 'Ai ñi trong coái ñaù taùm maët, one, who understands. I say to you Ngay caû sö töû cuûa Vaên Thuø emphatically that if you do not realize your chæ laø con choù quaïu. nature that

existed before the womb, then you Neáu muoán daáu mình trong Ñaïi Huøng, will be chopped in two at the waist." Voã tay phía sau Nam Boäi Tinh.'" Coù moät vò quan (Maät Giaùm Leä?) ôû Nam Ñaïi Ngu beøn noùi tieáp: "Neáu oâng laõnh hoäi, thì Xöông thænh Sö laøm truï trì töï vieän Thuùy Nham bieát raèng moät baøi keä lan toûa khaép muoân treân Sôn Taây. Baøi thuyeát giaûng ñaàu tieân trong phöông, ngaên caét ngoân töø cuûa naïp Taêng." Ñaïi saûnh ñöôøng, Ñaïi Ngu noùi vôùi aûnh töôïng Phaät Ngu cuõng noùi: "'Khi Loã Toå thaáy moät vò Taêng thieâng lieâng: "Thaâm söï ñöôïc ban haønh, Phaùp tieán ñeán, ngaøi lieàn xoay maët vaøo töôøng.' Nam luaân laïi ñöôïc chuyeån laàn nöõa." Ñoaïn Sö beøn Tuyeàn noùi: 'Maáy oâng phaûi hieåu caùi maø tröôùc noùi vôùi ñaïi chuùng: "Noùi veà Phaùp luaân, noù khi ñöùc Phaät xuaát hieän treân theá gian.' Nhöng chuyeån caùi gì? Maáy oâng coù laõnh hoäi khoâng? maõi cho tôùi baây giôø khoâng moät ngöôøi, hay daàu Ngay treân choùt ñænh, maáy oâ ng phaûi cöôøi lôùn, chæ nöûa ngöôøi, hieåu ñöôïc. Laõo Taêng noùi vôùi vaø töï xoay mình. Nhöng maø maáy oâng môùi vöøa maáy oâng moät caùch nhaán maïnh raèng neáu maáy ñeán saûnh ñöôøng vaø ngoài treùo caúng. Ha, ha, ha. oâng khoâng thöïc chöùng baûn taùnh cuûa mình ñaõ Caùi gì ñoù? Ñoà aên trong gioû, maø maáy oâng laïi toàn taïi tröôùc khi vaøo thai, maáy oâng lieàn bò cheõ ngoài ñoù ñoùi meo. Maáy oâng phaûi töï mình caûm ñoâi ngay löng."—A monk asked, "The thaáy deã chòu trong buøn vaø nöôùc. Ai seõ ôû trong innumerable dharmas are like illusory ñoù vôùi maáy oâng. Khi nhöõng baäc toân quí nghe reflective bubbles. Would the master please ñöôïc ñieàu naøy, hoï seõ caûm thaáy sung söôùng vaø bring forth a master for substantial truth?" Ta an laïc. Khi phaøm nhaân nghe noù hoï seõ khoâng Yu said, "If two sections are not the same, the coøn ích kyû nöõa."—There was an official (Mi text is long." The monk then asked, "The Jianli) of Nanchang invited the master to whole body is the Dharma eye. Where is the become the abbot of a temple at Cuiyan mouth?" Ta Yu said, "Three leaps." The monk (Emerald Crag) on West Mountain. At his first

lecture in the new hall, Ta Yu addressed the great vows, being one in essence with all sacred Buddhist images, saying, "The Enlightening Beings. profound affair is promulgated, the Dharma Ñaïi Nguyeän Thanh Tònh Baùo Ñoä: Coõi Tònh Ñoä wheel is again turned." He then said to the Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø—The Pure-assembly, "Speaking of the Dharma wheel, Reward Land of Amitabha, the reward resulting what is it that turns? Do you understand? You from his vows. must, at the very top, laugh out, and pivot Ñaïi Nguyeän Thuyeàn: Vessel of the great vow—yourself. But you just come in the hall and Thuyeàn Baùt Nhaõ hay Ñaïi Nguyeän cuûa Ñöùc Phaät A cross your legs. Ha, ha, ha. What's that? The Di Ñaø, ñöa taát caû nhöõng ai tín thoï nôi ngaøi qua food is in the basket, but you sit starving. You bieån sanh töû luaân hoài ñeå ñeán Tònh Ñoä —The great must be at ease in the mud and water. Who vow boat of Amitabha Buddha, which ferries the will you be with? When nobles hear it they believers over the sea of mortality to the Pure are happy and at peace. When commoners Land. hear it they are unselfish." Ñaïi Ngö: Makara (skt)—Moät loaøi thuûy quaùi—A Ñaïi Ngu Toâng Tröôùc: Daigu-Sochiku (jap)—Sö monster fish. Ñaïi Ngu

Toâng Tröôùc (Phaät giaùo Nhaät Baûn). Ñaïi Ngöõ: Great explanation—Giaûi thích cho moïi Ñaïi Nguïc: Ñòa nguïc lôùn—Great hell. ngöôøi cuøng hieåu—To explain so that everyone can Ñaïi Nguyeân Soaùi Minh Vöông: Moät trong möôøi understand. saùu Minh Vöông, coù teân laø A-Tra-Baïc-Caâu—The Ñaïi Ngöu Xa: Ñaïi xa baïch ngöu cho Boà Taùt Ñaïi great commander, one of the sixteen commanders, Thöøa. Xe Traâu laø xe lôùn nhaát trong truyeän nguï named Atavika. ngoân nhaø löûa trong Kinh Dieäu Phaùp Lieân Hoa— Ñaïi Nguyeân Toâng Chôn Thieàn Sö: Daigen The great white ox-cart for the Mahayana Soshin (jap)—Teân cuûa moät Thieàn sö Nhaät Baûn vaøo Bodhisattvas. Mentioned in the Lotus sutra theá kyû thöù XVIII, ñeä töû cuûa Thieàn sö Nga Sôn parable of the burning house. Thieàu Thaïc—Name of a Japanese Zen monk in Ñaïi Nham Töï: Great Cliff Temple—Teân moät the eighteenth century, a disciple of Zen master ngoâi töï vieän noåi tieáng trong tænh Sôn Taây, Trung Gasan-jo-seki. Quoác, nôi sö Ñaøm Loan soáng tu—Name of a Ñaïi Nguyeän: Mahapranidhana (skt)—Great famous temple in Shan-si Province in China where vow—Caùc lôøi nguyeän lôùn maø caùc vò Boà Taùt thieát T'an Luan lived. laäp khi khôûi ñaàu söï nghieäp taâm linh cuûa caùc ngaøi . Ñaïi Nhaïo Thuyeát Boà Taùt: See Ñaïi Laïc Thuyeát. Ñaïi nguyeän cuûa chö Phaät vaø chö Boà Taùt, cöùu ñoä Ñaïi Nhaân: Töø maø keû döôùi xöng hoâ vôùi baäc thaày— heát thaûy chuùng sanh vaø khieán hoï ñaït thaønh Phaät Great being—Great man. quaû—Great vows made by the Bodhisattva in the Ñaïi Nhaân Baùt Nieäm: Eight Awakenings of Great beginning of his spiritual career. The great vow of People—Taùm nieäm phaùp cuûa caùc baäc ñaïi nhaân: voâ a Buddha or Bodhisattva to save all the living and duïc, tri tuùc, vieãn ly, tinh caàn, chaùnh nieäm, ñònh bring them to Buddhahood. taâm, trí tueä vaø hyû laïc—Eight lines of thought for Ñaïi Nguyeän Löïc: Löïc lôùn cuûa chö Phaät vaø chö Boà great men: absence of desire, contentment, Taùt nhôø ñoù maø caùc ngaøi thaønh töïu ñöôïc ñaïi aloneness, zeal, correct thinking, fixed mind, nguyeän—The great power of accomplishing a vow wisdom, and inner joy—See Baùt Ñaïi Nhaân Giaùc. by a Buddha or Bodhisattva. Ñaïi Nhaân Baát Kyù Tieåu Nhaân Quaù : Ngöôøi lôùn Ñaïi Nguyeän Nghieäp Löïc: 1) Söùc maïnh cuûa caùc khoâng nhôù loãi cuûa ngöôøi nhoû. Ngöôøi Phaät töû neân ñaïi nguyeän: Karmic power of the great vows; 2) luoân laøm moät ngöôøi lôùn—Great men do not Boån nguyeän lôùn cuûa Ñöùc Phaät A Di Ñaø: The forty- remember the faults of lesser men. A Buddhist eight vows and the great meritorious power of should always be a great man. Amitabha (see Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñaïi Nhaân Ñaø La Ñaøn: Indra altar—Baøn thôø hình Ñöùc Phaät A Di Ñaø). vuoâng ñeå thôø vua trôøi Ñeá Thích. Ngöôøi ta thôø ngaøi Ñaïi Nguyeän Thanh Tònh: Ñaïi nguyeän thanh tònh, nhö moät vò Vöông Taâm vì taát caû moïi thöù ñeàu tuyø vì cuøng chö Boà Taùt taùnh khoâng hai—Purity of thuoäc vaøo ngaøi—Indra-altar of square shape. He is

worshipped as the mind-king of the universe, all giaùc. Tröôøng phaùi do Ñaïi Nhaät Naêng Nhaãn saùng thing depending on him. laäp toàn taïi khoâng laâu; noù ñöôïc keát hôïp bôûi caùc yeáu Ñaïi Nhaân Ñaø La Toïa: The throne of Ibdra, whose toá thieàn vôùi giaùo thuyeát Thieân Thai. Ngöôøi ta goïi throne is four-square to the

universe. noù laø tröôøng phaùi Nhaät Baûn Ñaït Ma Toâng. Trong Ñaïi Nhaân Giaùc: Awakenings of Great People— soá caùc ñeä töû cuûa oâng coù thieàn sö Coâ Vaân Hoaøi See Baùt Ñaïi Nhaân Giaùc. Trang, sau ñoù trôû thaønh nhò toå cuûa doøng thieàn Taøo Ñaïi Nhaân Töôùng AÁn: Sealed with the sign of Ñoäng Nhaät Baûn—Also called Jimbo Zenji; a manhood. Japanese Zen master of the Rinzai school in the Ñaïi Nhaãn Löïc: Löïc cuûa söï nhaãn nhuïc lôùn—Power 13th century. He was introduced to the teachings of great tolerance. of the T'ien-T'ai school on Mount Hiei, reached Ñaïi Nhaãn Phaùp Giôùi: Coõi cuûa söï ñaïi nhaãn—Theá enlightenment without a master. He founded the giôùi lôùn ñeå hoïc veà nhaãn nhuïc, chæ theá giôùi Ta Baø Sambo-ji monastery in Settsu province and began hieän taïi—Reality realm of great forbearance. The to instruct students in the mind of Zen. To protect great realm for learning patience—The present himself from the accusation that he was not part of world. the Zen tradition and had not been authorized by a Ñaïi Nhaãn Quoác Tieân: Dainin-Kokusen (jap)— master of the Zen lineage of transmission, he Ñaïi Nhaãn Quoác Tieân, teân cuûa moät Thieàn sö Nhaät finally sent two students of his to China with Baûn—Name of a Japanese Zen master. writings concerning his Zen experience. There the Ñaïi Nhaãn Theá Giôùi: See Ta Baø. students presented these to Zen master Yu-wang Ñaïi Nhaäp Dieät Töùc: See Ñaïi Baùt Nieát Baøn. Cho-an of the Rinzai school, who thereupon Ñaïi Nhaät Baûn Phaät Giaùo Toaøn Thö: Boä Toaøn confirmed Nonin's enlightenment. The relatively Thö cuûa Phaät giaùo Nhaät Baûn—Great Encyclopedia short-lived school founded by Nonin, in which of Japanese Buddhism. elements of Zen and the Tendai school were Ñaïi Nhaät Kinh: Dainichikyo (jap)—Maha mixed, was called Nihon-Daruma school. Among Vairocana Sutra—Vairocana Sutra—Kinh Ñaïi Nonin's most prominent students was Koun Ejo Nhaät—See Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn (1198-1280), later became the second patriarch of Bieán Gia Trì Kinh. the Soto Zen school of Japan. Ñaïi Nhaät Kinh Nghóa Thích: Ñaïi Tyø Loâ Giaù Na Ñaïi Nhaät Nhö Lai: Vairocana Tathagata (skt)— Thaønh Phaät Kinh Sôù—Commentary on the Maha- Vairocana Buddha—Phaät Tyø Loâ Giaù Na—Phaät Tyø Vairocana-abhisambodhi-tantra—Thích nghóa kinh Loâ Giaù Na, teân cuûa Phaät Dhyani. Trong caùc tröôøng Ñaïi Nhaät. phaùi taïi caùc nöôùc Ñoâng AÙ, Ñöùc Ñaïi Nhaät Nhö Lai thöôøng ñöôïc xem nhö laø vò “Boån Phaät,” coù nghóa Ñaïi Nhaät Kinh Sôù: Commentary on the laø vò Phaät luoân ôû traïng thaùi giaùc ngoä. Ngaøi tieâu Vairocana-abhisambodhi-tantra—Chuù giaûi veà kinh bieåu cho “Phaùp thaân,” vaø ngöôøi ta noùi Ngaøi ñang Ñaïi Nhaät. ngöï treân “Hoa Taïng Theá Giôùi.” Ñaïi Nhaät Nhö Lai Ñaïi Nhaät Naêng Nhaãn Thieàn Sö: Dainichi-Nonin hay Quang Minh Bieán Chieáu (vò Phaät phi lòch söû), (jap)—Sö Ñaïi Nhaät Naêng Nhaãn, thieàn sö doøng moät trong naêm vò Phaät sieâu vieät trong tröôøng phaùi Laâm Teá Nhaät Baûn vaøo theá kyû thöù XIII. OÂng ñöôïc Ñaïi Thöøa. Beân caïnh Ngaøi coøn moät vò Boà Taùt sieâu giôùi thieäu vaøo tröôøng phaùi Thieân Thai treân nuùi Tyû vieät teân laø Phoå Hieàn vaø Coå Phaät Caâu Löu Toân. Xan, ñaït tôùi giaùc ngoä khoâng caàn coù thaày. OÂng laäp Phaät Tyø Loâ Giaù Na laø bieåu töôïng cuûa cöû chæ saùng ra tu vieän Tam Baûo trong tænh Settsu vaø baét ñaàu suoát cao tuyeät, hay taâm thöùc vuõ truï,

töùc laø Phaät trí höôùng daãn ñeä töû theo tinh thaàn thieàn. Ñeå traùnh bò thöùc sieâu vieät, vaø moät trong nhöõng bieåu töôïng cuûa cho laø truyeàn thoáng khoâng chính thoáng vaø khoâng Ngaøi laø “Phaùp Luaân.” Tònh Ñoä cuûa Ngaøi laø toaøn ñöôïc moät thaày thieàn xaùc nhaän. Ñaïi Nhaät Naêng theå vuõ truï. Ngöôøi ta thöôøng hoïa Ngaøi vôùi nöôùc da Nhaãn ñaõ gôûi hai ñeä töû mang theo nhöõng tröôùc taùc traéng vaø tay ñang baét aán “ñaïi trí. Ngaøy vía Ñöùc noùi veà kinh nghieäm thieàn cuûa mình sang Trung Ñaïi Nhaät Nhö Lai laø ngaøy hai möôi taùm trong Hoa. Caùc moân ñoà ñaõ trao tröôùc taùc cuûa oâng cho thaùng—Great Sun Tathagata (coming from or thieàn sö Yu-wang Cho-an thuoäc doøng Laâm Teá belonging to the sun), name of a Dhyani Buddha Trung Hoa vaø ñöôïc thieàn sö naày xaùc nhaän ñaïi

(a son of the sun or the Dhyani Buddha of the ñöôïc daân chuùng ñoàn ñaõi ñeán tai nhaø vua. Naêm centre). The central Sun, personifying the Thöôïng Nguyeân thöù hai ñôøi Ñöôøng, vua Tuùc Toâng Dharma-Dhatu or Supreme Wisdom. In East Asian sai söù giaû ñeán trieäu thænh oâng veà kinh, vaø taïi ñaây traditions, this Buddha is often referred to as the oâng ñaõ daïy Phaät phaùp cho ba trieàu vua Ñöôøng, neân “Original Buddha” (Adi-Buddha), meaning that he ñöôïc danh hieäu laø Quoác Sö. Vaøo thôøi ñoù coù moät vò has always been awakened. He represents the sö AÁn Ñoä ñeán töø Thieân Truùc teân laø: Ñaïi Nhó Tam “truth body” (Dharmakaya), and he is said to Taïng,” töï noùi coù hueä nhaõn vaø tha taâm thoâng. Vua preside over the “Flower Treasury World.” muoán traéc nghieäm neân môøi oâng ñeán ra maét Quoác Vairocana or the All-Illuminating One (of the non- Sö. Ñaïi Nhó Tam Taïng vöøa thaáy Quoác Sö lieàn leã historical Buddha), is one of the five transcendent baùi vaø ñöùng haàu beân phaûi. Sö hoûi: "OÂng ñöôïc tha buddhas. He is associated with the transcendent taâm thoâng chaêng?" Ñaïi Nhó Tam Taïng ñaùp: Bodhisattva Samantabhadra and the earthly "Chaúng daùm." Quoác Sö hoûi: "OÂng noùi xem, hieän Buddha Krakuchchanda. Vairocana a symbol of giôø laõo Taêng ñang ôû choã naøo?" Ñaïi Nhó Tam Taïng supreme wisdom, or cosmic consciousness, that is, noùi: "Hoøa Thöôïng laø thaày caû nöôùc sao laïi ñeán transcendental Buddha-knowledge, and one of his Giang Taây xem ñua ñoø?" Moät luùc sau, Quoác Sö laïi symbols is the “wheel of doctrine” hoûi: "OÂng noùi xem, hieän giôø laõo Taêng ñang ôû choã (Dharmacakra). His Pure Land is the entire naøo?" Ñaïi Nhó Tam Taïng noùi: "Hoøa Thöôïng laø cosmos. He is often depicted with white skin and thaày caû nöôùc sao laïi ñöùng treân caàu Thieân Taân xem making the Mudra of “supreme wisdom.” Day khæ giôûn?" Moät luùc sau nöõa, Quoác Sö laïi hoûi: "OÂng dedicated to His manifestation (to a Buddha's vital noùi xem, hieän giôø laõo Taêng ñang ôû choã naøo?" Ñaïi spirit) is the twenty-eighth of the month. Nhó Tam Taïng laëng thinh khoâng bieát ñoaùn choã Ñaïi Nhaät Nhö Lai Kim Cang Baát Hoaïi: naøo. Quoác Sö lieàn naït: "Hoà tinh! Tha taâm thoâng ôû Vairocana, the indestructible, or eternal. choã naøo?" Ñaïi Nhó Tam Taïng laëng caâm khoâng theå Ñaïi Nhaät Nhö Lai Töù Thaân: Theo Duy Thöùc traû lôøi Quoác Sö. Haønh giaû tu Thieàn neân luoân nhôù Luaän, coù boán thaân cuûa ñöùc Ñaïi Nhaät Nhö Lai: Töï raèng töï thöùc, hoaëc caùi hình thöùc ñaõ tu taäp cuûa

noù, Tính Thaân hay Phaùp Thaân, Tha Thuï Duïng Thaân caùi yù thöùc chieáu dieäu, laø moät manh moái cuûa taát caû hay Baùo Thaân, Töi Thuï Duïng Thaân hay Baùo Thaân, nhöõng thöïc hieän noäi taâm, baûn chaát vaø ñaëc taùnh cuûa Bieán Hoùa Thaân hay Hoùa Thaân—According to the noù vaãn laø chaáp tröôùc. Ngoä cuûa Phaät giaùo khoâng ñaït sastra on the Consciousness, there are four kinds ñöôïc baèng caùch baùm laáy hay baønh tröôùng töi thöùc of body of Vairocan Buddha: Nirmakaya, cuûa chính mình. Traùi laïi, ngoä ñaït ñöôïc nhôø gieát Sambhogakaya, Sambhogakaya, and cheát hay tieâu dieät baát cöù söï chaáp tröôùc naøo vaøo caùi Dharmakaya. yù thöùc chieáu dieäu naøy; chæ baèng caùch vöôït qua noù Ñaïi Nhaät Sôû Hieän Tam Boà Taùt: Ba vò Boà Taùt hoùa maø may ra chuùng ta môùi ñaït ñeán ñöôïc caùi taâm thaân cuûa ñöùc Ñaïi Nhaät Nhö Lai: Chaáp Kim Cöông, ñieåm taän cuøng cuûa Taâm, caùi "Khoâng" hoaøn toaøn töi Phoå Hieàn vaø Lieân Hoa Thuû—Three Bodhisattvas do, hoaøn toaøn voâ töôùng saùng toû. Caùi tính Khoâng who manifest as transformation bodies of chieáu dieäu naøy, troáng roãng nhöng naêng ñoäng, laø Vairocana Buddha: Vajrapani-bodhisattva, "Theå" cuûa Taâm. Vì vaäy, ngoä vôùi söï chaáp tröôùc vaøo Samantabhadra bodhisattva, and Padmapani- nhöõng thöù ñöôïc goïi laø tha taâm thoâng, theo Quoác sö bodhisattva. Hueä Trung, chæ laø tinh thaàn cuûa moät con daõ hoà Ñaïi Nhaät Toâng: Toâng nghóa hay giaùo nghóa cuûa (caùo ñoàng)—Hui-chung, who was Zen Master to Thai Taïng Giôùi—The tenets of Garbhadhatu (the the Emperor Su Tsung of the Tang Dynasty, was Realm of Matrix Repository). highly respected by the emperor, as well as by all Ñaïi Nhó Tam Taïng: Big Ear Tripitaka—See Ñaïi the Zen Buddhists of China. His reputation spread Nhó Taâm Thoâng. to the emperor in the capital city. In the second Ñaïi Nhó Taâm Thoâng: Great Ear Tripitaka—Thieàn year of Shang-Yuan era, the emperor Su-Zong, sö Hueä Trung laø Quoác sö cuûa vua Tuùc Toâng nhaø dispatched an envoy to invite him to the Imperial Ñöôøng, ñöôïc hoaøng ñeá cuõng nhö caùc Thieàn gia ôû Capital and there he taught Dharma for three Trung Hoa thôøi ñoù raát kính troïng. Ñaïo haïnh cuûa sö T’ang emperors, thus earning the title “National

Teacher.” At that time, a famous Indian monk Ñaïi Nhieáp Taâm: Great sesshin—Great collecting named “Big Ears Tripitaka” came from the west to of the mind—Trong truyeàn thoáng Thieàn toâng Nhaät stay at the capital city. He claimed to have Baûn, coù moät thôøi kyø ñaëc bieät, thöôøng laø moãi thaùng telepathic powers. The emperor Su-Zong called moät laàn trong muøa "an cö kieát haï", töùc laø töø thaùng on the “National Teacher” to test this monk. When naêm ñeán thaùng taùm vaø töø thaùng möôøi moät ñeán Tripitaka saw the National Teacher, he bowed and thaùng möôøi hai. Thôøi kyø goïi laø "Ñaïi Nhieáp Taâm " stood in deference to his right. The National keùo daøi moät tuaàn leã. "Nhieáp Taâm" theo thuaät ngöõ Teacher said, "I hear that you have mind-reading Nhaät Baûn coù nghóa laø “gom taâm,” chæ nhöõng giai power." Tripitaka Master replied, "I don't presume ñoaïn toïa thieàn. Trong thôøi kyø naøy Taêng chuùng to say so." The National Teacher said, "Where do khoâng phaûi laøm vieäc maø chæ toïa thieàn töø saùng sôùm you say I am right now." Tripitaka Master said, (khoaûng 3:30 saùng) ñeán toái (khoaûng 9:30 hay 10 "The master is a

teacher of the whole nation. So giôø toái), ngoaïi tröø luùc aên vaø luùc nghe thuyeát giaûng why have you gone to the West River to see the moãi ngaøy moät laàn. Theo Thieàn Sö D.T. Suzuki boat race?" After a while, the National Teacher trong quyeån "Söï Huaán Luyeän cuûa Moät Thieàn asked again, saying, "Now where do you say I Taêng", trong khi moät kyø ñaïi nhieáp taâm dieãn ra, ai am?" Tripitaka Master said, "The master is a naáy ñeàu caûm thaáy caêng thaúng. Maëc daàu trí hueä cuûa teacher of the whole nation. So why have you moät cô sôû nhö vaäy ñoâi khi cuõng phaùt sinh vaán ñeà, gone to the Tianjin Bridge to see monkeys nhöng khoâng coù nghi ngôø gì veà chuyeän tu taäp ñaïi playing?" After some time, the National Teacher nhieáp taâm ñaõ mang laïi lôïi laïc lôùn lao cho nhöõng asked again, saying, "Where do you say I am right ngöôøi môùi böôùc chaân vaøo ñôøi soáng thieàn ñöôøng. Söï now?" Tripitaka Master made a wild guess and the phaùt trieån cuûa pheùp tu taäp coâng aùn taát nhieân ñöôïc master shouted, saying, "You wild fox spirit! tieáp theo bôûi pheùp tu taäp nhieáp taâm. Daàu theá naøo Where is your mind-reading ability?" Tripitaka ñi nöõa, söï caêng thaúng tinh thaàn maø nhöõng ngöôøi tu Master couldn't answer. Zen practitioners should taäp thænh thoaûng traûi qua laø moät kyû luaät thöïc tieãn always remember that self-awareness or its raát toát cho nhöõng ngöôøi treû tuoåi cho daàu hoï coù laø cultivated form, the illuminating consciousness moân ñeä nhaø thieàn hay khoâng—In Japanese Zen which is a key to all inner realization, basically tradition, there is a special period generally once a and qualitatively it is still "clinging-bound". month during the "Summer retreat" (stay-at-home) Buddhist enlightenment is not gained through season, which is May-August and November- holding on to or inflating one's self-awareness. On February. The period called "Great Sesshin" lasts the contrary, it is gained through killing or one week. "Sesshin" is a Japanese term for crushing any attachment to this illuminating “collecting the mind (collecting thoughts),” which consciousness; only by transcending it may one refers to periods of intense Zazen meditation. come to the innermost core of Mind, the perfect During this period the monks are exempt from free and thoroughly nonsubstantial illuminating- work and practice zazen from early morning Voidness. This illuminating-Void character, empty (usually from 3:30 am) till evening (9:30 or he yet dynamic, is the Essence of the mind. So, 10:00 pm), except when they eat and when they enlightenment with the attachment of so-called attend the lectures (koza) which now takes place telepathic powers, according to Hui-chung, only a once every day. According to Zen master D.T. wild fox spirit. Suzuki in "The Training of the Zen Buddhist Ñaïi Nhieãm Phaùp: Phaùp aùi nhieãm lôùn nhaát laø saéc Monk" (p.111), while a great sesshin is going on, duïc nhieãm hay söï aùi nhieãm cuûa hai tính nam nöõ, there is a general tension of nerves all around. lieân heä tôùi AÙi Nhieãm Minh Vöông—The great Though the wisdom of such an institution is taint, or dharma of defilement, sex-attraction, sometimes problematical there is no doubt about associated with the god of love (AÙi Nhieãm Minh its doing immense good to those who have first Vöông). entered upon the Zendo life. The development of Ñaïi Nhieäm: Great responsibility. the koan exercise is inevitably followed by the institution of the sesshin.

However this may be,

the nervous strain periodically experienced is a Ñaïi Nieân Cö Só: Yodainen (jap)—Yang Tanien good practical discipline for all young men (chi)—Döông Ñaïi Nieân—Theo Thieàn sö D.T. whether they are Zen followers or not—See Tieáp Suzuki trong Thieàn Luaän, Taäp I, Cö só Thieàn sö Taâm. Ñaïi Nieân, moät quan chöùc ñôøi nhaø Toáng (960- Ñaïi Nhieáp Thoï: 1) Söï thu naïp lôùn lao: Great 1280). Ngaøi laø taùc giaû cuûa baøi thô sau ñaây— inclusion; 2) Nhieáp thoï heát thaûy chuùng sanh: The According to Zen Master D.T. Suzuki in the great all-embracing receiver; 3) Danh hieäu cuûa Essays in Zen Buddhism, Book II, Upasaka Zen Phaät, ñaëc bieät laø Phaät A Di Ñaø: A title of a master Ta-Nien (973-1020), a mandarin during the Buddha, especially Amitabha. Sung Dynasty. He was the author of the below Ñaïi Nhieáp Thuï: See Ñaïi Nhieáp Thoï. poem: Ñaïi Nhieät Ñòa Nguïc: Pratapa (skt)—Pratapana Coái xay taùm goùc chuyeån trôøi cao (skt)—Mahapratapana (skt)—Hell of great heat— Sö töû loâng vaøng hoùa choù ngao Hottest hell—Ñòa nguïc noùng nhaát, ñòa nguïc thöù Ví muoán caát mình leân baéc ñaåu baûy trong taùm ñòa nguïc noùng—The hottest hell, Chaép tay veà ngaém choán nam taøo. the seventh of the eight hells. An octagonal millstone rushes through the air; Ñaïi Nho: Great scholar. A golden-coloured lion has turned into a cur: Ñaïi Nhöït: Phaät Tyø Loâ Giaù Na—Vairocana If you want to hide yourself in the North Star, Buddha or Mahavairocana. Turn round and fold your hands behind the South Ñaïi Nhöït Cuùng: Leã cuùng döôøng thôø phöôïng Phaät Star. Tyø Loâ Giaù Na—A meeting for the worship of Ñaïi Nieân Tam Thaäp, Nhaät Laâm Haønh Chi Teá : Vairocana. Ra ñi ngaøy 30 cuoái naêm (chæ cho luùc saép cheát)—To Ñaïi Nhöït Giaùc Vöông: Mahavairocana (skt)— depart in the end of the year, on the thirtieth (the Maët trôøi chieáu saùng khaép caû, teân cuûa moät vò coå time of dying). Phaät Tyø Loâ Giaù Na, laø ñoái töôïng thôø phöôïng chaùnh Ñaïi Nieát Baøn: Maha-nirvana (skt)—Great cuûa phaùi Chaân ngoân beân Nhaät—The sun, shining Nirvana—Traïng thaùi tòch tænh toaøn haûo. Coù nhöõng everywhere, name of an antique Buddha möùc ñoä khaùc nhau veà Nieát Baøn, tuøy thuoäc vaøo möùc Vairocana. The chief object of worship of the ñoä giaùc ngoä. Chæ coù Phaät môùi coù theå ñaït ñöôïc traïng Shingon sect in Japan. thaùi Ñaïi Nieát Baøn—A state of perfect quiescence Ñaïi Nhöït Kinh: Maha-vairocana-bhisambodhi- realized by enlightened beings. There are sutra (skt)—See Kinh Ñaïi Nhöït. different levels of Nirvana depending on the state Ñaïi Nhöït Nhö Lai: See Tyø Loâ Giaù Na Phaät. of enlightenment. Therefore, only the Buddha can Ñaïi Nhöït Toâng: Tröôøng phaùi Ñaïi Nhöït, lieân heä enter the state of Maha-Nirvana. vôùi Thai Taïng Giôùi hay theá giôùi hieän töôïng—The Ñaïi Noä: Great anger. cult of Vairocana especially associated with the Ñaïi Oai Ñöùc: Mahatejas (skt)—See Ñaïi Uy Ñöùc. Garbhadhatu or phenomenal world. Ñaïi Oai Ñöùc Ca Laâu La Vöông: Maha-tedja Ñaïi Nieäm: Söï tænh thöùc toaøn veïn—Great (skt)—Maha-teja (skt)—A king of Garudas. mindfulness—Perfect mindfulness. Ñaïi Oai Ñöùc Giaû: See Ñaïi Uy Ñöùc Giaû. Ñaïi Nieäm Ñaïi Trí: Trí tueä lôùn cuûa söï tænh thöùc Ñaïi Oai Ñöùc Löïc: Awesome power. toaøn veïn—Great mindfulness and cognition— Ñaïi Oai Ñöùc Minh Vöông: See Ñaïi Uy Ñöùc. Wisdom of perfect mindfulness. Ñaïi Oai Ñöùc

Taïng: Maha-tedjogarbha (skt)— Ñaïi Nieäm Phaät: 1) Nieäm Phaät lôùn tieáng: Invoking Great awe-inspiring virtue samadhi—Tam muoäi or repeating Buddha's name with a loud voice; 2) laøm phaán chaán oai ñöùc cuûa haønh giaû. Thieàn ñònh quaùn töôûng lieân tuïc veà Phaät: Great Ñaïi Oai Ñöùc Toân: See Ñaïi Uy Ñöùc and Ñaïi Uy mindfulness of the Buddha, meditating on Buddha Ñöùc Giaû. with continuous concentration. Ñaïi Oai Löïc: Uy löïc voâ bieân—Great authority— Ñaïi Nieäm Xöù: Nôi tænh thöùc toaøn veïn—Place of Great Energy. great mindfulness—Place of perfect mindfulness. Ñaïi OÁc Ñöùc Thaønh (1882-1950): Teân cuûa moät vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX.

OÂng ñaõ nhieàu laàn ñi ñeán Trung Hoa vaø Trieàu Tieân Nghieâm—Phaåm 1)—All of them had great ñeå khaûo saùt söû lieäu lieân heä ñeán Phaät giaùo —Name compassion and took pity on living beings; of a Japanese Buddhist scholar in the twentieth unfolding light that illumined everywhere, they century. He repeatedly came to China and Korea caused them to be joyful and blissful. in order to examine historical materials regarding Ñaïi Phaùp: Maha-dharma (skt)—1) Phaùp Ñaïi Thöøa Buddhism. cöùu ñoä chuùng sanh: Great dharma or Law of Ñaïi Phaùc Baát Dieäu: Ngoïc trong ñaù chöa phaùt Mahayana salvation; 2) Thieàn phaùp: Teachings of saùng—Non-luminous precious pearls (gems, Zen. jades) in stone—Non-shedding light precious Ñaïi Phaùp Coå: Troáng phaùp lôùn maø tieáng voïng cuûa pearls (gems, jades) in stone. noù coù theå caûnh tænh ñöôïc chuùng sanh—The Great Ñaïi Phaøm: The whole—All. Law drum. Ñaïi Phaïm: Mahabrahmanas (skt)—Great Brahma Ñaïi Phaùp Coå Kinh: Mahabheriharaka-parivarta or Mahabrahman—The third Brahmaloka or (skt)—Ñöôïc Caàu Na Baït Ñaø La dòch sang Hoa ngöõ region of the first dhyana. töø naêm 420 ñeán 479 sau Taây Lòch—Translated Ñaïi Phaïm Thaâm Vieãn: Most omnipresent into Chinese by Gunabhadra around 420 to 479 Brahma—Theo tröôøng phaùi Thieân Thai, ñaây laø A.D. moät trong saùu quaùn phaùp—According to the T'ien- Ñaïi Phaùp Hoäi: Hoäi chuùng ñoâng ngöôøi ñeán tham T'ai Sect, this is one of the six kinds of döï—An assembly for worship or preaching that a contemplation or six kinds of Kuan-Yin. lot of people come to participate. Ñaïi Phaïm Thieân: Mahabrahma (skt)—Brahma Ñaïi Phaùp Khaån Na La Vöông: Mahadharma- Sahampati—Great Brahma—Ñaïi Phaïm Thieân Kinnaras Radja (skt)—Name of a deity. thöôøng ñöôïc xem laø ñaáng Taïo Hoùa (theo thaàn Ñaïi Phaùp Loa: Loa phaùp Ñaïi thöøa—The Great thoaïi AÁn Ñoä). Theo Eitel trong Trung Anh Phaät Law conch, or Mahayana bugle. Hoïc Töø Ñieån, Ñaïi Phaïm Thieân ñöôïc Phaät giaùo Ñaïi Phaùp Loa Töôùng: Daáu hieäu cuûa ñaïi phaùp thöøa nhaän, nhöng ôû vò theá thaáp, chöù khoâng nhö vò loa—Mark of the great conch of the teachings. chuùa saùng theá, maø chæ nhö vò Trôøi giao tieáp maø caùc Ñaïi Phaùp Luaân: Mahadharma-Chakra (skt)— vò Thaùnh Phaät giaùo vöôït qua ñeå ñaït ñöôïc giaùc ngoä Great dharma wheel. Boà Ñeà. Vò naày ñöôïc xem nhö laø cha cuûa taát caû Ñaïi Phaùp Maïn: Intellectual pride or arrogance chuùng sanh—Great Brahma often considered as through possession of the Truth—Kieâu ngaïo vì the Creator of the Universe. According to Eitel in naém ñöôïc chaân lyù. the Dictionary of Chinese

Buddhist Terms, Ñaïi Phaùp Nhaõn: Giaùo phaùp nhaø Thieàn—Giaùo Mahabrahman is the first person of the thuyeát xieån döông toâng chæ nhaø Thieàn (tröïc chæ Brahminical Trimurti, adopted by Buddhism, but nhaân taâm, kieán taùnh thaønh Phaät)—The teaching of placed in an inferior position, being looked upon the Ch'an (Zen) sect. not as Creator, but as a transitory devata whom Ñaïi Phaùp Nhaõn Taïng: See Ñaïi Phaùp Nhaõn. every Buddhistic saint surpasses on obtaining Ñaïi Phaùp Taïng: Great metaphysical treasuries— bodhi. Notwithstanding this, the saddharma-Theo Kinh Hoa Nghieâm, Phaåm 27, ñaây laø phaùp pundarika calls Brahma or the father of all living taïng lôùn cuûa chö Ñaïi Boà Taùt—According to the beings (cha cuûa taát caû chuùng sanh). Mahabrahman Flower Adornment Sutra, Chapter 27, these are is the unborn or uncreated ruler over all, great metaphysical treasuries of Great especially according to Buddhism over all the Enlightening Beings—See Möôøi Phaùp Taïng Lôùn heavens of form, of mortality. Cuûa Chö Ñaïi Boà Taùt. Ñaïi Phaïm Thieân Vöông: Mahabrahma-devaraja Ñaïi Phaùp Vuõ: Möa phaùp lôùn—Möa phaùp Ñaïi (skt)—King of the brahman heaven—Kings of the thöøa—The raining, preaching of the Mahayana. Great Brahma Heavens or king of the eighteen Ñaïi Phaùp Vöông: Sudharmaraja—King of the Brahmalokas—Chö Thieân Vöông naày ñeàu ñuû ñaïi Sudharma Kinnaras, the horse-headed human töø thöông xoùt chuùng sanh, phoùng quang chieáu khaép bodied musicians of Kuvera. laøm cho chuùng sanh ñeàu vui ñeïp (Kinh Hoa

"Ñaïi" Phaùt Boà Ñeà Taâm: Great way of Ñaïi Phaåm Kinh: Maha-vagga-sutta (skt)—Maha- developing the Bodhi Mind—Moät trong taùm caùch varga-sutra (skt)—Kinh Ñaïi Baùt Nhaõ ñöôïc Cöu phaùt taâm Boà Ñeà. Ñaây laø moät trong boán caùch phaùt Ma La Thaäp dòch sang Haùn Taïng 27 quyeån—The taâm ñuùng ñaén cho ngöôøi tu Phaät. Coõi chuùng sanh larger or fuller edition of a canonical work. The heát, nguyeän môùi heát; ñaïo Boà Ñeà thaønh, nguyeän Mahaprajna-Paramita Sutra translated into môùi thaønh. Phaùt taâm nhö vaäy goïi laø ÑAÏI. Ñaây laø Chinese by Kumarajiva in 27 books. loái phaùt taâm cuûa haøng Ñaïi Thöøa Phaùp Thaân Ñaïi Só Ñaïi Phaàn: Bhiksu-vibhanga (skt)—Disciplinary Boà Taùt, hay baäc Thaùnh Taêng Boà Taùt, ñaõ ñaéc ñöôïc code for monks—Tyø kheo phaàn (luaät daønh cho tyø voâ sanh phaùp nhaãn, chuyeån phaùp luaân baát thoái kheo). trong möôøi phöông phaùp giôùi—One of the eight Ñaïi Phaãn Noä Trì Kim Cang: Maha-Vajragra- ways of developing the Bodhi Mind. The Great Vajadhrah (skt)—Great Fierce-faced holder of a way of developing the Bodhi Mind is one of the vajra. four proper ways of cultivation for Buddhists. Only Ñaïi Phaät: Daibutsu (jap)—Great statue of the when the realm of sentient beings has ceased to Buddha—Great Buddha statues—See Ñaïi Töôïng exist, would one's vows come to an end; only Phaät. when Buddhahood has been realized, would one's Ñaïi Phaät Ñaûnh: Maha-pratyangira (skt)—1) Moät vows be achieved. Such development of the Bodhi chöõ vieát taét cuûa Ñaø La Ni: An abbreviation for Mind is called "great." Above is the way of Dharani; 2) Moät toâng phaùi Phaät giaùo Maät Toâng, developing the mind of those in the rank of vôùi Phaät Tyø Loâ Giaù Na trong Kim Cang giôùi vaø Mahayana Great Strength Dharma Body Maha- Phaät Thích

Ca Maâu Ni trong Phaùp giôùi: A title of Bodhisattvas, or Bodhisattva Saintly Masters, who the esoteric sect for their form of Buddha or have already attained the “Non-Birth Dharma Buddhas, especially of Vairocana if the Tolerance” and have turned the non-retrogressing Vajradhatu and Sakyamuni of the Garbhadhatu Dharma Wheel in the ten directions of infinite groups. universes—See Taùm Caùch Phaùt Taâm Boà Ñeà. Ñaïi Phaät Ñaûnh Ñaø La Ni: See Ñaïi Phaät Ñaûnh Ñaïi Phaùt Hoáng Thinh Thaàn: Roarer Deity Maõn Haïnh Thuû Laêng Nghieâm Ñaø La Ni. (Spirit). Ñaïi Phaät Ñaûnh Maõn Haïnh Thuû Laêng Nghieâm Ñaïi Phaùt Khôûi: Great undertaking—Theo Kinh Ñaø La Ni: Maha-pratyangira-dharani (skt)— Hoa Nghieâm, Phaåm 38, chö Boà Taùt an truï trong Perfect conduct of Great Buddha Shurangama phaùp ñaïi phaùt khôûi thôøi roát raùo Boà Taùt haïnh, ñaày Mantra. ñuû ñaïi trí voâ thöôïng cuûa Nhö Lai—According to Ñaïi Phaät Ñaûnh Thuû Laêng Nghieâm: Great the Flower Adornment Sutra, Chapter 38, Buddha Shurangama Mantra. Enlightening Beings who abide by these great Ñaïi Phaät Trí: Great Buddhist wisdom—Chö Phaät undertakings can be imbued with the supremely bieát phöông caùch naøo ñuùng vaø thôøi ñieåm naøo hôïp great knowledge of Buddhas—See Möôøi Phaùp ñeå giaùo hoùa cöùu ñoä chuùng sanh—Great Buddhist Ñaïi Phaùt Khôûi Cuûa Chö Ñaïi Boà Taùt. Wisdom which knows what method is right at what Ñaïi Phaåm: Maha-vagga (p)—Moät trong saùu phaåm time for preaching and saving certain sentient cuûa luaät taïng—Great chapter of Vinaya Pitaka. beings. Ñaïi Phaåm Baùt Nhaõ Kinh: Mahaprajna-paramita Ñaïi Phaät Töï: Daibutsu-ji (jap)—Temple where sutra (skt)—Ma Ha Baùt Nhaõ Ba La Maät Ña there is a great statue of the Buddha. Kinh—The Heart of Maha Prajan Paramita Sutra. Ñaïi Phieàn Naõo: Great affliction—Nhöõng ñieàu Ñaïi Phaåm Haïnh: Great virtues of all Buddhas— kieän tinh thaàn gaây ra duïc voïng vaø phieàn naõo to lôùn Nhöõng phaåm haïnh cao caû cuûa chö Phaät—Theo nhö si meâ, phoùng daät, traây löôøi, baát tín, hoân traàm, Kinh Hoa Nghieâm, Phaåm 33, ñaïi phaåm haïnh laø vaø traïo cöû—Mental conditions that produce coâng ñöùc lôùn hoaøn toaøn rôøi loãi thanh tònh cuûa chö passion and great affliction (delusion) such as Phaät—According to the Flower Adornment Sutra, stupidity, excess sloth, laziness, unbelief, Chapter 33, great virtues that are impeccably pure confusion, and restlessness. of all Buddhas.

Ñaïi Phieàn Naõo Ñòa Phaùp: Nhöõng yeáu toá chính Ñaïi Phöông Ñaúng Nhö Lai Taïng Kinh: Maha- cuûa phieàn naõo—Ground for great affliction—vaipulya-tathagata-garbha-sutra (skt)—See Ñaïi Major basic factors of affliction—See Ñaïi Phieàn Phöông Quaûng Nhö Lai Bí Maät Taïng Kinh and Naõo. Kinh Voâ Löôïng Nghóa. Ñaïi Phong: Ngoïn gioù lôùn—Typhoon—Great Ñaïi Phöông Ñaúng Phaät Hoa Nghieâm Kinh: Teân storm—Great wind. khaùc cuûa Kinh Hoa Nghieâm. Coù ba loaïi: 60, 80 vaø Ñaïi Phong Tai: Vatya (skt)—A great calamitous 40 quyeån—Buddhavatamsaka-mahavaipulya- wind—Tai öông gioù baõo, loaïi tai öông thöù ba tieâu sutra—Avatamsaka sutra. There are three kinds of huûy theá giôùi—Great storms, the third of the three translation: 60, 80 and 40 books. destructive calamities to end the world. Ñaïi Phöông Ñaúng Vieân Giaùc Tu Ña La Lieãu Ñaïi Phong Thuûy Hoûa Tai: Mahapralaya—Nhöõng Nghóa Kinh:

Maha-vaipulya-purna-buddha-sutra söï taøn phaù cuoái cuøng bôûi phong, thuûy vaø hoûa —The (skt)—Sutra Of Perfect Enlightenment—See Kinh final and utter destruction of a universe by wind, Vieân Giaùc. flood, and fire. Ñaïi Phöông Ñaúng Voâ Töôùng Ñaïi Vaân Kinh: Ñaïi Phoå Ninh Töï Ñaïi Taïng Kinh Muïc Luïc: Maha-megha-sutra (skt)—Voâ Töôùng Kinh—Kinh Nguyeân Taïng Muïc Luïc—Muïc luïc cuûa toaøn boä noùi veà söï khoâng coù hình töôùng—Sutra on Nguyeân Taïng Kinh ñieån—The catalogue of the Formlessness (marklessness, signlessness). Yuan Tripitaka—See Nguyeân Taïng. Ñaïi Phöông Gia: Baäc tu haønh cao—A great Ñaïi Phuù: Very rich. cultivator—A great practitioner. Ñaïi Phuùc: 1) Nieàm haïnh phuùc lôùn lao: Great Ñaïi Phöông Quaûng: Mahavaipulya (skt)—The happiness, great felicity; 2) Phöôùc lôùn: Great bliss. great Vaipulya, or sutra of Mahayana—See Ñaïi Ñaïi Phuïng Söï: Great determination—Great Phöông Ñaúng. perseverance—See Ñaïi Quyeát. Ñaïi Phöông Quaûng Giaùc Phaät Kinh Maha- Ñaïi Phöôùc Ñöùc: Maha-Punya (skt)—Ñaïi Phöôùc vaipulya-buddha-gandavyuha-sutra (skt)— Ñöùc—Great Merit—Great Virtue achieved. Enlightened Buddha Great Vaipulyas Flower Ñaïi Phöôùc Ñöùc Boà Taùt: Maha-punya-bodhisattva Ornament Sutra. (skt)—Ñaïi Phöôùc Ñöùc Boà Taùt—Great Merit Ñaïi Phöông Quaûng Giaùc Quaû Taïp Hoa Nghieâm Bodhisattva—Great Virtue achieved Bodhisattva. Kinh: Maha-vaipulya-buddha-gandavyuha-sutra Ñaïi Phöôùc Quang Trí Sanh: Born of Wisdom (skt)—Ñaïi Phöông Quaûng Giaùc Phaät Kinh— with the Light of Great Virtue. Enlightened Buddha Great Vaipulyas Flower Ñaïi Phöông: Theá giôùi—World. Ornament Sutra. Ñaïi Phöông Ñaúng: Maha-vaipulya (skt). Ñaïi Phöông Quaûng Hoa Nghieâm Kinh: Maha- 1) Voâ Löôïng Nghóa Kinh—Sutra of Infinite Vaipulya-Avatamsaka-Sutra (skt)—See Kinh Ñaïi Meaning—The great Vaipulyas, or sutra of Phöông Quaûng Hoa Nghieâm. Mahayana. Ñaïi Phöông Quaûng Kinh: Mahavaipulya-sutra 2) Phöông Ñaúng vaø Phöông Quaûng ñoàng nghóa. (skt)—The great Vaipulya, or sutra of Ñaây laø teân chung cuûa 12 boä Kinh Tieåu vaø Ñaïi Mahayana—See Ñaïi Phöông Ñaúng. Thöøa: The Great Vaipulyas means broad, Ñaïi Phöông Quaûng Nhö Lai: Maha-Vaipulya- widespread, and levelled up, equal to buddha (skt)—See Ñaïi Phöông Quaûng Phaät. everywhere, universal. The Vaipulya works Ñaïi Phöông Quaûng Nhö Lai Bí Maät Taïng Kinh: are styled sutras, for the broad doctrine of Tathagata-Garbha-Sutra (skt)—Kinh noùi veà nghóa universalism. This is the name for the 12 cuûa Nhö Lai Taïng laø trong phieàn naõo cuûa chuùng Hinayana and Mahayana Sutras. sanh ñaõ saún coù ñöùc cuûa phaùp thaân Nhö Lai, ñöôïc Ñaïi Phöông Ñaúng Ñaïi Taäp Kinh: Mahavaipulya- Baát Khoâng ñôøi Ñöôøng dòch sang Hoa ngöõ vaøo Mahasamnipata-Sutra (skt)—See Kinh Ñaïi khoaûng töø naêm 350 ñeán 431 sau Taây Lòch— Phöông Ñaúng Ñaïi Taäp. Translated into Chinese around 350-431 A.D. Ñaïi Phöông Ñaúng Ñaïi Vaân Kinh: See Ñaïi Ñaïi Phöông Quaûng Phaät: Maha-Vaipulya- Phöông Ñaúng Voâ Töôùng Ñaïi Vaân Kinh. buddha (skt)—Hoa Nghieâm Boån Toân, vò Phaät ñaõ

chöùng nghieäm ñöôïc lyù ñaïi phöông quaûng hay laø Ñaïi Quang Cö Hoái Thieàn Sö (836-903): Daiko baäc ñaõ coâng vieân quaû maõn—The fundamental Kokai

(jap)—Ta-kuang Chu-hui (Wade-Giles honoured one of the Avatamsaka—The Buddha Chinese)—Daguang Juhui (Pinyin Chinese)— who realizd the universal law. Thieàn sö Ñaïi Quang Cö Hoái, ñeä töû vaø truyeàn nhaân Ñaïi Phöông Quaûng Phaät Hoa Nghieâm Kinh: noái phaùp cuûa Thieàn sö Thaïch Söông Khaùnh Chö. Buddhavatamsaka-Mahavaipulya-Sutra (skt)— OÂng ñeán töø ñeá ñoâ Laïc Döông. Coù raát ít chi tieát veà Daiho-kobutsu-kegonky (jap)—See Kinh Hoa cuoäc ñôøi cuûa Thieàn sö Ñaïi Quang trong ñieån luïc; Nghieâm. tuy nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö Ñaïi Phöông Quaûng Thaäp Luaân Kinh: Dasa- naøy trong Truyeàn Ñaêng Luïc, quyeån XVI: Ñaïi cakra-ksitigarbha-sutra (skt)—Teân cuûa moät boä Quang laø moät "töû thoï" noåi troäi trong "töû thoï saûnh" kinh trong ñaïi phöông quaûng kinh—Name of a cuûa Thieàn sö Thaïch Söông Khaùnh Chö, sôû dó coù sutra in the great Vaipulya (Mahavaipulya), or teân goïi nhö vaäy nhö vaäy vì nhöõng ñeä töû cuûa Thaïch sutra of Mahayana. Söông luoân ngoài thieàn trong tö theá gioáng nhö moät Ñaïi Phöông Tieän: Mahopaya (skt)—Great goác caây cheát vaäy. Trong ñieån luïc, Ñaïi Quang ñöôïc expedient means—Phöông tieän lôùn—Phöông tieän dieãn taû nhö laø keû "maëc aùo gai mang giaøy coû, queân thieän xaûo cuûa Phaät vaø Boà Taùt—The great thaân mình vì ñaïo phaùp." Teân cuûa oâng xuaát hieän appropriate means, or expedient method of trong thí duï 93 cuûa Bích Nham Luïc—Zen master teaching by Buddhas and bodhisattvas. Daguang Juhui was a disciple and dharma Ñaïi Quaù: Söï sai soùt lôùn (loãi laàm lôùn)—Great successor of Zen master Shishuang Qingzhu. He error. came from the ancient capital of Luoyang. Few Ñaïi Quaû Thieân: Vehapphala (p)—Brhatphala other details about Daguang Juhui's life are (skt)—Vrhatphala (skt)—See Quaûng Quaû Thieân. available in the classical records; however, there Ñaïi Quaùn Ñaûnh: Maha-bhisekamantra (skt)— is some brief information on him in The Records Theo truyeàn thoáng Phaät giaùo Taây Taïng, leã quaùn of the Transmission of the Lamp (Ch'uan-Teng- ñaûnh ñöôïc duøng ñeå röõa saïch toäi chöôùng vaø aùc Lu), Volume XVI: Daguang was an eminent "dead nghieäp ñeå ñi vaøo coâng ñöùc—In Tibetan Buddhism, tree" in Shishuang's "Dead Tree Hall", so named the great baptism, used on special ocassions for because Shishuang's disciples constantly sat in washing away sin and evil and entering into meditation resembling tree stumps. Daguang is virtue. described in the records as "wearing a hemp robe Ñaïi Quaùn Ñaûnh Kinh: Maha-bhisekana-mantra and grass sandals, forgetting his body for the sake (skt)—Murdhabhisikta (skt)—Wang (tib)—Mantra of the Dharma." We encounter Ta-kuang in on great ceremony of anointment—See Kinh Ñaïi example 93 of the Pi-Yen-Lu. Quaùn Ñaûnh. Moät hoâm, Thaïch Söông quyeát ñònh luùc chín Ñaïi Quaùn Thieàn Sö (1201-1268): Teân cuûa moät vò muoài ñeå thöû sôû ñaéc cuûa Ñaïi Quang, beøn hoûi Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá , soáng vaøo raèng: "Moãi naêm trong xöù caáp baèng cho nhöõng thôøi nhaø Toáng (960-1279)—Name of a Chinese ngöôøi thi ñaäu kyø thi cuûa trieàu ñình. Nhöõng Zen master, of the Lin-chi Sect, who lived in the ngöôøi naøy vaãn phaûi ñöôïc tieán cöû ñeå trieàu ñình Sung Dynasty in China. ban chöùc hay khoâng?" Ñaïi Quang noùi: "Coù Ñaïi Quang: Great Light. ngöôøi naøo ñoù khoâng caàn phaûi tieán cöû." Thaïch Ñaïi

Quang A La Haùn: Uptissa (skt)—Öu Ba Ñeà Söông noùi: "Ai noùi vôùi oâng vaäy?" Ñaïi Quang Xaù—Great Light Arhat. noùi: "Chæ caàn ngöôøi ñoù khoâng vì danh tieáng." Ñaïi Quang AÂm Thieân: Abhasvara (skt)—Coõi trôøi Thaïch Söông noùi: "Neáu khoâng phaûi laø hoâm thöù ba trong Nhò Thieàn Thieân cuûa trôøi saéc giôùi — nay, coù phaûi laø luùc khaùc hay khoâng?" Ñaïi Great luminous sound heaven—The third of the Quang noùi: "Ngöôøi aáy khoâng chæ noùi coù caùi celestial regions in the second dhyana heaven of 'hoâm nay.'" Trong kieåu noùi chuyeän naøy, Ñaïi the form realm. Quang chaúng bao giôø aáp uùng—One day, Shishuang decided that the time was ripe to Ñaïi Quang Chö Hueä: Ta-Kuang-Chu-Hui (chi)— test Daguang's understanding, and so asked See Ñaïi Quang Cö Hoái Thieàn Sö.

him, "Each year the country brings forth ñinh thaùo choát, gôõ nieâm côõi troùi, môùi goïi laø thieän persons who achieve a degree by passing the tri thöùc. Ñaïi Quang lieàn muùa, vò Taêng leã baùi, sau imperial exams. Do those persons still pay roát vò Taêng lieàn muùa, Ñaïi Quang noùi ñaây chæ laø daõ homage to the imperial court or not?" hoà tinh. Chaúng phaûi chuyeån vò Taêng, cöùu caùnh Daguang said, "There is someone who doesn't chaúng bieát ñuùng ñích. OÂng chæ bieát lieàn muùa ñoåi ask for entry." Shishuang said, "Who told you thay nhau nhö theá, ñeán bao giôø môùi thoâi döùt. Ñaïi that?" Daguang said, "He doesn't have a Quang noùi: "Ñaây laø daõ hoà tinh." Caâu naày caét ñöùt name." Shishuang said, "If not today, is there Kim Ngöu, thaät laø xuaát chuùng. Vì theá noùi: "Kia some other time?" Daguang said, "He doesn't tham caâu soáng, chaúng tham caâu cheát." Tuyeát Ñaäu even say there is a 'today.'" In these type of chæ thích Sö noùi "Ñaây laø daõ hoà tinh", do ñoù tuïng ra. dialogues, Daguang never faltered. Haõy noùi "Ñaây laø daõ hoà tinh" cuøng "Taïng ñaàu baïch,
Sau khi soáng nôi töï vieän cuûa Thaïch Söông Haûi ñaàu haéc" laø ñoàng hay laø khaùc? Vôùi "Thuøng treân 20 naêm, coù moät chuùng hoäi thænh Ñaïi sôn," "Sö Taêng toát" laø ñoàng hay laø dò? OÂng coù bieát Quang veà laøm truï trì. Moät hoâm, coù moät vò laø oâng chaïm y ôû khaép moïi nôi hay khoâng?—A Taêng hoûi: "Ngöôøi nhö Boà Ñeà Ñaït Ma ñoù, coù monk asked Ta Kuang, "Ch'ang Ching said, 'Joyful phaûi trôû thaønh Toå Sö hay khoâng?" Ñaïi Quang praise on the occasion of a meal', what was the ñaùp: "Khoâng phaûi Toå Sö." Vò Taêng laïi hoûi: essence of his meaning?" Ta Kuang did a dance. "Neáu ñaõ khoâng phaûi laø Toå Sö, vaäy thì oâng ta The monk bowed. Ta Kuang said, "What have you qua Ñoâng Ñoä laøm gì?" Ñaïi Quang noùi: "Ñeå seen, that you bow?" The monk did a dance. Ta oâng khoâng suøng baùi Toå Sö." Vò Taêng hoûi: "Sau Kuang said, "You wild fox spirit!" According to khi heát suøng baùi Toå Sö thì theá naøo?" Ñaïi Yuan-Wu in the Pi-Yen-Lu, the Twenty-eight Quang noùi: "Môùi bieát laø khoâng phaûi Toå Sö."— Patriarchs in India and the Six Patriarchs in China After he lived in the temple for more than only transmitted this little bit; but do you people twenty years, a congregation invited him to know what it comes down to? If you know, you assume the abbacy of a temple. One day, a can avoid this error; if you do not know, as before monk asked Daguang, "People like you will only be wild fox spirits. Some say Ta Bodhidharma become ancestors, right?" Kuang wrenched around the other's nostrils to Daguang said, "No." The monk said, "If deceive the man; but if it

were actually so, what Bodhidharma isn't our ancestor, then why did principle would that amount to? Ta Kuang was he come from the west?" Daguang said, "So well able to help others; in his phrases there is a that you won't worship ancestors." The monk road along which to get oneself out. In general, a asked, "After you stop worshipping ancestors, teacher of the school must pull out the nails, draw then what?" Daguang said, "Then you know out the pegs, remove the sticking points and untie they aren't your ancestors." the bonds for people; only then he can be called Ñaïi Quang Daõ Hoà Tinh: Ta Kuang Does a "a good friend." Ta Kuang did a dance, the monk Dance, example 93 of the Pi-Yen-Lu—Thí duï thöù bowed; in the end, the monk also did a dance, and 93 cuûa Bích Nham Luïc. Moät oâng Taêng hoûi Ñaïi Ta Kuang said, "You wild fox spirit!" This was not Quang: "Tröôøng Khaùnh noùi nhôn trai khaùnh taùn, yù turning the monk over; after all, if you do not chæ theá naøo?" Ñaïi Quang lieàn muùa. Vò Taêng leã baùi. know the real point, and just do a dance, going on Ñaïi Quang baûo: "Thaáy caùi gì maø leã baùi?" Vò Taêng one after the other like this, when will you ever lieàn muùa. Ñaïi Quang laïi noùi: "Ñaây laø daõ hoà tinh." find rest? Ta Kuang said, "Wild fox spirit", these Theo Vieân Ngoä trong Bích Nham Luïc, hai möôi words cut off Chin Niu, and are undeniably taùm vò Toå ôû AÁn Ñoä, saùu vò Toå ôû Trung Hoa chæ outstanding. That is why it is said, "He studies the truyeàn caùi naày. Neáu chaúng bieát, nhö xöa chæ laø daõ living word, not the dead word." Hsueh Tou just hoà tinh. Coù ngöôøi noùi: "Laø keùo loã muõi kia, ñeán gaït like his saying "You wild fox spirit!" That is the ngöôøi. Neáu thaät theá aáy, thaønh ñaoï lyù gì?" Ñaïi basis on which he produces his verse. But tell me, Quang thöïc kheùo vì ngöôøi, trong caâu coù con ñöôøng is this "wild fox spirit" the same as or different xuaát thaân, laø baäc toâng sö phaûi vì ngöôøi maø nhoå from "Tsang's head is white; Hai's head is black,"

"This lacquer bucket!" or "Good monk!" Just tell trong saùu quaùn phaùp—The great light shinning me, are these the same or different? Do you everywhere, especially the ray of light that know? You meet him everywhere. streamed from between the Buddha’s eyebrows, Ñaïi Quang Giaù Caù Thò Daõ Hoà Tinh: Ta Kuang referred to in the Lotus sutra. Contemplation of Does a Dance—See Ñaïi Quang Daõ Hoà Tinh. universal light. According to the T’ien-T’ai Sect, Ñaïi Quang Minh: See Ñaïi Quang Minh Vöông. this is one of the six kinds of contemplation or six Ñaïi Quang Minh Taøng: Treasury of Great kinds of Kuan-Yin—See Luïc Quaùn Phaùp. Brightness. Ñaïi Quang Phoå Chieáu Quaùn AÂm: Ekadasa- Ñaïi Quang Minh Vöông: Maha-prabhasa (skt)—mukha (skt)—Thaäp Nhaát Dieän Quaùn Theá AÂm—Boà The Great-Light Brilliant King or Ming-Wang— Taùt Quaùn AÂm möôøi moät maët, moät trong saùu hình Ñöùc Phaät Thích Ca Maâu Ni trong thôøi quaù khöù, laø thöùc khaùc nhau cuûa Ngaøi Quaùn AÂm —Eleven- quoác vöông cuûa coõi Dieâm Phuø Ñeà, goïi laø Ñaïi faced Avalokitesvara, one of the six forms of Quang Minh Vöông. Khi ñoù voi traéng cuûa Ngaøi bò Kuan Yin. ñoäng taâm khi nhìn thaáy moät con voi caùi, neân chaïy Ñaïi Quang Phoå Chieáu Thaàn: Great Light Shining theo vaøo röøng. Khi aáy Ngaøi lieàn quôû traùch vieân Everywhere Deity (Spirit). quaûn töôïng, vaø vieân quaûn töôïng ñaùp laïi raè ng. Ñaïi Quang Taùc Vuõ: Ta Kuang Does a Dance— “Thöa Ngaøi, toâi chæ

coù theå kieåm soaùt ñöôïc caùi See Ñaïi Quang Daõ Hoà Tinh. thaân, nhöng khoâng theå kieåm soaùt ñöôïc caùi taâm; chæ Ñaïi Quang Töï: Daiko-ji (jap)—Name of a temple coù Phaät môùi laøm ñöôïc chuyeän naày." Ngay sau ñoù in Japan. Ngaøi ñaõ phaùt ñaïi nguyeän tu haønh thaønh ñaït ñaïo Ñaïi Quang Töôùng: Quanh mình thöôøng coù haøo quaû Boà Ñeà vaø thaønh Phaät. Veà sau naày, Ngaøi boá thí quang chieáu ra moät taàm—Ten-foot halo around taát caû, ngay caû vieäc boá thí ñaàu cho moät ngöôøi Baø him or ten foot aura encircling him, one of the La Moân, ngöôøi ñaõ ñeán xin ñaàu vì nghe theo lôøi xuùi thirty-two auspicious marks—See Tam Thaäp Nhò duïc cuûa moät nhaø vua thuø ñòch vôùi Ngaøi— Haûo Töôùng. Sakyamuni in previous existence, when king of Ñaïi Quaûng Trí: See Ñaïi Quaûng Trí Tam Taïng. Jambudvipa, at Benares. There his white elephant, Ñaïi Quaûng Trí Tam Taïng: Trí lôùn roäng veà Tam stirred by the sight of a female elephant, ran away Taïng Kinh ñieån, danh hieäu cuûa A Muïc Khö hay with him into the forest, where he rebuke his Baát Khoâng—Great wide wisdom in the tripitaka, a mahout, who replied, "I can only control the body, title of Amogha. not the mind; only a Buddha can control the Ñaïi Quaân (334-362): Mahasena (skt)—Teân cuûa mind." Thereupon the royal rider made his resolve moät vò vua cuûa xöù Sri Lanka töø naêm 334 ñeán naêm to attain bodhi and become a Buddha. Later, he 362, oâng ñaõ heát loøng baûo trôï caùc vò Taêng Ñaïi gave to all that asked, finally even his own head Thöøa, vaø ngöôøi ta baùo caùo raèng chính oâng ñaõ cho to a Brahman who demanded it, at the instigation san baèng khu Ñaïi Tònh Xaù cuûa Phaät giaùo Nguyeân of an enemy king. Thuûy vaø cho xaây moät tu vieän Ñaïi Thöøa goïi laø "Kyø Ñaïi Quang Minh Vöông Xaû Ñaàu Thí Baø La Thoï Caáp Coâ Ñoäc Tònh Xaù" ngay treân ñòa ñieåm aáy. Moân: Vò vua cuûa nöôùc Ba La Naïi, ñaõ boá thí ñaàu Tuy nhieân khi con trai oâng laø Srimeghavanna leân mình cho moät vò Baø La Moân—The Great Light ngoâi thì oâng naøy quyeát ñònh phuïc hoài Ñaïi Tònh Xaù Brilliant King or King of the Benares, who gave vaø Phaät giaùo Theravada nhö laø hình thöùc giaùo coù his own head to a Brahman—See Ñaïi Quang öu theá ôû ñaûo quoác naøy—Name of a King of Sri Minh Vöông. Lanka who heartedly patronized Mahayana monks Ñaïi Quang Phaät: Mahaprabha-Buddha (skt)— and who is reported to have razed the Theravada Great Light Buddha. stronghold Mahavihara and built a new Mahayana Ñaïi Quang Phoå Chieáu: Universal light—AÙnh monastery called Jetavana on the site. His son saùng chieáu khaép muoân phöông, ñaëc bieät laø nhöõng Srimeghavanna, however, decided to restore the tia naèm giöõa hai chaân maøy cuûa Phaät, nhö ñaõ ñöôïc Mahavihara and to reinstate Theravada as the keå ñeán trong Kinh Phaùp Hoa. Quaùn Ñaïi quang phoå dominant form of Buddhism on the island. chieáu. Theo tröôøng phaùi Thieân Thai, ñaây laø moät Ñaïi Qui Moâ: On a large scale.

Ñaïi Qui Moä Trieát Thieàn Sö (?-1132): Daii make vows to do some thing about helping them. Botetsu (jap)—Ta-kuei Mu-cheâ—Dagui Muche— Ñaïi Quyeát Taâm Trong Thieàn Taäp: Great See Moä Trieát Ñaïi Qui Thieàn Sö. determination in Zen practice—Ñaïi quyeát laø moät Ñaïi Qui Muïc Taéc Thieàn Sö (?-1132): Ta-kuei trong ba yeáu toá ñöa ñeán thaønh coâng trong Thieàn Mu-cheâ—See Moä Trieát Ñaïi Qui

Thieàn Sö. taäp. Theo Thieàn sö Thích Thieân AÂn trong “Trieát Ñaïi Quyû Thaàn Vöông: Pandaka (skt)—Hoaøng Lyù Thieàn-Thöïc Haønh Thieàn,” sau khi chuùng ta ñaõ Moân—Kieän Nam—Ngöôøi bò thieán (khoâng coù nam giaûi quyeát nhöõng nghi vaán vaø saün saøng baét ñaàu haï caên)—A eunuch by castration (deprive of testes, thuû coâng phu, chuùng ta phaûi taïo cho mình moät tinh or ovaries; render impotent). thaàn cöông quyeát maïnh meõ. Chuùng ta phaûi quyeát Ñaïi Quyeán Thuoäc A-Tu-La Vöông: Great taâm tieán tôùi vaø tieáp tuïc coâng phu cho duø coù gaëp taát Following, one of the ten kings of titans—Moät caû nhöõng trôû ngaïi treân ñöôøng tu ñaïo. Chuùng ta trong möôøi A-Tu-La Vöông—See A-Tu-La phaûi nguyeän khoâng bao giôø boû cuoäc, maø phaûi tieáp Vöông. tuïc phaán ñaáu thaät caàn maãn. Muoán phaùt trieån “ñaïi Ñaïi Quyeàn: Ñaïi Thaùnh Quyeàn, khaû naêng tuyeät quyeát” chuùng ta phaûi nhaãn naïi vaø töï gheùp mình luaân cuûa chö Phaät vaø chö Boà Taùt coù theå töï hoùa vaøo kyõ luaät. Chuùng ta khoâng neân noân noùng ñöôïc thaân vaøo ngöôøi khaùc hay hoùa hieän dò hình, baèng keát quaû, maø phaûi töï ñaøo luyeän coâng phu, khoâng caùch ñoù maø Hoaøng Haäu Ma Gia ñaõ laøm meï 1.000 troâng ngoùng hay kyø voïng. Nhö Ñöùc Khoång Phu Töû Phaät, La Haàu La laøm con cuûa 1.000 Phaät, vaø taát caû noùi: “Ñöøng mong coù keát quaû sôùm hay coù lôïi nhoû. chuùng sanh ñeàu naèm trong khaû naêng cuûa Phaùp Keû mong keát quaû sôùm seõ khoâng ñaït ñöôïc muïc ñích thaân Phaät—The great potentiality or the great cao. Keû ham lôïi nhoû thì khoâng laøm ñöôïc vieäc lôùn.” power of Buddhas and bodhisattvas to transform Con ñöôøng Thieàn taäp khoâng phaûi laø con ñöôøng ñi themselves into others, by which Maya becomes vaøo vaø ñi ra Ñaïi hoïc. Chuùng ta khoâng theå naøo chæ the mother of 1,000 Buddhas, Rahula the son of daønh moät vaøi naêm haàu ñöôïc toát nghieäp. Con ñöôøng 1,000 Buddhas, and all beings are within the vaøo thieàn khoâng phaûi laø vaán ñeà cuûa thaùng hay potency of the dharmakaya. naêm, maø laø caû ñôøi. Chæ coù moät caùch toát nghieäp duy Ñaïi Quyeàn Tu Lôïi Boà Taùt: Vò Boà Taùt hay moät nhaát trong nhaø Thieàn: ñaït ñöôïc Giaùc Ngoä Toái loaïi thaàn hoä phaùp cho caùc töï vieän, tay phaûi ñeå Thöôïng. Maëc duø chuùng ta ai cuõng coù saün Phaät tröôùc traùn che maét troâng xa, ngöôøi ta noùi ngaøi laø vò taùnh, nhöng khoâng deã gì trôû thaønh Phaä t. Noù khoâng thaàn traán thuû bôø bieån trong vöông quoác cuûa vua A nhöõng chæ khoù ñoái vôùi chuùng ta, maø cuõng ñaõ töøng Duïc—A Bodhisattva, a protector of monasteries, khoù khaên ñoái vôùi Ñöùc Phaät. Ñöùc Phaät ñaõ töøng noùi: depicted as shading his eyes with his hand and “Trong vuõ truï naøy, chaúng coù choã naøo duø nhoû baèng looking afar, said to have been a Warden of the haït caûi maø ta chaúng töøng hy sinh thaân maïng hay Coast under the emperor Asoka. vuøi xöông cuûa ta.” Thaät khoù töôûng töôïng ñöôïc voâ Ñaïi Quyeát: Dai-funshin (jap)—Great löôïng kieáp maø Ñöùc Phaät ñaõ luaân hoài trong vuõ truï determination—Great perseverance—Great naøy, vun troàng trí tueä vaø phöôùc ñöùc haàu troïn thaønh resolution—Ñaïi Phuïng Söï—Theo Phaät giaùo Ñaïi Phaät ñaïo. Ngay trong kieáp cuoái cuøng, söï quyeát taâm Thöøa, moät khi chuùng ta coù moät taám loøng töø aùi saâu cuûa Ñöùc Phaät caøng doõng maõnh hôn. Ngaøi ñaõ traûi saéc, chuùng ta seõ caûm thaáy coù traùch nhieäm

mang laïi qua 6 naêm khoå haïnh vaø 49 ngaøy ñeâm lieân tuïc thieàn haïnh phuùc cho ngöôøi khaùc vaø giaûi thoaùt hoï khoûi ñònh moät caùch quyeát lieät. Toå Boà Ñeà Ñaït Ma cuõng khoå ñau phieàn naõo. Nôi loøng bi maãn, chuùng ta chæ tu taäp Thieàn ñònh lieân tuïc 9 naêm sau khi ngaøi ñeán muoán ngöôøi khaùc ñöôïc thoaùt khoûi khoå sôû, trong ñaïi Trung Quoác. Nhö vaäy söï quyeát taâm laø moät trong nguyeän chuùng ta laøm moät caùi gì ñoù ñeå giuùp ñôõ nhöõng yeáu toá quan troïng nhaát trong tu taäp thieàn hoï—According to the Mahayana Buddhism, once ñònh—Great determination is one of the three we have deep compassion, we would feel factors making for success in the cultivation of responsible to bring others happiness and to free Zen. According to Zen Master Thich Thien An in them from sufferings and afflictions. Whereas in “Zen Philosophy-Zen Practice,” after we have compassion, we only want others to be happy and resolved our doubts and are ready to embark upon to be free from misery, in great determination, we the course of practice, we must raise up a spirit of

strong determination. We must make a firm Ñaïi Saùn Thieàn Sö (1633-1704): Teân cuûa moät vò resolution to plow ahead and to continue to Thieàn sö Trung Hoa, thuoäc Thieàn phaùi Taøo Ñoäng practice despite all the obstacles which may be vaøo thôøi nhaø Thanh (1644-1912). Naêm 1694, Chuùc met on the path. We must vow never to give up Nguyeãn Phuùc Chu thænh ngaøi sang xöù Ñaøng Trong but to strive on diligently. To develop great truyeàn baù Phaät phaùp. Ngaøi nhaém phoå bieán Thieàn determination we must have patience and self- Tònh song tu—Name of a Chinese Ts'ao Tung Zen discipline. We must not be impatient for results master in the Ch'ing dynasty. In 1694, Lord but must discipline ourselves to practice without Nguyen Phuc Chu respectfully invited him to go to expectation or anticipation. As Confucius says: Southern Vietnam to teach Buddha-dharma. He “Do not wish for quick results, nor look for small aimed at spreading both the Zen and Pure Land advantages. If one seeks for quick results, he will teachings at the same time. not attain the ultimate goal. If he is led astray by Ñaïi Saùt: ksetra (skt)—Daisetsu (jap)—1) Nôi small advatages, he will never accomplish great thieâng lieâng: A sacred spot or district; 2) Quaû thaät: things.” The way of Zen is not the entrance and Really, truly. exit of a university. We do not set apart a certain Ñaïi Só: Maha-purisa (p)—Maha-purusa (skt)— period of time for study and then receive a Mahasattva (skt)—Exalted being—A great graduation. The way of Zen is not a matter of being—A noble—A leader of men—A Sravaka— months or years but of a lifetime. There is only A Bodhisattva—A Buddha—Moät chuùng sanh vó one kind of graduation in Zen: the attainment of ñaïi—Moät con ngöôøi cao thöôïng hay moät ngöôøi Supreme Enlightenment. Even though we all have daãn daét chuùng sanh loaøi ngöôøi. Tieáng goïi chung a Buddha-nature, it is not easy to to become a cho chö Thanh Vaên, Boà Taùt hay Phaät, moät baäc töï Buddha. It is difficult not only for us, but it was lôïi lôïi tha. Boà Taùt ñöôïc goïi laø ñaïi só vì an truï trong also difficult for the Buddha. The Buddha said: “In Ñaïi Thöøa—One who benefis himself to help the universe there is not a spot of land as small as others. Enlightening Beings are called Great a mustard seed where I have not sacrifice my life Beings because they dwell in

the Great Vehicle. or have not buried my bones." It is difficult to Ñaïi Só Tieâm: Theû xaâm Quan AÂm ñöôïc ñaët tröôùc imagine how many lifetimes the Buddha töôïng Quan AÂm trong caùc chuøa—Bamboo slips reincarnated in this universe, cultivating his used before Kuan-Yin. wisdom and virtue to attain Buddhahood. In the Ñaïi Sinh: Söï sanh ra cuûa baäc Thaùnh nhaân—Great last life, the Buddha devoted himself to practice birth. for six years and forty-nine days. Bodhidharma Ñaïi Sinh Chuû: Mahaprajapati (skt)—The lady of also practiced for nine years after he arrived in the living—See Ñaïi AÙi ñaïo (Ma Ha Ba Xaø Ba China. Therefore, "great determination" is Ñeà). extremely important in Zen practice. Ñaïi Sinh Meänh: The great life—Moät Thieàn gia ñaõ Ñaïi Sa La Kinh: Maha-sala-sutta (p)—Kinh Ñaïi ngoä khoâng nhöõng chæ bieát caùi phöông dieän chieáu Phuù, Töông Öng Boä VII.14—Sutra on being very dieäu cuûa yù thöùc, maø quan troïng hôn heát coøn bieát caû rich, Samyutta Nikaya VII.14. caùi phöông dieän khoâng cuûa taâm. Chieáu dieäu maø Ñaïi Sa Moân: Maha-sramana (skt)—1) Toân hieäu khoâng chaáp tröôùc, hoaëc caùi Tính Khoâng Chieáu cuûa Ñöùc Phaät: Great shaman, the Buddha; 2) Baát Dieäu thì ñöôïc Thieàn ca ngôïi laø "ñaïi sinh meänh"— cöù Tyø Kheo naøo ñaõ thoï cuï tuùc giôùi: Any bhiksu in An enlightened Zen Buddhist not only knows the full orders. illuminating aspect of the consciousness but, most Ñaïi Sa Moân Thoáng: Vò Taêng Thoáng ñöôïc Hoaøng important of all, he also knows the void aspect of Ñeá nhaø Tuøy boå nhaäm trong khoaûng töø naêm 581 the mind. Illumination without attachment, or the ñeán 618 sau Taây Lòch—A director of the order Illuminating-Voidness, is praised as "the great appointed by the emperor of the Sui dynasty from life." 581 to 618 A.D. Ñaïi Suy Töôùng: Major signs of decay or Ñaïi San Nhaõ: 10,000 San Nhaõ hay 1006 tyû (1006 X approcing death—See Nguõ Suy Töôùng. 1,000,000,000)—10,000 septillions—See San Nhaõ. Ñaïi Sö: Sastri (skt)—Satthar (skt)—Upadhaya

(skt)—Ta-shih—1) Vò Thaày lôùn: Great teacher as early as the first or second century B.C., in (master) or leader; 2) Moät trong möôøi danh hieäu three volumes. This work is the Great Story or cuûa Phaät: One of the ten titles of a Buddha; 3) collection of stories (events) in previous Danh hieäu maø caùc vò thaày Phaät giaùo thöôøng ñöôïc existences of the historical Buddha Sakyamuni, as truy taëng sau khi tòch: Daishi (jap)—This is a well as information about his final lifetime, stories Buddhist title which is usually conferred about his chief disciples, and some discourses. posthumously (after the master died); 4) Ten steps of the Bodhisattvas towards perfection HoøaThöôïng, ñaây laø moät trong naêm Kính Ñieàn (descriptions of the career of a bodhisattva) are set thuoäc taùm ruoäng phöôùc ñieàn: Upadhyaya (skt)— out in this work. It claims to be the first book of Most Venerable, preaching monks, this is one of the Vinaya-pitaka of the Lokottaravada branch of the five reverence-fields which belong to the eight the Mahasanghikas. fields for cultivating blessedness. Ñaïi Söï Lieãu Taát: Completion of the great Ñaïi Sö Töû Hoáng: Great lion's roar. matter—Vieäc lôùn ñaõ xong—Trong thieàn, töø ñaïi söï Ñaïi Söû: Mahavamsa (skt & p)—The Great lieãu taát coù nghóa laø haønh giaû ñaõ ñi ñeán söï laõnh ngoä Chronicle—Bieân nieân söû tieáng Phaïn veà Tích Lan, thieàn—In Zen, the term completion of the great goàm

nhöõng truyeän coå coù töø thôøi Phaät Thích Ca, matter means practitioners have already reached thôøi Phaät giaùo ñöôïc truyeàn sang Tích Lan vaø cho the realization of Zen. tôùi theá kyû thöù tö sau Taây lòch. Bieân nieân söû Ñaïi Söï Nhaân Duyeân: Causes and conditions of Mahavamsa taäp trung vaøo vieäc ghi laïi söï giôùi thieäu the great matter—Phaät xuaát hieän vì moät ñaïi söï Phaät giaùo vaøo Tích Lan töø khi vua A Duïc ñeán theá nhaân duyeân: Khai thò cho chuùng sanh ngoä nhaäp tri kyû thöù tö—A Religious History compiled in the kieán Phaät, hay laø giaùc ngoä theo kinh Phaùp Hoa, fifth or sixth century written in Sanskrit (Pali Phaät taùnh theo kinh Nieát Baøn vaø thieân ñöôøng cöïc chronicle of Sinhalese history), including famous laïc theo kinh Voâ Löôïng Thoï—For the sake of a stories since the time of the Buddha, spread to great cause, or because of a great matter—The Ceylon, and the period up to the 4th century AD. Buddha appeared, for the changing beings from Mahavamsa focuses on the introduction of illusion into enlightenment (according to the Lotus Buddhism in Ceylon since the time King Asoka Sutra), or the Buddha-nature (according to the sent his missionary till the fourth century. Nirvana Sutra), or the joy of Paradise (according Ñaïi Söï: 1) Vieäc lôùn: Big affair, great matter, to the Infinite Life Sutra). important matter; 2) Trong thieàn, töø ñaïi söï chæ söï Ñaïi Taùc Phaät Söï: Laøm Phaät söï treân quy moâ lôùn— laõnh ngoä thieàn: In Zen, the term great matter To do Buddha-works in a broad dimension indicates a realization of Zen. (scale)—Widely to proclaim the Buddhist-truth. Ñaïi Söï Kinh: Mahavastu (skt)—Phaät Baûn Haïnh Ñaïi Taøi: Great talent. Taäp Kinh—Boä kinh vieát baèng thöù Phaïn ngöõ pha Ñaïi Tam Tai: Ba thöù tai öông lôùn: phong tai, thuûy troän (Pali), moät taùc phaåm daøi 1325 trang, vieát vaøo tai, vaø hoûa tai—Three great calamities or three khoaûng theá kyû thöù nhaát hay thöù nhì tröôùc Taây Lòch, final catastrophes: storm, water, and fire. goàm ba taäp. Taùc phaåm naày ghi laïi nhöõng söï kieän Ñaïi Taùn Thaùn: Great praise. lôùn trong cuoäc ñôøi Ñöùc Phaät trong nhöõng tieàn kieáp Ñaïi Tang: Deep mourning. nhö cuoäc soáng cuûa moät vò Boà Taùt, cuõng nhö chi tieát Ñaïi Taïng Kinh: Tripitaka (skt)—Toaøn boä kinh veà ñôøi soáng sau cuøng cuûa Ngaøi, vaø nhöõng caâu ñieån Phaät giaùo—Great scriptural store—The chuyeän veà caùc ñeä töû cuûa Ngaøi do tröôøng phaùi Tieåu whole of Buddhist canon—Great Collection of thöøa Thuyeát Xuaát Theá Boä (Lokottaravadin) bieân Buddhist Sutras—The three store houses—Three soaïn. Ñaïi Söï Kinh coøn noùi veà Thaäp ñòa Boà Taùt moâ Buddhist Canon Baskets—See Tam Taïng. taû cuoäc ñôøi cuûa moät vò Boà Taùt. Saùch töï cho mình laø Ñaïi Taïng Muïc Luïc: Ba quyeån muïc luïc veà Ñaïi cuoán saùch ñaàu tieân trong boä Luaät Taïng cuûa phaùi Taïng Kinh cuûa Ñaïi Haøn—A catalogue of the Thuyeát Xuaát Theá thuoäc Ñaïi Chuùng Boä—The Korean cannon, written in three books. Mahavastu is a text written in a hybrid Sanskrit, an Ñaïi Taïng Nhaát Laõm: Möôøi quyeån toùm taét veà Ñaïi extensive work covering 1,325 pages, composed Taïng Kinh cuûa cö só Traàn Thöïc vieát döôùi thôøi ñaïi

nhaø Minh—The tripitaka at a glance in 10 books Vò coù taâm höôùng ñeán giaùc ngoä cao thöôïng—One written by Ch'en-Shih of the Ming dynasty. who has the mind of or for supreme Ñaïi Taïng Tieåu Taïng: Daizo-Shozo (jap)—See enlightenment. Great

treasury and small treasury. Ñaïi Taâm Chuùng Sanh: Mahasattva (skt)—A Ñaïi Taùnh Töï Taùnh: Mahabhuta-svabhava (skt)— human being with great mind. Ñaïi Chuûng Taùnh Töï Taùnh—Baûn chaát cuûa chính Ñaïi Taâm Giaûi Thoaùt: Taâm cuûa chö Ñaïi Boà Taùt— caùc yeáu toá (haønh)—Self-nature of the elements. Great mind of enlightenment. Ñaïi Taùt Gia Ni Kieàn Töû: Mahasatya-Nirgrantha Ñaïi Taâm Haûi: Taâm roäng lôùn nhö ñaïi döông— (skt)—Ni Kieàn laø tieáng duøng ñeå goïi chung ngoaïi Great mind ocean—Omniscience. ñaïo—Ñaïi Taùt Gia Ni Kieàn Töû laø teân cuûa moät vò Ñaïi Taâm Löïc: Great mental power—Taâm löïc ngoaïi ñaïo khoå haïnh ñaõ veà qui y vaø trôû thaønh moät roäng lôùn bao la, chæ trí hueä vaø nhöõng hoaït ñoäng ñeä töû Phaät—An ascetic who is said to cuûa Phaät—The great mind and power, or wisdom have become a disciple of the Buddha. and activity of a Buddha. Ñaïi Taùt Giaù Ni Kieàn Töû Kinh: See Ñaïi Taùt Giaù Ñaïi Taâm Thieàn Sö (1652-1728): Teân cuûa moät vò Ni Kieàn Töû Sôû Thuyeát Kinh. Thieàn sö thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Thanh Ñaïi Taùt Giaù Ni Kieàn Töû Sôû Thuyeát Kinh: (1644-1912). Sö xuaát gia vôùi Sö Hö Baïch ôû tuoåi Bodhisattva-gocaropayavisaya-vikurvana-nirdesa 13. Veà sau, Sö ñeán hoïc Thieàn vôùi Thieàn sö Vi (skt)—Boà Taùt Caûnh Giôùi Phaán Taán Phaùp Moân Laâm Ñaïo Baùi vaø trôû thaønh phaùp töû noái phaùp cuûa Kinh—Sutra for Mahasatya-Nirgrantha. ngaøi trong Thieàn phaùi Coå Sôn—Name of a Ñaïi Taùt Giaù Ni Kieàn Töû Thoï Kyù Kinh: See Ñaïi Chinese Ts'ao Tung Zen master in the Ch'ing Taùt Giaù Ni Kieàn Töû Sôû Thuyeát Kinh. dynasty. He left home to become a monk at the Ñaïi Taêng: Daiso (jap)—1) Moät vò Taêng ñaõ thoï age of 13 with master Hsu-Pai. Later, he came to giôùi ñaày ñuû vaø nghieâm trì giôùi luaät: A fully study under Zen master Wei-Lin Tao-Pai, and ordained monk, a full monk as opposed to a became Wei-Lin's dharma heir in the Ku-Shan novice; 2) Moät danh hieäu toân vinh daønh cho thieàn Zen branch. sö: A great monk, an honorific title of Zen Ñaïi Taàn: Teân goïi khaùc cuûa nöôùc Syria, ñeá quoác masters. La Maõ ôû phöông ñoâng. Theo huyeàn thoaïi Phaät Ñaïi Taêng Chaùnh: The director of monks—Ñaàu giaùo, ñaây cuõng laø vuøng quanh Punjab ngaøy nay. Thuû—Taêng Quan—Taêng Chính—Nhaø chuøa chia Ñòa danh naày laø teân cuûa vuøng queâ höông cuûa hai caùc dòch Taêng ra laøm hai ban, “Ñaàu Thuû” laø vò sö nhaân vaät trong kinh Na Tieân Tyø Kheo: vua Di Lan troâng coi coâng vieäc trong chuøa, vaên phoøng naèm veà Ñaø vaø Tyø Kheo Na Tieân—Syria, the Eastern phía taây cuûa töï vieän, ngang haøng vôùi “Tri Söï” (tri Roman Empire. According to Buddhist legendary, söï laø vò Taêng troâng coi Ñoâng Ban), chæ döôùi quyeàn this is also the region around Punjab now. It is the truï trì (caùc vò Tieàn Ñöôøng Thuû Toïa, vaø Haäu Ñöôøng name of an ancient kingdom, the hometown of Thuû Toïa ñeàu laø Ñaàu Thuû). Ñaây coøn laø chöùc Taêng both Milinda and Bhiksu Nagasena in the Thoáng, teân moät chöùc vò ñaàu tieân ñöôïc trieàu ñình Milindapanha Sutra (The Questions of King Trung Quoác boå nhieäm vaøo theá kyû thöù tö sau Taây Milinda). lòch, veà sau duøng ñeå goïi nhöõng vò coù chöùc vò cao Ñaïi Taàn Baø La: Ñôn vò ño löôøng töông ñöông vôùi nhaát trong Taêng ñoaøn—The chief monk or director 100.000 tyû—A measurement unit equivalent to of

affairs in a monastery, next below the abbot, 100,000 billions. whose office locates on the west side or western Ñaïi Taän: Thaùng ñuû theo aâm lòch—A month with band of the monastery. This is also an official first 30 days in a lunar calendar. appointed by Chinese government in the fourth Ñaïi Taäp: Great Collection. century A.D.; later the term is used to call a monk Ñaïi Taäp Ñaïi Hö Khoâng Taïng Boà Taùt Sôû Vaán who has the most seniority in the Order. Kinh: Maha-akasagarbha-bodhisattva-sutra Ñaïi Taêng Thoáng: Chöùc Taêng Thoáng—Director of (skt)—Greater Collection of the sutra of the monks—See Ñaïi Taêng Chaùnh. questions of Bodhisattva of Space. Ñaïi Taâm: Taâm lôùn—Great heart—Great mind— Ñaïi Taäp Kinh: Mahasamghata-sutra (skt)—Maha

-samnipata-sutra (skt)—Great collection sutra— ñaàu vaøo khoaûng theá kyû thöù 8 vaø vaãn coøn tieáp tuïc The sutra of the great assembly of Bodhisattvas coù aûnh höôûng lôùn cho ñeán ngaøy nay trong Phaät from every direction—See Ñaïi Phöông Ñaúng Ñaïi giaùo vuøng Hi Maõ Laïp Sôn—"Mahasiddha" is a Taäp Kinh. Sanskrit term for “Master with perfect abilities.” Ñaïi Taät: Grave illness. Perfect abilities over the powers of the body and Ñaïi Thanh Chaâu: Mahanila (skt)—The precious of nature. To attain spiritual powers, of two kinds, stone of Indra—Sapphire—Ma Ha Ni La—Vieân the lower and merely psychic, and the higher, the ngoïc quí, lôùn vaø xanh bieác, coù leõ gioáng nhö vieân fruits of long periods of spiritual training. Tantric ngoïc cuûa vua Trôøi Ñeá Thích—A precious stone, masters who are particularly important in large and blue, perhaps identical with Indranila- Vajrayana traditions, renowned for the magical mukta. The precious stone of Indra. abilities they develop through their meditative Ñaïi Thaùnh: Mahamuni (skt)—1) Ñaïi thaùnh nhaân: practice. Usually, they’re not monks who live in The great sage or saint; 2) Danh hieäu cuûa moät vò the monasteries, and they were depicted with long Phaät hay moät vò Boà Taùt cao caáp: A title of a hair, wearing strange ornaments, and living Buddha or a Bodhisattva of high rank. unconventional lives. The tradition began some Ñaïi Thaùnh Chuû: The great holy honoured one or time around the eighth century, and it continues to lord. be influential today in Himalayan Buddhism. Ñaïi Thaùnh Hoan Hyû Thieân: Nandikesvara Ñaïi Thaønh Töïu Phaùp: 1) A Ñeå Du Giaø: Atiyoga (skt)—The joyful devas—Devas of pleasure—Ñaïi (skt)—Great accomplishment dharma; 2) Phaùp ñaïi Thaùnh Thieân—See Hoan Laïc Thieân. thaønh töïu: Maha-sandhi (skt)—Great perfection, Ñaïi Thaùnh Theá Toân: See Ñaïi Thaùnh Chuû. the highest of the tantras. Ñaïi Thaùnh Thieân: See Hoan Laïc Thieân. Ñaïi Thaéng: Great victory. Ñaïi Thaùnh Töï: Daisho-ji (jap)—Name of a Ñaïi Thaéng Kim Cang: Great victorious vajra— temple in Japan. Ñaïi Chuyeån Luaân Vöông, vò Kim Cang Taùt Ñoûa Ñaïi Thaùnh Vaên Thuø: Manjusri (skt)—See Vaên hay Kim Cang Thuû coù 12 tay do Ñöùc Ñaïi Nhaät hoùa Thuø Sö Lôïi. thaân, moãi tay ñeàu caàm giöõ moät bieåu töôïng—One Ñaïi Thaønh: Mahasambhava (skt)—Söï thaønh töïu of the incarnations of Vairocana represented with lôùn lao—Great completion. twelve arms, each hand holding one of his Ñaïi Thaønh Theá Giôùi: Coõi nöôùc cuûa ngaøi Oai AÂm symbols. Vöông Phaät—The world of Bisma-garjitasvara- Ñaïi Thaéng Lôïi: Phaàn thöôûng lôùn lao—Great raja—The

world of the king with the awe- reward. inspiring voice. Ñaïi Thaéng Taâm: The mind of mastery. Ñaïi Thaønh Töïu: See Ñaïi Thaønh Töïu Giaû. Ñaïi Thaëng Thieân: Mahayana-deva (skt)—See Ñaïi Thaønh Töïu Giaû: Mahasiddha (skt)—Rdzogs Ñaïi Thöøa Thieân. chen (tib)—Great Accomplished One—Master Ñaïi Thaân: Thaân lôùn hay hoùa thaân truøm khaép vuõ with perfect abilities—Phaïn ngöõ chæ “nhöõng vò truï cuûa Phaät—The great body—Nirmanakaya or thaày vôùi taøi naêng toaøn haûo.” Quyeàn naêng hoaøn haûo transformable body of the Buddha which covers laø söï laøm chuû hoaøn toaøn söùc maïnh cuûa thaân theå vaø the whole universe. töï nhieân. Coù hai loaïi, moät laø thaáp aùm chæ nhöõng Ñaïi Thaàn Chuù: Dharani spells or magical taâm lyù ñôn thuaàn, hai laø ôû baäc cao laø keát quaû cuûa formulae connected with supernatural powers. coâng phu luyeän taäp thieàn ñònh. Nhöõng vò thaày Maät Ñaïi Thaàn Löïc: Supernatural or magical powers— giaùo ñaëc bieät quan troïng trong nhöõng truyeàn thoáng Great spiritual powers. Kim Cang Thöøa, noåi tieáng vì nhöõng khaû naêng thaàn Ñaïi Thaàn Vöông: Mahakala—The great deva- thoâng quaûng ñaïi maø hoï ñaõ phaùt trieån qua thieàn taäp. king—1) Moät danh hieäu cuûa Ñaïi Töï Taïi hay Ma Hoï thöôøng khoâng phaûi laø caùc vò Taêng soáng trong töï Heâ Thuû La Thieân: A title of Mahesvara or Siva; 2) vieän, vaø ngöôøi ta thöôøng phaùc hoïa hoï vôùi toùc daøi Vò thaàn maët ñen hoä phaùp caùc töï vieän, trong truø vaø ñeo nhöõng ñoà trang söùc kyø laï cuõng nhö soáng phaïn ñöôøng. Ngöôøi ta noùi vò naày laø ñeä töû cuûa Ñaïi moät ñôøi soáng baát thöôøng. Truyeàn thoáng naøy baét Thieân Mahadeva, vaø laø tieàn thaân cuûa Phaät Thích

Ca: A guardian of monasteries, with black face, in Ñaïi Thí Chuû Phaät: Mahadanapati-buddha (skt)— the dining hall; he is said to have been a disciple Vò Phaät maø trong nhieàu tieàn kieáp ñaõ laø ngöôøi coù söï of Mahadeva, a former incarnation of Sakyamuni. boá thí roäng lôùn—A Buddha who has many Ñaïi Thaâu Giaùo: Great collecting teachings—Toâng previous lives as great almsgivers—A Buddha Thieân Thai cho raèng ñöùc Phaät tuyeân noùi kinh Phaùp who has great donations or great offerings in many Hoa gioáng nhö muøa ñoâng caøy böøa, muøa haï gaët, previous lives. muøa thu thaâu, tuaàn töï nhö theá —The T'ien T'ai Ñaïi Thí Hoäi: Moksa-maha-parisad (skt)—Ñaïi hoäi school believes that the Buddha's preaching of the boá thí cho taát caû moïi ngöôøi, töø giaøu ñeán ngheøo, Lotus Sutra is similar to the process of ploughing treân danh nghóa naêm naêm moät laàn—A great in winter, harvesting in summer, and collecting in gathering for almsgiving to all, rich and poor, the fall. nominal quinquenial. Ñaïi Theá: 1) Söï hoaït ñoäng heát söùc maïnh meõ: Great Ñaïi Thí Thaùi Töû: See Naêng Thí Thaùi Töû. activity, great power; 2) See Ñaïi Theá Chí Boà Taùt. Ñaïi Thí Vöông: Mihirakula. Ñaïi Theá Chí Boà Taùt: Mahasthama-prapta Ñaïi Thieân: Maha-deva (skt)—Ma-Ha-Ñeà Baø—1) Bodhisattva (skt)—A Bodhisattva who possesses Tieàn kieáp cuûa Phaät Thích Ca laø Töù Thieân Vöông: of great power and wisdom—Vò Boà Taùt maø trí löïc A former incarnation of Sakyamuni as Cakravarti; coù theå ñeán khaép caùc nôi, ngaøi tieâu bieåu cho trí hueä 2) Danh hieäu cuûa Ma Heâ Thuû La Thieân hay Ñaïi Phaät, vò ñöùng beân phaûi Phaät A Di Ñaø, tieâu bieåu Töï Nguyeän Thieân: A title of Mahesvara or Great cho trí

tueä; trong khi Boà Taùt Quaùn AÂm thì beân traùi. God of Free Will; 3) Teân moät vò tyø kheo trong Ñaïi Ngaøi ñöôïc coi laø vò Boà Taùt troâng nom cöûa trí hueä Chuùng Boä, xuaát gia khoaûng 100 naêm sau ngaøy cuûa Ñöùc Phaät—He whose wisdom and power Phaät nhaäp dieät, oâng cuõng bò coi nhö laø ngöôøi theo reach everywhere, a bodhisattva representing the huøa vôùi Vua A Duïc ñònh gieát heát nhöõng ngöôøi Buddha-wisdom of Amitabha; he is Amitabha's trong Thöôïng Toïa Boä; tuy nhieân ngöôøi ñöùng ñaàu right, with Avalokitesvara on the left. He is trong Thöôïng Toïa Boä chaïy thoaùt ñöôïc sang xöù Ka considered as the guardian of Buddha-wisdom. Thaáp Di La: An able suppporter of the Ñaïi Theá Chí Quaùn: Quaùn töôûng thaáy roõ saéc thaân Mahasanghikah, whose date is given as about a cuûa Boà Taùt Ñaïi Theá Chí, ñaây laø pheùp quaùn töôûng hundred years after the Buddha's death, but he is thöù ba trong 16 pheùp quaùn—Visualization of also described as a favourite of Asoka, with whom Mahasthamaprapta Bodhisattva, this is the third of he is associated as persecutor of the Sthavirah; sixteen contemplations (sixteen meditations)— however, the head of which escaped into kashmir. See Thaäp Luïc Quaùn. Ñaïi Thieân Giôùi: Maha-deva-loka (skt)— Ñaïi Theá Quyû: Loaøi quyû giaøu coù phuùc lôùn. Ñaây laø Daisenkai (jap)—Realm of form and loaïi quyû coù theá löïc nhö Daï Xoa, La Saùt, chuùng ôû formlessness—Thöôïng giôùi—See Tam Thieân Ñaïi raûi raùc khaép nôi töø trong phoøng oác, ñeán phoá chôï, Thieân Theá Giôùi. soâng hoà, caây coái—Rich ghosts, or powerful Ñaïi Thieân Tam Thieân Theá Giôùi: Tam Thieân Ñaïi demons, i.e. yaksas, raksasas, picasas, etc. All Thieân Theá Giôùi (nhaát thieân, trung thieân vaø ñaïi belong to the realm of Yama whence they are sent thieân)—Great chiliocosmos. everywhere, consequently are ubiquitous in every Ñaïi Thieân Theá Giôùi: Tissahassilokadhatu (p)— house, lane, market, mound, stream, tree, etc. Maha-sahassilokadhatu (p)—Vuõ truï cuûa 3000 theá Ñaïi Theá Sanh: Söï vaõng sanh coù aûnh höôûng lôùn— giôùi bao goàm 1.000 tieåu thieân theá giôùi, 1.000 trung Rebirth with great influence. thieân theá giôùi, vaø 1.000 ñaïi thieân theá giôùi —A Ñaïi Theä: Samnahasamnaddha (skt)—Hoaèng theä major chiliocosmos—Universe of 3000 great cuûa chö Boà Taùt—Great vows. chiliocosmos. Ñaïi Thí: Söï boá thí roäng lôùn—Great donation— Ñaïi Thieân Vöông: Maharaja (skt)—The four Great offerings. guardians of the universe—See Töù Ñaïi Thieân Ñaïi Thí Chuû: Mahadanapati (skt)—Great Vöông. almsgiver—Ngöôøi coù söï boá thí roäng lôùn—One Ñaïi Thieàn Phaät: Töø toân xöng moät vò thieàn sö ñaõ who has great donations or great offerings. ñaït ngoä—An honorable appellation for an

enlightened Zen master. Thieát Vi—Nuùi saét bao quanh theá giôùi—The great Ñaïi Thieän Ñaïi Lôïi: Söï lôïi ích lôùn keát quaû cuûa circular "iron" enclosure; the higher of the double vieäc thieän laønh—Implying the better one is the circle of mountains forming the outer periphery of greater the resultting benefit—The great benefit every world, concentric to the seven circles that results from goodness. around Sumeru. Ñaïi Thieän Ñòa Phaùp: Kusala-maha-bhumika- Ñaïi Thieät Töôùng: Löôõi roäng daøi, meàm moûng, khi dharmah (skt). le ra ñeán chaân toùc—Tongue long and broad (vast), (I) Möôøi phaùp thieän hay möôøi taâm sôû trong Caâu one of the thirty-two

auspicious marks—See Tam Xaù Luaän: tín (ñöùc tin), caàn (sieâng naêng), xaû Thaäp Nhò Haûo Töôùng. (khoâng vöôùng maéc), taøm (xaáu hoå ñoái vôùi loãi Ñaïi Thieâu Chích Nguïc: Pratapana (skt)—Ñòa laàm cuûa chính mình), quyù (xaáu hoå ñoái vôùi loãi nguïc löûa raát lôùn—Great burning hell—See Ñaïi laàm cuûa ngöôøi), khoâng tham, khoâng saân, baát Vieâm Nhieät. toån haïi vôùi caû ngöôøi vaø vaät, khinh an, vaø töï Ñaïi Thinh Bieán Hoáng Thaàn: Great Voice chuû (khoâng buoâng lung phoùng tuùng)—The ten Howling Everywhere Deity (Spirit). mental conditions for cultivation of goodness Ñaïi Thoï: 1) Caây lôùn: Great tree; 2) Theo toâng in the Kosa Sastra: faith, zeal, renunciation, Thieân Thai, Boà Taùt ñöôïc xem nhö ñaïi thoï: shame for one's own sins, shame for another's According to the T'ien-T'ai school, Bodhisattva is sins, no desire, no dislike, no harm, calmness, considered as a great tree. and self-control. Ñaïi Thoï Duïng: Vaän duïng vaø höôûng thuï thieàn (II) Möôøi ñòa phaùp tu taäp thieän nghieäp khaùc: thoï, duyeät moät caùch töï taïi voâ ngaïi—To apply and töôûng, tö, xuùc, duïc, tueä, nieäm, taùc yù, thaéng greatly enjoy the joy of the mystic trance. giaûi, vaø tam ma ñòa—Ten different mental Ñaïi Thoï Khaån Na La Vöông: Druma-kinnara- conditions for cultivation of goodness: feeling, raja (skt)—The King of the mahadruma perception, contemplation, touch, desire, Kinnaras—Indra's musicians, who live on insight, mindfulness, beget, supreme Gandha-madana—Vua cuûa loaøi khaån na la coù taøi liberation, and samadhi. taáu nhaïc ôû coõi trôøi. Ñaïi Thieän Ñòa Phaùp Trí: Kalsala-maha-bhumika- Ñaïi Thoï Khaån Na La Vöông Sôû Vaán Kinh: Kinh dharma (skt)—Trí treân möôøi phaùp thieän hay möôøi ñöôïc Ngaøi Cöu Ma La Thaäp dòch sang Hoa ngöõ — taâm sôû trong Caâu Xaù Luaän—Wisdom on the ten The sutra on the King of the Mahadruma mental conditions for cultivation of goodness in Kinnaras, translated into Chinese by Kumarajiva. the Kosa Sastra—See Thaäp Ñaïi Thieän Ñòa Phaùp. Ñaïi Thoï Loâi AÂm Thaàn: Sound of Thunder in Ñaïi Thieän Kieán: Maha-sudassana (p)—Maha- Great Trees Deity (Spirit). sudarsana (skt)—Caùi nhìn thuø dieäu vaø thieän Ñaïi Thôøi: Mahakappa (p)—Mahakalpa (skt)—laønh—Great good-looking. Great kalpa—Ñaïi Kyø Kieáp—See Ñaïi Kieáp. Ñaïi Thieän Kieán Vöông: Maha-sudarsana-raja Ñaïi Thoân Taây Nhai (1867-1927): Teân cuûa moät vò (skt)—King with great good-looking. hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Ñaïi Thieän Lôïi: See Ñaïi Thieän Ñaïi Lôïi. OÂng nghieân cöùu veà myõ thuaät hoïc Phaät giaùo— Ñaïi Thieän Sanh: Maha-sujata (skt)—Toå ñôøi thöù Name of a Japanese Buddhist scholar in the baûy cuûa doøng hoï Thích Ca—The seventh ancestor twentieth century. He studied and researched in of the Sakya family. Buddhist Arts. Ñaïi Thieän Taâm: Maha-kusala-citta (p)—Great Ñaïi Thoâng: Söï thoâng thaáu lôùn lao—Great wholesome mind—See Thieän Taâm. penetration. Ñaïi Thieän Tri Thöùc: 1) Nhöõng thieän höõu tri thöùc Ñaïi Thoâng Hoøa Thöôïng: Hoøa Thöôïng Thaàn Tuù, lôùn: Well acquainted with the good, great friends; moät trong nhöõng ñeä töû quan troïng nhöùt cuûa Nguõ 2) Baäc cao Taêng trong Thieàn toâng: Talented and Toå Hoaèng Nhaãn—Most Venerable Shen-Hsiu, one experienced Zen monks. of the most important disciples of the fifth Ñaïi Thieát Vi: See Ñaïi Thieát Vi Sôn. patriarch. Ñaïi Thieát Vi Sôn: Mahacakravala (skt)—Nuùi Ñaïi

Ñaïi Thoâng Sôn Vöông Nhö Lai: Great in meditation for 84.000 kalpas, during which his Penetration Mountain King Thus Come One— sixteen sons continued his preaching as Buddhas, Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù chín, veà among which Amitabha is his ninth son and thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Ñaïi Thoâng Sakyamuni is his sixteen son—See Höng Döông Sôn Vöông Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ Thanh Nhöôïng. naøo nghe ñöôïc danh hieäu cuûa ñöùc Phaät ñaây, thôøi Ñaïi Thoáng: Director of the national order—Vò ngöôøi naày ñaëng gaëp haèng haø chö Phaät noùi nhieàu Taêng cai quaûn Taêng Ni caû nöôùc, ñöôïc thaønh laäp phaùp maàu cho, ñeàu ñaëng thaønh ñaïo Boà Ñeà — döôùi thôøi Hoaøng Ñeá nhaø Tuøy—The head of the According to the Earth Store Bodhisattva Sutra, order, an official instituted by Wen-Ti of the Sui Chapter 9, in the past, a Buddha named Great dynasty. Penetration Mountain King Thus Come One Ñaïi Thuø: Söï khaùc bieät chính—Major difference. appeared in the world. If a man or woman hears Ñaïi Thuû AÁn: Mahamudra (skt)—Chaja-chenpo this Buddha’s name, that person will encounter as (tib)—Phyachen (tib)—Great seal—Ñaïi AÁn, moät many Buddhas as there are grains of sand in the trong nhöõng hoïc thuyeát cao nhaát cuûa tröôøng phaùi Ganges, who will speak Dharma extensively for Kim Cang Thöøa. Chuû yeáu cuûa hoïc thuyeát laø hieåu that person, and that person will certainly realize ñöôïc taùnh khoâng coù nghóa laø thoaùt khoûi luaân hoài Bodhi. sanh töû. Theo truyeàn thoáng Phaät giaùo Taây Taïng, Ñaïi Thoâng Thieàn Sö Ngöõ Luïc: Guchu Shukyu ñaây laø lôøi höùa cuûa ñöùc Phaät höùa raèng ñaây laø giaùo Zenji's Records of Teachings—See Ngu Trung thuyeát cao tuyeät, chaéc chaén seõ mang laïi söï chöùng Chaâu Caäp Thieàn Sö. nghieäm thaúng nôi taâm. Heä thoáng thieàn taäp tìm thaáy Ñaïi Thoâng Trí Nhö Lai: Mahabhijna- trong taát caû caùc toâng phaùi Phaät giaùo Taây Taïng, ñaëc Jnanabhibhu Buddha—Ngaøy vía Ñöùc Phaät Ñaïi bieät quan heä vôùi phaùi Kagyupa, trong ñoù “ñaïi aán” Thoâng Trí Thaéng laø ngaøy moàng chín trong thaùng— ñöôïc xem nhö laø tinh tuùy cuûa giaùo lyù vaø thöïc haønh Day dedicated to His manifestation (to a Buddha's Phaät phaùp. Ñaïi aán khoâng tìm thaáy ñöôïc trong saùch vital spirit) is the ninth day of the month—See Ñaïi vôû hay vaên töï, vì noù laø söï chöùng ngoä chaân lyù cuûa Thoâng Trí Thaéng Phaät. töøng caù nhaân. Ñieåm troïng yeáu cuûa “ñaïi aán” söï Ñaïi Thoâng Trí Thaéng Phaät: Daitsu-Chisho thoâng hieåu tröïc tieáp veà taùnh khoâng cuûa vaïn höõu, (jap)—Mahabhijna-Jnanabhibhu—Teân moät vò ñöa ñeán söï chöùng ngoä veà "vaïn phaùp duy taâm Phaät ñöôïc daãn ra trong aån duï cuûa Kinh Phaùp Hoa. taïo."—Great Seal, one of the highest teachings of Trong thieàn, coù moät coâng aùn noåi tieáng, thí duï thöù 9 the Vajrayana. The critical point in Mahamudra is cuûa Voâ Moân Quan döïa vaøo ñoaïn naày. Ñaïi Thoâng described as realization of emptiness means Trí Thaéng laø moät vò Phaät vôùi toái thöôïng thoâng trí freedom from samsara. According to Tibetan trong coõi nöôùc Haûo Thaønh (Sambhava), Kyø Kieáp Buddhist tradition, the Buddha's promise that this (Kalpa) cuûa ngaøi teân laø Ñaïi Töôùng (Maharupa). is the ultimate teaching, which surely brings about Ngaøi ñaõ qua möôøi kieáp thieàn ñònh ñeå thaønh Phaät, the direct experience of mind. Meditation

system vaø sau ñoù laïi lui veà 84.000 kieáp thieàn ñònh nöõa, found in all orders of Tibetan Buddhism, but trong khi möôøi saùu vöông töû cuûa ngaøi vaãn tieáp tuïc particularly associated with Kagyupa, in which it thuyeát phaùp, trong soá ñoù thì A Di Ñaø laø vöông töû is considered to be the quintessence of all thöù chín vaø Thích Ca Maâu Ni laø vöông töû thöù 16— Buddhist teachings and practices. It is not found in Name of a Buddha who appears in a metaphorical books or words, because it is a direct personal passage of the Lotus Sutra. In Zen, there is a realization of truth. Its central focus is direct famous koan associated with this passage, in apprehension of the luminous and empty nature of example 9 of the Wu-Men-Kuan. Mahabhijna- mind, which leads to the realization that all Jnanabhibhu was the great Buddha of supreme phenomena are creations of mind. penetration and wisdom—A fabulous Buddha Ñaïi Thuû AÁn Taát Ñòa: Maha-mudra-siddhi (skt)— whose realm was Sambhava, his kalpa Maharupa. Phyachen (tib)—Accomplishment of the great Having spent ten middling kalpas in ecstatic seal—Söï thaønh töïu ñaïi thuû aán, phaùp moân cao tuyeät meditation he became a Buddha, and retired again trong Maät giaùo.

Ñaïi Thuû Toâng Sö: Vò thieàn sö coù taøi trí cao sieâu Bodhisattvas. The greater vehicle, one of the two deã daøng tieáp daãn vaø daïy doã ñeä töû —A great great schools of Buddhism (Hinayana and talented Zen monk who can welcome and teach Mahayana). The Mahayana arose in the first students easily. century BC. It is called Great Vehicle because its Ñaïi Thuï: See Ñaïi Thoï. objective is the salvation of all beings. It opens the Ñaïi Thuï Khaån Na La Vöông: Druma-kinnara- way of liberation to a great number of people and raja (skt)—Ñaïi Thoï Khaån Na La Vöông—Vua cuûa indeed, expresses the intentionto liberate all loaøi khaån na la coù taøi taáu nhaïc ôû coõi trôøi—The beings. One of the most critical in Mahayana is King of the mahadruma Kinnaras. Indra’s that it stresses the value on laypersons. It musicians, who live on Gandha-madana. emphasizes that laypersons can also attain nirvana Ñaïi Thuï Khoå: Kinh qua nhöõng khoå naõo lôùn lao— if they strive to free themselves from worldly Experience great suffering and distress. bondages. Major Mahayana sects include Hua-Ñaïi Thuûy Tai: Calamity of water—Great water— Yen, T’ien T’ai, Zen and the Pure Land. It should Moät trong ba tai hoïa tieâu dieät theá giôùi (Tam Ñaïi be noted that Mahayana spread from India to Tai)—One of the three destructive calamities to Tibet, China, Korea and Viet Nam. end the world. Ñaïi Thöøa A Tyø Ñaït Ma Luaän: Mahayana- Ñaïi Thuyeàn: 1) Chieác thuyeàn lôùn: Great vessel; 2) abhidharma-sangiti (skt)—Luaän giaûi veà luaän taïng Ñaïi Thöøa, con thuyeàn lôùn cöùu ñoä chuùng sanh: cuûa ñaïi thöøa, ñöôïc vieát bôûi ngaøi Voâ Tröôùc vaøo theá Mahayana, the great ship of salvation. kyû thöù naêm—Treatise on the great vehicle Ñaïi Thuyeàn Sö: Phaät laø vò thuyeàn tröôûng cuûa con abhidharma, written by Asanga in the fifth thuyeàn cöùu ñoä—The Buddha, the captain of the century. great ship of salvation. Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp Luaän: Ñaïi Thuûy Hoûa Tai: Mahapralaya (skt)—Söï hoaïi Mahayana-abhidharma-samyutta-sangiti-sastra dieät cuoái cuøng cuûa vuõ truï vôùi gioù, nöôùc luït vaø (skt)—Treatise on the great vehicle on mixture löûa—The final and utter destruction of a universe collection of abhidharma. by wind,

flood and fire. Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp Luaän Kyù: Ñaïi Thöøa: Mahayana (skt)—Tek-pa-chen-po Mahayana-abhidharma-samyutta-sangiti-sastra- (tib)—Ma Ha Dieãn hay Dieãn Moân)—The Great sthiramati (skt)—Boà Taùt Taát Xæ La Maït Ñeå ñaõ Vehicle—Major Vehicle—Northern or soaïn boä luaän ñi vaøo Ñaïi Thöøa naøy—Treatise Mahayana—Thöôïng thöøa—Dieäu Thöøa—Thaéng recording the great vehicle on mixture collection Thöøa—The school of the Great Vehicle—Tröôøng of abhidharma. Sthiramati Bodhisattva who Phaùi Ñaïi Thöøa—Great Vehicle of salvation—Coã composed The Commentaries on Entering xe lôùn, moät trong hai nhaùnh lôùn Phaät giaùo (Tieåu Mahayana. thöøa vaø Ñaïi thöøa). Ñaïi thöøa xuaát hieän vaøo khoaûng Ñaïi Thöøa A Tyø Ñaït Ma Taäp Luaän: Mahayana- theá kyû thöù I tröôùc CN, noùi laø coã xe lôùn vì toâng chæ abhidharma-samuccaya (skt)—See A Tyø Ñaït Ma cuûa noù laø giuùp ñöôïc nhieàu ngöôøi cuøng giaûi thoaùt. Taäp Luaän. Kyø thaät chuû ñích cuûa Ñaïi thöøa laø cöùu ñoä nhöùt thieát Ñaïi Thöøa Baùch Phaùp Minh Moân Luaän: chuùng sanh. Moät trong nhöõng ñieåm toái quan troïng Mahayana-sata-dharma-vidyadvara-sastra (skt)— cuûa Phaät giaùo Ñaïi thöøa laø noù nhaán maïnh ñeán giaù Clear understanding of the one hundred dharmas trò cuûa ngöôøi taïi gia. Noù cho raèng nhöõng ngöôøi theá of the great vehicle—See Baùch Phaùp Minh Moân tuïc cuõng coù theå ñaït tôùi ñaïi giaùc vaø Nieát baøn neáu Luaän. ngöôøi aáy chòu coá coâng tu haønh. Nhöõng heä phaùi Ñaïi Ñaïi Thöøa Bình Ñaúng Phaùp: Phaùp bình ñaúng cuûa thöøa chính laø Hoa Nghieâm, Thieân Thai, Thieàn vaø ñaïi thöøa—Great vehicle's doctrine of equality. Tònh Ñoä Baéc Toâng. Neân ñeå yù laø Phaät giaùo Ñaïi Ñaïi Thöøa Boà Taùt Taïng Chaùnh Phaùp Kinh: The Thöøa laø Phaät Giaùo truyeàn veà phöông Baéc qua Mahayana correct dharma scriptures or canon. Trung Hoa, Moâng Coå, Ñaïi Haøn, Nhaät vaø Vieät Ñaïi Thöøa Boån Haïnh Taâm Ñòa Quaùn: See Boån Nam—Northern schools of Buddhism that Haïnh Taâm Ñòa Quaùn. emphasize the compassionate action of Ñaïi Thöøa Caên Khí: Ñaïi Thöøa Khí—Ngöôøi coù theå

tieáp nhaän vaø laõnh hoäi giaùo phaùp Ñaïi thöøa —A Mahayana-fundamental—Neàn taûng cuûa ñaïi thöøa. person who can receive and comprehend the Ñaïi Thöøa Cöûu Boä: Dvadasanga-buddha-vacana teachings of the great vehicle. (skt)—Chín trong möôøi hai boä kinh Ñaïi Thöøa — Ñaïi Thöøa Chung Giaùo: The Final Mahayana Nine of the twelve sutras which are classifications teaching—Ñaïi Thöøa trong giai ñoaïn cuoái daïy veà of the Buddha's teachings—See Thaäp Nhò Boä Chaân Nhö (dharmatathata) vaø Phaät taùnh phoå quaùt, Kinh. daïy veà leõ chaân nhö bình ñaúng, vaø khaû naêng thaønh Ñaïi Thöøa Dieäu Kinh: The Lotus Sutra—Kinh Phaät cuûa chuùng sanh, tìm thaáy trong Kinh Laêng Dieäu Phaùp Lieân Hoa. Giaø, Ñaïi Baùt Nieát Baøn hay Ñaïi Thöøa Khôûi Tín Ñaïi Thöøa Dieäu Phaùp Lieân Hoa Kinh: See Dieäu Luaän, vaân vaân. Giaùo lyù naày thöøa nhaän raèng taát caû Phaùp Lieân Hoa. chuùng sanh ñeàu coù Phaät taùnh vaø ñeàu coù theå ñaït Ñaïi Thöøa Ñaïi Taäp Ñòa Taïng Thaäp Luaân Kinh: ñeán Phaät quaû. Thieân Thai toâng theo giaùo lyù naày. Dasa-cakra-ksitigarbha-sutra (skt)—Name of a Chaân lyù cöùu caùnh Ñaïi Thöøa ñöôïc trình baøy baèng sutra in the great Vaipulya

(Mahavaipulya), or giaùo lyù naày. Do ñoù, noù ñöôïc goïi laø giaùo lyù thuaàn sutra of Mahayana—Teân cuûa moät boä kinh trong thuïc hay Thuïc Giaùo. Trong thuûy giaùo, söï vaø lyù ñaïi phöông quaûng kinh. luoân taùch rôøi nhau, trong khi ôû chung giaùo, söï luùc Ñaïi Thöøa Ñaûnh Vöông Kinh: Duy Ma Caät Töû Sôû naøo cuõng laø moät vôùi lyù, hay ñuùng hôn caû hai laø Vaán Kinh—Ñaïi Phöông Ñaúng Ñaûnh Vöông moät. Nhö Lai Taïng Duyeân Khôûi laø ñaëc ñieåm cuûa Kinh—Vimalakirti-Nirdesa-Sutra. giaùo lyù naày. Noù cuõng coøn ñöôïc goïi laø Chaân Nhö Ñaïi Thöøa Ñaêng: Mahayana-pradipa (skt)—Light Duyeân Khôûi—The Mahayana in its final stage of great vehicle—Great vehicle lamp. which teaches the Bhutatathata and universal Ñaïi Thöøa Ñoán Giaùo: The Abrupt Doctrine of the Buddhahood, or the essentially true nature of all Great Vehicle—Giaùo lyù naày chæ cho ta söï tu taäp things and the ability of all beings to attain khoâng caàn ngoân ngöõ hay luaät nghi, maø goïi thaúng Buddhahood. This is the final metaphysical vaøo tröïc kieán cuûa moãi ngöôøi. Giaùo lyù naày nhaán concepts of Mahayana, as presented in the maïnh ñeán “tröïc kieán,” nhôø ñoù maø haønh giaû coù theå Lankavatara Sutra, the Mahaparinirvana text, and ñaït ñeán giaùc ngoä vieân maõn töùc khaéc. Taát caû vaên töï the Awakening of Faith, etc. This doctrine asserts vaø ngoân ngöõ ñeàu ñình chæ ngay. Lyù taùnh seõ töï bieåu that all living beings have Buddha-nature and can loä trong thuaàn tuùy cuûa noù, vaø haønh ñoäng seõ luoân attain Buddhahood. The T’ien-T’ai School luoân tuøy thuaän vôùi trí hueä vaø tri kieán. Ñoán giaùo adheres to this doctrine. By this teaching the baèng chaùnh ñònh nôi tö töôûng hay nieàm tin chöù Ultimate Truth of Mahayana is expounded. khoâng baèng tu trì thieän nghieäp. Giaùo lyù naày daïy Therefore, it is called the Doctrine of Maturity. As cho ngöôøi ta chöùng ngoä töùc thì maø khoâng döïa treân it agrees with reality, it also called the True nhöõng giaûng giaûi baèng lôøi hay qua tieán trình thöïc Doctrine. In the elementary doctrine, fact and haønh tu taäp caáp toác, tìm thaáy trong Kinh Duy Ma principle were always separate, while in this final Caät. Giaùo lyù naày chuû tröông neáu tö töôûng khoâng doctrine, fact is always identified with principle, coøn moáng khôûi trong taâm cuûa haønh giaû thì ngöôøi or in short, the two are one. The causation theory aáy laø moät vò Phaät. Söï thaønh ñaït naày coù theå gaët haùi by Matrix of the Thuscome is special to this ñöôïc qua söï im laëng, nhö ñöôïc Ngaøi Duy Ma Caät doctrine. It is also called the theory of causation chöùng toû, hay qua thieàn ñònh nhö tröôøng hôïp cuûa by Thusness or Tathata. Toå Boà Ñeà Ñaït Ma, sô toå Thieàn Toâng Trung Hoa— Ñaïi Thöøa Chöôûng Traân Luaän: Mahayana- This means the training without word or order, tanaratna-sastra (skt)—Ñöôïc ngaøi Thanh Bieän directly appealing to one’s own insight. This bieân soaïn vaøo cuoái theá kyû thöù nhaát sau taây lòch— teaching emphasized on one’s own insight by Commentary on Mahayana jewelled palms which one can attain enlightenment all at once. (precious things are in your palms, according to All words and speech will stop at once. Reason the Mahayana), written by Bhavaviveka in around will present itself in its purity and action will 90 A.D. always comply with wisdom and knowledge. The Ñaïi Thöøa Cô Baûn: Basis of the great vehicle— Mahayana immediate, abrupt, direct, sudden, or

intuitive school, by right concentration of thought, Ñaïi Thöøa Khí: See Ñaïi Thöøa Caên Khí. or faith, apart from good works (deeds). This Ñaïi Thöøa Khôûi Tín Luaän: Daijo Kishinron teaching expounds the abrupt realization of the (jap)—Mahayana-sraddhotpada-sastra (skt)— ultimate truth without relying upon verbal Commentary on the Awakening of Mahayana explanations or progression through various stages Faith—The Mahayana Awakening of Faith—Luaän of practice, found in Vimalakirti Sutra. This cuûa söï thöùc tænh cuûa loøng tin vaøo Ñaïi thöøa vaøo doctrine holds that if thought ceases to arise in khoaûng theá kyû thöù 5 hay 6 sau Taây lòch, noùi veà one's mind, the man is a Buddha. Such an vieäc thöùc tænh loøng tin nhö yù töôûng lôùn cuûa Phaät attainment may be gained through silence as giaùo Ñaïi thöøa. Ñaây cuõng laø moät taùc phaåm raát quan shown by Vimalakirti, a saintly layman in Vaisali, troïng trong nhaø thieàn. Boä Luaän Ñaïi Thöøa Khôûi Tín or through meditation as in the case of ñöôïc Boà Taùt Maõ Minh soaïn veà lyù thuyeát vaø thöïc Bodhidharma, the founder of Chinese Ch'an haønh tinh yeáu trong tröôøng phaùi Ñaïi Thöøa — School. Treatise on the Awakening of Faith in the Ñaïi Thöøa Giaùo: Mahayana (skt)—Giaùo phaùp Ñaïi mahayana. Mahayana work from the 5th or 6th thöøa—Teaching of the great vehicle. century, which explains the basic notions of the Ñaïi Thöøa Giaùo Cöûu Boä: See Toâng Phaùi. teaching on the Awakening. This is one of the Ñaïi Thöøa Giôùi: most important book for Zen. The sastra was 1) Boà Taùt giôùi—The commandments or composed by Asvaghosa, basic doctrines and prohibitions for Bodhisattvas or monks— practices in Mahayana—See Khôûi Tín Luaän. Commandments for Bodhisattvas. Ñaïi Thöøa Khoâng Toân: See Ñaïi Thöøa Khoâng 2) Giôùi luaät cuûa ñaïi thöøa: Great vehicle precepts. Toâng. Ñaïi Thöøa Giôùi Kinh: The Mahayana sutras— Ñaïi Thöøa Khoâng Toâng: Sunyatavada (skt)—See Kinh ñieån Ñaïi Thöøa hay nhöõng kinh ñieån daïy veà Khoâng Toâng. ñaïo phaùp laøm Phaät. Nhöõng kinh ñieån maø Ñöùc Phaät Ñaïi Thöøa Kinh: Mahayana sutras—Kinh ñieån cuûa ñaõ giaûng daïy, ñöôïc vieát laïi baèng chöõ AÁn Ñoä vaø ñaïi thöøa: Baùt Thieân Tuïng, Dieäu Phaùp Lieân Hoa, dòch ra chöõ Trung Hoa. Toaøn taïng ñöôïc chia laøm Laêng Giaø, Phoå Dieäu, Kim Quang Minh, Hoa naêm loaïi töông öùng theo giaùo thuyeát ñaïi thöøa maø Nghieâm, Nhö Lai Maät, Tam Muoäi Vöông, Thaäp Ñöùc Phaät ñaõ giaûng trong suoát cuoäc ñôøi cuûa Ngaøi: Ñòa Töï Taïi, vaø naêm kinh A Haøm chính—Great Hoa Nghieâm Thôøi hay nhöõng thôøi phaùp ñöôïc Phaät vehicle scriptures: Astasahasrika-prajna-paramita, thuyeát ngay sau khi ngaøi thaønh ñaïo, Phöông Ñaúng Sadharma-pundarika, Lankavatara, Lalitavistara, Thôøi, Baùt Nhaõ Thôøi, Phaùp Hoa Thôøi, vaø Nieát Baøn Suvarna-prabhasa, Gandavyuha, Tathagata-Thôøi—The Sutra-Pitaka or discourses ascribed to guhyaka, Samadhi-raja, Dasabhumisvara, and the the Buddha, presumed to be written in India and five Agamas and Five chief Mahayana sutras. translated into Chinese. These are divided into Ñaïi Thöøa Laêng Giaø Kinh Duy Thöùc Luaän: five classes corresponding to the Mahayana Vimsatikavijnaptimatratasiddhi-sastra by theory of the Buddha's life: The Avatamsaka or Vasubandhu (Theá Thaân). the sermons first preached by Sakyamuni right Ñaïi Thöøa Luaän: Abhidharma of the Mahayana— after his enlightenment, the

Vaipulya period, the Great vehicle abhidharma. Prajna-Paramita period, the Saddharma-Pundarika Ñaïi Thöøa Maät Nghieâm Kinh: Ghanavyuha sutra period, and the Mahaparinirvana period. (skt)—Mahayana Esoteric Adornment Sutra—Haäu Ñaïi Thöøa Haønh Nghieäp Luaän: Nghieâm Kinh. Karmasiddhiprakarana Sutra. Ñaïi Thöøa Nghóa Chöông: Ta Ch'eng I Chang— Ñaïi Thöøa Huyeàn Luaän: Ta-sheng Hsuan-lun— Encyclopedia of the Mahayana Buddhism—Ñaïi Luaän giaûi veà söï huyeàn dieäu cuûa ñaïi thöøa, ñöôïc Thöøa Nghóa Chöông cuûa Hueä Vieãn döôùi hình thöù c vieát bôûi moät ñaò hoïc giaû Trung Quaùn laø Caùt Taïng moät boä töø ñieån laø moät trong nhöõng baûn vaên giaûi (549-623)—Treatise on the Mysteries of the thích veà nhò ñeá taïi Trung Hoa tröôùc thôøi Thieân Mahayana, written by the great Madhyamika Thai Trí Khaûi Ñaïi Sö coøn toàn taïi ñeán ngaøy nay— scholar Chi-tsang (549-623). Hui-Yuan's Encyclopedia of the Mahayana

Buddhism is one of the extant records concerning bheda-sastra (skt)—Great vehicle sastra on the interpretation of the two truths in China before refuting the belief in the reality of things. T'ien T'ai Great Master Chih-I. Ñaïi Thöøa Phaùp: Mahayana Doctrine—Ñaïi Thöøa Ñaïi Thöøa Nguõ Nghòch: The five great sins in the khoâng nhöõng laø moät trieát lyù vaø taâm lyù phaùt trieån Mahayana: cao ñoä vaø thaâm saâu, maø noù cuõng laø moät coã xe naêng 1) Phaù haïi chuøa thaùp, thieâu huûy kinh töôïng, laáy ñoäng ñeå ñaït thaønh Phaät quaû. Giaùo phaùp tu taäp caên vaät cuûa Phaät hay chö Taêng, hoaëc khuyeán baûn cuûa Ñaïi Thöøa laø vieäc tu taäp Luïc Ñoä Ba La khích ngöôøi laøm, hoaëc thaáy ngöôøi laøm maø Maät, trong ñoù trí tueä vieân maõn laø caùi ñænh cao sanh taâm hoan hyû: Sacrilege, such as nhaát, vì söï hieåu bieát tröïc tieáp saâu saéc veà taùnh destroying temples, burning sutras or images khoâng seõ bieán ñoåi vieäc thöïc haønh boá thí, trì giôùi, of Buddhas, stealing a Buddha’s or monk’s nhaãn nhuïc, tinh taán vaø thieàn ñònh thaønh vieân things, inducing others to do so, or taking maõn—The Mahayana is not only a highly pleasure therein. developed and profound philosophy and 2) Huûy baùng phaùp cuûa Thanh Vaên, Duyeân Giaùc psychology, it is also an accessible, dynamic hay Boà Taùt: Slander or abuse the teaching of vehicle for achievement of Buddhahood. The Sravakas, Pratyeka-buddhas, or Bodhisattvas. basic practice doctrine of Mahayana Buddhism is 3) Ngöôïc ñaõi gieát choùc chö Taêng Ni hoaëc buoäc the cultivation of the six paramitas; among them, hoï phaûi hoaøn tuïc: Ill-treatment, or killing of the perfection of wisdom is the crown of the six monks or nuns, or force them to leave the perfections, for it is the penetrative, direct monasteries to return to worldly life. understanding of emptiness will transform the 4) Phaïm moät trong naêm troïng toäi treân: Commit practices of generosity, morality, patience, any one of the five deadly sins given above. energy, and meditation into perfections—See 5) Choái boû luaät nhôn quaû nghieäp baùo, thöôøng Mahayana doctrine. xuyeân gaây nghieäp baát thieän maø coøn daïy ngöôøi Ñaïi Thöøa Phaùp Sö: Danh hieäu toân xöng cuûa ngaøi gaây aùc nghieäp, luoân soáng ñôøi xaáu xa: Denial Khuy Cô—Mahayana Master, an honoured title of of the karma consequences of ill deeds, acting master K’uei-Chi (632-682). or teaching others accordingly, and unceasing Ñaïi Thöøa Phaùp Töôùng

Toâng: Mahayana evil life. Dharmalaksana (skt)—Coøn goïi laø Du Giaø Toâng, Ñaïi Thöøa Nguõ Uaån Luaän: Mahayana-vaipulya- Nhieáp Luaän Toâng hay Duy Thöùc Toâng, toâng phaùp panca-skandhas-sastra (skt)—Luaän giaûi veà naêm noùi veà hình töôùng cuûa hieän töôïng—Also called uaån theo quan ñieåm Ñaïi thöøa—Mahayana Yogacara Sect, Samparigraha School, or Treatise on the five aggregates. Consciousness-Only School, the teaching of the Ñaïi Thöøa Vaø Nguyeân Thuûy: Mahayana and phenomenal appearances of dharmas—See Phaùp Theravada. Töôùng Toâng. Ñaïi Thöøa Nhaân: Nhaân cuûa Ñaïi thöøa hay Boà Ñeà Ñaïi Thöøa Phaùp Vöông: Mahayana Dharmaraja taâm—Mahayan cause—The mind of (skt)—King of the Mahayana Dharma—King of enlightenment (Boà ñeà taâm). the Great Vehicle Law—See Phaùp Vöông. Ñaïi Thöøa Nhò Chuûng Thaønh Phaät: The two Ñaïi Thöøa Phaät Giaùo: Mahayana Buddhism. Mahayana kinds of Buddhahood: Ñaïi Thöøa Phöông Ñaúng Kinh Ñieån: Mahayana- 1) Baûn lai Phaät taùnh: Buddhahood of natural vaipulya-sutra (skt)—Kinh Ñaïi Thöøa noùi veà bình purity, for every one has the inherent nature. ñaúng tính cuûa vuõ truï—The sutras and scriptures of 2) Thaønh töïu Phaät taùnh: Buddhahood attained by the Mahayana, their doctrines being square and practice. correct for all equally or universal. Ñaïi Thöøa Nhò Thaäp Tuïng: Mahayana-vimsika Ñaïi Thöøa Quang Minh Ñònh: (skt)—Mahayana twenty verses. Mahayanaprabhana (skt)—Moät trong nhöõng tam Ñaïi Thöøa Nieát Baøn Kinh: Mahayana Nirvana ma ñòa—One of the samadhis. Sutra—See Nieát Baøn Kinh. Ñaïi Thöøa Quaûng Trí: Broad great vehicle Ñaïi Thöøa Phaù Höõu Luaän: Mahayana-bhava- cognition—Trí ñaïi thöøa roäng lôùn.

Ñaïi Thöøa Tam Baûo: Mahayana Three Precious Giaùo hay giaùo lyù nhaäp moân y cöù treân söï phuû ñònh Ones—Great Vehicle Triple Jewel—See Tam veà taát caû caùc phaùp hay phaùp khoâng, nhö Tam Luaän Baûo. Toâng. Khoâng Thuûy Giaùo daïy veà leõ khoâng cuûa chö Ñaïi Thöøa Taâm: Taâm Ñaïi Thöøa hay tìm veà taâm phaùp, ñöôïc tìm thaáy trong caùc kinh Baùt Nhaõ. Tam Phaät qua phaùp tu Ñaïi Thöøa—The mind or heart of Luaän toâng chuû tröông thieân chaáp veà “Khoâng” treân the Mahayana—Seeking the mind of Buddha by caên cöù cuûa “töï taùnh” (Svabhava-alaksana) hay means of Mahayana. taùnh voâ töôùng khoâng coù baûn chaát toàn taïi, nhöng laïi Ñaïi Thöøa Taâm Nguyeän: Taâm nguyeän cuûa phaùp thöøa nhaän nhaát theå cuûa höõu, neân toâng naày xaùc ñaïi thöøa—Great vehicle aspiration. nhaän raèng moïi ngöôøi trong tam thöøa vaø naêm chuûng Ñaïi Thöøa Taäp Boà Taùt Hoïc Luaän: Siksa- taùnh ñeàu coù theå ñaït ñeán Phaät quaû —The primary or samuccaya (skt)—Giaùo Taäp Yeáu—Boä luaän veà Boà elementary stage of Mahayana is divided into two Taùt Haïnh do ngaøi Tòch Thieân vieát —Treatise on sections. Since neither admits the existence of the Collection of Mahayana Conducts of Bodhisattvas, Buddha-nature (Buddha-svabhava) in all beings, written by Shantideva (675-725). both are considered to be elementary. The Ñaïi Thöøa Thaønh Nghieäp Luaän: Karma-siddhi- elementary doctrine based on the specific prakarana (skt)—Mahayana Treatise on character of all elements (dharma-laksana), e.g., Formation of karma—See Nghieäp Thaønh Töïu the Idealistic School or

Dharmalaksana. Realistic Luaän. Mahayana which analyzes the specific and distinct Ñaïi Thöøa Thaäp Phaùp: Möôøi thöù hoaøn thaønh theo character of the dharmas, found in the Yogachara phaùp ñaïi thöøa—Ten completions of the great Sutras. The Dharmalaksana School sets forth the vehicle standards. theory of causation by ideation-store (Alaya- Ñaïi Thöøa Thieân: Mahayana-deva (skt)—Trôøi Ñaïi vijnana) on the basis of phenomenal charateristics Thöøa, moät danh hieäu daønh cho Huyeàn Trang, Moäc (laksana) and does not recognize the unity of fact Xoa Ñeà Baø—A title given to Hsuan-Tsang, and principle. Also, since it maintains the basic who was always styled Moksa-deva. distinction of five species of men, it does not Ñaïi Thöøa Thieàn: Daijozen (jap)—Mahayana admit that all men can attain Buddhahood. The meditation—Mahayana Zen—See Thieàn Ñaïi elementary doctrine based on negation of all Thöøa. elements or dharma-sunyata, e.g., San-Lun Ñaïi Thöøa Thieän Caên Giôùi: Theá giôùi Taây Phöông School. This is the Idealistic Mahayana that holds Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—The Mahayana all dharmas are non-substantial, found in Prajna or good roots realm—The Amitabha Pure-Land of Wisdom Sutras. The San-Lun holds the one-sided the West. view of “Void” on the basis of “own nature” or no Ñaïi Thöøa Thuûy Giaùo: Mahayana Elementary abiding nature, but admitting the unity of being Doctrine of the Great Vehicle—Ñaïi Thöøa Thuûy and non-being, it affirms that men of the three Giaùo. Khôûi thuûy Ñaïi Thöøa, ñöôïc chia laøm hai chi vehicles and the five species are all able to attain (giaùo lyù daïy cho nhöõng ngöôøi vöøa böôùc leân Ñaïi Buddhahood. Thöøa). Caû hai ñeàu khoâng thöøa nhaän söï hieän höõu Ñaïi Thöøa Tieäm Giaùo: Gradual Mahayana. cuûa Phaät taùnh trong moïi loaøi, neân caû hai ñöôïc xem Ñaïi Thöøa Tieåu Thöøa: Mahayana and Hinayana— nhö laø nhaäp moân sô thuûy. Töôùng Thuûy Giaùo hay See Ñaïi Thöøa and Tieåu Thöøa. giaùo lyù nhaäp moân y cöù treân sai bieät töôùng cuûa chö Ñaïi Thöøa Toâng: The school of Mahayana—Sau phaùp, nhö Phaùp Töôùng Toâng. Töôùng Thuûy Giaùo khi Ñöùc Phaät dieät ñoä, Phaät giaùo chia ra laøm nhieà u phaân taùch veà taùnh ñaëc thuø cuûa chö phaùp, ñöôïc tìm toâng phaùi; hai loaïi chính laø Tieåu Thöøa vaø Ñaïi thaáy trong caùc kinh Du Giaø. Phaùp Töôùng toâng neâu Thöøa. Nhöõng ai caàu chöùng ngoä A-La-Haùn thì goïi leân thuyeát A-Laïi-Da duyeân khôûi treân neàn taûng laø Tieåu Thöøa, nhöõng ai caàu thaønh Phaät thì goïi laø phaùp töôùng vaø khoâng bieát ñeán nhaát theå cuûa söï vaø Ñaïi Thöøa. Luùc ñaàu ngay khi Phaät nhaäp dieät, chæ coù lyù. Vì toâng naày chuû tröông söï sai bieät caên ñeå cuûa hai toâng Trung Quaùn vaø Du Giaø goïi laø Ñaïi Thöøa, naêm haïng ngöôøi, neân khoâng thöøa nhaän raèng moïi soá coøn laïi laø Tieåu Thöøa. Trung Quaùn töùc laø Tam ngöôøi ñeàu coù theå ñaït ñeán Phaät quaû. Khoâng Thuûy Luaän Toâng vaø Du Giaø töùc laø Phaùp Töôùng Toâng

beân Trung Quoác. Taïi Nhaät thì Caâu Xaù vaø Thaønh Treatise of Collection of Mahayana-Abhidharma, Thöïc toâng laø Tieåu Thöøa, soá coøn laïi laø Ñaïi Thöøa — written by master An-Hui (Sthiramati). After the Buddha’s death, Buddhism was divided Ñaïi Thöøa Vieân Giaùo: The Round Doctrine of the into many schools. The two main branches were Great Vehicle—Vieân giaùo daïy veà Nhaát Thöøa hay Hinayana

and Mahayana. Whoever seeks to Phaät Thöøa. Vieân giaùo Hoa Nghieâm, phoái hôïp taát become an arhat belongs to the Hinayana; while caû laøm thaønh moät toâng, ñöôïc tìm thaáy trong caùc whoever seeks to become a Buddha belongs to the Kinh Hoa Nghieâm vaø Phaùp Hoa. Coù hai trình ñoä Mahayana. Right after the Buddha' deaththe cuûa Ñaïi Thöøa Vieân Giaùo. Nhaát Thöøa Ñoàng Giaùo, school of Mahayana, attributed to the rise in India trong ñoù nhaát thöøa ñöôïc giaûng thuyeát baèng phöông of the Madhyamika (the school ascribed to phaùp ñoàng nhaát hay töông töï vôùi caû ba thöøa. Nhaát Nagarjuna) and the Yoga; the rest of the sects Thöøa cuûa toâng Hoa Nghieâm bao goàm taát caû caùc belonged to the Hinayana. The Madhyamika and thöøa. Tuy nhieân, tuøy theo caên cô maø giaûng ba thöøa Yoga were called Tsan-Luan and Dharmalaksana ñeå chuaån bò cho nhöõng keû khaùt ngöôõng. Caû ba ñeàu in China. In Japan, only Kosa and Satyasiddhi tuoân chaûy töø Nhaát Thöøa vaø ñöôïc giaûng daïy baèng belong to the Hinayana; the rest of other schools phöông phaùp ñoàng nhaát nhö laø moät. Theo toâng belong to the Mahayana. Hoa Nghieâm thì ba thöøa naày laø: Tieåu Thöøa Ñaïi Thöøa Trang Nghieâm Baûo Vöông: (Hinayana (skt), Ñaïi Thöøa Tieäm Giaùo vôùi Ñaïi Avalokitesvara-guna-karanda-vyuha (skt)— Thöøa Thuûy Giaùo, Ñaïi Thöøa Chung Giaùo vaø Ñaïi Karanda-vyuha (skt)—Sutra on adorning the great Thöøa Ñoán Giaùo. Nhaát Thöøa Bieät Giaùo, trong ñoù vehicle of king of treasures. nhaát thöøa ñöôïc neâu leân hoaøn toaøn khaùc bieät hay Ñaïi Thöøa Trang Nghieâm Baûo Vöông Kinh: See ñoäc laäp vôùi nhöõng thöøa khaùc nhö tröôøng hôïp giaùo Ñaïi Thöøa Trang Nghieâm Baûo Vöông. lyù Hoa Nghieâm trong ñoù noùi leân hoïc thuyeát veà theá Ñaïi Thöøa Trang Nghieâm Kinh Luaän: giôùi hoã töông dung nhieáp. Nhaát Thöøa cao hôn ba Mahayana-sutra-lankara-sastra (skt)—Mahayana- thöøa kia. Nhaát thöøa laø chaân thaät coøn ba thöøa ñöôïc sutra-lamkara-tika (skt)—Daijoshogoron (jap)— coi nhö laø quyeàn bieán (tam quyeàn nhaát thaät)—The An exposition of the teaching of the Vijnana-vada Perfect teaching expounds the One Vehicle, or the school—Boä Luaän ñöôïc Ngaøi Voâ Tröôùc soaïn veà Buddha Vehicle. The complete or perfect teaching nhöõng caâu keä cuûa Ngaøi Di Laëc—Treatise on the of the Hua-Yen, combining the rest into one all- scripture of adorning the great vehicle. The sastra embracing vehicle, found in the Avatamsaka and was composed by Asanga on Maitreya's gatha Lotus Sutras. There are two grades of the round or (metrical hymn). perfect doctrine. One Vehicle of the Identical Ñaïi Thöøa Trang Nghieâm Luaän: See Ñaïi Thöøa Doctrine in which the One Vehicle is taught an Trang Nghieâm Kinh Luaän. identical or similar method with the other three Ñaïi Thöøa Trung Quaùn Luaän: Boä luaän veà Ñaïi Vehicles. The One Vehicle of the Avatamsaka Thöøa Trung Quaùn, ñöôïc ngaøi An Hueä bieân soaïn — School is inclusive of all Vehicles. However, for Treatise on the Middle View of the Great Vehicle, the convenience the three vehicles are taught to written by master An-Hui (Sthiramati). prepare the aspirants. The three flow out of the Ñaïi Thöøa Trung Quaùn Thích Luaän: One Vehicle and are taught in the identical Mulamadhyamika-sandhinirmocana-vyakhya method as the one. The three Vehicles recognized (skt)—Interpretation on the Mahayana by the Avatamsaka School: the

Small Vehicle, the Madhyamika-sastra. Gradual Mahayana with the Elementary Ñaïi Thöøa Töï: Daijo-ji (jap)—Chuøa Ñaïi Thöøa Mahayana and the Final Mahayana, and the (Phaät giaùo Nhaät Baûn). Abrupt Doctrine of the Great Vehicle. One Ñaïi Thöøa Töông ÖÙng: Töông öùng (ñi lieàn) vôùi Vehicle of the Distinct Doctrine in which the One phaùp ñaïi thöøa—Concomitant with the great Vehicle is set forth entirely distinct or independent vehicle. from the other Vehicles, as in the case of the Ñaïi Thöøa Vi Dieäu Phaùp Luaän: Boä Luaän Ñaïi teaching of the Avatamsaka School, in which the Thöøa Vi Dieäu Phaùp, ñöôïc soaïn bôûi ngaøi An Hueä — doctrine of the world of totalistic harmony

mutually relating and penetrating is set forth. The powers to win over Mahakasyapa. Since then he One Vehicle is higher than the other three. The became a close disciple of the Buddha. He was One Vehicle is real while the three are considered renowned for his ascetic self-discipline and moral as temporary. strictness. He was regarded as the First Patriarch Ñaïi Thöøa Voâ Löôïng Thoï Kinh: Sukhavati-vyuha of Indian Zen Sect. Sutra (skt)—Laïc Höõu Trang Nghieâm Kinh—Sutra Ñaïi Thöông: Big business. of the Amitabha Buddha—Kinh A Di Ñaø—One of Ñaïi Tòch Dieät: Parinirvana (skt)—Ñaïi Baùt Nieát the three basic sutras of the Pure Land sect—Moät Baøn—Great extinction—The great nirvana—The trong ba boä kinh chuû yeáu cuûa tröôøng phaùi Tònh great extinction and passing over from mortality. Ñoä—See Tam Kinh Tònh Ñoä. Ñaïi Tòch Ñònh: Concentration of great Ñaïi Thöøa Voâ Löôïng Thoï Quyeát Ñònh Ñaø La Ni quiescience—Samadhi of great tranquility—Ñaïi Kinh: Aparimitayur-dharani (skt)—Voâ Löôïng Thoï Tòch Ñònh Tam Muoäi—Ñaïi Tòch Tính Dieäu Tam Quyeát Ñònh Ñaø La Ni—Infinite Life Resolution Ma Ñòa—Tam Ma Ñòa hay pheùp thieàn ñònh maø Dharani. Nhö Lai ñaõ vaøo vôùi traïng thaùi tònh tòch vaø söï taäp Ñaïi Thöøa Voâ Löôïng Thoï Toâng Yeáu Kinh: trung hoaøn toaøn vaéng boùng nhöõng xao xuyeán loaïn Aparimitayur-nama-dharani (skt)—Kinh Ñaïi Thöøa ñoäng (lìa moïi taùn ñoäng, roát raùo tòch tónh)—The Voâ Löôïng Thoï Toâng Yeáu—Essential Mahayana samadhi which the Tathagata enters, of perfect Infinite Life Sutra. tranquility and concentration with total absence of Ñaïi Thöøa Voâ Taùc Ñaïi Giôùi: Theo toâng Thieân any perturbing element (parinirvana). Thai, thì Ñaïi Thöøa giôùi khoâng lieân heä gì ñeán Ñaïi Tòch Ñònh Tam Muoäi: See Ñaïi Tòch Ñònh. nhöõng haønh ñoäng beân ngoaøi, maø chæ laø nhöõng bieán Ñaïi Tòch Phaùp Vöông: Ñaïi tòch tónh hay nieát baøn ñoåi töø beân trong—The Mahayana great moral law cuûa phaùp vöông Ñaïi Nhöït Nhö Lai—The great involving no external action; a T'ien-T'ai tranquil or nirvana dharma-king (Vairocana—Ñaïi expression for the inner change which occurs in Nhöït Nhö Lai). the recipient of ordination; it is the activity within. Ñaïi Tòch Thaát Tam Muoäi: See Ñaïi Tòch Ñònh. Ñaïi Thöøa Voâ Thöôïng Phaùp: Phaùp voâ thöôïng cuûa Ñaïi Tòch Tính Dieäu Tam Ma Ñòa: See Ñaïi Tòch ñaïi thöøa—Peerless great vehicle teaching—The Ñònh. supreme Mahayana. Ñaïi Tòch Tónh Tam Ma Ñòa: See Ñaïi Tòch Ñònh. Ñaïi Thöïc Quang: Mahakasyapa (skt)—Ma Ha Ca Ñaïi Tòch Tònh: Söï tòch tònh voâ bieân—Great Dieáp—OÂng laø moät nhaø cöï phuù theo ñaïo Baø La quiescence. Moân, voán thoâng minh hoïc roäng, thöôøng ñeán tònh xaù Ñaïi Tòch Vöông: Vua

cuûa söï thanh tònh voâ bieân— Truùc Laâm nghe Phaät thuyeát phaùp. Coù moät laàn sau King of great quiescence. khi nghe Phaät giaûng kinh xong, treân ñöôøng trôû veà, Ñaïi Tieân: Maharsi (skt)—Nhöõng vò Thaùnh Phaät nhìn thaáy Ñöùc Phaät ñang tónh toïa döôùi boùng caây töû—Thanh Vaên hay Phaät—Buddhist saints as tröôùc maët, thì oâng voâ cuøng kinh ngaïc. Thì ra Phaät superior to ordinary immortals. thò hieän thaàn thoâng ñeå thu phuïc oâng. Sau ñoù ñaõ trôû Ñaïi Tieân Giôùi: Nhöõng giôùi luaät nhaø Phaät—The thaønh moät trong nhöõng moân ñoà lôùn cuûa Ñöùc Phaät, Buddha's laws or commands. noåi tieáng veà kyû luaät khoå haïnh vaø ñaïo ñöùc nghieâm Ñaïi Tieân Giôùi Kinh: Kinh vieát veà giôùi luaät nhaø khaéc. OÂng ñöôïc coi nhö laø vò toå thöù nhaát trong 28 Phaät—Sutra or scriptures on the Buddha's laws or vò toå cuûa doøng Thieàn coå AÁn Ñoä—He was a commands. wealthy man and a wise and widely read scholar. Ñaïi Tieân Vieän: Daisen'in (jap)—Chuøa Ñaïi Tieân He never missed any of the Buddha's discourse at (Nhaät Baûn). Venuvana Vihara. On one occasion when he had Ñaïi Tieáp Taâm: Dai-sesshin (jap)—Great just finished listening to the Buddha's exposition sesshin—Trong thôøi kyø "Tieáp Taâm", ngoaøi vieäc of a sutra and was on his way home, he saw the khai thò, thieàn sinh coøn ñöôïc "Tham Thieàn." Tham Buddha already seated underneath a tree in the Thieàn ôû ñaây coù nghóa laø thieàn sinh dieän kieán thaày, road ahead. He was very surprised. It transpired trình baøy nhöõng kieán giaûi veà coâng aùn maø mình that the Buddha showed a little of his supernatural ñang tham ñeå thaày bình xeùt—During the "sesshin",

besides the lectures, the monks have what is cuûa nieàm tin saâu saéc hay ñaïi tín caên, moät quaû boùng known as "Sanzen". To do sanzen is to go to the lôùn cuûa söï hoaøi nghi hay ñaïi nghi ñoaøn, vaø moät master and present their views on the koan they loøng kieân trì saéc ñaù vôùi muïc tieâu hay ñaïi phaán chí. have for the master's critical examination—See Coäi reã lôùn cuûa nieàm tin saâu saéc coù nghóa laø tin nôi Tieáp Taâm. vò thaày vaø truyeàn thoáng maø vò thaày ñaïi dieän. Ñoù Ñaïi Tieâu Nhieät Ñòa Nguïc: Praptapana (skt)—Hell cuõng coù nghóa laø tin vaøo tieàm naêng voâ taän naèm of great heat—Hottest hell—Cöïc Nhieät Ñòa trong moãi ngöôøi chuùng ta. Daàu thoaït nhìn, ngöôøi ta Nguïc—Ñaïi Thieâu Chích Nguïc. thaáy raèng quaû boùng hoaøi nghi lôùn laø ñieàu ñoái Ñaïi Tieáu Minh Vöông: Vajrahasa (skt)—The nghòch vôùi coäi reã lôùn cuûa nieàm tin saâu saéc, nhöng great laughing king (Ming-Wang). ñieàu naøy coù nghóa laø haønh giaû phaûi luoân tænh thöùc Ñaïi Tieåu: Ñaïi Tieåu Ñaïi—Lôùn nhö theá—Big like veà söï khieám khuyeát trí tueä cuûa chính mình vaø luoân this—Big like that. oâm giöõ moät söï khoù chòu thaâm saâu veà moät caùi 'Toâi'. Ñaïi Tieåu Ñaïi: See Ñaïi Tieåu. Moät loøng kieân trì saét ñaù ñoái vôùi muïc tieâu coù nghóa Ñaïi Tieåu Nhò Thöøa: Hai coã xe, Ñaïi vaø Tieåu laø luoân giöõ ñöôïc loøng duõng caûm ñeå tieáp tuïc tu taäp, Thöøa—The two vehicles, Mahayana and baát chaáp moïi trôû ngaïi. Khoâng coù ba ñieàu quan yeáu Hinayana—See Ñaïi Thöøa and Tieåu Thöøa. naøy, chuùng ta khoâng theå hoaøn thaønh ñöôïc ñieàu gì Ñaïi Tieåu Tieän: Daishoben (jap)—Trong quyeån caû."—In Zen: Tradition & Transition, Zen Master Chaùnh Phaùp Nhaõn Taïng, Chöông VII, Taåy

Tònh, Morinaga Soko wrote: "Zen master Hakuin (1686- Thieàn sö Ñaïo Nguyeân ñeà nghò haønh giaû neân röûa 1769) identified three essentials of Zen practice, saïch haäu moân vaø ñöôøng tieåu sau khi ñi ñaïi tieän and these apply in many other realms as well: a hoaëc ñi tieåu—In the Shobogenzo, Chapter VII, great root of faith, a great ball of doubt, and a Senjo Washing, Zen master Dogen recommended fierce tenacity of purpose. The great root of faith that Zen practitioners should wash around the anus means trusting one's teacher and the tradition he and the urethra after going to the stool or represents. It also means believing in the limitless urinating. potentiality that lies within oneself. Though at first Ñaïi Tín: Dai-shinkon (jap)—Great faith—Great glance it would appear that a great ball of doubt is root of faith—Ñaïi tín laø nieàm tin saâu saéc, laø goác reã the exact opposite of a great root of faith, it means lôùn cuûa nieâm tin, ñöôïc coi nhö moät trong ba ñieàu to be aware at all times of one's own lack of kieän caên baûn cuûa Thieàn taäp. Hai ñieàu kieän kia laø insight and to harbor within oneself a deep disturb ñaïi nghi vaø ñaïi quyeát. Ñaïi tín ñöôïc ñònh nghóa nhö of 'I.' Fierce tanacity of purpose means to have the laø moät söï khaúng ñònh vöõng vaøng trong söï hieäu real courage to continue the practice, whatever nghieäm cuûa con ñöôøng tu ñaïo cho daàu vöôùng phaûi the obstacles. Without these three essentials, nhieàu thöù khoù khaên thöû thaùch—Great root of faith; nothing can be accomplished." the strong faith that is considered one of the three Ñaïi Tín Ñaïi Duõng Ñaïi Tham Vaán: Great faith, “pillars” of the practice of Zen. The other two great courage, and great questioning—Theo Thieàn essentials are great doubt and great resolve. It is Sö Suøng Sôn Haïnh Nguyeän trong quyeån Tro Rôi defined as an unwavering conviction in the Treân Thaân Phaät, Thieàn taäp laø ñieàu quan troïng efficacy of the path, despite the difficulties nhaát. Baïn phaûi quyeát ñònh choïn con ñöôøng tu taäp involved in following it—See Ñaïi Caên Tín. vaø phaûi maïnh meõ giöõ laáy quyeát ñònh naøy. Ñieàu Ñaïi Tín Caên: Great root of faith—See Ñaïi Caên naøy ñoøi hoûi nôi baïn moät nieàm tin lôùn, moät loøng Tín. duõng caûm lôùn vaø moät tinh thaàn tham vaán lôùn. Theá Ñaïi Tín Caên-Ñaïi Nghi Ñoaøn-Ñaïi Phaán Chí: A naøo laø moät nieàm tin lôùn? Luoân giöõ caùi nguyeân taâm great root of faith-A great ball of doubt-A fierce luùc baïn quyeát ñònh tu taäp, baát chaáp moïi thöù, aáy laø tanacity of purpose—Trong Thieàn: Truyeàn Thoáng coù ñöôïc moät nieàm tin lôùn. Gioáng nhö con gaø naèm vaø Söï Chuyeån Tieáp, Thieàn sö Thònh Vónh Toân aáp tröùng. Luoân luoân naèm treân tröùng, noù chaêm lo Höng vieát: "Thieàn sö Baïch AÅn Hueä Haïc xaùc ñònh cho tröùng, truyeàn hôi aám cho ñeán luùc tröùng nôû. ba ñieàu quan yeáu cuûa tu taäp Thieàn, vaø ba ñieàu naøy Neáu noù sao laõng, khoâng chaêm lo, tröùng seõ khoâng aùp duïng trong nhieàu laõnh vöïc khaùc: moät coäi reã lôùn nôû ñöôïc thaønh gaø con. Nhö theá Thieàn taâm coù nghóa

laø baát kyø khi naøo vaø ôû ñaâu cuõng phaûi tin töôûng vaøo great or firm faith, which surrenders to Buddha; 2) chính mình. Mình nguyeän thaønh Phaät vaø cöùu ñoä Loøng tin lôùn vaø vöõng chaéc, veà nöông vôùi Phaät A Di nhaát thieát chuùng sanh. Keá tieáp, theá naøo laø loøng Ñaø: Firm faith, great faith, surrender to Amitabha duõng caûm lôùn? Ñieàu naøy coù nghóa laø mang heát Buddha. nghò löïc

gom vaøo moät ñieåm. Gioáng nhö meøo rình Ñaïi Tín Taâm Haûi: Taâm coù loøng tin lôùn nhö beå chuoät. Chuoät ruùt saâu vaøo trong hang, nhöng meøo caû—A heart of faith great as the ocean. vaãn ñôïi beân ngoaøi hang haèng giôø khoâng moät maûy Ñaïi Tinh Taán: Söï coá gaéng lôùn lao—Great zeal. may ñoäng ñaäy. Meøo hoaøn toaøn taäp trung chuù taâm Ñaïi Tinh Taán Boà Taùt: Sura (skt)—Moät trong 16 vaøo hang chuoät. Ñaây laø Thieàn taâm: ñoaïn tröø moïi yù vò Boà Taùt hay Toân giaû cuûa Hieàn Kieáp ôû ngoaïi khu nghó vaø höôùng naêng löôïng cuûa mình vaøo moät ñieåm phía Nam cuûa Maïn Ñoà La Kim Cang giôùi —A duy nhaát. Keá tieáp nöõa laø tinh thaàn tham vaán lôùn. hero bodhisattva, one of the sixteen bodhisattvas Haõy töôûng töôïng moät ñöùa treû nhôù meï, hoaëc moät of the southern external region of the Vajradhatu. ngöôøi ñang cheát khaùt mong chôø moät ly nöôùc. Ñoù laø Ñaïi Tinh Taán Kim Cang Teâ: Great Persevering "Taâm Nhaát Theå". Neáu baïn chaân thaønh tìm hoûi, baïn with Indestructible Courage. seõ coù ñöôïc caùi taâm "khoâng bieát." Neáu baïn giöõ Ñaïi Tænh (1900-1952): Teân cuûa moät vò danh Taêng ñöôïc ba ñieàu naøy: Ñaïi Tín, Ñaïi Duõng vaø Ñaïi Trung Hoa vaøo theá kyû XX—Name of a Chinese Tham Vaán, baïn seõ sôùm ñaït ñeán giaùc ngoä— famous monk in the twentieth century. According to Zen Master in Dropping Ashes on Ñaïi Tònh Chí: Rastrapala (skt)—See Laïi Tra Hoøa the Buddha, Zen practice is of the greatest La. importance. You must decide to practice and very Ñaïi Tònh Xaù: Mahavihara (skt)—Ma Ha Tyø Ha strongly keep this decision. This requires great La—Ñaïi Tònh Xaù—Ngoâi tònh xaù ñöôïc vua faith, great courage, and great questioning. What Devanampiya Tissa xaây taïi thuû ñoâ Sri Lanka laø is great faith? Great faith means that at all times Anuradhapura, vaøo thôøi Phaùp Hieån ñeán vieáng you keep the mind which decided to practice, no khoaûng naêm 400 sau Taây Lòch, coù khoaûng 3000 matter what. It is like a hen sitting on her eggs. Taêng chuùng ñang tu taäp. Sau söï thaønh cuûa ñoaøn She sits on them constantly, caring for them and truyeàn giaùo Mahinda, con cuûa vua A Duïc. Ngoâi giving them warmth, so that they will hatch. If she Ñaïi Tònh Xaù naøy trôû thaønh truï sôû chính cuûa tröôøng becomes careless or negligent, the eggs will not phaùi Theravada chính thoáng treân quoác ñaûo naøy hatch and become chicks. So Zen mind means trong haèng maáy theá kyû noù caïnh tranh vôùi nhöõng always and everywhere believing in myself. I vow tònh xaù khaùc nhö Abhayagiri, vaø Jetavana, nhöng to become the Buddha and to save all people. ñeán theá kyû thöù 12 thì hai tònh xaù kia ñöôïc leänh Next, what is great courage? This means bringing nhaäp vaøo vôùi noù, vaø töø ñoù thì giaùo hoäi Nguyeân all your energy to one point. It is like a cat hunting Thuûy cuûa Ñaïi Tònh Xaù tuyeân boá laø giaùo hoäi chính a mouse. The mouse has retreated into its hole, thoáng taïi ñaây—The monastery built in the Sri but the cat waits outside the hole for hours on end Lankan capital of Anuradhapura by King without the slightest movement. It is totally Devanampiya Tissa (247-207 B.C.), visited by Fa- concentrated on the mouse-hole. This is Zen mind: Hsien in about 400 A.D., when it had 3,000 cutting off all thinking and directing all your inmates. After the successful mission of the monk energy to one point. Next, great questioning. This Mahinda, son of King Asoka. It became the seat of is like a child who

thinks only of its mother, or a Theraveda orthodoxy on the island for centuries it man dying of thirst who thinks only of water. It is competed with the Nikaya, of Abhayagiri, and called One Mind. If you question with great Jetavana, but in the twelfth century the other two sincerity, there will only be don't-know mind. If were ordered to amalgamate with it, and since you keep these three: great faith, great courage, then the Mahavihara nikayas was declared to be and great questioning, you will soon attain orthodox. enlightenment. Ñaïi Toïa Tham: Cuoäc tham vaán ñaëc bieät tröôùc Ñaïi Tín Taâm: Mind of great faith—1) Loøng tin buoåi thieàn toïa ñaàu hoâm—The special evening lôùn vaø vöõng chaéc, veà nöông vôùi Phaät: Mind of meditation at a monastery (preceding instruction

by the abbot). Treasures." Ñaïi Toïa Thang: Thænh ñaïi chuùng taém nöôùc noùng Ñaïi Toaøn Phaùp Moân: Phaùp moân toaøn dieän— boán muøa trong Thieàn laâm—To respectfully invite Great comprehensive dharma-gate. (request—ask) everyone in the temple to shower Ñaïi Toaøn Thieän: Adi-yoga (skt)—Phaùp moân toaøn with hot water all year round. dieän—Great perfection sect. Ñaïi Toaøn: Adi-yoga (skt)—Maha-ati (skt)— Ñaïi Toaøn Thieän Phaùi: See Ñaïi Toaøn Thieän. Dzogchen (tib)—Great perfection, the highest of Ñaïi Toác Taät Löïc Vöông: King of Power of Great the tantras—Phaùp ñaïi thaønh töïu—Phaùp moân toaøn Swiftness (King of Garuda). dieän—Great perfection sect—Heä thoáng thieàn ñònh Ñaïi Toäi: Sthulatyaya (skt)—Serious crime— ñaëc bieät trong tröôøng phaùi Nyingmapa cuûa Phaät Troïng toäi—Coù naêm ñaïi toäi (gieát cha, gieát meï, gieát giaùo Taây Taïng, nhöng cuõng ñöôïc caùc tröôøng phaùi baäc A La Haùn, laøm chia reõ Taêng giaø, laøm chaûy khaùc tu taäp. Theo lòch söû caùc doøng truyeàn thöøa, thì maùu thaân Phaät—There are five grave offenses, or heä thoáng naøy baét nguoàn töø thôøi ngaøi Phoå Hieàn, five deadly sins: killing one's father or one's ngaøi ñaõ truyeàn trao laïi Kim Cang Thuû. Ngaøi ñaõ mother or an arahant, causing dissension within daïy cho Garap Dorje. Sau ñoù heä thoáng thieàn ñònh the Sangha, causing the Tathagata to bleed. naøy ñöôïc truyeàn sang Taây taïng bôûi ngaøi Lieân Hoa Ñaïi Toån Thaát Taøi Saûn: Great loss of property— Sanh vaø Vimalamitra vaøo theá kyû thöù 8. Söï tu taäp Thieät haïi nhieàu taøi saûn—Ngöôøi aùc giôùi vì phaïm cuûa heä thoáng naøy nhaém vaøo vieäc thoâng hieåu vaïn giôùi luaät do phoùng daät thieät haïi nhieàu taøi saûn. Ñaây höõu vaø khoâng taùnh laø cuøng xuyeân nhau, cuøng thaåm laø moät trong naêm ñieàu nguy hieåm cho ngöôøi aùc thaáu nhau vaø khoâng theå taùch rôøi ñöôïc. Vaïn höõu phaù giôùi—He suffers great loss of property phaûi ñöôïc xem nhö do taâm taïo taùc vaø khoâng coù through neglecting his affairs. This is one of the thöïc chaát hieän höõu. Tu taäp "Ñaïi Toaøn"—System five dangers to the immoral through lapsing from of meditation that is particularly important in the morality (bad morality or failure in morality)— Nyingmapa order of Tibetan Buddhism, but which See Naêm Ñieàu Nguy Hieåm Cuûa Ngöôøi AÙc Phaù is also practiced in other orders. According to Giôùi. lineage histories, it originated with Ñaïi Toång Töôùng Phaùp Moân: Thöïc theå cuûa chaân Samantabhadra, who passed it on to Vajrasattva. nhö roäng lôùn thaâu toùm heát thaûy—The Bhutatathata He taught it to Garap Dorje (Surativajra). It was as the

totality of things and Mind as the Absolute. later transmitted to Tibet by Padmasambhava and Ñaïi Trai Hoäi: Ngaøy leã cuùng döôøng thöùc aên cho Vimalamitra in the eighth century. Its practices chö Taêng—A feast given to monks. aim at understanding that phenomena and Ñaïi Trang Nghieâm: Mahavyuha—Greatly emptiness interpenetrate and are inseparable. The adorned. phenomena are viewed as creations of mind and Ñaïi Trang Nghieâm Kinh: Kinh Ñaïi Phöông as empty of inherent existence. Practice of “great Quaûng, trong ñoù Ñöùc Phaät keå veà cuoäc ñôøi cuûa perfection” dispenses with Tantric visualizations, Ngaøi treân cung trôøi Ñaâu Suaát vaø söï xuoáng theá cöùu and instead of focuses on direct apprehension of ñoä chuùng sanh cuûa Ngaøi—Vaipulya-mahayuha- the clear light nature of mind. Meditators are sutra, in which the Buddha describes his life in the taught to cultivate a union of essential purity and Tushita heaven and his descent to save the world. spontaneity. Essential purity refers to the mode of Ñaïi Trang Nghieâm Kinh Luaän: Sutralankara- being, which is emptiness. Spontaneity is based on sastra (skt)—15 quyeån ñöôïc ngaøi Maõ Minh Boà Taùt the notion that all positive qualities are already bieân soaïn vaø ngaøi Cöu Ma La Thaäp dòch sang Hoa spontaneously established in the “basis-of-all,” ngöõ vaøo khoaûng naêm 405 sau Taây Lòch—15 books and so when meditators realize the innate purity composed by Asvaghosa and translated into of the basis-of-all, the manifold attributes of a Chinese by Kumarajiva in 405 A.D.. buddha become manifest. The basic text of “great Ñaïi Trang Nghieâm Kyø Kieáp: Maha-vyuha perfection” is the Fourfold Innermost Essence by (skt)—Trang Nghieâm Kyø Kieáp—The glorious Longchen Rapjampa (1308-1364), who is also the kalpa—See Trang Nghieâm Kieáp. author of another important text, the “Seven Ñaïi Trang Nghieâm Phaùp Moân Kinh: Manjusri-

vikridita-sutra (skt)—Thaéng Kim Saéc Quang Minh great wisdom. The term means an intelligent Ñöùc Nöõ Kinh—Name of a sutra. person sometimes is not clear-sighted. Ñaïi Trang Nghieâm Theá Giôùi: Theá giôùi trang Ñaïi Trí Hueä Vöông: Great Wisdom, one of the nghieâm hay theá giôùi cuûa Ngaøi Hö Khoâng Taïng Boà ten kings of yakshas—See Daï Xoa Vöông. Taùt—The great ornate world, the universe of Ñaïi Trí Nhöôïc Ngu: Ngöôøi caøng khoân laïi caøng Akasagarbha Bodhisattva. laøm nhö mình ngu vaäy—True wisdom is that Ñaïi Trí: Mahamati or Mahaprajna (skt)—Daichi which conceals wisdom. (jap). Ñaïi Trí Quaùn Ñaûnh Ñòa: Stage of anointing of 1) Trí lôùn hay trí hueä sieâu vieät cuûa chö Phaät: great wisdom—Giai ñoaïn kính ngöôõng trí hueä baùt Buddha-prajna—Great mind—Great wisdom nhaõ—The stage of the great wisdom chrism, or or omniscience. anointing of a Buddha, as having attained to the 2) Moät danh hieäu cuûa ngaøi Vaên Thuø Sö Lôïi Boà Great Wisdom or omniscience. Taùt: A title of Manjusri (Vaên Thuø Sö Lôïi Boà Ñaïi Trí Taïng: Taïng trí tueä cuûa Phaät (caùi goác cuûa Taùt). ñaïi trí)—The Buddha-wisdom store—Store of 3) Toaøn theå ngoâi nhaø ñoà soä cuûa ñaïo Phaät döïng great wisdom—Treasure of great wisdom. treân hai truï lôùn laø ñaïi trí vaø ñaïi bi. Trí chuyeån Ñaïi Trí Thích Luaän: Daichidoron (jap)— thaønh bi vaø bi chuyeån thaønh trí. Tuy hai maø Nagarjuna’s commentary on the moät, maëc duø treân theá ñöùng cuûa con ngöôø i, ta

Mahaprajnaparamita—See Ñaïi Trí Ñoä Luaän. phaûi noùi ñeán nhö hai söï vieäc khaùc nhau, nhöng Ñaïi Trí Thöôïng Caên: Ngöôøi coù trí lôùn hay trí hueä kyø thaät chuùng keát hôïp laïi thaønh moät; khoâng sieâu vieät vaø khaû naêng thöôïng thöøa—A person who phaûi keát hôïp baèng caùch tính toaùn, maø laø keát has a great mind (great wisdom) and a superior hôïp baèng taâm: There are two pillars character or capacity (superior faculties). supporting the great edifice of Buddhism: The Ñaïi Trí Toå Keá: Daichi-Sokei (jap)—Sö Ñaïi Trí Great Wisdom (Mahaprajna) and the Great Toå Keá (Phaät giaùo Nhaät Baûn). Compassion (Mahakaruna). The wisdom Ñaïi Trieån Tam Baùi: Trong ngaøy leã kî Phaät Toå, flows from the compassion and the caùc thieàn vieän thöôøng toå chöùc nghi thöùc ba laàn traûi compassion from the wisdom, for the two are toïa cuï, moãi laàn leã ba laïy—In the ceremony of the in fact one, though from the human point of day of the passing away of the Buddha, Zen view we have to speak of them as two. As the monasteries usually hold a ceremony of spreading two are thus one, not mathematically united, meditation cushions three times, each time but spiritually coalesced. disciples must bow down three times. Ñaïi Trí AÁn: Maha-jnana-mudra (skt)—Forms of Ñaïi Trieát Gia: Great philosopher. the images—Bieåu hieän cuûa trí tueä trong Chaân Ñaïi Trieät Ñaàu: Thaáu suoát hoaøn toaøn thieàn phaùp— Ngoân Toâng—Wisdom symbols of the Shingon To comprehend Zen thoroughly. cult. Ñaïi Trieät Toâng Lónh Thieàn Sö: Daitetsu-Sorei Ñaïi Trí Ñoä Luaän: Daichidoron (jap)— (jap)—Teân cuûa moät Thieàn sö Nhaät Baûn—Name of Nagarjuna's commentary on the a Japanese Zen master. Mahaprajnaparamita—See Luaän Ñaïi Trí Ñoä. Ñaïi Truøng Toâng Saàm: Daichu-Soshin (jap)—Sö Ñaïi Trí Hueä: Maha-prajna (skt)—Great wisdom. Ñaïi Truøng Toâng Saàm (Phaät giaùo Nhaät Baûn). Ñaïi Trí Hueä Moân: Phaùp moân Ñaïi Trí Hueä, phaân Ñaïi Tröïc Thaân Töôùng: Thaân theå ngay thaúng— bieät vôùi Ñaïi Hueä Moân—The Buddha-door of great See Tam Thaäp Nhò Haûo Töôùng. wisdom, as contrasted with that of Great Ñaïi Tröôûng Laõo: Mahathera (p)—"Mahathera" laø Compassion. töø ngöõ Nam Phaïn chæ "ñaïi tröôûng laõo." Ñaây laø moät Ñaïi Trí Hueä Nhaân Dieân Höõu Tam Xích AÙm: danh hieäu cuûa nhöõng nhaø sö Theravada, nhöõng Treân maët cuûa baäc ñaïi trí hueä coù ba thöôùc môø toái. ngöôøi ñaõ thoï ñaïi giôùi ít nhaát laø 20 naêm. Taïi Thaùi Töø naày coù nghóa laø daàu ngöôøi trí hueä nhöng cuõng Lan nhöõng vò naøy phaûi qua moät kyø thi cao caáp veà coù khi khoâng saùng suoát—There are always three ngoân ngöõ Nam Phaïn. Tuy nhieân, thöôøng nhöõng yards of ignorance on the face of a person with ngöôøi ñöôïc ban cho danh hieäu naøy chæ töï coi mình

nhö laø "tröôûng laõo" maø thoâi—A Pali term for Nham Luïc, Hoøa Thöôïng Chaân Nhö ôû Ñaïi Tuøy keá "great elder" is "mahathera". This is a title given thöøa Thieàn sö Ñaïi An. Ñaïi Tuøy queâ huyeän Vieâm to Theravada monks who have been ordained for Ñình, Ñoâng Xuyeân, ñi tham vaán hôn saùu möôi vò at least twenty years. In Thailand they must have thieän tri thöùc. Khi xöa luùc ôû trong hoäi Qui Sôn, Sö passed a high level examination in Pali. However, laøm ñaàu beáp. Moät hoâm Qui Sôn hoûi: "Con ôû ñaây those who have been given the title generally nhieàu naêm maø khoâng bieát ñaët moät caâu hoûi xem theá refer to themselves as "Thera. naøo?" Sö

thöa: "Thaày baûo con hoûi caùi gì môùi Ñaïi Tröôïng Phu: Daijobu (jap)—Great man. ñöôïc?" Qui Sôn baûo: "Sao con chaúng hoûi theá naøo Ñaïi Tröôïng Phu Taát Haï Höõu Hoaøng Kim: Döôùi laø Phaät?" Sö lieàn laáy tay buïm mieäng Qui Sôn. Qui ñaàu goái cuûa baäc ñaïi tröôïng coù vaøng roøng. Trong Sôn noùi: "Ngöôi veà sau tìm moät ngöôøi queùt ñaát thieàn, töø naày coù nghóa laø baäc ñaïi tröôïng phu troïng cuõng khoâng." Sau Sö trôû veà Ñoâng Xuyeân, tröôùc caát danh döï, chöù khoâng haï mình tröôùc moät vò thieàn quaùn traø treân con ñöôøng leân nuùi Baèng Khaåu ñeå Taêng khoâng lieãu ngoä thieàn—Under a great man's tieáp ñaõi ngöôøi qua laïi, ñeán ba naêm. Sau Sö khai knee, there is always pure gold. In Zen, the term ñöôøng daïy chuùng, truï ôû Ñaïi Tuøy. Coù vò Taêng hoûi: means a great man shows consideration for honor, "Hoûa kieáp chaùy röïc ñaïi thieân ñeàu hoaïi, chöa bieát and will not bow to an unenlightened Zen monk. caùi naày hoaïi chaúng hoaïi?" Vò Taêng naày chæ y cöù Ñaïi Tu Di Phaät: Maha-Meru-Buddha (skt)— vaøo kinh ñieån ñeán hoûi. Trong kinh noùi: "Thaønh truï Great Sumeru Buddha. hoaïi khoâng, khi kieáp tam tai daáy khôûi hoaïi ñeán coõi Ñaïi Tu Haønh Giaû: Mahayogayogin (skt)—Ngöôøi trôøi Tam Thieàn." Vò Taêng naày xöa nay chöa bieát daán thaân mình vaøo söï tu taäp lôùn lao daãn ñeán Phaät choã rôi cuûa thoaïi ñaàu. Caùi naøy laø gì? Nhieàu ngöôøi quaû—He who exerts himself in the great khôûi tình giaûi noùi: "Caùi naøy laø baûn taùnh cuûa chuùng discipline leading up to Buddhahood. sanh." Ñaïi Tuøy noùi: "Hoaïi." Vò Taêng laïi hoûi: "Theá Ñaïi Tueä: Great wisdom. thì theo kia ñi?" Ñaïi Tuøy ñaùp: "Theo kia ñi." Chæ Ñaïi Tueä Ñao: Panna-khagga (p)—Prajna-khadga caùi naøy bao nhieâu ngöôøi tình giaûi doø tìm chaúng (skt)—Great-wisdom sword. ñöôïc. Neáu noùi theo kia ñi thì ôû choã naøo? Neáu noùi Ñaïi Tueä Toâng Caûo: Daie Soko (jap)—See Ñaïi chaúng theo kia ñi, laïi taïi sao khoâng thaáy? Neáu noùi: Hueä Toâng Caûo Thieàn Sö. "Muoán ñöôïc thaân thieát chôù ñem hoûi ñeán hoûi." Sau Ñaïi Tuøy: Sui Dynasty in China. coù moät vò Taêng hoûi Tu Sôn Chuû: "Kieáp Hoûa chaùy Ñaïi Tuøy Caàu Boà Taùt: Maha-pratisara (skt)— röïc ñaïi thieân ñeàu hoaïi, chöa bieát caùi naày hoaïi Great snow-white radiant umbrella—Ñaïi Baïch chaúng hoaïi?" Tu Sôn Chuû ñaùp: "Chaúng hoaïi." Vò Taûn Caùi. Taêng hoûi: "Vì sao chaúng hoaïi?" Tu Sôn Chuû ñaùp: Ñaïi Tuøy Caàu Ñaø La Ni: Maha-pratisara-vidhya- "Vì ñoàng vôùi ñaïi thieân, hoaïi cuõng bít laáp gieát dharani (skt)—Tuøy Caàu Töùc Ñaéc Chaân Ngoân— ngöôøi, chaúng hoaïi cuõng bít laáp gieát ngöôøi." Vò Moät loaïi ñaø la ni maø haønh giaû ñaït ñöôïc theo söï Taêng kia ñaõ chaúng hieåu lôøi noùi cuûa Ñaïi Tuøy, song mong caàu cuûa hoï—A kind of dharani that allows y chaúng ngaïi laáy vieäc naøy laøm nieäm, mang nghi practitioners to attain (get, receive, gain or vaán ñeán thaúng nuùi Ñaàu Töû ôû Thô Chaâu. Ñaàu Töû regain) true words (right discourse, words of truth, hoûi: "Vöøa rôøi choã naøo?" Vò Taêng thöa: "Nuùi Ñaïi or the words of Tathagata) according to their Tuøy ôû Taây Thuïc." Ñaàu Töû hoûi: "Ñaïi Tuøy coù ngoân praying. cuù gì?" Vò Taêng lieàn nhaéc laïi lôøi hoûi tröôùc. Ñaàu Töû thaép höông leã baùi noùi: "Taây Thuïc coù coå Phaät ra Ñaïi Tuøy Caàu Voâ Naêng Thaéng Ñaø La Ni: See Ñaïi ñôøi, oâng neân trôû laïi mau." Vò Taêng trôû veà ñeán Ñaïi Tuøy Caàu Ñaø La Ni. Tuøy thì Ñaïi Tuøy ñaõ tòch. Vò Taêng naøy moät tröôøng Ñaïi Tuøy Hoûa Kieáp: Ta Sui's It

Goes Along With roái loaïn. Sau ñôøi Ñöôøng coù vò Taêng teân Caûnh Toân It, example 29 of the Pi-Yen-Lu—Thí duï thöù 29 ñeà Ñaïi Tuøy: "Roõ raøng khoâng phaùp khaùc, ai noùi aán cuûa Bích Nham Luïc. Moät vò Taêng hoûi Ñaïi Tuøy: Nam Naêng. Moät caâu theo lôøi hoï, Thieàn Taêng chaïy "Hoûa kieáp chaùy röïc ñaïi thieân ñeàu hoaïi, chöa bieát nuùi ngaøn. Deá laïnh keâu ñoáng laù, quæ ñeâm leã loàng caùi naày hoaïi chaúng hoaïi?" Ñaïi Tuøy ñaùp: "Hoaïi." ñeøn. Ngaâm xong ngoaøi song leû, boài hoài haän chaúng Vò Taêng laïi hoûi: "Theá thì theo kia ñi?" Ñaïi Tuøy cuøng."—A monk asked Ta Sui, "The conflagration ñaùp: "Theo kia ñi."Theo Vieân Ngoä trong Bích

at the end of the eon sweeps through and the sweeps through and the universe is totally universe is totally destroyed. I wonder, is this one destroyed. I wonder, is this one destroyed or not?" destroyed or not?" Ta Sui said, "It is destroyed." The Master of the Mountain said, "It's not The monk said, "If so, then this goes along with destroyed." The monk said, "Why isn't it it." Ta Sui said, "It goes along with it." According destroyed?" The Master said, "Because it's the to Yuan-Wu in the Pi-Yen-Lu, Master Fa Chen of same as the universe." Both "it's destroyed" and Ta Sui was a successor of Meditation Master Ta "it's not destroyed" obstruct people fatally. Since An. He was from Yen T'ing county in Tung Ch'uan the monk didn't understand what Ta Sui said, he in Szechuan. He called on more than sixty men of inevitably had this matter on his mind. He took knowledge. Formerly he was the keeper of the this question straight to Mt. T'ou Tzu in Shu Chou. fire in Kuei Shan's congregation. One day Kuei T'ou Tzu asked him, "Where did you come here Shan asked him, "You have been here several from?" The monk said, "From Ta Sui in western years, yet you still don't know how to pose a Szechuan." T'ou Tzu said, "What did Ta Sui have question, so I can see what's what with you." Ta to say?" The monk then recounted the former Sui said, "What questions would you have me ask conversation. T'ou Tzu burned incense and bowed to be right?" Kuei Shan said, "Since you don't and said, "In western Szechuan there's an ancient understand, ask, 'What is Buddha?'" Ta Sui Buddha who has appeared in the world. As for covered Kuei Shan's mouth with his hand. Kuei you, hurry back to him!" The monk returned to Ta Shan said, "Later you will not even find anyone to Sui but Ta Sui had already passed on. What an sweep the ground." Later Ta Sui returned to Tung embarrassment for this monk! Later there was a Ch'uan. At first he stayed by the road on P'eng monk at the T'ang court named Ching Tsun who K'ou Mountain, making tea and waiting on said of Ta Sui: "Clearly there is no other truth. travellers for about three years in all. Only later Who says the Fifth Patriarch approved the did he finally appear in the world and open a southerner Neng? The one phrase 'it goes along mountain monastery, dwelling at Ta Sui. There with it' makes a patchrobed monk run over a was a monk who asked him, "The conflagration at thousand mountains. A cricket who's cold cries in the end of the eon sweeps through and the the piled up leaves; by night a ghost bows to the universe is totally destroyed. I wonder, is this one lamp before a crypt. The humming stops outside destroyed or not?" This monk just came up with a the lonely window, he wanders back and forth, question based on an idea in the Teachings. In the unable to overcome his regret." Teachings it says, "Formation,

abiding, Ñaïi Tuøy OÂ Qui: Coâng aùn con ruøa Ñaïi Tuøy—The destruction, emptiness. When the age of the triple koan of Ta-sui's black tortoise—Theo Truyeàn cataclysm occurs, the destruction reaches to the Ñaêng Luïc, quyeån XI, caïnh beân am cuûa Thieàn sö third meditation heaven." Basically this monk did Ñaïi Tuøy coù moät con ruøa. Moät vò Taêng hoûi: "Chuùng not know the meaning of this statement. Tell me, sanh moïi loaøi da boïc xöông, maø sao con vaät naøy what is "this one"? People often make emotional laïi laáy xöông boïc da?" Ñaïi Tuøy ñöa ñoâi giaøy coû interpretations and say, "This one is the leân vaø ñaët leân treân mai ruøa. Vò Taêng khoâng bieát fundamental nature of sentient beings." Ta Sui phaûi noùi caùi gì—According to the Transmission of said, "It is destroyed." The monk said, "If so, then the Lamp (Ch'uan-Teng-Lu), Volume XI, next to this goes along with it." Ta Sui said, "It goes along Ta-sui's cottage there was a tortoise. A monk with it." As for "this one," so many people make asked, "Most beings grow bones inside their skin. emotional interpretations and are unable to find it. Why does this being grow skin inside its bones?" If you say that it goes along with it, where is it? If Ta-sui took off his grass sandal and put it on the you say it doesn't go along with it, then what? tortoise's back. The monk didn't know what to say. Haven't you heard it said: "If you want to attain Ñaïi Tuøy Phaùp Chaân Thieàn Sö (878-963): Daizui Intimacy, don't ask with questions"? Later there Hoshin (jap)—Ta-sui Fa-cheân (Wade-Giles was a monk who asked Master of the Mountain Chinese)—Dasui-Fazhen (Pinyin Chinese)—Teân Hsiu, "The conflagration at the end of the eon cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù

möôøi. Chuùng ta gaëp Ñaïi Tuøy trong thí duï 29 cuûa cuûa chö Phaät?" Ñaïi Tuøy ñöa caây phaát traàn leân Bích Nham Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù vaø noùi: "OÂng coù laõnh hoäi khoâng?" Vò Taêng thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, noùi: "Khoâng laõnh hoäi." Ñaïi Tuøy noùi: "Moät caây quyeån XI: Ñeä töû vaø Phaùp töû cuûa Thieàn Sö Tröôøng phaát traàn."—A monk asked, "What is the Khaùnh Ñaïi An ôû Phuùc Chaâu, maø Ñaïi An laïi laø essential Dharma of all the Buddhas?" Ta-sui phaùp töû cuûa ngaøi Baùch Tröôïng Hoaøi Haûi. Tröôùc held up his whisk and said, "Do you khi theo thaày Ñaïi An, Ñaïi Tuøy ñaõ theo nhöõng understand?" The monk said, "No." Ta-sui thuyeát giaûng cuûa Ñoäng Sôn Löông Giôùi vaø nhöõng said, "A whisk." thieàn sö Trung Hoa ñöông thôøi khaùc. Sau khi ñaïi Ñaïi Tuøy ñöa gaäy leân vaø noùi: "Töø ñaâu maø giaùc, oâng ruùt veà nuùi Ñaïi Tuøy vaø trong möôøi naêm khôûi?" Coù ngöôøi noùi: "Töø duyeân maø khôûi." lieàn oâng khoâng xuoáng nuùi. Ngöôøi ta keå laïi raèng Ñaïi Tuøy noùi: "Khoå thay! Khoå thay!"—Ta-sui oâng ñaõ soáng trong moät boïng caây. Sau ñoù nhieàu nhaø held up his staff and said, "Where did it arise sö ñaõ tuï taäp quanh oâng vaø oâng baét ñaàu giaûng daïy from?" Someone said, "From causation." Ta- cho hoï—Zen Master Ta-sui-fa-chen, name of a sui said, "How wretched! How bitter!" Chinese Zen monk in tenth century. We encounter Moät hoâm, thieàn sö Ñaïi Tuøy hoûi moät vò Taêng: T'a-sui in example 29 of the Pi-Yen-Lu. Besides, "OÂng ñi ñaâu?" Vò Taêng ñaùp: "Toâi muoán laøm leã there is some interesting information on him in ñöùc Phoå Hieàn." Ñaïi Tuøy ñöa caây phaát töû leân, The Records of the Transmission of the Lamp noùi:

"Vaên Thuø, vaø Phoå Hieàn ñang ôû trong ñaây (Ch'uan-Teng-Lu), Volume XI: Zen master Ta- heát." Vò Taêng laøm daáu vieân töôùng, veõ moät Sui-Fa-Chen, a disciple and dharma-successor of voøng troøn giöõa khoâng trung ra phía sau, roài Zen Master Changqing T'a-An, and T'a-an was in kính caån laøm leã. Ñaïi Tuøy goïi: "Thò giaû, mang turn a dharma successor of Pai-chang Huai-hai. moät taùch traø ñeán cho baàn Taêng." Luùc khaùc, Before Ta-sui came to Ch'ang-ch'ing, he trained cuõng cuøng caâu hoûi ñoù, moät vò Taêng ñaùp: "Toâi under Tung-shan Liang-chieh, Kuei-shan Ling-yu, veà am ôû Taây Sôn." Ñaïi Tuøy hoûi: "Laõo Taêng and other Ch'an masters. After his enlightenment höôùng ñaàu veà Ñoâng Sôn goïi, oâng coù ñeán ñöôïc he secluded himself on Mount Ta-sui and did not khoâng?" Vò Taêng noùi: "Dó nhieân laø khoâng come down for ten years. He is said to have lived ñöôïc." Ñaïi Tuøy noùi: "OÂng chöa ñaït tôùi trình ñoä there in the trunk of a big hollow tree. Later 'soáng moät mình' ñaâu."—One day, Zen master monks gathered and he began to instruct them. Ta-Sui-Fa-Chen asked a monk, "Where do Hoâm khaùc, moät vò Taêng hoûi Ñaïi Tuøy: "Theá you go?" The monk replied, "I wish to pay naøo laø töôùng cuûa moät ñaïi nhaân?" Ñaïi Tuøy ñaùp: homage to Samantabhadra." Ta-Sui raised his "Treân buïng khoâng daùn baûng."—Another day, duster (hossu), saying, "Manjusri, as well as a monk asked Ta-sui, "What is the sign of a Samantabhadra, is residing here in this." The great man?" Ta-sui said, "He doesn't have a monk drew in the air a circle which he threw placard on his stomach." behind him, and then bowed respectfully to Moät vò Taêng hoûi Ñaïi Tuøy: "Khi ñaïi söï sanh töû the master. Thereupon, Ta-Sui said, "O ñeán thì laøm sao?" Ñaïi Tuøy ñaùp: "Gaëp traø thì attendant, get a cup of tea for this poor uoáng traø, gaëp thöùc aên thì aên." Vò Taêng laïi hoûi: monk." At another time a monk who was "Ai nhaän cuùng döôøng?" Ñaïi Tuøy noùi: "Chæ caàn asked the same question answered, "I am oâng caàm laáy baùt leân laø ñöôïc." (coi vieäc sanh going to have my hut in the western töû nhö uoáng traø aên côm thì laøm sao sanh töû mountain." Ta-sui asked, "If I call out to the khoáng cheá mình ñöôïc)—A monk asked Ta- top of East Mountain for you, will you come sui, "When the great matter of life and death or not?" The monk said, "Of course not." Ta- arrives, then what?" Ta-sui said, "If there's sui said, "You haven't attained 'living alone' tea, drink tea. If there's food, eat food." The yet." monk said, "Who receives this support?" Ta- Moät vò Taêng hoûi Ñaïi Tuøy: "Theá naøo laø caùi töï sui said, "Just pick up your bowl." kyû cuûa con?" Ñaïi Tuøy ñaùp: "Laø caùi töï kyû cuûa Coù moät vò Taêng hoûi: "Theá naøo laø phaùp yeáu Ta." Vò Taêng laïi hoûi: "Laøm sao caùi töï kyû cuûa

con laïi laø caùi töï kyû cuûa thaày ñöôïc?" Ñaïi Tuøy nhaän caâu ñaùp naøy. Veà sau vò Taêng ñi gaëp Ñaàu noùi: "Vaäy thì ñoù laø caùi töï kyû cuûa con." Neáu Töû Ñaïi Ñoàng vaø thuaät laïi cuoäc noùi chuyeän vôùi khoâng coù caâu noùi sau cuøng cuûa Ñaïi Tuøy, Ñaïi Tuøy. Ñaïi Ñoàng ñoát höông leã Phaät roài noùi: chuùng ta seõ hieåu caû caâu chuyeän naøy theo kieåu "Coå Phaät ôû Giang Taây ñaõ xuaát hieän." Roài Ñaàu lyù luaän, khi chuùng ta thay theá 'caùi töï kyû cuûa Töû quay sang noùi vôùi vò Taêng: "OÂng neân sôùm con' baèng nhöõng chöõ nhö voâ minh, ñieân ñaûo quay veà maø chuoäc loãi cuûa oâng ñi." Vò Taêng hay phaøm phu; vaø 'caùi töï kyû cuûa thaày'

baèng quay veà ñeå gaëp Ñaïi Tuøy, nhöng Ñaïi Tuøy ñaõ nhöõng chöõ nhö giaùc ngoä, Phaät, hoaëc hö linh laø thò tòch. Vò Taêng laïi trôû lui ñeå gaëp Ñaàu Töû, chuùng ta coù theå hình dung ñöôïc ngay nhöõng gì nhöng ñeán nôi thì Ñaàu Töû cuõng ñaõ thò tòch— ñang dieãn ra trong noäi taâm cuûa Ñaïi Tuøy. Haønh One day, a monk asked Ta-sui, "When the giaû tu Thieàn neân luoân nhôù raèng Thieàn khoâng aeonic fire engulfs everything, is this choáng laïi suy luaän, vì suy luaän vaãn laø moät annihilated or not?" Ta-sui said, quan naêng cuûa taâm. Nhöng trong lyù luaän voøng "Annihilated." The monk said, "Then it is troøn, chuùng ta tìm thaáy daáu veát cuûa Thieàn annihilated along with everything else?" Ta- trong moät tinh thaàn nhaát nguyeân luaän tuyeät sui said, "It is annihilated along with ñoái trong aáy moïi söï dò bieät ñeàu bò xoùa nhoøa everything else." The monk refused to accept heát. Tuy nhieân, daàu caùc thieàn sö trieät ñeå xaùc this answer. He later went to Touzi Datong nhaän kieán giaûi ñoàng nhaát giöõa 'caùi ta' vaø 'caùi and relayed to him his conversation with Ta- ngöôøi', caùc ngaøi vaãn khoâng töø khöôùc söï kieän dò sui. Touzi lit incense and bowed to the figure bieät cuûa cuoäc soáng caù nhaân—One day, a of the Buddha, saying, "The ancient Buddha monk asked Ta-sui, "What is my Self?" Ta-sui of West River has appeared." The Touzi said said, "That is my Self." The monk asked, to the monk, "You should go back there "How is it that my Self is your Self?" Ta-sui quickly and atone for your mistake." The said, "That is your Self." If without Ta-sui's monk went back to see Ta-sui, but Ta-sui had last remark 'That is your Self', we can already died. The monk then went back to see understand the whole conversation in a Touzi, but Touzi had also passed away. logical fashion, when we put 'ignorant', or Khi Taêng chuùng ñang tham yeát, Ñaïi Tuøy bò 'confused', or 'human' in place of the 'my or meùo mieäng ñau ñôùn noùi: "Coù ai ôû ñaây coù theå disciple's Self', and in place of 'your or trò laønh caùi mieäng cuûa laõo Taêng khoâng?" Luùc master's Self' put 'enlightened', or 'Buddha', or ñoù, chuùng Taêng thi nhau ñöa thuoác ñeán. Nhieàu 'divine', and we may have a glimpse into what cö só taïi gia cuõng ñöa thuoác tôùi. Ñaïi Tuøy ñeàu was going on in the mind of Ta-sui. Zen töø choái. Baûy ngaøy sau, Sö töï beû mieäng cho practitioners should always remember that ngay laïi roài noùi: "Ñoâi moâi naøy ñaõ ñaäp vaøo Zen is not opposed to speculation as it is also nhau khoâng bieát ñaõ bao laâu, theá maø cho ñeán one of the functions of the mind. But in a kind baây giôø chaúng coù ai trò ñöôïc caùi mieäng cuûa laõo of reasoning in a circle, we find in Zen a trace Taêng." Noùi xong, Sö ngoài ngay ngaén laïi roài thò of absolute monism in which all differences tòch—When a large number of people were are effaced. Although Zen masters agree with assembled to hear Ta-sui, he contorted his the view of absolute monism, they don't deny mouth into a pained position and said, "Is facts of individualization. there anyone here who can cure my mouth?" Moät hoâm, coù moät vò Taêng hoûi Ñaïi Tuøy: "Hoûa The monks competed with one another to kieáp khôûi leân ñoát saùch moïi thöù (tam thieân ñaïi offer medicine, and when lay-people heard thieân theá giôùi ñeàu hoaïi dieät), xin hoûi caùi ñoù coù about this matter, many of them also sent hoaïi dieät hay khoâng hoaïi dieät?" Ñaïi Tuøy noùi: potions. But Ta-sui refused them all. Seven "Hoaïi dieät." Vò Taêng noùi: "Nhö

vaäy thì noù days later he slapped himself and caused his cuõng hoaïi dieät cuøng vôùi moïi thöù khaùc roài?" mouth to assume a normal appearance. Ta-sui Ñaïi Tuøy noùi: "Thì noù cuõng hoaïi dieät cuøng vôùi then said, "These two lips have been moïi thöù khaùc chöù sao." Vò Taêng khoâng chaáp drumming against each other all this time, up

until now no one has cured them!" He then sat living. The fifth in the court of Garbhadhatu group. in an upright position and passed away. Ñaïi Töø Taâm: Maha-maitri-citta (skt)—Theo Kinh Ñaïi Tuøy Phieàn Naõo: Ñaïi Tuøy Hoaëc—Ñaïi Tuøy Hoa Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán Phieàn Naõo Ñòa Phaùp—Great secondary giaùc ngoä. Luoân luoân muoán laøm lôïi ích cho heát thaûy afflictions—Nhöõng phieàn naõo lôùn khôûi leân bôûi chuùng sanh—According to The Avatamsaka Sutra, phieàn naõo caên baûn: phoùng daät, giaûi ñaõi, baát tín, hoân this is one of the eleven minds that lead to traàm, traïo cöû vaø si meâ—Consequent afflictions enlightenment. A great compassionate heart which resulting or arising from the fundamental ever wishes for the welfare of all beings—See afflictions: heedlessness, laziness, lack of faith, Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä. dullness, restlessness, and ignorance. Ñaïi Töø Thaân: Thaân ñaïi töø, vì cöùu hoä taát caû chuùng Ñaïi Tuøy Phieàn Naõo Ñòa Phaùp: Klesa-maha- sanh—The body of great benevolence, due to bhumika-dharma (skt)—See Ñaïi Tuøy Phieàn Naõo. saving all sentient beings. Ñaïi Tuyeát Sôn: Malaya (skt)—Ma La Da—Ñoài Ñaïi Töø Thöôïng: Born of Great Kindness. Ma La Da noåi tieáng vôùi nhöõng caây ñaøn höông— Ñaïi Töø Toân: Ñöùc Di Laëc Boà Taùt—The Honoured The Malabar hills, noted for their sandalwood. One with great kindness—Maitreya. Ñaïi Töù Töôùng: Boán traïng thaùi lôùn cuûa moïi hieän Ñaïi Töø Töï: Daiji-ji (jap)—Name of a temple in töôïng—The four great states of all phenomena— Japan. See Töù Töôùng. Ñaïi Töû: Daishi (jap)—Great death—Caùi cheát lôùn, Ñaïi Töø: Most merciful—Great merciful—Great töø ngöõ cuûa nhaø Thieàn aùm chæ caùi cheát cuûa “caùi toâi” compassion. daãn ñeán söï taùi sanh lôùn hay ñaïi giaùc thaâm saâu. Ñaïi Töø AÂn Töï: Chuøa Ñaïi Töø AÂn ñöôïc moät vò Ñaây khoâng phaûi laø caùi cheát cuûa thaân theå, maø laø caùi hoaøng thaùi töû (ñôøi vua Ñöôøng Thaùi Toâng) xaây taïi cheát cuûa aûo aûnh veà caùi toâi, cuûa söï muø quaùng. Theo Kinh Ñoâ Tröôøng An vaøo ñôøi Ñaïi Ñöôøng naêm 648 Thieàn toâng thì Ñaïi Töû Ñeå Nhaân laø ngöôøi ñaõ taän sau Taây Lòch. Nôi ñaây Traàn Huyeàn Trang ñaõ soáng dieät phieàn naõo vaø voïng thöùc —The great death; a vaø laøm vieäc trong suoát cuoäc ñôøi cuûa oâng—The Ch’an expression for the death of ego, which leads monastery of “Great Kindness and Grace,” built in to “great rebirth” or “profound enlightenment.” Ch’ang-An by the crown prince of T’ai-T’ang in This expression does not refer to physical death, 648 A.D. It is said that Hsuan-Tsang lived and but rather to the death of the illusion of ego, of worked. delusion. According to the Zen Sect, great death Ñaïi Töø AÂn Töï Tam Taïng: Moät danh hieäu cuûa means one who has swept away completely all Traàn Huyeàn Trang—Tripitaka of the “Great illusions, or all consciousness. Kindnes and Grace” Monastery, a title of Hsuan- Ñaïi Töû Ñaïi Hoaït: Great death and great rebirth— Tsang. See Ñaïi Töû. Ñaïi Töø Ñaïi Bi:

Great mercy and great pity—Ñöùc Ñaïi Töû Ñeå Nhaân: Theo Thieàn toâng thì Ñaïi Töû Ñeå töø bi roäng lôùn, nhöõng ñaëc tính cuûa chö Phaät vaø chö Nhaân laø ngöôøi ñaõ taän dieät phieàn naõo vaø voïng Boà Taùt; ban vui cöùu khoå. Ñaëc bieät aùm chæ Ngaøi thöùc—According to the Zen Sect, great death Quaùn Theá AÂm Boà Taùt—Great Compassionate, means one who has swept away completely all characteristics of Buddhas and Bodhisattvas; illusions, or all consciousness. kindness in giving joy and saving from suffering. It Ñaïi Töû Nhaát Phieân: Trong thieàn, töø ngöõ coù nghóa especially applied to Kuan-Yin laø chaúng phaûi töï huûy thaân xaùc mình, maø laø xaû boû Ñaïi Töø Hoaøn Trung Thieàn Sö: Kwanchu (jap)— söï chaáp tröôùc cuûa thaân taâm. Caùi cheát lôùn maø nhaø Ta-Tzu-Huan-Chung—See Khoan Trung Ñaïi Töø Thieàn aùm chæ ôû ñaây laø caùi cheát cuûa “caùi toâi” daãn Thieàn Sö. ñeán söï taùi sanh lôùn hay ñaïi giaùc thaâm saâu—In Ñaïi Töø Khoan Trung: Kwanchu (jap)—Ta-Tzu- Zen, this expression does not refer to physical Huan-Chung—See Khoan Trung Ñaïi Töø Thieàn Sö. death, but rather to the death of the illusion of ego, Ñaïi Töø Sanh Boà Taùt: Vò thöù naêm treân vieän Tröø of delusion. The great death; a Ch’an expression Caùi Chöôùng trong Maïn Ñoà La Thai Taïng Giôùi— for the death of ego, which leads to “great rebirth” The director or fosterer of pity among all the of “profound enlightenment.”

Ñaïi Töû OÂng Thieàn Sö: Teân cuûa moät vò Thieàn sö nöõa laø giôø ñaây toâi seõ coøn thaâm ngoä hôn nhieàu."— Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Itachi Jitoku was a knight in the employ of a Toáng (960-1279)—Name of a Chinese Ts'ao Tung certain barony when he ran afoul of a highly Zen master in the Sung Dynasty in China. placed bureaucrat by speaking out too frankly and Ñaïi Töû Thieàn: The Great Death of Zen—The directly. As a result, he was relieved of duty and Great Death—Caùi Cheát Cuûa Töï Ngaõ—Itachi imprisoned in a castle. For thirteen years Jitoku Jitoku laø moät voõ só phuïc vuï döôùi tröôùng cuûa moät sat in one room, indifferent to the privations of laõnh chuùa. Moät laàn, oâng ñaõ to tieáng thaúng thaén captivity. The rules of the barony allowed tranh caõi vôùi moät quan chöùc cao caáp. Keát quaû laø prisoners no reading material save Buddhist texts, oâng bò baõi chöùc vaø bò nhoát trong moät toøa laâu ñaøi. so Jitoku borrowed a copy of the whole canon and Trong suoát möôøi ba naêm, Itachi Jitoku ñaõ ngoài began to read it through, passing his time absorbed trong moät caên phoøng trong caûnh tuø toäi. Theo quy in the ocean of Buddhist teachings. At length ñònh cuûa vò laõnh chuùa, tuø nhaân khoâng ñöôïc pheùp Jitoku was pardoned and restored to his former ñoïc baát cöù thöù gì ngoaïi tröø kinh Phaät, vì theá Itachi status. Now over sixty years old, he went to see Jitoku ñaõ möôïn nguyeân boä Ñaïi taïng Kinh vaø baét the noted Zen master Ekkei to deepen his ñaàu boû thì giôø ra ñoïc heát bieån phaùp Phaät giaùo. understanding. As soon as Jitoku entered the door, Cuoái cuøng Itachi Jitoku ñöôïc tha vaø phuïc hoài chöùc the Zen master jumped on him and punched him. vò. Luùc baáy giôø oâng ñaõ treân 60 tuoåi. Ngay khi ñöôïc The knight was enraged and he left. No one had traû töï do, oâng ñaõ tìm ñeán tham vaán vôùi thieàn sö noåi ever struck him before, not even his father. After tieáng Ekkei ñeå thaâm nhaäp saâu hôn kieán giaûi

cuûa that he went to Dokuon, another Zen master, and mình. Ngay khi Itachi Jitoku böôùc vaøo cöûa, vò angrily declared his intention to challenge Ekkei thieàn sö ñaõ nhaûy boå ñeán ñaùnh ngay. Vò voõ só noåi to a duel to the death. Seeing that the knight was côn thònh noä vaø boû ñi. Töø tröôùc tôùi giôø chöa töøng serious, Zen master Dokuon smiled and said, "Old coù ai daùm ñaùnh oâng, ngay caû cha oâng cuõng chöa Ekkei has always been willing to give his life for heà ñaùnh oâng nhö theá. Sau ñoù oâng tìm ñeán thieàn sö the sake of the truth. Even if you kill him, I'm sure Dokuon, moät thieàn sö noåi tieáng khaùc, vaø vaãn chöa he won't resent it. However, he was simply trying heát giaän Itachi Jitoku ñaõ tuyeân boá coù yù ñònh thaùch to help you. You don't know what power he has in ñaáu quyeát töû vôùi thieàn sö Ekkei. Thaáy ngöôøi voõ só his fist! If you kill him for no good reason, it will coù veû nghieâm troïng, thieàn sö Dokuon cöôøi noùi: be no more than an assassination. Why not take a "Laõo thieàn sö Ekkei luoân saün loøng xaû thaân vì Ñaïo. step back and try to achieve a breakthrough? I'm Cho duø oâng voâ côù gieát oâng, toâi chaéc laø oâng aáy sure you will see how kind Ekkei was to you." chaúng hôøn traùch gì oâng ñaâu. Tuy nhieân, oâng aáy chæ Feeling somewhat mollified, Jitoku took Dokuon's muoán giuùp oâng maø thoâi. OÂng khoâng bieát ñöôïc caùi advice and went home to meditate. For three days löïc maø oâng aáy coù trong caùi naém ñaám aáy ñaâu! Vaû and three nights he concentrated all of his energy, chaêng neáu oâng voâ côù gieát oâng aáy, thì ñieàu ñoù coù until he finally attained the Great Death of Zen, in khaùc gì moät vuï aùm saùt. Taïi sao oâng khoâng bình which the barriers of the ego are dissolved. tónh ngoài xuoáng suy xeùt vaø vöôït qua nhöõng chöôùng Returning to Dokuon, Jitoku said, "Now I realize ngaïi trong taâm mình? Toâi tin chaéc laø oâng seõ thaáy that Ekkei was still pulling his punches. If I had laõo sö Ekkei töø aùi bieát döôøng naøo!" Caûm thaáy ñöôïc left him beat me to death, no doubt I'd have made xoa dòu phaàn naøo, Jitoku nghe lôøi khuyeân cuûa an even greater breakthrough!" thieàn sö Dokuon trôû veà nhaø ñoùng cöûa, tónh taâm Ñaïi Töï: Mahavihara (skt)—Ngoâi chuøa lôùn, ñaët tham thieàn. Trong ba ngaøy ñeâm oâng ñaõ taäp trung bieät ngoâi chuøa ôû Tích Lan vaøo thôøi Phaùp Hieån ñeán heát naêng löïc vaøo noäi quaùn cho ñeán khi ñaït ñöôïc vieáng khoaûng naêm 400 sau Taây Lòch, coù khoaûng Ñaïi Töû cuûa Thieàn, trong ñoù moïi chöôùng ngaïi cuûa 3000 Taêng chuùng ñang tu taäp—The great caùi ngaõ ñeàu tan bieán. Trôû laïi gaëp thieàn sö Dokuon, monastery, especially that in Ceylon visited by Jitoku noùi: "Giôø ñaây toâi nhaän ra raèng laõo thieàn sö Fa-Hsien in about 400 A.D., when it had 3,000 Ekkei vaãn chöa ra ñoøn thaúng tay cho laém. Neáu luùc inmates. tröôùc laõo sö ñaám cho toâi cheát, khoâng nghi ngôø gì Ñaïi Töï Phaùi: Mahaviharavasinah (skt)—Maha-

vihara Sect—Ma Ha Tyø Ha La Truï Boä—Moät heä or a linga being his symbol. The esoteric phaùi thuoäc Mahasthavira, choáng laïi heä thoáng Ñaïi school takes him for the transformation body Thöøa—A subdivision of Mahasthavira school, of vairocana, and as appearing in many forms, which combated the Mahayana system—See Ñaïi Visnu, Narayana, Brahma...His wife is Bhima. Töï. 2) Tònh Cö Ma Heâ Thuû La: Suddhavasa (skt)— Ñaïi Töï Phaùi Kinh: Mahavihara-nikaya (skt)— Tònh Cö Ma Heâ

Thuû La Thieân, ñöôïc moâ taû Moät trong nhöõng boä kinh cuûa phaùi Ñaò Töï ôû Tích nhö moät vò Boà Taùt ñaõ ñaït ñeán thaäp ñòa, ñòa Lan vaøo theá kyû thöù naêm—One of the sutras of cao nhaát trong Thaäp Ñòa Boà Taùt, nghóa laø Mahavihara Sect in Ceylon in the fifth century— ñang ôû ngöôõng cöûa böôùc vaøo Phaät quaû—Pure See Ñaïi Töï. dwelling deva, he is described as a Ñaïi Töï Taïi: Isvara—Thöôøng duøng ñeå chæ chö Phaät bodhisattva of the tenth or the highest degree, vaø chö Boà Taùt—Self-existent—Independent— on the point of entering the Buddhahood. Absolute—The term is used to indicate Buddhas Ñaïi Töï Taïi Thieân Ñaïo: Maha-mahesvara-marga and Bodhisattvas. (skt)—Shivaism—Thaáp Baø Suøng Baùi Toâng—Moät Ñaïi Töï Taïi Cung: 1) Cung Ma Heâ Thuû La Thieân nhaùnh cuûa AÁn giaùo, suøng baùi thaàn Shiva laø baäc toái treân ñænh cuûa coõi saéc giôùi: The abode of thöôïng—A branch of Hinduism which the Mahesvara at the apex of the form realm; 2) Ñieàu followers worship Shiva as the supreme being. kieän hay laø nôi cao nhaát maø Boà Taùt ñaït tôùi ñeå töø Ñaïi Töï Taïi Thieân Giaùo: Maha-mahesvara-marga ñoù ñi vaøo Phaät quaû: The condition or place from (skt)—Shivaism—See Ñaïi Töï Taïi Thieân Ñaïo. which the highest type of Bodhisattva proceeds to Ñaïi Töï Taïi Thieân ÖÙng Thaân: The body of a god Buddhahood—See Ñaïi Töï Taïi Thieân (B)-2. from the Heaven of Great Self-Mastery—Theo Ñaïi Töï Taïi Löïc Só: Mahesvara-narayana (skt)— Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn Ma Heâ Na La Dieân Thieân—Name of a deity. Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng thaân Ñaïi Töï Taïi Ngaõ: Great powers of personality— (moät trong ba möôi hai öùng thaân) cuûa ngaøi nhö Nhöõng caùi ngaõ töï taïi lôùn—The great powers of sau: Neáu coù chuùng sanh muoán ñöôïc Töï Taïi bay ñi personality or sovereign independence—See Baùt giöõa hö khoâng, toâi seõ hieän thaân Trôøi Ñaïi Töï Taïi Ñaïi Töï Taïi Ngaõ. tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc Ñaïi Töï Taïi Thieân: Maha-mahesvara (skt). thaønh töïu—According to The Surangama Sutra, (A) Cung trôøi thöù saùu hay laø cung trôøi cao nhöùt book Six, Avalokitesvara Bodhisattva vowed in trong luïc duïc thieân—The sixth or the highest front of the Buddha about his appearance before of the six desire-heavens. sentient beings (one of the thirty-two response (B) Mahesvara or Siva (skt)—Ma Heâ Thuû La— bodies) as follow: If there are living beings who Ma Heâ Thaáp Phaït La—Chuùa teå cuûa tam thieân wish to attain physical self-mastery and fly theá giôùi; coù hai loaïi—Lord of the present through space, I will appear before them in the chiliocosm, or universe; he is described under body of a god from the Heaven of Great Self- two forms: Mastery and speak Dharma for them, enabling 1) Tyø Xaù Xaø Ma Heâ Thuû La: Pisaca-Mahesvara them to accomplish their wish—See Tam Thaäp (skt)—Teân cuûa moät loaøi quyû ñöôïc Ma Heâ Thuû Nhò ÖÙng Thaân. La luaän sö thôø cuùng, loaøi quyû naày coù ba maét Ñaïi Töï Taïi Thieân Vöông: Kings of Heavens of taùm tay, cöôõi boø traéng; boø traéng laø bieåu tröng Great Freedom—Chö Thieân Vöông naày ñeàu sieâng cuûa Tyø Xaù Xaø. Maät giaùo laïi cho ñaây laø Ñöùc quaùn saùt phaùp voâ töôùng, choã thöïc haønh bình ñaúng Ñaïi Nhöït Nhö Lai öùng hieän. Hoï coøn cho raèng (Kinh Hoa Nghieâm—Phaåm 1)—All of them vò Töï Taïi Thieân naày hieän ñuû moïi hình vaø coù

diligently contemplated the truth of formlessness, raát nhieàu teân nhö Tyø Nöõu Thieân, Na La Dieân and their actions were all equanimous and Thieân, Phaïm Thieân…Vôï cuûa vò Thieân naày teân laø impartial. Ñaïi Töï Taïi Thieân Phuï Bhima—Head of the Ñaïi Töông Khaùn: Ngaøy thieàn sö tieáp kieán ñaïi demons, he is represented with three eyes and chuùng ñeán tham vaán, thöôøng laø trong moät buoåi eight arms, and riding on a white bull; a bull nghò hoäi—The day a Zen master receives

everybody who comes to seek instructions, Shonu daâng cuùng vaøo naêm 751; 2) töôïng Phaät A Di generally in a session. Ñaø, ñöôïc vua Joko taøi trôï vaø ñöôïc xaây döïng naêm Ñaïi Töôùng: 1495. Maët töôïng Phaät naøy vaãn coøn nguyeân, nhöng 1) Nhöõng töôùng traïng lôùn: Maharupa (skt)— ñeán cuoäc ñoäng ñaát vaøo naêm 1923 laøm hö haïi neàn Great form—Great marks. töôïng. Coâng taùc truøng tu gaàn nhö toaøn boä ñaõ ñöôïc 2) Ñaïi Thoâng Trí Thaéng Phaät: The kalpa of khôûi coâng naêm 1960 vaø hoaøn taát naêm 1961— Mahabhijna-jnanabhibhu, who is to appear as Besides the two great statues of the Buddha in Buddha in a realm called Sambhava. Afghanistan which were destroyed by the Taliban Ñaïi Töôùng Quaân Thieân ÖÙng Thaân: The body of in 2002, there are still several big Buddha statues a great Heavenly General—Theo Kinh Thuû Laêng in the world, among them are the two most famous Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt statues in Japan: 1) a huge statue of Varocana ñaõ baïch tröôùc Phaät veà öùng thaân (moät trong ba möôi housed in the Todaiji Temple in Nara, hai öùng thaân) cuûa ngaøi nhö sau: Neáu coù chuùng commissioned (uûy thaùc) by emperor Shomu (724- sanh muoán thoáng lónh caùc quyû thaàn, cöùu hoï caùc coõi 748), it was consecrated in 751; and 2) an image nöôùc, toâi seõ hieän thaân Trôøi Ñaïi Töôùng Quaân tröôùc of Amitabha Buddha, which was financed by nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh donations gathered by Joko and constructed in töïu—According to The Surangama Sutra, book 1252. It was originally housed in Kotokuin Six, Avalokitesvara Bodhisattva vowed in front of Temple, but the building was destroyed by a tidal the Buddha about his appearance before sentient wave in 1495. The image was left intact, but an beings (one of the thirty-two response bodies) as earthquake in 1923 damaged its base. Extensive follow: If there are living beings who are fond of repair work was conducted on it in 1960-1961. ruling over ghosts and spirits in order to rescue Ñaïi Töôïng Taïng: Great elephant or naga and protect their country, I will appear before treasure, an incense supposed to be produced by them in the body of a great Heavenly General and nagas or dragons fighting. speak Dharma for them, enabling them to Ñaïi Tyø Baø Sa Luaän: Mahavibhasa (skt)—See accomplish their wish—See Tam Thaäp Nhò ÖÙng Luaän Taïng Ñaïi Tyø Baø Sa. Thaân. Ñaïi Tyø Kheo: See Ñaïi Tyø Kheo Taêng and Ñaïi Ñaïi Töôùng Quoác Töï: Chuøa Ñaïi Töôùng Quoác taïi Hoøa Thöôïng. huyeän Khai Phong tænh Hoà Nam, Trung quoác, chuøa Ñaïi Tyø Kheo Chuùng: Perfect assembly—See ñöôïc xaây vaøo naêm 555 sau Taây Lòch, ñöôïc xaây laïi Chuùng Thaønh Töïu. vaøo naêm 996, vaø ñöôïc lieân tuïc truøng tu vaøo nhöõng Ñaïi Tyø Kheo Tam Thieân Uy Nghi Kinh: Dai- ñôøi Nguyeân Minh. Ñeán cuoái ñôøi nhaø Minh chuøa bò

biku-san-zen-yuigi-kyo (jap)—The Sutra of Three ngaäp vì côn luõ luït cuûa soâng Hoaøng Haø, caùc trieàu Thousand Dignified Forms for ordained Monks. vua Thuaän Trò vaø Caøng Long cuûa Thanh trieàu tieáp Ñaïi Tyø Kheo Taêng: Great Bhiksus, one of virtue tuïc truøng tu—The great aid-the-dynasty monastery and old age—See Ñaïi Hoøa Thöôïng. at Kaifeng, Honan, China, founded in 555 A.D., Ñaïi Tyø Loâ Giaù Na Kinh: See Ñaïi Tyø Loâ Giaù rebuilt in 996, repaired by the Yuan and Ming Na Thaønh Phaät Thaàn Bieán Gia Trì Kinh. emperors. At the end of the Ming dynasty, the Ñaïi Tyø Loâ Giaù Na Phaät: Ñaïi Nhöït Nhö Lai— monastery was swept away in a Yellow River Mahavairocana (skt)—See See Tyø Loâ Giaù Na flood, rebuilt under Shun Chih and Ch'ien Lung of Phaät. the Xing dynasty. Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn Bieán Gia Ñaïi Töôïng Phaät: Daibutsu (jap)—Great statue of Trì Kinh: Mahavairocana-bhisambodhivikur- the Buddha—Great Buddha statues—Ngoaøi hai Vitadhisthanna-vaipulya-Sutrendra-Raja-Nama- böùc töôïng Phaät vó ñaïi ôû A Phuù Haõn ñaõ bò Taliban Dharmaparyaya (skt)—Mahavairocana Sutra phaù huûy hoài naêm 2002, coøn coù naêm baûy töôïng phaät (skt)—This is one of the fundamental sutras in lôùn khaùc ôû khaép nôi treân theá giôùi, trong soá naøy coù Tantric Buddhism. It is also called 2 töôïng lôùn ôû Nhaät Baûn: 1) töôïng Phaät Tyø Loâ Giaù "Mahavairocana Sutra." The sutra was translated Na lôùn taïi töï vieän Todaiji ôû Naïi Löông, ñöôïc vua into Chinese by Subhakarasimha and I-hsing—

Ñaây laø moät trong nhöõng kinh ñieån caên baûn cuûa haønh sang Trung Hoa, trôû thaønh ñeä töû, theå nghieäm Phaät giaùo Maät toâng, coøn ñöôïc goïi laø Kinh Ñaïi ñaïi giaùc, vaø trôû thaønh ngöôøi keá vò phaùp cuûa thieàn Nhöït Nhö Lai. Kinh ñöôïc caùc Ngaøi Thieän Voâ UÙy sö Hö Ñöôøng Trí Taïng (Trí Taïng Taây Ñöôøng)— vaø Nhöùt haïnh cuøng dòch sang Haùn töï. Also called Nampo Somin, as well called Daio-Ñaïi Tyû: Moät teân goïi lòch söï cho caùc vò nöõ Phaät töû Kokushi; early Japanese Zen master of Yogi thuaàn thaønh, taïi gia hay xuaát gia—Elder sister, a lineage of Rinzai Zen school. In 1259, he traveled courtesy title for a lay female devotee, or a nun. to China where he became a student, experienced Ñaïi Uy Ñöùc: Mahatejas (skt)—Awe-inspiring enlightenment, and dharma successor of of power or virtue—Great awe-inspiring power and Chinese Zen master Hsu-t'ang Chih-yu (Kido virtue—Coù khaû naêng phaù aùc laø uy, coù coâng hoä Chigu). thieän thì goïi laø ñöùc. Oai ñöùc coù theå trieät tieâu keû aùc Trôû veà Nhaät Baûn, oâng sinh hoaït nhö moät vò vaø baûo veä ngöôøi hieàn—Able to supress evil-doers thieàn sö trong vuøng Thöông Lieâm treân ñaûo and protect the good. Awe-inspiring power and Kyushu vaø ôû Kyoto. Chính Ñaïi ÖÙng laø ngöôøi virtue that can suppress evil-doers and protect the ñaõ ñöa doøng thieàn naày vaøo Nhaät Baûn maø veà good. sau naày Baïch AÅn Hueä Haïc cuõng xuaát thaân töø 1) Ñaïi Uy Ñöùc trong Ca Laâu La Vöông: A king ñoù, ñaõ goùp phaàn raát lôùn trong söï du nhaäp of Garudas. Thieàn vaøo Nhaät Baûn. Khaùc vôùi nhieàu thieàn sö 2) Ñaïi Uy Ñöùc trong Minh Vöông: Title of a khaùc, Ñaïi ÖÙng luoân traùnh xen laãn vaøo thieàn protector of Buddhism. nhöõng yeáu toá töø caùc toâng Thieân Thai vaø Chaân Ñaïi Uy Ñöùc Giaû: Ñaïi Uy Ñöùc Minh Vöông, danh Ngoân; oâng ñaõ ñöa vaøo Nhaät Baûn truyeàn thoáng hieäu cuûa vò

Minh Vöông hoä trì Phaät giaùo—Title of 'Khaùn Thoaïi Thieàn' thuaàn tuùy nghieâm ngaët a protector of Buddhism. cuûa Thieàn phaùi Döông Kyø Phöông Hoäi. Sau Ñaïi Uy Ñöùc Minh Vöông: See Ñaïi Uy Ñöùc and ñoù vaøo thôøi suy thoaùi cuûa Laâm Teá , moät soá Ñaïi Uy Ñöùc Giaû. thieàn sö thuoäc doøng naày nhö Nhaát Höõu Toâng Ñaïi Uy Ñöùc Phaùp: Nhöõng phaùp tu cuûa Ñaïi Uy Thuaàn vaø Baïch AÅn Hueä Haïc tuyeân boá Ñaïi Ñöùc Minh Vöông, coù khaû naêng phaù aùc laø uy, coù ÖÙng vaø Hö Ñöôøng laø thaày cuûa mình vaø cho coâng hoä thieän thì goïi laø ñöùc. Nhöõng phaùp tu naøy coù raèng hoï laø nhöõng ngöôøi keá thöøa di saûn. Ngöôøi oai ñöùc coù theå trieät tieâu keû aùc vaø baûo veä ngöôøi keá vò noåi tieáng cuûa Ñaïi ÖÙng laø Ñaïi Ñaêng hieàn—Methods of cultivation of Awe-inspiring Quoác Sö—He returned to Japan and was power or virtue (great awe-inspiring power and active in Kamakura, on the island of Kyushu virtue), which are able to supress evil-doers and and in Kyoto as a Zen master. Shomyo protect the good. These methods have awe- brought the lineage of Zen to Japan to which inspiring power and virtue that can suppress evil- Hakuin Zenji belonged and contributed doers and protect the good. greatly toward the establishment of Zen in Ñaïi Uy Ñöùc Toân: See Ñaïi Uy Ñöùc and Ñaïi Uy Japan. Unlike many early Zen masters in Ñöùc Giaû. Japan, Shomyo did not mix Zen with elements Ñaïi Uy Ñöùc Vöông: Yamataka (skt)—Dieâm Ma drawn from the Tendai or Shingon schools; Ñöùc Ca Toân—Dieâm Maïn Uy Noä Vöông—See rather he transmitted the pure 'kanna Zen' of Dieâm Maïn Ñöùc Ca. the strict 'Yogi school'. Thus later masters of Ñaïi Uy Löïc: Uy löïc voâ bieân—Great authority. this lineage like Ikkyu Sojun and Hakuin Ñaïi ÖÙng Cuùng: Maha-arhat (skt)—Great arhat— Zenji, in whose time Rinzai Zen in Japan was Moät trong möôøi danh hieäu cuûa Nhö Lai—The already in decline, appealed to the example Great worshipful—One of the ten titles of a of the Shomyo's master Hsu-t'ang and speak Buddha—See Thaäp Hieäu. of themselves as his true dharma heirs. Ñaïi ÖÙng Quoác Sö (1235-1308): Daio-Kokushi Shomyo's most famous dharma successor was (jap)—Nampo Shomyo (jap)—Nam Phoá Thieäu Myocho Shuho (also called Dai-o Kokushi). Minh—Quoác Sö Ñaïi ÖÙng (Phaät giaùo Nhaät Baûn),
Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Chö thuoäc doøng Laâm Teá. Vaøo naêm 1259, oâng ñaõ du vò, chöùng ngoä hay kinh nghieäm Thieàn khoâng

phaûi laø thaønh quaû cuûa maïc toïa hay chæ coù tính follow the final event. By a 'special caùch thuï ñoäng, maø chính caùc moân ñeä Thieàn transmission outside the sutra teaching' is thöôøng hay nhaàm laãn. Söï chöùng ngoä vöøa noùi meant to understand penetratingly just one coù theå suy dieãn töø nhöõng phaùt ngoân hay nhöõng phrase by breaking both the mirror and the daùng ñieäu chuùng tieáp theo bieán coá chung image, by transcending all forms of ideation, quyeát. Giaùo ngoaïi bieät truyeàn nghóa laø phaûi lyù by making no distinction whatever between hoäi thaáu ñaùo ngay moät caâu kinh baèng caùch confusion and enlightenment, by paying no ñaäp vôõ caû kính laãn aûnh, baèng caùch vöôït qua attention to the presence or the absence of a moïi hình thaùi yù nieäm, khoâng phaân bieät meâ vaø thought, by neither getting attached to nor ngoä, khoâng chuû yù ñeán hieän taïi hay söï vaéng keeping oneself away from the dualism of maët cuûa taâm töôûng, khoâng baét

khoâng boû hai good and bad. The one phrase which the ñöôøng thieän vaø aùc. Chæ coù moät caâu maø Thieàn follower of Zen is asked to ponder and find gia neân ra söùc coâng phu vaø tìm thaáy giaûi ñaùp the final solution of is 'Your own original chung quyeát laø 'Baûn lai dieän muïc cuûa ta laø gì?' features even before you were born of your Khi tìm caùch traû lôøi caâu naøy, ñöøng coù nghó parents.' In answering this one ought not to töôûng ñeán yù nghóa cuûa noù, ñöøng coá tình traùnh cogitate on the meaning of the phrase, not try neù noù, ñöøng suy luaän veà noù, cuõng ñöøng buoâng to get away from it; do not reason about it, nor boû hoaøn toaøn suy luaän, haõy traû lôøi thaúng khi altogether abandon reasoning; respond just as ñöôïc hoûi chöù ñöøng suy xeùt, cuõng nhö caùi you are asked and without deliberation, just chuoâng khi goõ vaøo thì ngaân leân lieàn, cuõng nhö as a bell rings when it is struck, just as a man khi goïi teân moät ngöôøi thì y traû lôøi. Neáu nhö answers when he is called by name. If there khoâng coù truy taàm, tö khaûo, khoâng coá gaéng were no seeking, no pondering, no contriving laõnh hoäi nghóa lyù cuûa caâu, baát cöù theá naøo ñi as to how to get at the meaning of the phrase, nöõa, seõ chaúng coù traû lôøi, roài ra chaúng coù giaùc whatever it may be, there would be no ngoä. Maëc duø khoù maø xaùc ñònh noäi dung cuûa answering, hence no awakening. While it is kinh nghieäm Thieàn neáu chæ nhôø vaøo nhöõng lôøi difficult to determine the content of Zen noùi vaø nhöõng cöû chæ voâ tình phaùt bieåu theo experience merely by means of those kinh nghieäm, maø söï thöïc noù chính laø moät coâng utterances and gestures which involuntarily trình tu taäp caù bieät. Chuùng ta phaûi coù moät tri follow the experience, which is, indeed, a giaùc noäi taâm, chuùng thuùc ñaåy moïi hoaøi nghi vaø cultivation in itself. We must have an inner thao thöùc maø chuùng ta ñaõ töøng chòu ñöïng ñeán perception, which put an end to whatever kyø cuøng. Hôn nöõa, chuùng ta phaûi thaáy raèng doubts and mental anxieties from which we baûn chaát cuûa tri giaùc noäi taâm naøy khoâng cho may have been suffering; and further, we pheùp chuùng ta trình baøy theo phöông thöùc suy must see that the nature of this inner luaän bôûi vì noù khoâng coù quan heä luaän lyù kieåu perception did not allow itself to be tieàn nhaân haäu quaû. Noùi chung, tri giaùc noäi taâm syllogistically treated, as it had no logical ñöôïc dieãn taû thaønh nhöõng lôøi khoù hieåu ñoái vôùi connection with what has preceded it. taâm trí phaøm phu; ñoâi khi loái dieãn taû naøy chæ Generally speaking, satori (enlightenment) as coù tính caùch töï thuaät veà kinh nghieäm caûm a rule expresses itself in words which are not giaùc, thöôøng laø voâ nghóa ñoái vôùi nhöõng ai chöa intelligible to the ordinary mind; sometimes heà coù caûm giaùc nhö vaäy."—One day, Dai-o the expression is merely descriptive of the Kokushi entered the hall and addressed the experience-feeling, which naturally means monks, "O monks, satori (enlightenment) or nothing to those who have never had such Zen experience is not the outcome of quiet- feelings within themselves." sitting or mere passivity, with which Zen Ñaïi Vaên Thuø Töï: Vieän thöù baûy trong möôøi ba discipline has been confused very much even vieän lôùn cuûa Thai Taïng Maïn Ñoà La, laáy Vaên Thuø by the followers of Zen themselves, can be Sö Lôïi laøm trung taâm cuûa nhoùm 25 vò—The inferred from the utterances or gestures that seventh great

court of the thirteen in the

Garbhadhatu group; it shows Manjusri in the Dokutan had conferred the seal of confirmation on centre of a group of twenty-five. him, he became the abbot of the Hosshin-ji Ñaïi Vaân: Ñaùm maây lôùn—Vast cloud. monastery in Obama. Under his forceful Ñaïi Vaân Kinh: See Ñaïi Phöông Ñaúng Voâ Töôùng leadership it became a stronghold of authentic Zen Ñaïi Vaân Kinh. training in a modern Japan that was no longer rich Ñaïi Vaân Luaân Kinh: See Ñaïi Vaân Luaân Thanh in Zen masters. His instructions for beginners in Vuõ Kinh. Zen became known also in the West through his Ñaïi Vaân Luaân Thanh Vuõ Kinh: Kinh noùi veà aâm student and dharma successor, Hakuun Ryoko thanh cuûa nhöõng ñaùm maây vaø möa lôùn—Sutra on Yasutani. The latter made them the basis for his the sounds of vast clouds and rains. "Introductory Lectures on Zen Training." In the Ñaïi Vaân Luaân Thænh Vuõ Kinh: Maha-megha- lienage of Zen started by Zen master Daiun sutra (skt)—Sutra on great cloud inviting rains. Sogaku Harada, a pace of Zen walking is not too Ñaïi Vaân Quang Minh Töï: Chuøa Ñaïi Vaân Quang fast nor too slow. Minh ñöôïc xaây leân vaøo ñôøi nhaø Toáng khoaûng naêm Ñaïi Vaân Traøng AÂm Thaàn: Great Sound of Cloud 765—A monastery for Uigur Manichaens, ordered Banner Deity (Spirit). to be built by the Sung dynasty in 765 A.D. Ñaïi Veä Tö: Davids, Thomas William Rhys—Moät Ñaïi Vaân Thænh Vuõ Kinh: See Ñaïi Phöông Ñaúng trong nhöõng hoïc giaû Phaät giaùo ngöôøi Anh noåi tieáng Voâ Töôùng Ñaïi Vaân Kinh nhaát vaøo theá kyû thöù 19. Giaùo sö Rhys Davids ñaõ Ñaïi Vaân Toå Nhaïc Nguyeân Ñieàn Thieàn Sö (1870- bieân taäp moät soá kinh saùch nhö “Tröôøng Boä Kinh” 1961): Daiun Sogaku Harada—Thieàn sö Ñaïi Vaân vaøo nhöõng naêm 1889, 1903, 1910, vaø 1921, Toå Nhaïc Nguyeân Ñieàn, moät trong nhöõng thieàn sö Abhidhammattha-sangaha vaøo naêm 1884, quan troïng nhaát cuûa Nhaät Baûn vaøo theá kyû XX. Luùc Dathavamsa vaøo naêm 1884, vaø Saùch Giaùo Khoa 7 tuoåi, oâng xuaát gia theo phaùi Taøo Ñoäng, tröôùc khi veà Du Giaø vaøo naêm 1896. OÂng cuõng cho xuaát baûn theo ñuoåi söï ñaøo taïo ôû thieàn vieän Tuøng Nguyeân, tieáng Anh cuûa oâng veà boä Di Lan Ñaø Vaán Ñaïo vaøo moät thieàn vieän thuoäc phaùi Laâm Teá. Luùc 40 tuoåi, nhöõng naêm 1890 vaø 1894. Nhöõng baøi giôùi thieäu oâng trôû thaønh moân ñoà vaø thò giaû cho Thieàn sö Ñoäc quan troïng cuûa oâng cho töøng baûn kinh cuûa Tröôøng Traïm (Dokutan), vieän tröôûng cuûa Nam Thieàn Töï, Boä Kinh vaø nhöõng nhaän xeùt uyeân baùc cuûa oâng raát vaø laø thieàn sö ñöôïc troïng voïng nhaát thôøi ñoù. Sau caàn thieát cho vieäc nghieân cöùu boâ kinh naøy. Cho khi thaày Ñoäc Traïm trao aán xaùc nhaän, oâng trôû thaønh ñeán ngaøy nay, caùc taùc phaåm cuûa oâng vaãn coøn ñöôïc vieän tröôûng tu vieän Phaùp Taán ôû Obama. Döôùi söï duøng laøm maãu möïc cho vieäc phieân dòch caùc kinh laõnh ñaïo nghieâm khaéc cuûa oâng, tu vieän bieán thaønh saùch töông töï. Caùc taùc phaåm khaùc ñöôïc moïi ngöôøi moät trung taâm thaät söï cuûa moân phaùi Thieàn ôû Nhaät quan taâm cuûa oâng thì raát nhieàu, nhöng coù hai cuoán töông ñoái ngheøo nhöng ñaøo taïo nhieàu thieàn sö laø “Phaät Giaùo” vaøo naêm 1896 vaø “AÁn Ñoä Phaät chaân chính. Nhöõng lôøi giaùo huaán cuûa oâng vôùi Giaùo” vaøo naêm 1903 ñöôïc phoå bieán nhieàu nhaát do

ngöôøi môùi tu thieàn ñaõ noåi tieáng ôû phöông Taây, do tính chaát môùi meû vaø söï nghieân cöùu coâng phu. Tuy hoïc troø vaø ngöôøi noái phaùp cuûa oâng laø Baïch Vaân An nhieân, taùc phaåm quan troïng nhaát cuûa oâng, cuoán Coác, ngöôøi ñaõ truyeàn baù "nhöõng lôøi khuyeân chuaån “Töø Ñieån Pali-Anh,” soaïn chung vôùi Tieán Só bò thieàn taäp", döïa treân cô sôû nhöõng lôøi daïy cuûa William Stede, laø moät coâng trình vó ñaïi, xöùng ñaùng oâng. Trong doøng thieàn haäu dueä cuûa oâng, vieäc ñi vôùi moät hoïc giaû lôùn. Vôùi soá saùch xuaát baûn ngaøy kinh haønh ôû moät böôùc vöøa phaûi, chöù khoâng chaäm caøng nhieàu cuûa Hoäi Kinh Thö Pali, cuoán töø ñieån cuõ maø cuõng khoâng nhanh—One of the most important cuûa Childers ñaõ toû ra khoâng coøn thích hôïp vaø naêm Japanese Zen master in the 20th century. At the 1902, giaùo sö Rhys Davids coù yù ñònh soaïn moät age of seven, he became a monk in a monastery cuoán töø ñieån coù taàm côõ quoác teá. Nhöng theá chieán of the Soto school and trained later at Shogen-ji, a thöù hai ñaõ laøm giaùn ñoaïn keá hoaïch cuûa oâng. Vì monastery of the Rinzai school. At forty he theá, cho ñeán naêm 1916, oâng môùi coù theå baét tay vaøo became a student and attendant of Zen master vieäc soaïn cuoán töø ñieån vôùi söï giuùp söùc cuûa Tieán Só Dokutan, then abbot of Nanzen-ji and the most William Stede, döôùi söï baûo trôï cuûa Hoäi Kinh Thö respected Zen master of his time. After Master Pali. OÂng soáng cho ñeán ngaøy ñöôïc nhìn thaáy söï

xuaát baûn ba phaàn ñaàu cuûa boä saùch kyø vó naøy. ngöôøi Nhö Lai. Cuõng laø trí chuyeån töø A-Laïi-Da thöùc maø baïn ñoàng söï xuaát saéc cuûa oâng, Tieán Só Stede, ñaõ ñöôïc, laø trí hieån hieän vaïn töôïng cuûa phaùp giôùi nhö hoaøn thaønh boä saùch vaøo naêm 1925. Nhöõng coáng taám göông troøn lôùn, töông öùng vôùi theá giôùi vaø lieân hieán cuûa giaùo sö Rhys Davids cho söï nghieäp heä vôùi A Suùc Beä Phaät cuõng nhö Ñoâng Ñoä —Great nghieân cöùu vaên heä Pali thaät laø phi thöôøng vaø ñoäc perfect mirror wisdom or Perfect all-reflecting ñaùo—One of the most eminent English Buddhist Buddha-wisdom. Also the great ground mirror scholars in the nineteenth century. Prof. Rhys wisdom, derived from alaya-vijnana (alaya Davids himself edited a number of texts like the consciousness), reflecting all things; corresponds Dighanikaya (1889, 1903, 1910), the to the earth, and is associated with Aksobhya and Abhidhammattha-sangaha (1884), the Dathavamsa the east. (1884) and the manual of Yogavacara (1896). He Ñaïi Vieân Caûnh Trí Quaùn: Quaùn veà caùi trí to lôùn also brought out his English translations of the toaøn thieän cuûa Nhö Lai hay phaùp quaùn Nhaäp Ngaõ Milinda-panha (1890-1894) and the Dighanikaya Ngaõ Nhaäp. Thaân Phaät vaø ta nhö nhieàu taám göông (1889, 1910 and 1921). His critical introductions to troøn ñaët ñoái dieän nhau, göông vaø aûnh caùi naày nhaäp the individual suttas of the Dighanikaya and the vaøo caùi kia—A meditation on the reflection of the learned notes on them are indispensable for the perfect Buddha-wisdom in every being, that as an study of this text. Even today this work remains a image may enter into any number of reflectors, so model for the translation of similar texts. His other the Buddha can enter into me and I into him. works of general interest are many; but two, Ñaïi Vieân Giaùc: Söï chöùng ñaéc hoaøn

toaøn—Söï giaùc namely, Budhdism (1896) and Buddhist India ngoä to lôùn vieân maõn hay laø Phaät trí—Great and (1903) won great popularity through their novelty perfect enlightenment—Buddha wisdom. and original research. However, the most Ñaïi Vieân Maõn Ñaø La Ni: Mahapurna (skt)— important of his work, his Pali-English Dictionary, Great perfection dharani. compiled in collaboration with Dr. William Stede, Ñaïi Vieân Tòch Nhaäp: Great entrance into perfect is a monumental work worthy of a great scholar. rest—See Ñaïi Baùt Nieát Baøn. With the increase of new publications by the Pali Ñaïi Vieân Trí: Great Perfect Wisdom—Ñaïi vieân Text Society, the old dictionary by Childers was trí laø Phaät trí. Ñaây laø trí bieát taát caû vaø toaøn veïn. found inadequate and, in 1902, Prof. Rhys Davids Nhöõng baäc giaùc ngoä nhö Duyeân Giaùc vaø Thanh conceived the idea of compiling a dictionary on an Vaên cuõng coù trí tueä, nhöng trí tueä naày so vôùi ñaïi international basis. The First World War, vieân trí thì quaù nhoû—Great Perfect Wisdom is the however, interrupted his scheme. Therefore, it wisdom of all knowing, perfection, etc. Other was not until 1916 that he set to work on this enlightened beings such as Pratyeke-Buddhas and dictionary with the assistance of Dr. William Sravakas also have wisdom but their wisdom is Stede under the auspice of the Pali Text Society. infinitely small compaired to the "Great Perfect He lived to see the publication of the first three Wisdom". parts of this magnificent work. His eminent Ñaïi Vieãn (523-592): Teân cuûa moät vò danh Taêng colleague, Dr. Stede, completed the work in 1925. Trung Hoa, thuoäc toâng Ñòa Luaän, soáng vaøo thôøi Indeed, the services of Prof. Rhys Davids to the nhaø Tuøy (581-618)—Name of a Chinese famous cause of the Pali studies were singular and monk, of the Ti-Lun School, who lived in the Sui original. He was, in the words of his wife, the Max Dynasty in China. Muller of Buddhism. Ñaïi Voõng: The main principle of Budhism, Ñaïi Vieâm Nhieät: Pratapana or Mahatapana—Ñòa likened to the great rope of a net. nguïc cöïc noùng, laø ñòa nguïc thöù baûy trong taùm nguïc Ñaïi Voïng: Ñaïi Doái Traù—Söï doái traù lôùn—Great noùng—The hell of great heat, the seventh of the falsehood. eight hot hells. Ñaïi Voïng Ngöõ: Söï noùi doái nghieâm troïng—Great Ñaïi Vieân Caûnh Trí: Adarsana-jnana (skt)—The lie—Serious lie. great ground mirror wisdom—Trí to lôùn vieân maõn Ñaïi Voâ Löôïng Thoï Kinh: Ñaïi Kinh—The Great hay trí hieån hieän caùc saéc töôùng trong caûnh trí cuûa Infinite Life Sutra—See Kinh Voâ Löôïng Thoï.

Ñaïi Vöïc Long: Dignaga (skt)—Maha-Dinnaga— ngöïa khoâng ngöôøi ñi). Ngaøi luoân nhaéc nhôû ñeä töû Cuõng ñöôïc bieát döôùi teân Traàn Na, laø vò luaän sö AÁn veà töù ñaïi vaø nguõ uaån nhö sau: “Töù ñaïi laø boán yeáu Ñoä noåi tieáng veà Nhaân Minh Hoïc vaøo theá kyû thöù toá lôùn caáu taïo neân vaïn höõu, chæ laø boán con raén. naêm sau Taây Lòch. Nhöõng taùc phaåm cuûa oâng chæ Boán thaønh phaàn naày khoâng taùch rôøi nhau maø lieân ñöôïc bieát qua nhöõng dòch phaåm Taây Taïng maø quan chaët cheõ laãn nhau. Tuy nhieân, thaønh phaàn thoâi—Also known as Jina, founder of the naày coù theå coù öu theá hôn thaønh phaàn kia. Chuùng Medieval school of Buddhist Logic about the fifth luoân thay ñoåi chöù khoâng bao giôø ñöùng yeân moät choã century A.D. His works are known only in Tibetan trong

hai khoaûnh khaéc lieân tieáp. Theo Phaät giaùo thì translation. vaät chaát chæ toàn taïi ñöôïc trong khoaûng thôøi gian Ñaïi Vöïc Long Boà Taùt: Maha-dignaga (skt)—cuûa 17 chaäp tö töôûng. Noùi gì thì noùi, thaân theå cuûa Maha-Dinnaga (skt)—See Ñaïi Vöïc Long. chuùng ta chæ laø taïm bôï, chæ do nôi töù ñaïi hoøa hôïp Ñaïi Vöông: Maharaja (skt). giaû taïm laïi maø haønh, neân moät khi cheát ñi roài thì 1) Ñaïi Hoaøng Ñeá: Emperor—Great Emperor— thaân tan veà caùt buïi, caùc chaát nöôùc thì töø töø khoâ caïn Your Majesty. ñeå traû veà cho thuûy ñaïi, hôi noùng taét maát, vaø hôi thôû 2) Ñaïi Thieân Vöông: Maharaja (skt)—Great hoaøn laïi cho gioù. Chöøng ñoù thì thaàn thöùc seõ phaûi king—Superior king—Goàm boán chi ñoái laïi vôùi theo caùc nghieäp löïc ñaõ gaây taïo luùc coøn sanh tieàn boán höôùng; moãi höôùng ñöôïc ngöï trò bôûi nhöõng maø chuyeån vaøo trong saùu neûo, caûi hình, ñoåi xaùc, Ñaïi Thieân Vöông vaø caùc aù thaàn—The Realm tieáp tuïc luaân hoài khoâng döùt. Haønh giaû neân luoân of the Four Great Kings which has four nhôù caùi maø chuùng ta goïi laø töù ñaïi naày chæ laø boán divisions corresponding to the four directions con raén ôû chung trong thaân voán troáng roãng xöa (quarters); each is ruled over by its own nay. Trong khi ñoù, nguõ uaån laø naêm thöù laøm thaønh guardian deity and inhabited by a different moät chuùng sanh con ngöôøi. Nguõ uaån laø caên ñeá cuûa class of demi gods—See Töù Thieân Vöông. moïi si meâ laøm cho chuùng sanh xa rôøi Phaät Taùnh Ñaïi Xa: Coã xe lôùn maø Ñöùc Phaät ñaõ ñeà caäp khi noùi haèng höõu cuûa mình. Nguõ uaån ñöôïc coi nhö laø veà caên nhaø löûa trong Kinh Phaùp Hoa—The great nhöõng ma quaân choáng laïi vôùi Phaät tính nôi moãi bullock-cart in the parable of the burning house. con ngöôøi. Saéc cuøng boán yeáu toá tinh thaàn cuøng Ñaïi Xaû: Great abandonment. nhau keát hôïp thaønh ñôøi soáng. Baûn chaát thöïc söï cuûa Ñaïi Xaû Thieàn Sö: Zen Master Ñaïi Xaû (1120- naêm uaån naày ñöôïc giaûi thích trong giaùo lyù cuûa nhaø 1180)—Thieàn sö Vieät Nam, queâ ôû Haø Ñoâng, Baéc Phaät nhö sau: “Saéc töông ñoàng vôùi moät ñoáng boït Vieät. Ngaøi xuaát gia luùc tuoåi haõy coøn raát treû vaø trôû bieån, thoï nhö boït nöôùc, töôûng moâ taû nhö aûo aûnh, thaønh ñeä töû cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø phaùp haønh nhö caây chuoái vaø thöùc nhö moät aûo töôûng. töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Ngaøi Haønh giaû tu thieàn cuõng neân luoân nhôù raèng nuùi cao thöôøng ôû Tuyeân Minh Hoã Nham laäp chuøa giaùo naêm uaån naày cuõng khoâng coù ñaâu laø oâng chuû, cuõng hoùa. Moät hoâm vua Lyù Anh Toâng cho trieäu sö vaøo chæ laø troáng khoâng maø thoâi.” Döôùi ñaây laø moät trong trieàu ñeå hoûi xem sö coù phaùp naøo trò ñöôïc chöùng nhöõng baøi thô thieàn noåi tieáng cuûa ngaøi: phieàn muoän cuûa vua hay khoâng. Sö baûo vua neân “Töù xaø ñoàng khieáp boån lai khoâng, thöïc taäp quaùn “Thaäp Nhò Nhaân Duyeân.” Haàu heát Nguõ uaån sôn cao dieäc baát toâng. cuoäc ñôøi cuûa ngaøi, ngaøi chaán höng vaø hoaèng hoùa Chaân taùnh linh minh voâ quaùi ngaïi, Phaät giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm 1180, thoï Nieát baøn sanh töû nhaäm giaø lung.” 61 tuoåi. Ngaøi thöôøng so saùnh ‘Taâm’ vôùi thaùi ñoä (Boán raén chung röông tröôùc giôø khoâng, moät con ngöïa ñaù. Ngay khi mình laøm ñuû thöù Nuùi cao naêm uaån ñaâu chuû oâng. chuyeän ñieân khuøng, taâm mình vaãn baát ñoäng nhö Chaân taùnh saùng ngôøi khoâng chöôùng ngaïi, ñaù. Haønh

giaû haõy coá giöõ sao cho taâm mình khoâng Nieát baøn sanh töû maëc che loàng). khôûi nieäm gioáng nhö con ngöïa ñaù baát ñoäng kia Qua baøi keä naày, thieàn sö Ñaïi Xaû muoán nhaén nhuû vaäy: “Thaïch maõ xæ cuoàng nanh, thöïc mieâu nhaät vôùi chuùng ta raèng boán con raén ñang laøm vieäc trong nguyeät minh. Ñoà trung nhaân coäng quaù, maõ thöôïng thaân naày. Haõy caån troïng vôùi chuùng vì chuùng coù theå nhaân baát haønh.” (Ngöïa ñaù nhe raêng cuoàng, aên maï laøm cho chuùng ta beänh hoaïn. Haønh giaû tu Thieàn ngaøy thaùnh keâu. Ñöôøng caùi ngöôøi ñoàng qua, treân neân luoân nhôù lôøi Phaät daïy trong Kinh Sati

Patthana: “Neáu chòu nhaãn naïi vaø coù yù chí, baïn seõ is created artificially through the accumulation of thaáy ñöôïc boä maët thaät cuûa söï vaät. Neáu baïn chòu the four elements. Once death arrives, the body quay vaøo noäi taâm vaø quaùn chieáu beà saâu cuûa taâm deteriorates to return to the soil, water-based khaûm, chuù taâm nhaän xeùt moät caùch khaùch quan, substances will gradually dry up and return to the khoâng lieân töôûng ñeán baûn ngaõ, vaø chòu trau doài great water, the element of fire is lost and the nhö vaäy trong moät thôøi gian, baïn seõ thaáy nguõ uaån body becomes cold, and the great wind no longer khoâng phaûi laø moät thöïc theå maø laø moät loaït caùc tieán works within the body. At that time, the spirit must trình vaät chaát vaø tinh thaàn. Roài baïn seõ khoâng coøn follow the karma each person has created while laàm laãn caùi beà ngoaøi vôùi caùi thöïc. Baïn seõ thaáy nguõ living to change lives and be reincarnated into the uaån phaùt sinh vaø bieán ñi moät caùch lieân tuïc vaø six realms, altering image, exchange body, etc in nhanh choùng. Chuùng luoân luoân bieán ñoåi töøng phuùt the cylce of births and deaths. Zen practitioners töøng giaây, khoâng bao giôø tónh maø luoân ñoäng, should always remember that the four elements or khoâng bao giôø laø thöïc theå maø luoân bieán hieän. Vaø four snakes residing in your luggage are originally Ñöùc Phaät daïy tieáp trong Kinh Laêng Giaø: “Nhö Lai empty. While the aggregates which make up a so khoâng khaùc cuõng khoâng phaûi khoâng khaùc vôùi caùc called ‘human being.’ The five skandhas are the uaån.”—A Vietnamese Zen master from Haø Ñoâng, roots of all ignorance. They keep sentient beings North Vietnam. He left home and became a from realizing their always-existing Buddha- disciple of Ñaïo Hueä since he was very young. He Nature. The five aggregates are considered as was the Dharma heir of the tenth generation of the maras or demons fighting against the Buddha- Wu-Yun-T’ung Zen Sect. He always stayed at nature of men. In accordance with the Dharma, Tuyeân Minh Hoã Nham to build temples to save life is comprised of five aggregates (form, feeling, people. One day, king Lyù Anh Toâng summoned perception, mental formation, consciousness). him to the capital to ask if he had any Dharma to Matter plus the four mental factors classified control the king’s depression. He told the king that below as feeling, perception, mental formation he should practice the contemplation of the twelve and consciousness combined together from life. conditions of cause-and-effect (nidana). He spent The real nature of these five aggregates is most of his life to revive and expand Buddhism in explained in the Teaching of the Buddha as North Vietnam. He passed away in 1180, at the follows: “Matter is equated to a heap of foam, age of 61.

He always compared ‘Mind’ with the feeling is like a bubble, perception is described as attitudes of a stone horse. Even when we do all a mirage, mental formations are like a banana tree kinds of crazy things, our mind is always unmoved and consciousness is just an illusion. Zen like stone. Zen practitioners should try to keep practitioners should always remember that the their mind without any thoughts rising just like that five aggregates forming this high mountain are unmoved stone horse: “The stone horse shows also empty.” Below is one of his famous Zen crazy teeth, eat young rice leaves, and neighs all poems: day long. It lopes along with people on the road, “The four snakes residing in your luggage are On the back of the stone horse, the man does not originally empty. have to walk.” He always reminded hid disciples The five aggregates forming this high mountain on the four elements and five aggregates as are also empty. follow: “Four great elements are four things of See the true nature illuminating unhinderedly, which all things are made (produce and maintain And don’t mind about the Nirvana and birth and life). These four elements are interrelated and death.” inseparable. However, one element may Through this verse, Zen master Ñaïi Xaû wanted to preponderate over another. They constantly advise us that the four snakes are working in our change, not remaining the same even for two body. We should be very careful with them; if not, consecutive moments. According to Buddhism, they can make us sick. Zen practitioners should matter endures only for 17 thought-moments. No always remember the Buddha’s teachings in the matter what we say, a human body is temporary; it Sati Patthana Sutra: “If you have patience and the

will to see things as they truly are. If you would mình, ñaõ qua ñôøi khi Ngaøi vöøa môùi sanh ra ñöôïc 7 turn inwards to the recesses of your own minds ngaøy vaø taùi sanh nôi coõi trôøi Ñaâu Suaát. Töông lai and note with just bare attention (sati), not cuûa Thaùi töû Taát Ñaït Ña ñaõ ñöôïc tieân ñoaùn hai laàn objectively without projecting an ego into the vaø vaøo caû hai dòp ñeàu cho thaáy raèng Ngaøi seõ laø process, then cultivate this practice for a sufficient moät vò vua cuûa vuõ truï hoaëc moät vò Phaät, khaép theá length of time, then you will see these five gian ñeàu bieát ñeán quyeàn löïc vaø söï coâng baèng cuûa aggregates not as an entity but as a series of Ngaøi, hoaëc laø moät vò Phaät, daãn daét ñôøi soáng toân physical and mental processes. Then you wil not giaùo vaø ñöa nhaân loaïi thoaùt khoûi voâ minh. Neáu mistake the superficial for the real. You will then Thaùi töû Taát Ñaït Ña theo ñuoåi ñôøi soáng cuûa moät see that these aggregates arise and disappear in baäc gia tröôûng, Ngaøi seõ trôû thaønh moät ñaïi vöông, rapid succession, never being the same for two nhöng neáu Ngaøi töø boû theá tuïc Ngaøi seõ trôû thaønh consecutive moments, never static but always in a Phaät. Caùc nhaø tieân tri baùo cho vua Tònh Phaïn söï state of flux, never being but always becoming.” kieän naøy ñeå baûo ñaûm töông lai cuûa hoaøng toäc cuûa And the Buddha continued to teach in the ñöùa con trai cuûa Ngaøi. Vua cha phaûi tìm caùch ngaên Lankavatara Sutra: “The Tathatagata is neither chaën ñeå khoâng bao giôø cho Thaùi töû troâng thaáy different nor not-different from the Skandhas.” nhöõng caûnh khoán cuøng baát haïnh cuûa cuoäc soáng. Vì (Skandhebhyo-nanyo-nanayas-tathagata).” vaäy nhaø vua cho xaây ba toøa

cung ñieän cho con trai Ñaïi Xaûo: Very skilful. mình vaø coù ñoäi quaân baûo veä, nhieäm vuï cuûa hoï laø Ñaïi Xí Thaïnh Quang: Kim Luaân Phaät Ñaûnh ngaên khoâng cho Thaùi töû troâng thaáy nhöõng ñaëc tính Toân—AÙnh saùng chöùng ngoä böøng saùng—The Great thaät söï maø con ngöôøi phaûi traûi qua. Thaùi töû Taát Ñaït Blazing Perfect Light (title of a Buddha). Ña Coà Ñaøm laø moät chaøng trai treû ñaày taøi naêng vaø Ñaïi Xích Hoa: Mahamanjusaka—Ma-ha-maïn- caù tính ñoäc ñaùo vaø Ngaøi vöôït troäi nhöõng ngöôøi thuø-sa—Rubia cordifolia, from which madder is cuøng löùa tuoåi ôû laõnh vöïc taøi naêng vaø hoïc vaán. made. Ñöôïc soáng trong chaên eâm neäm aám cuøng vôùi taát caû Ñaïi Xuaát Thoaùt: Hoaøn toaøn sieâu thoaùt theá giôùi nhöõng thoûa thích khoâng theå töôûng ñöôïc cuûa cuoäc traàn tuïc—Completely free from the worldly world. soáng traàn tuïc, Ngaøi vaãn chöa bieát ñöôïc söï ñau ñôùn Ñaïi Xuaát Theá: Great renunciation—Moät trong cuûa kieáp ngöôøi maø khoâng moät ai coù theå traùnh nhöõng neùt noåi baät cuûa caâu chuyeän veà cuoäc ñôøi Ñöùc ñöôïc. Söû thi moâ taû nhöõng caûnh huy hoaøng traùng leä Phaät vôùi söï kieän Ngaøi laø moät con ngöôøi trong kieáp chung quanh Ngaøi, khoâng thieáu moät thöù gì, ví duï taùi sanh laàn cuoái cuûa mình. Tuy nhieân, tin töùc naøy nhö lôøi ca tieáng haùt traàm boång cuûa aâm nhaïc du coù theå laøm cho ngöôøi ta suy nghó leäch laïc, bôûi vì döông vôùi nhieàu vuõ nöõ coù saéc ñeïp meâ hoàn vaø töøng Ngaøi khoâng coøn laø moät con ngöôøi bình thöôøng. Laø cung ñieäu cho moãi muøa. Vaøo thôøi gian Thaùi töû keát moät vò Phaät thì khoâng phaûi laø ngöôøi maø cuõng hoân cuøng coâng chuùa Gia Du Ñaø La khi Ngaøi ôû tuoåi khoâng phaûi laø thaàn linh, nhöng laïi vöôït xa baûn chaát 29, söï vieäc döôøng nhö theå laø Ngaøi seõ tieán tôùi con cuûa hai thöù vöøa keå. Maëc duø söï xuaát chuùng naøy, ñöôøng noái nghieäp vua cha maø chaúng coù maûy may truyeàn thoáng ñaïo Phaät nhaéc nhôû moät ñôøi soáng ngôø raèng theá giôùi beân ngoaøi cung ñieän an toaøn, coù göông maãu cuûa Ñöùc Phaät trong giai ñoaïn laøm ñaày nhöõng thoûa thích duïc laïc naøy laïi coù moät thöïc ngöôøi cuûa Ngaøi nhö laø moät phöông tieän ñi vaøo vaán teá voâ cuøng nghieät ngaõ. Tuy nhieân, vaøo moät ngaøy ñeà cô baûn veà kieáp soáng cuûa con ngöôøi, vaán ñeà ñi noï, Ngaøi ao öôùc ñöôïc nhìn thaáy nhöõng gì vöôït qua ñeán söï giaùc ngoä laø moät giaûi phaùp. Sau laàn taùi sinh nhöõng thaønh luõy cuûa nhöõng ngöôøi lính canh. Vua cuoái cuøng, vò Boà Taùt ñöôïc ñaët teân laø Taát Ñaït Ña, cha coá khuyeân can Thaùi töû, nhöng thaát baïi, neân sau coù nghóa laø “moät ngöôøi coù muïc ñích cuûa mình ñoù phaûi ra leänh queùt doïn laøm saïch seõ baát cöù ñieàu thaønh töïu.” Nhöõng nhaø tieân tri ñöông thôøi laäp töùc gì coù theå laøm cho Thaùi töû khoù chòu. Trong 4 laàn ñi nhaän ra raèng Ngaøi laø moät caäu beù ñaëc bieät. Ngay daïo ngoaøi thaønh, theo truyeàn thoáng Phaät giaùo laø khi coøn beù, Ngaøi ñaõ coù trong mình 32 töôùng haûo “Boán Hình AÛnh,” Thaùi töû Taát Ñaït Ña ñaõ ñoái maët cuûa moät con ngöôøi vó ñaïi, chöùng toû söï ñoäc toân cuûa vôùi laõo beänh vaø töû, vaø cuoái cuøng laø hình aûnh moät Ngaøi (see Tam Thaäp Nhò Haûo Töôùng). Meï cuûa ñaïo só khoå haïnh ñang ñi tìm con ñöôøng ñeå vöôït Ngaøi sau khi hoaøn taát nhieäm vuï thieâng lieâng cuûa qua söï khoå. Ngaøi voâ cuøng xuùc ñoäng vôùi hình aûnh

thöù tö naøy, vaø phaùt nguyeän töø boû cuoäc ñôøi xa hoa aáy vaø cho vaøo chieác hoäp ngoïc. Moät vò Phaïm Thieân cuûa mình vaø ñi tìm chaân lyù veà thaân phaän con daâng cho Thaùi töû ba boä y, moät chieác baùt vaø nhöõng ngöôøi. Sau khi ñi ñeán quyeát ñònh naøy, Taát Ñaït Ña vaät duïng cuûa moät nhaø sö: moät dao caïo, moät caây trôû veà cung ñieän, ôû ñaây Ngaøi ñöôïc thoâng baùo laø vôï kim, moät caùi loïc nöôùc, vaø moät chieác thaét löng. Töø Ngaøi sanh cho Ngaøi moät ñöùa con trai. Ngaøi khoâng ñaây Thaùi töû Taát Ñaït Ña caát böôùc treân con ñöôøng laáy laøm vui söôùng vôùi tin möøng naøy vaø keâu leân khoâng theå töø boû ñöôïc ñeå ñi ñeán giaûi thoaùt trí tueä “Moät söï troùi buoäc (rahula) ra ñôøi.” Do ñoù vua cha hoaøn haûo vaø hoaøn toaøn daäp taét ñöôïc ngoïn löûa khoå ra saéc leänh ñaët teân cho ñöùa chaùu trai mình laø La ñau—One of the most prominent features of the Haàu La. Trong cung ñieän, nhaø vua duøng moïi noã Buddha’s life-story is the fact that in his final löïc ñeå laøm khuaây khoûa noãi loøng cuûa Thaùi töû Taát existence he was human. This information can be Ñaït Ña nhöng ñeàu voâ ích. Thaùi töû khoâng coøn quan misleading, however, because he was much more taâm ñeán nhöõng duïc laïc vaø hoaøn toaøn caûm thaáy than an ordinary person. Being a Buddha is being buoàn nguû treân chieác gheá tröôøng kyû. Vaøo moät nöûa neither human nor god, but going beyond the ñeâm khi Ngaøi tænh giaác roài troâng thaáy nhöõng naøng nature of both. In spite of this distinction, the ca kyõ vaø nhöõng vuõ coâng xinh ñeïp naèm soùng soaøi Buddhist tradition recalls the exemplary life of the trong phoøng khaùch cuûa Ngaøi, ñoái vôùi Ngaøi luùc naøy Buddha in his human phase as a means of gioáng nhö nhöõng xaùc cheát vaø caûm thaáy tinh thaàn introducing the basic problem of human existence, ñau ñôùn. Ngaøi quyeát ñònh ñi ñeán “söï xuaát gia vó the problem to which enlightenment is the ñaïi” ngay chính ñeâm ñoù Ngaøi ra leänh cho ngöôøi solution. After his final birth the Bodhisattva was ñaùnh xe laø Xa Naëc, chuaån bò cho mình ngöïa Kieàn named Siddhartha, meaning “one whose goal is Traéc. Tröôùc khi rôøi boû cung ñieän, Ngaøi gheù qua accomplishment.” The seers immediately caên phoøng cuûa vôï mình, ñöùng ôû ngöôõng cöûa vaø recognized that he was a special child. Even in ngöûi thaáy muøi hoa laøi, loøng Ngaøi ñaày xao xuyeán. infancy he bore the thirty-two marks of a great Ngaøi troâng thaáy coâng chuøa Gia Du Ña Ø La naèm nguû man, attesting to his uniqueness (see Thirty-two vôùi baøn tay töïa treân mình La Haàu La, loøng Ngaøi auspicious marks). His mother, her mission thoâi thuùc muoán aüm ñöùa con thô cuûa mình vaøo loøng accomplished, died seven days after his birth and laàn cuoái, nhöng Ngaøi khoâng daùm laøm nhö vaäy vì was reborn amid the contented gods of the Tusita sôï raèng mình seõ ñaùnh thöùc hoï vaø nhö theá seõ caûn trôû Heaven. Siddhartha’s future was prophesied twice cho söï ra ñi cuûa mình. Trong nhöõng luùc bình on both occasions it was revealed that he would be thöôøng, vieäc rôøi boû cung ñieän laø khoâng theå xaû y ra, either a universal king, known throughout the coù haøng traêm binh só vuõ trang ôû caùc coảng thaønh. lands for his power and justice, or a Buddha, Nhöng moät vò trôøi môû coảng thaønh trong khi nhöõng leading a religious life and setting humankind free vò khaùc laøm giaûm bôùt aâm thanh cuûa tieáng voù ngöïa from

ignorance. If Siddhartha followed the life of Kieàn Traéc roài ñöa nhöõng ngöôøi daân trong thaønh a householder he would become a great king, but vaøo giaác nguû say. Nhanh choùng vöôït qua khoâng if he renounced the world he would become a trung cuøng vôùi moïi tinh tuù treân baàu trôøi, Thaùi töû Buddha. King Suddhodana was told that in order Taát Ñaït Ña, Xa Naëc vaø ngöïa Kieàn Traéc ñeán bôø to ensure his son's royal future, he must prevent soâng Anoma. ÔÛ ñoù Thaùi töû khuyeân Xa Naëc neân trôû him from ever seeing the miseries of life. The veà hoaøng cung ñeå baùo tin cho hoaøng gia veà söï ra king thus built three palaces for his son, and ñi cuûa Ngaøi. Con ngöïa Kieàn Traéc khoâng chòu ñöïng surrounded them with guards whose duty was to ñöôïc söï chia ly vôùi chuû mình vaø cheát ngay taïi choã prevent the prince from seeing the true character luùc aáy. Noù ñöôïc taùi sinh vaøo coõi trôøi 33 taàng. Côûi of human experience. Siddhartha Gautama was a boû y phuïc cuûa hoaøng gia, Thaùi töû duøng chieác göôm unique and talented youth. His radiance knew no cuûa mình caét ñöùt maùi toùc dôïn soùng, xong roài tung bounds and he excelled his contemporaries in skill leân trôøi vaø noùi: "Neáu ta trôû thaønh Phaät, haõy ñeå and learning. Cushioned by all the imaginable nhöõng toùc naøy naèm yeân treân baàu trôøi, neáu khoâng delights of worldly life, he remained ignorant of haõy ñeå noù rôi xuoáng ñaát." Vôùi thieân nhaõn, vò trôøi the inevitable pain of the human condition. The Ñeá Thích thaáy ñöôïc neân voâi naém baét laáy môù toùc Buddhacharita describes his splendid surroundings

in great detail, evoking, for example, the soft plunged the town's inhabitants into a deep voices and charming music of many dancing girls slumber. Swiftly riding through the air, and the radiant pavilions suited to every season. In accompanied by celestial hosts of all kinds. time the prince married the fair Yasodhara, and at Siddhartha. Chandaka, and Kanthaka arrived at the age of twenty-nine it seemed as if he would the river Anoma. There the Bodhisattva did proceed along the road to kingship without ever Chandaka to return to the palace to inform his suspecting the outside the delights of his secure family of his departure. Kanthaka could not bear haven there was much harsher reality. One day, to part with his master and died on the spot. He however, he wished to see beyond the perimeter was reborn in the Tavatimsa Heaven, the Heaven of his guarded dwellings. The king tried to of the Thirty-Three Gods. Shedding his royal dissuade him, but on failing in this attempt he attire, the Bodhisattva cut off his flowing hair with ordered the city to be cleared of anything that one stroke of his sword and tossed into the air, might discomfort the prince. In four outings, saying, "If I am to become a Buddha, let it remain known in the Buddhist tradition as "the Four in the sky; if not, let it fall to the ground." With his Sights," Siddhartha encountered old age, disease, divine eye. Indra, king of the gods, saw this death, and finally, an ascetic who was seeking a gesture and caught the Bodhisattva's hair in jewel way to transcend such suffering. He was deeply casket. The god Brahma offered the Bodhisattva affected by this fourth encounter and vowed to three saffron robes, an alms bowl, and the other abandon his princely life and seek the truth about requisites of a monk: a razor, a needle, a water the human condition. Having taken this resolve, strainer and a belt.

Siddhartha was now set on the Siddhartha returned to the palace, where he was irrevocable path to liberation, at the end of which notified that his wife had given birth to a son. He he would attain perfect wisdom and completely could not find happiness in this, and retorted, “A extinguish the flame of suffering. fetter (Rahula) has been born.” The king Ñaïi Xöng Boà Taùt: Mahayasas (skt)—Name of a consequently decreed that his grandson should be Bodhisattva. named “Rahula”. At the palace all attempts to Ñaïi Y: Sanghati (p)—Samghati (skt)—Great entertain Siddhartha failed. He was no longer robe—Cereminial robe—Monk’s patch-robe— interested in the delights of the senses and merely Caùc vò Taêng nhaët laáy nhöõng maûnh vaûi raùch maø fell asleep on the couch. When he awoke in the ngöôøi ta vöùt ñi ñeå keát laïi laøm aùo cho maëc cho mình middle of the night he saw the beautiful singers (baát keå vaûi raùch aáy laø cuûa ngöôøi hoát phaân hay cuûa and dancers sprawled inelegantly over his parlor, haïng thuû ñaø la). Y cuûa chö Taêng, may baèng caùch they seemed to him like corpses and caused him gheùp vaûi vaøo nhau, töø chín ñeán hai möôi laêm mental anguish. He resolved to carry through his mieáng. Chuùng tuï thôøi y (aùo maëc khi hoäi hoïp vôùi “great renunciation” that very night and instructed caùc chuùng ñeå cöû haønh caùc nghi thöùc leã laïc trang his charioteer Chandaka to prepare his great horse nghieâm nhö thoï giôùi, thuyeát giôùi hay truyeàn giôùi). Kanthaka. Before leaving the palace, he visited Ñaây laø loaïi y töø chín ñeán hai möôi laêm maûnh— his wife’s chambers. Standing at the threshold and Garments made of castaway rags. The monk’s smelling the jasmine, his heart was filled with patch-robe, made in varying grades from nine to longing. He saw the fair Yasodhara sleeping with twenty-five patches. The assembly cassock of her hand resting on Rahula, and felt the urge to from nine to twenty-five pieces. pick his son up for the last time, but he did not Ñaïi Y Thieàn Sö (1617-1683): Teân cuûa moät vò dare to do so for fear that he might wake them and Thieàn sö thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø jeopardize his departure. Under normal Minh (1368-1644)—Name of a Chinese Ts'ao circumstances leaving the palace would have been Tung Zen master in the end of the Ming dynasty. impossible. There was hundreds of armed men at Ñaïi Y Vöông: Moät danh hieäu cuûa Phaät vaø Boà each of the town’s massive gates. But one Taùt—Great Lord of healing, an epithet of Buddhas heavenly deva gently swung open the gate while and bodhisattvas. others muffled the sound of Kanthaka’s hoofs and Ñaïi YÙ: 1) YÙ chính cuûa kinh ñieån: The general

meaning (summary or idea) of a sutra; 2) Moät vò Thöôïng Toïa Ñònh lieàn nhaéc: "Moät hoâm Laâm Teá ñoàng töû, tieàn thaân cuûa Phaät Thích Ca, muoán cöùu daïy chuùng: 'Treân khoái thòt ñoû, coù moät vò chôn nhôn giuùp nhöõng ngöôøi ngheøo trong nöôùc, lieàn xuoáng khoâng ngoâi vò thöôøng töø dieän moân caùc oâng ra vaøo, bieån ñònh taùt caïn ñeå tìm chaâu baùu. Vua Trôøi Ñeá ngöôøi chöa chöùng cöù haõy xem, xem!' Coù vò Taêng Thích caûm thoâng beøn giuùp söùc; thaàn bieån sôï haõi böôùc ra hoûi: 'Theá naøo laø chôn nhôn khoâng ngoâi vò?' phaûi ñöa ngoïc ra: The name of a youth, a former Laâm Teá lieàn naém ñöùng baûo: 'Noùi, noùi!' Vò Taêng incarnation of Sakyamuni; to save his nation from suy nghó. Laâm Teá lieàn xoâ

ra, noùi: 'Chôn nhôn their poverty, he plunged into the sea to obtain a khoâng ngoâi vò laø caùi gì? Cuïc cöùt khoâ.' Sau ñoù Laâm valuable pearl from the sea-god who, alarmed by Teá trôû veà phöông tröôïng." Nham Ñaàu baát giaùc le the aid rendered by Indra, gave up the pearl. löôõi. Khaâm Sôn noùi: "Sao chaúng noùi phi chôn nhôn Ñaïi YÙ Kinh: Kinh vieát veà moät vò ñoàng töû, tieàn khoâng ngoâi vò?" Thöôïng Toïa Ñònh naém ñöùng baûo: thaân cuûa Phaät Thích Ca, ñöôïc Caàu Na Baït Ñaø La "Chôn nhôn khoâng ngoâi vò cuøng phi chôn nhôn ñôøi Toáng dòch sang Hoa ngöõ—The Sutra written khoâng ngoâi vò caùch nhau nhieàu ít, noùi mau! Noùi about a youth, an incarnation of Sakyamuni mau!" Khaâm Sôn khoâng noùi ñöôïc khieán maët vaøng Buddha, translated by Gunabhadra in the Sung thaønh xanh. Nham Ñaàu, Tuyeát Phong laïi gaàn leã dynasty. baùi thöa: "Vò Taêng naày môùi hoïc khoâng bieát phaûi Ñaïi YÙ Long Vöông: Manasvin-naga-raja (skt)— quaáy, xuùc naõo Thöôïng Toïa, cuùi mong töø bi tha Ma Na Tö Long Vöông—Name of a dragon- thöù." Thöôïng Toïa Ñònh noùi: "Neáu chaúng phaûi hai king—Teân cuûa moät vò Long vöông. thaày giaø naày xin, seõ gieát con quæ ñaùi döôùi saøng Ñaïi YÙ Phaät Phaùp: Nghóa lyù hay muïc tieâu quan naày." Laïi moät hoâm, Thöôïng Toïa Ñònh ôû Traán troïng vaø thieát yeáu cuûa Phaät phaùp —The important Chaâu ñi thoï trai veà ñeán caây caàu, gaëp ba vò toïa chuû, meaning or aim of Buddha-dharma—Elder Ting moät vò hoûi: "Theá naøo laø choã saâu cuûa soâng Thieàn Stands Motionless, example 32 of the Pi-Yen- ñeán toät ñaùy?" Sö naém ñöùng toan neùm xuoáng caàu, Lu—Thí duï thöù 32 cuûa Bích Nham Luïc. Thöôïng hai vò toïa chuû kia keâu cöùu lieân hoài: "Thoâi! Thoâi! Y Toïa Ñònh hoûi Laâm Teá: "Theá naøo laø ñaïi yù Phaät xuùc phaïm ñeán Thöôïng Toïa, mong töø bi tha thöù." Phaùp?" Laâm Teá böôùc xuoáng giöôøng thieàn, naém Sö noùi: "Neáu khoâng phaûi hai toïa chuû xin, cho y Thöôïng Toïa Ñònh vaø ñaùnh cho moät taùt tai, roài xoâ xuoáng toät ñaùy." Xem thuû ñoaïn cuûa Thöôïng Toïa ra. Thöôïng Toïa Ñònh ñöùng söõng. Vò Taêng ñöùng Ñònh, toaøn laø taùc duïng cuûa Laâm Teá—Elder Ting beân caïnh baûo: "Thöôïng Toïa Ñònh sao chaúng leã asked Lin Chi, "What is the great meaning of the baùi?" Thöôïng Toïa Ñònh vöøa leã baùi xong boãng Buddhist Teaching?" Lin Chi came down off his nhieân ñaïi ngoä. Theo Vieân Ngoä trong Bích Nham meditation seat, grabbed and held Ting, gave him Luïc, xem kia theá aáy, thaúng ra thaúng vaøo, thaúng a slap, and then pushed him away. Elder Ting qua thaúng laïi môùi laø Laâm Teá chaùnh toâng, coù taùc stood there motionless. A monk standing by said, duïng theá aáy. Neáu thaáu ñöôïc coù theå ñoåi trôøi laøm "Elder Ting, why do you not bow?" Just as Elder ñaát, töï ñöôïc thoï duïng. Thöôïng Toïa Ñònh laø loaïi Ting bowed, he suddenly was greatly enlightened. naày, bò Laâm Teá moät chöôûng, leã baùi ñöùng daäy lieàn According to Yuan-Wu in the Pi-Yen-Lu, see how bieát choã rôi. Thöôïng Toïa Ñònh laø ngöôøi mieàn Baéc he was, directly leaving, directly entering, directly Trung Hoa, raát thaät thaø ngay thaúng, sau khi ñaõ going, directly coming. This indeed is the True ñöôïc laïi chaúng xuaát sö. Sau naày, Sö toaøn duøng cô School of Lin Chi, to have such dynamic function. cuûa Laâm Teá, quaû laø xuaát saéc. Moät hoâm Thöôïng If you can go all the way through, then you can Toïa Ñònh ñi treân ñöôøng gaëp Nham Ñaàu, Tuyeát overturn the sky and make it into

earth, attaining Phong, Khaâm Sôn ba ngöôøi. Nham Ñaàu hoûi: "ÔÛ the use of the endowment yourself. Elder Ting ñaâu laïi?" Sö thöa: "Laâm teá laïi." Nham Ñaàu hoûi: was such a fellow; slapped once by Lin Chi, as he "Hoøa Thöôïng maïnh khoûe?" Sö noùi: "Ñaõ qui tòch." bowed and rose he immediately understood the Nham Ñaàu noùi: "Ba ngöôøi chuùng toâi tìm ñeán leã ultimate. He was a man of the North, extremely baùi, maø phöôùc duyeân caïn moûng, laïi nghe qui tòch, simple and direct. Once he had attained this, he chaúng bieát Hoøa Thöôïng luùc bình sanh coù nhöõng did not appear in the world thereafter. He ngoân cuù gì, xin Thöôïng Toïa nhaéc laïi vaøi taéc xem?" thenceforth made complete use of the ability of

Lin Chi; unavoidably his sharpness came through. Observe such methods of his. This is wholly the One day on the road he met Yen T'ou, Hsueh dynamic function of Lin Chi. Feng and Ch'in Shan. Yen T'ou asked, "Where do Ñaïi Yeáu: Essential. you come from?" Elder Ting said, "Lin Chi." Yen Ñam Boå La: See Ñaûm Boä La. T'ou said, "Is the teacher in good health?" Elder Ñam Meâ AÙi Duïc: Indulgence in love and desire— Ting said, "He has already passed on." Yen T'ou Theo Kinh Töù Thaäp Nhò Chöông, Chöông 25, Ñöùc said, "We three were going especially to pay him Phaät daïy: “Ngöôøi ñam meâ aùi duïc gioáng nhö ngöôøi our respects; our good fortune is shallow and thin, caàm ñuoác ñi ngöôïc gioù, chaéc chaén seõ bò tai hoïa that we find he has 'returned to silence.' When the chaùy tay.”—According to the Sutra In Forty-Two teacher was living, what did he have to say? Sections, Chapter 25, the Buddha said: “A person Elder, please cite one or two examples for us." with love and desire is like one who carries a Elder Ting then cited one day when Lin Chi torch while walking against the wind, he is certain instructed the assembly by saying, "In the lump of to burn his hand.” red flesh there is a true man with no station: he is Ñam Nguyeân ÖÙng Chaân Thieàn Sö: Tangen Oshin always going in and out through the gates of your (jap)—Tan-yuan-Ying-cheân (Wade-Giles senses; those who have not witnessed proof of Chinese)—Danyuan Yingzhen (Pinyin Chinese)— this, look! Look!" At the time there was a monk Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù who came forth and asked, "What is the true man taùm vaø thöù chín. Hieän nay chuùng ta khoâng coù with no station?" Lin Chi immediately grabbed nhieàu taøi lieäu chi tieát veà Thieàn sö Ñam Nguyeân him and said, "Speak! Speak!" The monk ÖÙng Chaân; tuy nhieân, coù moät vaøi chi tieát lyù thuù veà hesitated, whereupon Lin Chi pushed him away vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån V: and said, "The true man of no station: what a Thieàn sö laø moân ñoà vaø truyeàn nhaân noái phaùp cuûa piece of crap he is!" Then Lin Chi returned to the Nam Döông Hueä Trung. Ngöôøi ta bieát ñöôïc ít veà abbot's room. Hearing this, Yen T'ou Ñam Nguyeân. OÂng töøng laø thò giaû cuûa "Theá Sö unconsciously stuck out his tongue in awe. Ch'in Trung" ñöôïc nhaéc tôùi trong thí duï thöù 17 cuûa Voâ Shan said, "Why did he not say, 'Not a true man of Moân Quan. Teân cuûa oâng cuõng ñöôïc nhaéc tôùi trong no station'?" Elder Ting grabbed him and said, thí duï thöù 18 cuûa Bích Nham Luïc—Zen Master "How far apart are 'a true man of no station' and Tan-Yuan-Ying-Zhen, name of a Chinese Zen 'not a true man of no station'? Speak quickly! monk in the 8th-and 9th-century. We do not have Speak quickly!" Ch'in

Shan did not speak; his face detailed documents on this Zen Master; however, turned yellow and green. Yen T'ou and Hsueh there is some interesting information on him in Feng approached and bowed and said, "This The Records of the Transmission of the Lamp novice does not know good from bad; he has (Ch’uan-Teng-Lu), Volume V: He was a student offended you, Elder Ting: we hope you will be and dharma successor of Zen master Nan-yang merciful and forgive his error." Elder Ting said, "If Hui-chung. Little is known of Tan-yuan; he is the not for you two old fellows, I would have choked attendant of Teacher Hui-chung in example 17 of this bed-wetting sprite to death." Again, once in the Wu-Men-Kuan. He also appears in example Chen Chou, as he was returning from a vegetarian 18 of the Pi-Yen-Lu. feast, he rested on a bridge. There he met three Töø khi thay theá Nam Döông, moân ñoà cuõ cuûa lecturing monks. One of them asked, "What is the tröôûng laõo thöù saùu cuûa Thieàn laø Hueä Naêng, meaning of 'Where the river of Ch'an is deep, you oâng nhaän ñöôïc bí quyeát cuûa moät phöông phaùp must plumb the very bottom'?" Elder Ting grabbed giaûng daïy do Hueä Naêng laäp ra, mang 97 bieåu him and was about to throw him off the bridge, töôïng, moãi caùi ñöôïc ghi vaøo moät voøng troøn. when the other two lecturers frantically tried to Thieàn sö ÖÙng Chaân cuõng daïy cho Hueä Tòch rescue him, saying, "Stop! Stop! He has offended caùch söû duïng heä thoáng 97 daáu hieäu trong moät you, Elder Ting, but we hope you will be voøng troøn maø veà sau naày ñoùng moät vai troø raát merciful." Elder Ting said, "If not for you two, I quan troïng trong phaùi Qui Ngöôõng—From his would have left him plumb the very bottom." master Nan-yang, a student of the sixth

patriarch of Ch'an, Hui-Neng, Tan-yuan "To provide you support." The National received a secret system of instructions based Teacher said, "What good are they if they're on ninety-seven symbols, each inscribed in a green?" Tan-Yuan said, "I just give them as circle. Tan-Yuan-Ying-Zhen also taught Hui an offering." The National Teacher said, Chi the use of the ninety-seven circle symbols "Buddha doesn't accept support." Tan-Yuan that were later play a major role in the Kuei- said, "When I do something like this, why do Yang School (Igyo). you act in this manner?" The National Luùc laøm thò giaû cho Quoác Sö Hueä Trung, moät Teacher said, "I don't give support." Tan- ngaøy kia Quoác Sö ñang ngoài treân saøng thieàn Yuan said, "Why not?" The National Teacher trong phaùp ñöôøng. Ñam Nguyeân böôùc voâ phaùp said, "I don't have any fruit." ñöôøng, Quoác Sö thoûng moät chaân xuoáng, Sö Moät hoâm, Ma Coác hoûi Ñam Nguyeân: "Töôïng nhìn thaáy lieàn quay ra. Moät luùc sau ñoù Sö Quaùn AÂm 12 maët coù linh thieâng khoâng?" Ñam quay trôû voâ. Quoác Sö hoûi: "Vöøa roài laø yù theá Nguyeân noùi: "Coù." Ma Coác vaû cho Sö moät baït naøo?" Sö noùi: "Quoác Sö noùi vôùi ai môùi ñöôïc tai, Sö noùi: "Ta khoâng töôûng töôïng laø oâng ñaõ chôù?" Quoác Sö noùi: "Ta noùi vôùi oâng ñaáy!" Sö tôùi caûnh ñoù."—One day, Mayu asked Tan- noùi: "ÔÛ nôi naøo maø Quoác Sö thaáy con?" Moät Yuan, "Is the twelve-faced Kwan Yin holy or hoâm khaùc, Ñam Nguyeân xaùch moät caùi gioû tre not?" Tan-Yuan said, "Yes." Mayu then vaøo phoøng phöông tröôïng. Quoác Sö hoûi: "OÂng slapped Tan-Yuan's ears. Tan-Yuan said, "I ñang mang caùi gì trong gioû tre ñoù?" Sö noùi:

didn't imagine that you'd reached this state." "Maän xanh (thanh mai)." Quoác Sö noùi: "Taïi Vaøo ngaøy kî gioã cuûa Quoác Sö, Ñam Nguyeân sao oâng ñem maän xanh tôùi ñeå laøm gì?" Sö noùi: thieát tieäc chay ñeå cuùng. Coù moät vò Taêng hoûi: "Cuùng döôøng Quoác Sö." Quoác Sö noùi: "Maän "Quoác Sö coù ñeán khoâng vaäy?" Ñam Nguyeân coøn soáng laøm sao cuùng döôøng ñöôïc?" Sö noù i: noùi: "Chöa coù ñaày ñuû tha taâm thoâng neân "Laáy ñoù maø bieåu thò loøng hieán daâng." Quoác Sö khoâng bieát." Vò Taêng noùi: "Vaäy thì thieát tieäc noùi: "Phaät khoâng nhaän cuùng döôøng." Sö noùi: chay ñeå laøm gì?" Ñam Nguyeân ñaùp: "Khoâng "Con ñaây chæ nhö theá, taïi sao Quoác Sö laïi caét ñöùt theá tuïc ñeá."—On the anniversary of haønh ñoäng baèng caùch naøy?" Quoác Sö noùi: "Ta the death of the National Teacher, Tan-Yuan chaúng cuùng döôøng." Sö noùi: "Vì sao maø khoâng held a memorial banquet. A monk asked, "Is cuùng döôøng?" Quoác Sö noùi: "Ta khoâng coù traùi the National Teacher coming?" Tan-Yuan caây."—When Zen master Tan-Yuan-Ying- said, "We won't have his mind." The monk Zhen served as attendant for National asked, "When why give this banquet?" Tan- Teacher Huizhong, one day the National Yuan said, "To not stop the truth of the Teacher sat on the meditation platform in the world." Dharma hall. When Tan-Yuan came in, the Ñaøm: Ñaàm: A pool—Saâu: Deep—Ñaøm luaän: To National Teacher put down one foot. When talk, to chat, to discuss—Hyù luaän: To gossip, to Tan-Yuan saw this he immediately went out boast—Ñaùm maây che phuû maët trôøi: Clouds again. After a while he came back into the covering the sun, spreading clouds. hall. The National Teacher said, "What was Ñaøm AÛnh: that about when you came in a while ago?" 1) (394-418): Teân cuûa moät vò danh Taêng Trung Tan-Yuan said, "To whom do you speak of Hoa vaøo thôøi Ñoâng Taán (317-420). Sö xuaát gia it?" The National Teacher said, "I am asking luùc nhoû vaø tu taäp vôùi ngaøi Cöu Ma La Thaäp. you." Tan-Yuan said, "Where did you see Khi ngaøi La Thaäp ñeán Tröôøng An, Sö thaùp me?" On another day, Tan-Yuan carried a tuøng ñeán ñoù ñeå giuùp thaày trong chöông trình bamboo basket into the abbot's room. The phieân dòch kinh saùch (töø Phaïn ngöõ sang Hoa National Teacher asked, "What are you ngöõ)—Name of a Chinese famous monk in carrying in the basket?" Tan-Yuan said, the Eastern Chin Dynasty in China. He "Green plums." The National Teacher said, became a monk at the young age, and studied "Why did you bring them?" Tan-Yuan said, under master Kumarajiva (344-412). When

Kumarajiva came to Ch'ang An, he One day, a monk came and asked Kuang-fu T'an- accompanied the master to help him with his chang concerning the patriarchal visit to which the project of translation of sutras (from Sanskrit master's reply was, "When the spring comes, all into Chinese). plants bloom." When the monk made a bow, 2) (516-588): Teân cuûa moät vò danh Taêng Trung probably thanking him for the uninstructive Hoa vaøo thôøi nhaø Tuøy (581-618). Sö xuaát gia instruction, the master asked, "Do you luùc nhoû taïi Sôn Taây. Veà sau, Sö ñeán Traøng An understand?" The monk said, "No, master." laäp ñaïo traøng thuyeát phaùp. Naêm 561, Sö ñöôïc Kuang-fu T'an-chang said, "It is all right that you vua Tuøy Vaên Ñeá boå nhaäm vaøo chöùc Quoác do not understand." The monk asked, "So, would Thoáng—Name of a Chinese

famous monk in you please explain to me what is the meaning of the Sui Dynasty in China. He became a monk this?" The monk expressed as usual his inability to at the young age in Shan-Hsi Province. Later, comprehend, so the master continued, "When the he came to Ch'ang An to built a Bodhi- autumn comes, the leaves fall." This is the case mandala to preach the dharma. In 561, king where Zen masters answer questions with Sui Wen Ti assigned him in the post of meaningless remarks which are perfectly National superintendent of the clergy. incomprehensible to the rational mind. While most Ñaøm AÂn: AÂn saâu hay troïng aân—Profound gace or statements are apparently meaningless and favour. unapproachable, the answers here has by no Ñaøm Baø: Moät töø ngöõ duøng ñeå chæ ngöôøi aên thòt manner of means any relation whatever to the choù—A term defined as eater of dog's flesh. main issue, except that the uninitiated are hereby Ñaøm Baùt Kinh: Dharmapada (skt)—See Kinh led further and further astray. But Zen masters Phaùp Cuù. really try their best to enlighten earnest truth- Ñaøm Chieáu Baïch Maõ: Pai-ma T'an-chao—See seekers in accordance with the circumstances. Baïch Maõ Ñaøm Chieáu Thieàn Sö. Thus, we, Zen practitioners, should try to look Ñaøm Chöông Quaûng Phuùc Thieàn Sö: Zen master deeper inside these meaningless remarks. T'an-chang Kuang-fu—Moät hoâm, coù moät vò Taêng Ñaøm Dieân (516-588): Master Shi-Chung—Teân ñeán vaø hoûi thieàn sö Quaûng Phuùc Ñaøm Chöông veà yù cuûa moät vò cao Taêng Trung Hoa vaøo thôøi nhaø chæ Taây lai cuûa Toå Sö, Sö traû lôøi: "Xuaân ñeán, caây Tuøy—Name of a Chinese famous monk in the Sui coái troå hoa." Khi vò Taêng laøm leã, coù leõ ñeå baùi taï dynasty (581-618). caùch daïy khoâng xaây döïng cuûa Sö, Sö beøn hoûi: Ñaøm Dieäu: Teân cuûa moät vò danh Taêng Trung Hoa "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: "Baåm khoâng." vaøo ñaàu thôøi nhaø Nguïy (220-265). Döôùi thôøi vua Sö baûo: "Khoâng hieåu laø ñöôïc." Vò Taêng laïi hoûi: Thaùi Vuõ Ñeá, Phaät giaùo haàu nhö bò pheá boû. Ñeán "Xin Hoøa Thöôïng chæ daïy yù nghóa cuûa caâu naøy." thôøi vua Thaønh Vaên Ñeá, nhaø vua cho phuïc höng Thaáy vò Taêng baøy toû theo thoùi thöôøng, khoâng theå laïi Phaät giaùo vaøo phong cho sö laøm chöùc Chieâu laõnh hoäi, neân Sö noùi tieáp: "Thu ñeán, laù lay rôi Huyeàn Ñoâ Thoáng troâng coi toaøn theå Taêng chuùng ruïng." Ñaây laø tröôøng hôïp caùc thieàn sö traû lôøi caâu treân toaøn quoác—Name of a Chinese famous monk hoûi baèng caùch neâu leân moät vaøi saùo ngöõ voán hoaøn in the Wei Dynasty in China. Under the reign of toaøn khoâng theå hieåu ñöôïc baèng nhöõng lyù leõ ñöông king T'ai Wu Ti, Buddhism was almost abolished. nhieân. Trong khi haàu heát nhöõng phaùt bieåu roõ raøng Under the reign of king Wen Cheng Ti, Buddhism laø voâ nghóa vaø khoâng theå naøo voùi tôùi ñöôïc, nhöõng was restored, and the king assigned him in the post caâu traû lôøi ôû ñaây khoâng coù quan heä, daàu laø quan heä of National Director of Monks. raát xa vôøi, ñoái vôùi yù nghóa cuûa vaán ñeà ñöôïc neâu Ñaøm Dónh Thieàn Sö (989-1060): Teân cuûa moät vò leân ôû ñaây. Nhöng quaû tình caùc thieàn sö heát söùc taän Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi taâm vaø nhöõng ngöôøi nhieät taâm caàu ñaïo thöôøng nhaø Toáng (960-1279). Luùc ñaàu Sö hoïc Thieàn vôùi ñöôïc khôi daäy yù chæ noäi taïi cuûa nhöõng nhaän ñònh Thieàn sö Taøo Ñoäng toâng Ñaïi

Döông Kænh Huyeàn. thoaùt ra töø ñoâi moâi cuûa caùc thieàn sö tuøy theo hoaøn Veà sau, Sö tham vaán vaø hoïc vôùi Thieàn sö Coác AÅn caûnh. Vì vaäy haønh giaû chuùng ta phaûi coá gaéng nhìn Uaån Thoâng cuûa toâng Laâm Teá, vaø ñöôïc noái phaùp saâu vaøo phía döôùi nhöõng saùo ngöõ voâ nghóa naøy — cuûa ngaøi—Name of a Chinese Zen master, of the

Lin-chi Sect, who lived in the Sung Dynasty in Löôïng Thoï cuûa Tònh Ñoä Toâng—Name of a China. First, he studied Zen under Zen master Ta- Chinese famous monk in the Liao Sung Dynasty in yang Ching-hsuan of the Ts'ao Tung School. Later, China. He was one of the earliest outstanding he sought instructions and studied Zen under Zen monks who preached the Sukha-vativyuha Sutra master Ku-En Yun-t'ung of the Lin-chi School, and of the Pure Land Sect in China. became the dharma heir of this Zen master. Ñaøm Huy Ni Sö (422-504): Teân cuûa moät vò danh Ñaøm Ñeá (347-411): Teân cuûa moät vò danh Taêng Ni Trung Hoa vaøo thôøi nhaø Teà beân Trung Hoa Trung Hoa vaøo thôøi nhaø Ñoâng Taán beân Trung Hoa (497-502). Naêm 11 tuoåi, baø theo hoïc phaùp Thieàn (317-420). Ngaøi laø moät trong nhöõng vò Taêng xuaát vôùi thaày Cöông Löông Da Xaù (moät nhaø sö vuøng saéc ñaàu tieân cuûa Trung Hoa veà giaûng kinh Phaùp Trung AÙ, ñeán Trung Hoa vaøo ñaàu theá kyû thöù V, Hoa, Baùt Nhaõ vaø Duy Ma—Name of a Chinese phieân dòch kinh ñieån bao goàm boä Quaùn Voâ Löôïng famous monk in the Eastern Chin Dynasty in Thoï, thò tòch vaøo naêm 442). Veà sau, nhôø söï giuùp ñôõ China. He was one of the earliest outstanding cuûa Thöù söû Thaønh Ñoâ, Ni Sö hoaèng phaùp raát hanh monks who preached the Lotus Sutra, the Maha- thoâng taïi chuøa Tröôøng Laïc, danh tieáng vang doäi vaø prajna-paramita Sutra, and the Vimalakirti Sutra ñoà chuùng raát ñoâng—Name of a Chinese famous in China. nun in the Ch'i Dynasty in China. First, she studied Ñaøm Ñoä: Teân cuûa moät vò danh Taêng Trung Hoa Zen with master Kalayasa (a monk from Central vaøo thôøi nhaø Lieâu Toáng beân Trung Hoa (420-497). Asia, went to China in early fifth century and Ngaøi laø moät trong nhöõng vò Taêng xuaát saéc ñaàu tieân translated sutras including the Contemplation cuûa Trung Hoa veà giaûng kinh Phaùp Hoa, Baùt Nhaõ Sutra, died in 442). Later, she traveled to Cheng- vaø Duy Ma—Name of a Chinese famous monk in Tu, and with the support from the Governor of the Liu Sung Dynasty in China. He was one of the Cheng-Tu, she successfully built Ch'ang-luo earliest outstanding monks who preached the Temple, where there were a lot of disciples who Lotus Sutra, the Maha-prajna-paramita Sutra, and came to study Zen under her. the Vimalakirti Sutra in China. Ñaøm Huyeàn: Teân cuûa moät vò danh Taêng Maät toâng Ñaøm Haèng Phaùp Sö: Dharma Master Tan-Hung. Trung Hoa vaøo theá kyû XX. Vaøo naêm 1930, Sö du Ñaøm Hoa: Hoa Öu Ñaøm—Udumbara flower—haønh sang Nhaät Baûn ñeå nghieân cöùu Thai Maät See Öu Ñaøm Ba La. (Thai Maät truyeàn töø toâng Thieân Thai) vaø Ñoâng Ñaøm Hoa Tam Thieân Nieân Nhaát Hieän: Hoa Öu Maät hay Maät giaùo taïi Nhaät Baûn, ñoái laïi vôùi Maät Ñaøm chæ nôû moät laàn trong moãi ba ngaøn naêm — giaùo cuûa toâng Thieân Thai (Ñoâng Maät cho raèng Ñöùc Udumbara flowers only bloom once in every three Ñaïi Nhaät vaø Thích Ca laø khaùc theå, coøn Taây Maät thousand years—See Öu Ñaøm Ba La. cho raèng

Ñöùc Ñaïi Nhaät vaø Thích Ca laø ñoà ng theå). Ñaøm Hoa Thieàn Sö (1103-1163): Teân cuûa moät vò Naêm 1935, Sö trôû veà Trung Hoa vôùi raát nhieàu söû Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo lieäu veà hai giaùo thuyeát naøy—Name of a Chinese thôøi nhaø Toáng (960-1279). Luùc ñaàu Sö hoïc Thieàn famous Tantrayanist monk in the twentieth vôùi Thieàn sö Thuùy Nham. Veà sau, Sö tham vaán vaø century. In 1930, he traveled to Japan to study on hoïc vôùi Thieàn sö Vieân Ngoä Khaéc Caàn, vaø ñöôïc noái the T'ien-T'ai's Mysticism (the mysticism which is phaùp cuûa ngaøi—Name of a Chinese Zen master, handed down by the T'ien-T'ai School) and the of the Lin-chi Sect, who lived in the Sung Dynasty eastern esoteric or Shingon Sect of Japan, in in China. First, he studied Zen under Zen master contrast with the T'ien-T'ai esoteric sect. In 1935, Sui Yen. Later, he sought instructions and studied he returned to China with a lot of historical Zen under Zen master Yuan-wu-K'eâ-Ch'in (1063- materials in both teachings. 1135) of the Lin-chi School, and became the Ñaøm Hö (1875-1963): Teân cuûa moät vò danh Trung dharma heir of this Zen master. Hoa vaøo theá kyû XX. Vaøo naêm 40 tuoåi, nhaân nghe Ñaøm Hoaèng (?-455): Teân cuûa moät vò danh Taêng kinh Phaùp Hoa, oâng quyeát ñònh xuaát gia laøm Taêng Trung Hoa vaøo thôøi nhaø Lieâu Toáng beân Trung Hoa Naêm 1925, Sö Ñeá Nhaøn aán khaû vaø thöøa nhaän Sö laø (420-497). Ngaøi laø moät trong nhöõng vò Taêng xuaát phaùp töû chính thöùc noái phaùp ñôøi thöù 44 cuûa toâng saéc ñaàu tieân cuûa Trung Hoa veà giaûng kinh Voâ Thieân Thai—Name of a Chinese famous monk in

the twentieth century. When he was forty years of tieân ñaõ phaân chia caùch tu taäp Phaät phaùp ra laøm hai age, upon hearing the Lotus Sutra, he decided to loaïi: loaïi "deã" vaø loaïi "khoù." Ñaøm Loan caûm thaáy leave home and become a monk. In 1925, master raèng tu taäp thieàn ñònh vaø giôùi haïnh trong töï vieän Ti-Hsian approved and considered him as an khoâng coù hieäu quaû, khoâng thích hôïp vaø quaù khoù official dharma heir of the forty-fourth T'ien T'ai khaên ñoái vôùi khoái lôùn Phaät töû trong thôøi maït phaùp, lineage. neân oâng ñaõ baét ñaàu phöông thöùc tu taäp nieäm Phaät. Ñaøm Hy: Donki (jap)—Name of a Japanese Phöông thöùc naøy phoái hôïp vieäc leã laïy, nieäm Phaät, monk—Teân cuûa moät vò sö Nhaät Baûn. quaùn töôûng ñeán coõi Tònh Ñoä Cöïc Laïc, vaø nguyeän Ñaøm Khoaùng: Teân cuûa moät vò danh Taêng Trung seõ vaõng sanh veà coõi nöôùc naøy—T'an-Luan, the Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sau khi xuaát first Chinese patriarch of the third line of gia, Sö hoïc thuyeát cuûa caùc toâng phaùi Duy Thöùc vaø transmission of the Chinese Pure Land Sect from Caâu Xaù. Sau ñoù Sö ñeán Tröôøng An ñeå hoïc kinh the first patriarch Bodhiruci, an Indian monk. He Kim Cang vaø Ñaïi Thöøa Khôûi Tín Luaän. Sö vieát raát was the first to divide Buddhist practices into two nhieàu saùch Phaät giaùo, noåi tieáng nhaát laø quyeån Kim types: the "easy" and the "difficult." T'an-Luan Cang Baùt Nhaõ Chi Taâm—Name of a Chinese felt that the meditative practices and monastic famous monk in the T'ang Dynasty in China. After rules are ineffective, inappropriate and too much becoming a monk, he studied theories of the difficult for the mass of Buddhists in the "final Mind-Only and Kusa schools. Later, he came to dharma age," so he initiated the method of Ch'ang An to study the Diamond

Sutra and the practicing of chanting the name of Amitabha Commentary on the Awakening of Mahayana Buddha: “Namo Amitabha Buddha” (Praise to Faith (Mahayana-sraddhotpada-sastra (skt). He Amitabha Buddha). This practice combined with wrote a lot of Buddhist books, among which the prostrations, chanting the Buddha’s name, most outstanding one is a book titled "The Heart visualizations of the Pure Land of Sukhavati, and of the Diamond-Wisdom". making vows to be reborn there. Ñaøm Khoâng Thuyeát Höõu: Baøn khoâng noùi coù hay Ñaøm Luaän: To discuss—To converse—To chat— tranh caõi laãn nhau veà thuyeát “Höõu” vaø “Khoâng” To talk. trong Phaät giaùo—To discuss non-existence and Ñaøm Ma: Giaùo phaùp—Dharma—See Phaùp. talk of existence, i.e. to discuss the meaning of Ñaøm Ma Ba La: Dhammapali (p)—Moggaliputta reality; in discussing non-existence to talk of the Tissa (p)—Teân cuûa moät vò sö ngöôøi AÁn—Name of existing; it is a phrase expressing confusion of an Indian monk—See Muïc Kieàn Lieân Tö Ñeá Tu. ideas or argument. Ñaøm Ma Ba La Ñaïi Sö: See Ñaøm Ma Ba La. Ñaøm Laâm: Tanlin (skt)—Phoøng giaûng trong töi Ñaøm Ma Bì: Dharmapriya (skt)—Phaùp AÙi—Phaùp vieän—A monastic schoolroom. Thieän—Ñaøm ma ty—Teân cuûa moät vò sö ngöôøi AÁn Ñaøm Laâm Thieàn Sö: Donrin (jap)—Teân cuûa moät ñeán Trung Hoa khoaûng naêm 365—Name of an vò Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Tuøy Indian monk who arrived in China around 365 (581-618). Sö laø moät trong nhöõng ñeä töû xuaát saéc A.D. cuûa Toå Boà Ñeà Ñaït Ma—Name of a Chinese Zen Ñaøm Ma Ca: Dharmakara (skt)—Phaät Phaùp master in the end of the Sui Dynasty in China. He Taïng—Nhö Lai Taïng—See Phaùp Taïng. was one of the most outstanding disciples of the Ñaøm Ma Ca La: Dharmakala (skt)—See Phaùp First Patriarch Bodhidharma. Thôøi. Ñaøm Loan (476-542): T’an Luan—Ñaøm Loan, vò Ñaøm Ma Ca Löu: Dharmakara (skt)—Ñaøm Ma toå thöù nhaát cuûa doøng truyeàn thöøa thöù ba cuûa Tònh Ca—See Phaùp Taïng. Ñoä Toâng Trung Hoa do Boà Ñeà Löu Chi, moät vò sö Ñaøm Ma Cuùc: Dharmagupta (skt)—Ñaøm Ma ngöôøi AÁn Ñoä truyeàn laïi ((goàm caùc vò toå sau ñaây: Ñöùc—Ñaøm Ma Quaät Ña Ca—Ñaït Ma Cuùc Ña— Boà Ñeà Löu Chi (Bodhiruci), Ñaøm Loan (T’an- Ñaøm Voâ Cuùc Ña—Ñaøm voâ Ñöùc (Phaùp Chính)— Luan), Ñaïo Xöôùc (T’ao-Ch’o ?-645), Thieän Ñaïo See Ñaøm Voâ Ñöùc. (Shan-T’ao ?-681), Hoaøi Caûm (Huai-Kan), and Ñaøm Ma Cuùc Ña: See Ñaøm Voâ Ñöùc. Thieáu Khang (Shao-K’ang)). OÂng laø ngöôøi ñaàu

Ñaøm Ma Da Xaù: Dharmayasas (skt)—Phaùp moät vò Taêng cuûa toâng Thieân Thai. Veà sau, Sö tham Xöng—Moät vò Tyø Kheo noåi tieáng cuûa AÁn Ñoä vaøo vaán vaø hoïc vôùi Thieàn sö Ñaïi Hueä Toâng Caûo, khoaûng nhöõng naêm 400 sau Taây Lòch. Töø naêm 404 nhöng Sö khoâng ôû choã Ñaïi Hueä ñöôïc laâu. Roài sau ñeán naêm 415, oâng ñeán Tröôøng An ñeå phieân dòch nöõa Sö laïi ñeán choã cuûa Thieàn sö Hoái Am Di kinh ñieån. Ñeán naêm 424, oâng veà Taây Vöïc, roài trôû Quang hoïc theo phaùp Thieàn Laâm Teá vaø noái phaùp laïi AÁn Ñoä vaøo naêm 427—A noted monk in India cuûa vò Thieàn sö naøy ôû Nam Tuyeàn—Name of a around 400 A.D. From 407 till 415, he arrived in Chinese Zen master, of the Lin-chi Sect, who Chang-An to translate sutras. In 424, he returned lived in the Sung Dynasty in China. First, he to

Tibet, and returned to India in 424. studied Zen under a master of the T'ien T'ai Ñaøm Ma Ñöùc: Dharmagupta (skt)—Ñaøm Ma School. Later, he sought instructions and studied Cuùc—Ñaøm Ma Quaät Ña Ca—Ñaït Ma Cuùc Ña— Zen under Zen master Ta-hui Tsung-kao (1089- Ñaøm Voâ Cuùc Ña—Ñaøm voâ Ñöùc (Phaùp Chính)— 1163), but he did not stay with master Ta Hui for See Ñaøm Voâ Ñöùc. long. He then came to the place of Zen master Di Ñaøm Ma La Saùt: Dharmaraksa (skt)—Indu- Kuang to study Lin Chi's Zen teachings under him Dharmaraksa (skt)—Ñaøm Voâ Lan—Phaùp Truùc and became the dharma heir of this Zen master. Lan—Truùc Ñaøm Ma La—Truùc Phaùp Hoä hay Truùc Ñaøm Moâ: Dharma (skt)—See Phaùp. Ñaøm Ma La Saùt (hoï Truùc, teân Ñaøm Ma La Saùt), Ñaøm Ngaïc Thieàn Sö (1285-1373): Teân cuûa moät moät vò Taêng noåi tieáng ôû AÁn Ñoä vaøo khoaûng nhöõng vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng naêm 400 sau Taây Lòch (Taøu dòch laø Phaùp Chaùnh). vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a Ngöôøi nöôùc Nguyeät Chi, bieát 36 thöù tieáng, ñaõ dòch Chinese Zen master, of the Lin-chi Sect, who 175 taùc phaåm vaøo khoaûng 266-317 sau Taây Lòch— lived in the Yuan Dynasty in China. A noted monk in India around the fourth century Ñaøm Nghò: To discuss and consult, or deliberate. A.D. A native of Tukhara, who knew thirty-six Ñaøm Nghóa: Baøn luaän veà nghóa lyù—To discuss the languages and translated some 175 works around meaning. 266-317 A.D. Ñaøm Nguyeân: Tan Yuan (chi)—See Ñam Nguyeân Ñaøm Ma Löu Chi: Dharmaruci (skt)—See Ñaït ÖÙng Chaân Thieàn Sö. Ma Löu Chi. Ñaøm Nguyeân ÖÙng Chaân: See Ñam Nguyeân ÖÙng Ñaøm Ma Maät Ña: Fa-Siou (chi)—Dharmamitra Chaân Thieàn Sö. (skt)—Dharmamutra (skt)—See Phaùp Tuù. Ñaøm Nhaát (692-771): Teân cuûa moät vò danh Taêng Ñaøm Ma Nan Ñeà: Dharmanandi (skt)—Ñaø Ma Trung Hoa vaøo theá kyû VIII. Baét ñaàu töø naêm 707, Nan Ñeà—Moät vò Taêng noåi tieáng cuûa AÁn Ñoä (Taøu Sö baét ñaàu hoïa Luaät Töù Phaàn cuûa Ngaøi Ñaøm Voâ dòch laø Phaùp Hyû) vaøo khoaûng nhöõng naêm 400 sau Ñöùc. Khi Sö truï trì chuøa Khai Nguyeân, Sö tieáp tuïc Taây Lòch, ñeán Tröôøng An, Trung Quoác, dòch boä giaûng veà Töù Phaàn Luaät. Haøng traêm ngaøn ñeä töû hoäi Kinh A Haøm—A noted Indian monk around 400 tuï veà ñoù tu taäp vôùi Sö—Name of a Chinese A.D., came to Chang-An, China, translated the famous monk in the eighth century. From 707, he Agama Sutra. started to study the Four-division Vinaya of the Ñaøm Ma Quaät Ña: Dharmagupta (skt)—Ñaøm Ma Dharmagupta school. When he dwelt at K'ai Yuan Cuùc—Ñaøm Ma Ñöùc—Ñaøm Ma Quaät Ña Ca—Ñaït Temple he continued to lecture on the Four- Ma Cuùc Ña—Ñaøm Voâ Cuùc Ña—Ñaøm voâ Ñöùc division Vinaya. Hundreds of thousands of (Phaùp Chính)—See Ñaøm Voâ Ñöùc. disciples gathered there to practice under him. Ñaøm Ma Ty: Dharmapriya (skt)—Fa-Chan Ñaøm Quaû: Protect the dharma—Hoä Phaùp—UÛng (chi)—Phaùp Thieän—Teân cuûa moät vò sö ngöôøi AÁn hoä chaùnh phaùp cuûa Ñöùc Phaät—Dharma ñeán Trung Hoa khoaûng naêm 365—Name of an Guardian—Dharma protector—To protect and Indian monk who arrived in China around 365 maintain the Buddha-truth. A.D. Ñaøm Saám Nhò Giaùo: Hinayana-Mahayana (skt)— Ñaøm Maät Thieàn Sö (1120-1188): Teân cuûa moät vò Tieåu Thöøa vaø Ñaïi thöøa hay Baùn Maõn Nhò Giaùo. Thieàn sö Trung Hoa,

thuoäc toâng Laâm Teá vaøo thôøi Baùn töï giaùo hay thuyeát ngoân taêng tröôûng phieàn nhaø Toáng (960-1279). Luùc ñaàu Sö hoïc Thieàn vôùi naõo hay aùc phaùp. Maõn töï giaùo ña phaàn giaùo ñieån

döïa vaøo Kinh Taïng Sanskrit. Thænh thoaûng coøn he received the ceremony of anointment from a ñöôïc goïi laø Phaät giaùo Baéc Toâng—Small Vehicle master of the Japanese True Word Sect. and Great Vehicle or two teachings of Incomplete- Ñaøm Tieân Phaùp Sö: Dharma Master Tan-Tsien. word and Complete-word. Incomplete-word Ñaøm Tieáu: To mock—To laugh at—To ridicule. teaching of which teaching causes an increase of Ñaøm Toaûn: Teân cuûa moät vò danh Trung Hoa vaøo afflictions or unwholesome deeds. The Complete- theá kyû V—Name of a Chinese famous monk in the word teaching or the Mahayana doctrine is set fifth century. forth in the Sanskrit texts. Sometimes refers to as Ñaøm Töôùng (?-582): Teân cuûa moät vò danh Trung Northern Buddhism. Hoa vaøo theá kyû VI—Name of a Chinese famous Ñaøm Teá (411-475): Teân cuûa moät vò danh Taêng monk in the sixth century. Trung Hoa vaøo theá kyû V—Name of a Chinese Ñaøm Vaân Sôn (?-1983): Teân cuûa moät vò hoïc giaû famous monk in the fifth century. Phaät giaùo Trung Hoa vaøo theá kyû thöù XX—Name Ñaøm Thaïnh Vaân Nham Thieàn Sö (780-841): of a Chinese Buddhist scholar in the twentieth Ungan Donjo (jap)—Yun-yen-T'an-sheâng (Wade- century. Giles Chinese)—Yunyan Tansheng (Pinyin Ñaøm Voâ: Dharma (skt)—See Phaùp. Chinese)—See Vaân Nham Ñaøm Thaïnh Thieàn Sö. Ñaøm Voâ Ba Li: Dhammapalinama (p)—Name of Ñaøm Thæ: Teân cuûa moät vò danh Taêng Trung Hoa an Indian monk—Teân cuûa moät vò sö ngöôøi AÁn— vaøo cuoái theá kyû IV vaø ñaàu theá kyû thöù V; töùc laø See Muïc Kieàn Lieân Tö Ñeá Tu. cuoái thôøi Ñoâng Taán (317-420) vaø ñaàu ñôøi Lieâu Ñaøm Voâ Ñeá: Dharma satya (skt)—Phaùp Thieät— Toáng beân Trung Hoa (420-497)—Name of a Teân cuûa moät vò taêng AÁn Ñoä ñeán Trung Hoa vaøo Chinese famous monk who lived in the end of the khoaûng naêm 254—Name of an Indian monk who fourth century and the beginning of the fifth arrived in China around 254. century. That means he lived during the end of the Ñaøm Voâ Ñöùc: Dhammarakkhita (p)— Eastern Chin Dynasty and the beginning of the Liu Dharmagupta (skt)—Ñaøm Ma Cuùc—Ñaøm Ma Sung Dynasty in China. Ñöùc—Ñaøm Ma Quaät Ña Ca—Ñaït Ma Cuùc Ña— Ñaøm Thieân (542-607): Teân cuûa moät vò danh Taêng Ñaøm Voâ Cuùc Ña—Moät trong nhöõng ñeä töû noåi Trung Hoa vaøo cuoái thôøi nhaø Tuøy (581-618). Sau tieáng cuûa Öu Ba Cuùc Ña, toå thöù tö taïi AÁn Ñoä. Ñaøm khi xuaát gia, Sö nghieân cöùu raát nhieàu kinh ñieån Ma Cuùc Ña laø vò toå saùng laäp ra tröôøng phaùi Ñaøm nhö laø caùc kinh Hoa Nghieâm, Duy Ma, Laêng Giaø, Voâ Ñöùc Boä, phaùt trieån maïnh ôû Tích Lan vaøo Kim Cang vaø Ñaïi Thöøa Khôûi Tín Luaän. Ñoàng thôøi khoaûng nhöõng naêm 400 sau Taây Lòch (Ñaøm Voâ Sö cuõng nghieân cöùu caùc hoïc thuyeát cuûa caùc toâng Ñöùc coøn coù nghóa laø Phaùp Taïng hay Phaùp Kính, phaùi Duy Thöùc vaø Caâu Xaù—Name of a Chinese töùc laø Boä Töù Phaàn Luaät)—Dharmagupta, one of famous monk who lived in the Sui Dynasty in the famous disciples of the fourth Indian patriarch, China. After becoming a monk, he studied a lot of Upagupta. Dharmagupta was the founder of Buddhist sutras

such as Hua-Yen, Vimalakirti, Dharmagupta school, which flourished in Ceylon Lankavatara, Diamond Sutra and the Commentary around 400 A.D. on the Awakening of Mahayana Faith. Besides, he Ñaøm Voâ Ñöùc Boä: Boä luaät töù phaàn ñaët ra bôûi ngaøi also studied theories of the Mind-Only and Kusa Ñaøm Voâ Ñöùc—The four-division Vinaya of the schools. Dharmagupta school—See Luaät Töù Phaàn. Ñaøm Thuï: Caây Voâ Öu—Udambara tree—See Öu Ñaøm Voâ Ñöùc Giôùi Boån: The four-division Vinaya Ñaøm Ba La. of the Dahrmagupta school—See Luaät Töù Phaàn. Ñaøm Thuaän Phaùp Sö: Dharma Master Tan- Ñaøm Voâ Ñöùc Luaät: The four-division Vinaya of Shuan. the Dharmagupta school—See Luaät Töù Phaàn. Ñaøm Thuïy (1912-1977): Teân cuûa moät vò danh Ñaøm Voâ Kieät: Teân cuûa moät vò danh Taêng Trung Taêng Trung Hoa vaøo theá kyû thöù XX. Sau naêm Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sau khi xuaát 1954, Sö nhaän söï quaùn ñaûnh töø moät vò thaày cuûa gia, Sö hoïc thuyeát cuûa caùc toâng phaùi Duy Thöùc vaø Chaân Ngoân Toâng Nhaät Baûn—Name of a Chinese Caâu Xaù. Sau ñoù, Sö du haønh sang AÁn Ñoä baèng famous monk in the twentieth century. After 1954, ñöôøng boä, nhöng trôû veà Trung Hoa baèng ñöôøng

bieån—Name of a Chinese famous monk in the haønh cöôùc Taêng chöa toû ngoä ñi ñeán caùc nôi tham T'ang Dynasty in China. After becoming a monk, hoïc laøm Phaät, maø chaúng töï bieát "Phaät taïi taâm"— he studied theories of the Mind-Only and Kusa To carry the Buddha from house to house. In Zen, schools. Later, traveled to India by land, but the term is used to criticize wandering returned to China by sea. unenlightened monks who don't know that "mind Ñaøm Voâ Lan: Dharmaraksa (skt)—Moät vò Taêng here and now is Buddha"; instead, they go from noåi tieáng ôû AÁn Ñoä vaøo khoaûng nhöõng naêm 400 sau place to place to seek Buddha from other Zen Taây Lòch (Taøu dòch laø Phaùp Chaùnh)—A noted masters. monk in India around 400 A.D—See Truùc Ñaøm Ñaûm Tinh Quyû: Pisaca (skt)—Taát Xaù Giaø—Tyù Ma La. Xa Cha—Tyø Xaù Xaû—See Ñaïm Tinh Khí Quyû. Ñaøm Voâ Saám: See Phaùp Hoä. Ñaûm Tuyeát Ñieàn Tænh: Xuùc tuyeát laáp gieáng. Ñaøm Voâ Thaønh: Teân cuûa moät vò danh Taêng Trung Töø naày chæ vieäc laøm khoâng hôïp lyù—To shovel Hoa vaøo thôøi Baéc Nguïy beân Trung Hoa (386-534). snow to fill a well. The term indicates an Ngaøi laø moät trong nhöõng vò Taêng xuaát saéc ñaàu tieân unreasonable task. cuûa Trung Hoa veà giaûng kinh, luaät, luaän, vaø caû Ñaõm Moäc: Khadiraka (skt)—See Khö Ñoà La. Nho giaùo nöõa—Name of a Chinese famous monk Ñaïm: Boá thí cuùng döôøng—To give alms and to in the Northern Wei Dynasty in China. He was offer. one of the earliest outstanding monks who Ñaïm Baïc: Ñaøn na tín thí cuùng döôøng y aùo cho preached fluently all the sutras, vinaya, and the Taêng chuùng ôû caùc töï vieän—Buddhist believers and sastras, as well as the Confucius teachings. almsgivers offer clothes and robes to the Ñaøm Voâ Toái: Teân cuûa moät vò danh Taêng Trung assembly. Hoa vaøo thôøi nhaø Lieâu Toáng beân Trung Hoa (420-Ñaïm Haûo Luaân Ngoûa: Ñaøn na tín thí cuùng döôøng 497). Ngaøi laø moät trong nhöõng vò Taêng xuaát saéc ñoà aên, thuoác men, vaø nhöõng vaät duïng khaùc cho ñaàu tieân cuûa Trung Hoa veà giaûng kinh Nieát Baøn vaø Taêng chuùng ôû caùc töï

vieän—Buddhist believers and Baùt Nhaõ—Name of a Chinese famous monk in the almsgivers offer food, medicine, and other Liu Sung Dynasty in China. He was one of the supplies to the assembly. earliest outstanding monks who preached the Ñaïm Thai Noaõn Quyû Vöông: Foetus and Egg- Nirvana and Prajna-paramita-sutras. Eating Ghost King. Ñaûm: Gaùnh vaùc—To carry—To undertake. Ñaïm Thaûn Moäc: Cuùng döôøng thaùnh ñieån—To Ñaûm Baûn Haùn: Ngöôøi vaùc baûng goã treân löng. offer (donate) sacred scriptures. Trong Thieàn, thuaät ngöõ naøy aùm chæ ngöôøi coù nhaän Ñaïm Thuûy: Fresh color. thöùc phieán dieän—A person who carries a wooden Ñaïm Thuûy Giao Tình: Pure friendship—Tình baïn board on his back. In Zen, the term impllies a giaûn dò nhö nöôùc laõ, nghóa laø tình baïn beø vôùi nhau person who has a unilateral (one-sided) chæ vì taám loøng chöù khoâng vì thöù gì khaùc. knowledge. Ñaïm Thöïc: Bhojaniya (skt)—Boà Ñeà Ni—Boà Xaø Ñaûm Boä La: Tambula or Djambala (skt)—Ñam Ni—Food in Cereals, fish and flesh—Thöùc aên bao Boå La—Teân moät loaïi quaû duøng nhö thuoác —Piper goàm nguõ coác vaø thòt caù. Betel, name of a fruit used as medicine. Ñaïm Tinh Khí Quyû: Pisaca (skt)—Taát Xaù Giaø— Ñaûm Chieát: Sôï ñeán maät vôõ tan—So scared that Tyù Xa Cha—Tyø Xaù Xaû—Moät loaïi quyû—Coøn goïi bile breaks completely. laø Tyø Xa Giaù, hay Tyø Xaù Xaø, teân moät loaïi quyû aên Ñaûm Ñang Thieàn Sö (1593-1673): Teân cuûa moät thòt töôi. Moät loaøi quyû hay aùc thaàn huùt maùu vaø aên vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo tinh khí, coù teân goïi nhö vaäy vì söï thích thòt vaø veû thôøi nhaø Nguyeân (1280-1368)—Name of a maøu da vaøng cuûa chuùng—Essence-and-Energy- Chinese Zen master, of the Lin-chi Sect, who Eating Ghost, a class of demon—Demons that eats lived in the Yuan Dynasty in China. flesh, maglinant sprites or demons. A class of Ñaûm Phaät Baøng Gia Taåu: Vaùc Phaät leâ leát töøng demons or evil god that sucks blood and eats nhaø. Trong thieàn, töø naày aùm chæ söï chæ trích caùc phlegm, so-called either from their fondness for flesh or from their yellowish appearance.

Ñaïm Tinh Quyû: See Ñaïm Tinh Khí Quyû. of breathing in this area. Ñaïm Tình: Indifference. Ñan Ñoïa Giôùi: See Cöûu Thaäp Giôùi Ñoïa. Ñan: 1) Maøu ñoû: Red, cinnabar colour; 2) Phöông Ñan Haø: See Ñan Haø Thieân Nhieân Thieàn Sö. thuoác: A remedy, drug, elixir. Ñan Haø Khieát Phaïn Daõ Vò: The koan of Tan Ñan Chaâu Nhó: Tanjur (tib)—Tengyur (tib)—See Hsia's questioning a monk: Have you eaten yet or Ñan Thuø. not?—See Khieát Phaïn Daõ Vò. Ñan Chaâu Qui Sôn Linh Höïu Thieàn Sö Ngöõ Ñan Haø Thieân Nhieân: Coâng aùn Ñan Haø Töï Luïc: Nhöõng lôøi noùi vaø thuyeát giaûng cuûa thieàn sö Nhieân—The koan of Tan Hsia's being natural— Qui Sôn Linh Höïu—T'an-chou Kuei-shan Ling- Theo Truyeàn Ñaêng Luïc, quyeån XIV, ngöôøi ta keå yu's Records of lectures (records of teachings)— raèng trong moät laàn veà thaêm Maõ Toå, trong khi ngoài See Qui Sôn Linh Höïu Thieàn Sö. chôø Maõ Toå ra tieáp, oâng beøn nhaûy thoùt leân vai Ñan Ñieàn: Hara (jap)—Manipura-Chakra (skt)— töôïng Vaên Thuø. Chö Taêng trong töï vieän cuûa Maõ Svadhishthana-Chakra (skt)—Trung Khu—Ñieåm Toå toû ra giaän döõ, nhöng khi Maõ Toå ra ñoùn thì Ngaøi naèm ôû döôùi cuøng giöõa cô quan sinh duïc vaø haäu cöôøi tieáp Ñan Haø maø raèng: “Con

cuûa ta, con thaät laø moân. Ngöôøi luyeän Yoga maø nhaäp vaøo ñöôïc “Ñan töi nhieân.” Töø söï coá naày maø oâng coù caùi danh tu Ñieàn” seõ thaéng ñöôïc söï gaén boù traàn theá vaø khoâng haønh laø "Ñan Haø Thieân Nhieân."—According to the coøn sôï cheát. Ñieåm giöõa ngang ruùn (cai quaûn gan Transmission of the Lamp (Ch’uan-Teng-Lu), vaø daï daøy). Haønh giaû taäp trung vaøo ñaây seõ coù khaû Volume XIV, it is said that one time Tan Hsia naêng khaùm phaù ra nhöõng kho baùu bò daáu kín. Haønh returned to see Ma-tsu and while waiting for Ma- giaû taäp trung vaøo ñieåm naày khoâng coøn sôï löûa, ngay tsu to come out to welcome him, he sat himself caû khi neùm vaøo löûa, ngöôøi aáy vaãn soáng maø chaúng astride the neck of a statue of Manjusri and sôï. Haønh giaû naøo taäp trung ñöôïc vaøo ñieåm naày caused outrageous opposition from all the monks cuõng seõ khoâng coøn sôï nöôùc, ñaït ñöôïc nhieàu khaû in Ma-tsu’s monastery; however, when Ma-tsu naêng veà taâm thaàn vaø tröïc giaùc, seõ laøm chuû hoaøn came out, greeted him with a smile and the words: toaøn caùc giaùc quan, moïi tham saân si maïn nghi taø “My son, you are very natural.” From this incident kieán ñeàu bò xoùa saïch. Trong vaên chöông Thieàn cuûa Tan-hsia's monastic name 'T'ien-jan' (the Natural) Nhaät Baûn, ñan ñieàn ñeå chæ huyeät “Ñan Ñieàn” laø is derived. nôi truï ñích thöïc cuûa taâm linh, toïa laïc nôi vuøng Ñan Haø Thieân Nhieân Thieàn Sö: Thieàn sö noåi buïng döôùi, vaø caùc thieàn sinh thöôøng ñöôïc khuyeán tieáng Trung quoác (739-824)—See Ñôn Haø Thieân khích neân taäp trung tænh thöùc hôi thôû vaøo vuøng Nhieân Thieàn Sö. naøy—It is located at the lowest part between the Ñan Haø Thieâu Phaät: Coâng aùn Ñan Haø Ñoát Töôïng root of the genitals and the anus. Cultivators who Phaät—The koan of Tan Hsia's burning a wooden are able to practice and penetrate to the buddha statue—Theo Truyeàn Ñaêng Luïc, quyeån muladhara-chakra conquer the quality of earth and XIV, moät laàn noï khi oâng gheù laïi moät thieàn vieän, vì no longer fears bodily death. "Muladhara-Chakra" trôøi laïnh neân oâng laáy pho töôïng Phaät treân chaùnh lies within the energy channel in the navel region. ñieän xuoáng ñoát ñeå söôûi aám. Sö truï trì traùch oâng baát Cultivators who concentrate on his no longer fear kính vôùi moät pho töôïng thieâng lieâng, thì oâng traû lôøi of fire, even if he were thrown into a blazing fire, raèng oâng ñoát ñeå laáy xaù lôïi, vò sö töôûng oâng ngôø he would remain alive without fear of death. ngheäch, beøn cöôøi maø hoûi vaën laïi: "OÂng laøm sao Cultivators who are able to concentrate on this tìm ñöôïc xaù lôïi trong pho töôïng goã?" Ñan Haø beø n also no longer fear of water, acquire various cöôøi to maø raèng: “theá sao sö laïi traùch ta ñoát goã?”— psychic powers, intuitive knowledge, complete The koan of Tan Hsia's burning a wooden buddha mastery of his senses. All greed, hatred, statue. According to the Transmission of the Lamp ignorance, arrogance, doubt and wrong views are (Ch’uan-Teng-Lu), Volume XIV, on one occasion completely eliminated. In Japanese Zen liturature when Tan Hsia wandered around the country, to refer to a person’s “spiritual true physically once he spent the night in a Zen temple. It was so located in the lower adomen, and students are cold outside, so he took a wooden buddha statue commonly encouraged to focus their mindfulness off the shrine to make a fire to warm himself. The

abbot (temple priest) told him that as a monk, he Ngaøi Huyeàn Trang ñaõ vieáng thaêm nôi naøy ñeán hai should pay respect to the sacred statue. Tan Hsia laàn, moät laàn vaøo naêm 630 khi ngaøi môùi ñeán xöù said, “If you say so, I will get the Buddha’s relics naøy, vaø moät laàn vaøo naêm 645 trong chuyeán trôû laïi out of the ashes and give them back to you." The ñaây. Taïi ñaây oâng ñaõ tìm thaáy nhieàu pheá tích cuûa abbot laughed thinking that this is a dull monk. He caùc ngoâi töï vieän. Moät vaøi Taêng só maø ngaøi gaëp ñeàu told Tan Hsia, “How can you expect to find thuoäc tröôøng phaùi Ñaïi Thöøa. Vua A Duïc ñaõ töøng Buddha’s relics in wood?” Tan-Hsia burst out phaùi con trai mình laø hoaøng töû Kunala ñeán ñaây ñeå laughing and replied,”Why are you bearing me deïp loaïn vaø thu hoài trò an cho khu vöïc. Tuy nhieân, then for burning the wood?” hoaøng töû Kunala ñaõ bò aâm möu cuûa baø keá maãu laø Ñan Haø Töû Thuaàn: See Ñôn Haø Töû Thuaàn. baø Tisyaraksita laøm cho muø caû hai maét. Ñoâi maét Ñan Haø Töï Nhieân: The koan of Tan Hsia's being cuûa hoaøng töû veà sau naøy ñöôïc phuïc hoaït nhôø vò A natural—See Ñan Haø Thieân Nhieân. La haùn teân Ghosa cöùu chöõa, oâng vöøa laø moät löông Ñan Nguyeân ÖÙng Chaân: Tangen Oshin (jap)— y maø cuõng laø moät nhaø phaùp thuaät. Theo truyeàn Tan-Yuan-Ying-Zhen (chi)—See Ñam Nguyeân thuyeát thì coù moät vò cai trò xöù Ñaùn Xoùa Thi La raát ÖÙng Chaân Thieàn Sö. giaøu coù. OÂng laø ngöôøi cuøng thôøi vôùi vua Bình Sa Ñan Taâm: Fidelity. Vöông, ngöôøi ñaõ môøi oâng tôùi ra maét Ñöùc Phaät. Ñan Thuø: Tanjur (tib)—Tengyur (tib)—Ñan Chaâu OÂng tôùi vaø thoï giôùi Tyø Kheo laøm Taêng só, nhöng Nhó—Moät trong hai phaân boä cuûa Taïng Kinh Taây khoâng may treân ñöôøng veà oâng bò tai naïn qua ñôøi. Taïng. Boä ñaïi söu taäp treân 100 boä luaän Phaät giaùo — OÂng ñaõ hieán taøi saûn khoảng loà cuûa mình cho vieäc One of the two divisions of the Tibetan canon. The xaây caát thaùp thôø xaù lôïi cuûa Ñöùc Phaät do vua A Duïc great Tibetan collection of over 100 works of the phaân phoái veà sau naøy—Name of a city in commentaries of the Buddhist works Gandhara, modern Taxila in Pakistan, where there Ñan Thuø Taïng: See Ñan Thuø. was a well-known Buddhist university. According Ñan Tieâu Ñoäc Boä: Moät mình böôùc ñi töï taïi giöõa to Nalinnaksha Dutt in Buddhist Sects in India, hö khoâng. Chæ cho caûnh giôùi hoaøn toaøn töï taïi sau here have been found, among other objects, traces khi ñaõ ngoä thieàn—To step oneself freely in the of at least 55 stupas, 28 monasteries and 9 space. The term indicates a realm of complete temples. Hsuan-Tsang visited this place twice, freedom after attaining self-realization in Zen. once in 630, when he came to this country and, Ñaùn: Bình minh—Dawn. again in 645, on his return journey. There he saw Ñaùn Quaù Lieâu: Phoøng ñaëc bieät trong töï vieän, numerous monasteries but all in ruins. The few thöôøng daønh cho caùc vò du taêng nguû nghæ (caùc vò du monks he saw were all Mahayanists. The people taêng thöôøng ñi vaøo phoøng naày tröôùc khi ñeán chaøo were adherent to Buddhism. Emperor Asoka sent vò sö truï trì)—A special room in a monastery, here his son Kunala for quelling disturbances and usually for a wandering monk stays (before seeing restoring peace to the region. The prince, the abbot). however, was blinded through the plot of his Ñaùn Quaù Taêng: Vò taêng troï qua ñeâm hay caùc vò

stepmother Tisyaraksita. His eyes were restored du taêng—A wandering monk, who stays for a later by Arhat Ghosa, who was a physician and an night. occultist. There is a tradition that the ruler of Taksasila was exceedingly rich. He was Ñaùn Voïng: Ngaøy ñaàu vaø ngaøy giöõa thaùng (moàng contemporary of King Bimbisara, who invited him moät vaø raèm)—The new moon and full moon—The to meet the Buddha. He came and took ordination first and the fifteen of the moon. as a monk, but unfortunately on his way back, he Ñaùn Xoùa Thi La: Taksasila (p)—Ñöùc Thi La— met with an accident and lost his life. He donated Teân cuûa moät thaønh phoá ôû Gandhara, maø baây giôø laø his vast wealth for the construction of stupas over Taxila ôû Pakistan, nôi ñaõ töøng coù moät tröôøng ñaïi Buddha's relics to be distributed later by Emperor hoïc Phaät giaùo noåi tieáng. Theo Nalinnaksha Dutt Asoka. trong Caùc Toâng Phaùi Phaät Giaùo AÁn Ñoä, caùc nhaø Ñaøn: 1) Ñaøn thôø: An altar, an open altar; 2) Ñaøn khaûo coå ñaõ tìm thaáy taïi ñaây, trong soá nhöõng coå vaät Na: Donation, charity, almsgiving, bestowing— coù ít nhaát 55 thaùp vaø 28 ngoâi töï vieän, 9 ngoâi ñeàn.

See Ñaøn Na; 3) Goã ñaøn höông: Sandalwood, a Ñaøn Haø Thieân Nhieân (739-824): Tan-Hsia-T'ien- hard wood; 4) Maïn Ñaø La, trong Maât Giaùo, Ñaøn Jan (chi)—Tanka Tennen (jap)—Ñôn Haø Thieân coù nghóa laø Maïn Ñaø La, taát caû chö toân ñöôïc ñaët Nhieân—Ñeä töû vaø truyeàn nhaân noái phaùp cuûa Thaïch vaøo trong ñoù ñeå thôø: In the esoteric cult, altar also Ñaàu Hy Thieân—A disciple and dharma successor means a mandala, where all objects of worship of Shih-T'ou-Hsi-T'ien—See Ñôn Haø Thieân Nhieân grouped together; 5) Thieàn ñaøn: Meditation Thieàn Sö. platform, meditation tan—See Thieàn Ñaøn. Ñaøn Haø Töû Thuaàn: See Ñôn Haø Töû Thuaàn Thieàn Ñaøn Ba La Maät: Dana paramita (skt)—See Ñaøn Sö. Na, and Luïc Ñoä Ba La Maät. Ñaøn Haønh Söï: Chöùc vuï cuûa ngöôøi phuï traùch vieäc Ñaøn Chæ: Acchara (p)—Acchata (skt)—Short trang nghieâm ñaïo traøng, saém ñuû caùc vaät cuùng moment—Snap of fingers—Ñaøn Chæ—Khoaûng döôøng nhö höông hoa, quaû, thöùc aên trong phaùp hoäi thôøi gian ngaén (khaûy moùng tay). Buùng moùng tay. Maät giaùo—Position of a monk who is responsible Moät khoaûng thôøi gian töông ñöông vôùi 20 caùi khaûy to ornanment the place for religious offerings and moùng tay—To snap the fingers, in assent, in joy, practices, i.e., to obtain all the offerings, incense, in warning; a measure of time equal to twenty fruit, and food, and so on, in an assembly for winks. A snap of the fingers, said to be one worship or preaching in Tantric Buddhism. sixtieth of a twinking (shining with a flickering or Ñaøn Hoaèng Kî: Ñaây laø leã thaát thöù saùu cho ngöôøi sparkling light). quaù vaõng. Theo phong tuïc AÙ Ñoâng, leã "Tuaàn" cho Ñaøn Chuû: Danapati (skt)—Vò thí chuû—Lord of ngöôøi cheát, cöù baûy ngaøy moät laàn trong baûy tuaàn. charity—A patron—See Thí Chuû. Trong thôøi gian naày, traïng thaùi cuûa ngöôøi cheát laø Ñaøn Ñaø: See Ñaøn Ñaëc. traïng thaùi "thaân trung aám." Vaøo cuoái ngaøy thöù 49, Ñaøn Ñaëc: Dantaloka (skt)—Ñaøn Ña La Ca—Ñaøn söï xeùt ñoaùn veà ñaàu thai baét ñaàu. Neáu laøm ñuùng leã, Ña Laïc Ca—Ñaøn Ñaø—Ñaøn Ñöùc—Moät ngoïn nuùi gia ñình coù theå hoä nieäm giuùp ngöôøi cheát vöôït qua thuoäc xöù Kieän Ñaø La, baây giôø goïi laø

Kashmiri- nhöõng hieåm ñòa ñeå ñaït ñeán caûnh giôùi sung Ghar, Peshawar (now in Pakistan), baéc AÁn Ñoä, nôi söôùng—This is the sixth mass for the departed. maø Thaùi töû Tu Ñaïi Noa soáng, coù ngöôøi noùi hoài Ñöùc Masses for the dead on every seventh day for Phaät chöa thaønh ñaïo, ngaøi ñaõ tu khoå haïnh treân nuùi seven times. During this period, the deceased is in naày—A mountain near Varucha, with a cavern, the antarabhava or intermediate state (thaân trung now called Kashmiri-Ghar, in Gandara, Peshawar, aám). At the end of forty nine days, judgment northern India, where Sudana lived, or as some having been made, the deceased enters upon the says the place where Sakyamuni, when next state. By observing the proper rites, his Siddhartha, underwent his ascetic sufferings. family may aid him in overcoming his perils and Ñaøn Ñaëc Sôn: Dantaloka (skt)—Ñaøn Ña La Ca— attaining to a happy destiny. Ñaøn Ña Laïc Ca—Ñaøn Ñaø—Ñaøn Ñöùc—See Ñaøn Ñaøn Höông: Sandalwood. Ñaëc. Ñaøn Kheá: Caên cô vaø nhaân duyeân thích hôïp giöõa Ñaøn Ñaàu: Tanto (jap)—Head of meditation Taêng vaø tuïc—Suitable potentiality and conditions platforms—Trong caùc Thieàn ñöôøng ôû Nhaät Baûn, between monks and laypeople. "ñaøn ñaàu" laø ngöôøi "höôùng daãn thieàn ñaøn." Chöùc Ñaøn Kinh: Dan gyo (jap)—Platform Sutra—Sixth vuï naøy hieän thôøi khoâng ít thì nhieàu chæ coù taùnh Patriarch Sutra—See Kinh Phaùp Baûo Ñaøn. caùch danh döï maø thoâi—In Japanese Zen Ñaøn Laâm: Danrin (jap)—Röøng caây chieân ñaøn, monasteries, head of meditation platforms means tieáng chæ töï vieän—A forest of sandal-wood, a the monk who is in charge of the meditation monastery. platforms. This position is nowadays more or less Ñaøn Laâm Töï: Danrin-ji (jap)—Ñaøn Laâm Töï—honorary—See Thieàn Ñaøn. Teân cuûa moät ni vieän ôû Kyoto, Nhaät Baûn, ñöôïc xaây Ñaøn Ñoä: Dando (jap)—Moät trong luïc ñoä Ba La döïng vaøo khoaûng nhöõng naêm 834 ñeán 837—Name Maät, boá thí ñeå cöùu ñoä—The paramita of charity or of a nunery temple in Kyoto, Japan, founded almsgiving, the first of the six paramitas. around 834 to 837. Ñaøn Gia: Danka (jap)—See Ñaøn Chuû. Ñaøn Na: Almsgiving—Donation—Offerings—

Charity—Coâng ñöùc boá thí cho ngöôøi ngheøo hay ngöôøi thôï deät caàn cuø vaát vaû, moãi haït côm caùc oâng cho chö Taêng Ni—The virtue of almsgiving to the aên laø daáu hieäu cuûa nhöõng gioït moà hoâi treân traùn cuûa poor and the needy or offer gifts to Bhikhu or ngöôøi noâng daân. Neáu nhö maét trí hueä cuûa caùc oâng community of Bhikhus—See Ñaøn Na Tín Thí. vaãn chöa môû, caùc oâng coù quyeàn gì vôùi nhöõng moùn Ñaøn Na Ba La Maät: See Boá Thí Ba La Maät. quaø quí baùu kia töø nhöõng ngöôøi ñoàng loaïi? Caùc Ñaøn Na Baùt Ñeå: Danapati (skt)—See Ñaøn Na. oâng coù muoán bieát caùi gì laø nhöõng con thuù ñang Ñaøn Na Ñöôøng: Danna's Hall—Donors' Hall. mang loâng ñoäi söøng treân ñaàu chuùng hay khoâng? Ñaøn Na Tín Thí: Buddhist believers and Chuùng khoâng laø gì khaùc hôn nhöõng Taêng só chaáp almsgivers—Coâng ñöùc boá thí cho ngöôøi ngheøo hay nhaän cuûa cuùng döôøng töø ñaøn na tín thí suøng ñaïo coøn coù nghóa laø cuùng döôøng cho chö Taêng Ni. moät caùch voâ lieâm sæ. Chö Taêng caùc oâng khoâng Cuùng döôøng chö Taêng Ni nhöõng thöù caàn thieát trong ñöôïc aên khi khoâng ñoùi, khoâng ñöôïc

maëc baát cöù thöù cuoäc soáng haèng ngaøy nhö aên, maëc, ôû, bònh. Chö gì nhieàu hôn mình thaät söï caàn. Thay vì nhaän töø Taêng Ni phaûi neân luoân nhôù raèng nôi ñaøn na tín thí nhöõng ñaøn na tín thí suøng ñaïo quaàn aùo ñeïp, moät laø naëng ñeán noåi chæ moät haït gaïo ñaõ naëng baèng hoøn baùt côm, hay moät caùi am, chö Taêng haõy maëc quaàn nuùi Tu Di. Khi chö Taêng Ni ñaõ töø boû cuoäc soáng theá aùo baèng theùp noùng, aên kim loaïi ñaõ naáu chaûy trong tuïc, hoï hoaøn toaøn tuøy thuoäc vaøo cuûa boá thí cuûa ñaøn loø, neáu nhö loøng hoï chöa nung naáu vôùi nhöõng öôùc na, nhöõng ngöôøi laøm vieäc caät löïc ñeå cuùng döôøng nguyeän töï cöùu laáy mình vaø cöùu laáy tha nhaân thoaùt quaàn aùo, thöïc phaåm, thuoác men, meàn muøng. Hoï khoûi söï chuyeân cheá ñoäc taøi cuûa sanh töû, vaø neáu phaûi laøm vieäc vaát vaû voâ cuøng ñeå vöøa lo cho gia nhö hoï chöa coá gaéng heát söùc vôùi taát caû noã löïc tinh ñình vöøa hoä trì Tam Baûo. Coù khi hoï laøm khoâng ñuû thaàn cuûa mình ñeå ñaït ñeán cöùu caùnh naøy."—The aên maø hoï vaãn saún saøng hoä trì. Ñoâi khi Phaät töû taïi virtue of almsgiving to the poor and the needy. gia laø nhöõng keû khoâng nhaø, theá maø hoï vaãn daønh Almsgiving also means to offer gifts to Bhikhu or duïm ñeå cuùng döôøng Tam Baûo. Chính vì nhöõng lyù community of Bhikhus. Offerings to the monks do ñoù, söï laïm duïng tieàn cuûa Tam Baûo hay cuûa and the nuns necessary things for a monastic living cuùng döôøng, thì moãi haït gaïo moãi taát vaûi laø nôi naàn from lay Buddhists (clothes, food, medicine, Tam Baûo. Neáu chö Taêng Ni khoâng duïng coâng tu blankets, etc). Monks and nuns should always haønh vaø giuùp ngöôøi khaùc cuøng tu haønh giaûi thoaùt, remember their debts to the givers are so heavy thì baát cöù thöù gì hoï vay taïo trong ñôøi naày hoï seõ that even a grain of rice weighs the weight of a phaûi ñeàn traû trong nhöõng kieáp lai sanh baèng caùch Sumeru Mountain. Once Monks and Nuns sanh laøm noâ leä, laøm choù, laøm heo, laøm boø laøm renounced their worldly life, they totally depend traâu, vaân vaân. Ñoái vôùi chö Taêng Ni, nhöõng ngöôøi on the people who make charitable donations such ñaõ töø boû cuoäc soáng cö só ñeå trôû thaønh tu só, khoâng as clothes, food, medicine and blankets. These phaûi laø ñeå höôûng thuï moät cuoäc soáng deã daõi thoaûi givers work hard to make their living, to take care maùi, khoâng phaûi laø ñeå ñaït ñöôïc söï vinh quang hay of themselves and to support the Order. tích luõy taøi saûn cuûa theá tuïc; maø laø ñeå thoaùt khoûi heä Sometimes, no matter how hard they work, yet luïy cuûa sanh töû, ñeå chinh phuïc teân baïo chuùa cuûa they don't’have enough to live on. Lay Buddhists nhöõng tham duïc; ñeå tieáp tuïc cuoäc soáng trí hueä cuûa are sometimes homeless, yet they still save Phaät; vaø ñeå giaûi thoaùt heát thaûy chuùng sanh khoûi money to support the Sangha. For those reasons, if luaân hoài trong tam giôùi. Ngoïn löûa voâ thöôøng thieâu the Sangha misuse the money or whatever ñoát moïi thöù treân theá gian, vaø boïn ñaïo taëc tham duïc offered, then every seed of rice, every milimeter ñang rình raäp moïi cô hoäi ñeå chieám ñoaït kho taøng of fabric shall have their debts. If the Monks and noäi taâm cuûa quí vò. Nhöõng Taêng só theo ñuoåi danh the Nuns don’t do their best to cultivate lôïi thì coøn teä hôn caû nhöõng noâng daân taâm ñòa bình themselves and help liberate others, whatever dò nôi trang traïi. Ñöùc Phaät daïy: "Nhöõng keû maëc y they

receive in this life must be repaid in the next phuïc cuûa Ta song laò laøm nhuïc Nhö Lai vaø tích tuï reincarnation to the fullest by becoming slaves, or ñuû thöù nghieäp xaáu, hoï laø keû thuø cuûa Ta. Chö Taêng! being dogs, pigs, cows, water buffalos, etc. For Caùc oâng laø Thích töû; töøng thôù vaûi treân ngöôøi caùc monks and Nuns, those who abandon the oâng ñang maëc ñeàu phaùt sinh töø khung cöûi cuûa householder's life, it is not to enjoy an easy

comfortable life, it is not to gain worldly glory or Ñaøn Ni Ca: Dhanika (skt)—Ñaït Nò Ca—Teân cuûa to amass wealth; it is for the sake of becoming moät vò ñeä töû taïi gia thôøi ñöùc Phaät, ngöôøi ñaõ troäm free from the bondage of birth and death, it is to goã cuûa vua Bình Sa Vöông ñeå xaây nhöõng ngoâi tònh subjugate the tyranny of the passions; it is to xaù cho Taêng ñoaøn—Name of a lay disciple of the continue the Prajna-life of the Buddha; it is to Buddha who stole wood from King Bimbisara in deliver all beings from their transmigration in the order to build monasteries for the Sangha. triple world. The fire of transiency burns Ñaøn Noa: Danda (p)—Tröôïng—The cudgel—Ñöùc everything in the world, and the robbers of the Phaät ñöôïc bieát nhö laø baäc ñaõ buoâng gaäy, buoâng boû passions are stealthily looking or every chance to khí giôùi (buoâng boû tham, saân, si, maïn, nghi, taø take hold of your inner treasure. Those monks kieán, saùt, ñaïo, daâm, voïng)—The Buddha is known who are ever after wealth and reputation are as one who has dropped the cudgel (nihita danda), worse off than the simple-minded peasants on the one who has dropped the weapon (dropping lust, farm. The Buddha says: "Those who wearing my anger, ignorance, doubt, wrong views, killing, dress disparage the Tathagata and amass all kinds stealing, sexual misconduct, and lying). of evil karma, they are my enemies. Oh monks, Ñaøn Phaùp: See Maïn Ñaø La. you are all sons of the Buddha; every thread of Ñaøn Phaùp Maïn Ñaø La: Sand mandala—See Maïn dress you wear comes from the loom of the hard- Ñaø La. working weaver, and every grain of rice you Ñaøn Saán: Daksina (skt)—Troïng Thaán—See Ñaït consume is indicative of the sweat of the farmer's Thaán. brow. If your Prajna-eye is not yet opened, what Ñaøn Thaán: Daksina (skt)—Troïng Thaán—See Ñaït claim can you ever have on those precious gifts Thaán. from your fellow-beings? Do you wish to know Ñaøn Thí: Dana (skt)—Almsgiving—Bestowing— what animals they are who are covered with fur Charity—See Ñaøn Na. and carry a pair of horns on their heads? They are Ñaøn Thí Ca A Lan Nhaõ: Dandaka-aranyaka no other than those monks who accept (skt)—Moät trong ba loaïi aån só Ñaøn Thí Ca, nhöõng shamelessly all the pious offerings from their vò soáng treân nhöõng phieán ñaù gaàn bôø bieån— devotees. Monks are not to eat while not hungry, Dandaka forest hermits, one of the three classes of they are not to wear anything more than they hermits, interpreted as those who live on rocks by actually need. Instead of accepting from their the seashore. pious-minded devotees fine raiment (clothes), a Ñaøn Thieân Tích Tieåu: Thuaät ngöõ bieåu thò thôøi thöù bowl of rice, or a hut, let monks wear a dress of ba trong naêm thôøi giaùo thuyeát theo toâng Thieân red-hot steel, make a meal of molten metal, and Thai. Ñaây laø thôøi thôøi Phöông Quaûng keùo daøi 8 live in a blazing kiln, if their hearts have not yet

naêm—The term indicates the third period of the burned with the desire to save themselves as well five periods of teachings of the T'ien T'ai school. as all beings from the despotism of birth-and- This is the Vaipulya period for eight years—See death, and if they are not straining all their Thieân Thai Nguõ Thôøi Baùt Giaùo. spiritual energy towards the attainment of this Ñaøn Thöôïng Leã: Nghi thöùc trong ñaøn truyeàn giôùi end." cuûa Taøo Ñoäng toâng Nhaät Baûn—Rituals in a Ñaøn Na Töï: Chuøa nôi ñaøn na tín thí cuùng döôøng ceremony of of transmission of the precepts in the taïo phöôùc—A monastery where people make their Japanese Soto School. almsgiving to cultivate their merits. Ñaøn Tín: Boá thí vaø tín taâm: Almsgiving and Ñaøn Nhó: Chieân ñaøn thuï nhó—Loaïi naám moïc treân faith—Loøng tín ngöôõng cuûa thí chuû: The faith of thaân caây chieân ñaøn—Sandalwood fungus. an almsgiver. Ñaøn Nhieät Ñòa Nguïc: Tapana (skt)—Hell of Ñaøn Traøng: Nôi ñeå giaûng kinh thuyeát phaùp— burning—Phaïm nhaân bò ñoát chaùy khi bò haønh hình. Preaching hall—Lecture hall. Ñaây laø moät trong taùm ñòa nguïc noùng—This is one Ñaøn Töôïng: Töôïng Phaät baèng loaïi goã chieân ñaøn— of the eight great naraka or hot hells (nhieät ñòa Buddha statue, made of Sandalwood. nguïc). Ñaøn Vieät: Danapati (skt)—Dannotsu (jap)—1)

Phaät töû: Buddhist followers; 2) Ngöôøi boá thí: teach us to take up the thing right at this very Almsgivers, patrons; 3) Ngöôøi thoaùt nghieäp ngheøo moment without using any words at all, for Zen do tu haïnh boá thí: One who escapes the karma of emphasizes that all teachings with words are poverty by giving. without real meaning. All other Dharma practices, Ñaøn Vieät Baùt Ñeå: Danapati (skt)—Coâng Ñöùc such as prostration, penitance, reciting sutras, etc., Chuû—See Thí Chuû. are all doing something; they are therefore, Ñaøn Xaû Thí: Boá thí cuûa caûi vaät chaát cho ngöôøi— relative means and expedient teachings. Giving of material objects Ñaõn Khoâng: Chæ coù khoâng—Only empty. Ñaûn: Duy chæ—Only. Ñaõn Maïc: Xin ñöøng—Please not to. Ñaûn Khoâng: Chæ laø khoâng, moät töø ñöôïc toâng Ñaõn Thò: Phaøm laø—As. Thieân Thai duøng ñeå chæ heä thoáng Tieåu Thöøa chính Ñaõn Thuû: Haõy—Let. thoáng (Tieåu thöøa phaân tích chö phaùp, chæ thaáy caùi Ñaõn Trung: Differentiated or separated doctrine, khoâng maø khoâng thaáy caùi baát khoâng, neân goïi laø such as Early Mahayana—Ñaõn trung hieån baøy "Ñaûn Khoâng." Haøng Boà Taùt Ñaïi Thöøa phaân tích Bieät Giaùo hay Bieät Giaùo nhö Nguyeân Thuûy Ñaïi chö phaùp nhö huyeãn nhö moäng, caùi theå cuûa noù töùc Thöøa. Thieân Thai Töù Giaùo bao goàm Taïng Giaùo laø khoâng, baát khoâng, neân goïi laø "Baát Ñaûn hay chính thoáng Tieåu thöøa; Thoâng Giaùo; Bieät Giaùo Khoâng.")—Only non-existence, or immateriality, hay Bieät Giaùo nhö Nguyeân Thuûy Ñaïi Thöøa; vaø a term used by T'ien-T'ai to denote the orthodox Vieân giaùo hay toaøn giaùo ñöôïc tìm thaáy trong Kinh Hinayana system. Phaùp Hoa—The T'ien-T'ai four vehicle teaching Ñaûn: See Ñaûn Nhaät. include the tripitaka doctrine or orthodox Ñaûn Nhöït: Birthday. Hinayana; the Intermediate or Interrelated Ñaûn Sinh Hoäi: Ngaøy leã Phaät Ñaûn Sinh, vaøo ngaøy doctrine, such as Hinayana-cum-Mahayana; the moàng 8 thaùng 4—An assembly to celebrate a Differentiated or separated doctrine, such as Early

birthday, e.g. the Buddha's on the 8th of the 4th Mahayana; and the Perfect teaching or the last is month. being found in the final or complete doctrine of Ñaõn: Khieáp sôï: Dread—Chæ: Just, only. the Lotus Sutra. Ñaõn Bieän Khaúng Taâm, Taát Baát Töông Traùm: Ñaïn: Vieân ñaïn—A bullet—Shot. Cöù doác heát taâm löïc maø tu taäp Thieàn, Phaùp chaúng Ñaïn Chæ: Buùng moùng tay. Moät khoaûng thôøi gian bao giôø löøa doái mình—Just put your whole mind to töông ñöông vôùi 20 caùi khaûy moùng tay—To snap Zen practice and work hard, the Dharma will the fingers, in assent, in joy, in warning; a never let you down. measure of time equal to twenty winks. Ñaõn Ña: Danta (skt)—Raêng—Tooth—Teeth. Ñaïn Ña: Danta (skt)—Raêng—Tooth. Ñaõn Ña Gia Saéc Ña: Dantakastha (skt)—1) Caây Ñaïn Ña Laïc Ca: Dantalokagiri (skt)—Moät ngoïn nhai cho saïch raêng: Tooth stick, said to be chewed nuùi gaàn thaønh Varusa, coù hang ñoäng nôi Sudana as a dentifrice; 2) Teân cuûa moät loaïi caây moïc leân töø ñaõ töøng truù nguï. Baây giôø ñöôïc goïi laø Kashmiri- choã Ñöùc Phaät boû caây taêm xæa raêng cuûa Ngaøi: The Ghar—A mountain (the montes Daedali of name of a tree grown from a tooth-pick of the Justinian) near Varusa with its cavern, where Buddha. Sudana lived. Now called Kashmiri-Ghar. Ñaõn Haùch: AÙnh saùng röïc rôõ —Brilliant light. Ñaïn Traïch Ca: Dandaka (skt)—Teân cuûa moät vò Ñaõn Höõu Ngoân Thuyeát, Ñoâ Voâ Thöïc Nghóa: All vua—Name of a king. teachings with words are without real meaning— Ñaïn Traïch Ca Laâm: Khu röøng Ñaïn Traïch Ca, nôi Thieàn daïy chuùng ta naém baét söï vieäc ngay trong luùc ñaõ bò moät vò Tieân taøn phaù vì bò quoác vöông Ñaïn naøy maø khoâng duøng ñeán ngoân thuyeát hay laäp töùc Traïch Ca cöôùp vôï—The forest of Dandaka, ñaûm nhaän (tröïc haï thöøa ñöông), vì Thieàn nhaán destroyed by a rsi because the king had carried off maïnh raèng neáu coù ngoân thuyeát ñeàu khoâng thöïc the rsi's wife, saying a rsi had no need for one. nghóa. Taát caû nhöõng vieäc tuïng kinh, leã baùi, saùm Ñaûng Lyù Baát Ñaûng Tình: Truï nôi lyù chöù ñöøng truï hoái, vaân vaân, ñeàu laø höõu vi, taát caû ñeàu thuoäc nôi tình. ÔÛ ñaây, töø naày coù nghóa laø y phaùp baát y phöông tieän thieän xaûo trong ngoân giaùo—Zen is to nhaân—Dwelling on the principle and not on the

feelings(passions, affections). Here, the term feet of the one reverenced. Helen Tworkov wrote means relying on the teachings and not on the in 'Zen in America': "And I was thinking, what is person. this bowing? What am I doing? It was as though all Ñaùnh Tan Söï Ngôø Vöïc: To divert (dispel) a the beliefs that I had about the righteous doubt. importance of the individual were suddenly just Ñaùnh Tan Söï Ngôø Vöïc Trong Nhaø Thieàn: To snatched. And I thought, my God, what am I dispel the doubts of Zen disciples. doing? Robert Aitken persevered by telling Ñaùnh Troáng Laõng: To evade a subject—To himself, 'This is your sitting-up exercise.' And as divert by speaking another subject. he passed his swollen knees into the wooden floor, Ñaûnh Chaâu: See Keá Baûo. perhaps he was beginning to learn that, as another Ñaûnh Ñòa: Murdhana (skt)—Level of the of his students put it thirty-five years later, 'the summit—Moät trong töù gia haïnh. Laïi laáy taâm mình wonderful thing about Zen practice is that you get thaønh ñöôøng loái ñi cuûa Phaät, döôøng nhö nöông maø to do it whether you like it or not.'" chaúng phaûi nöông. Nhö leân nuùi cao, thaân vaøo hö

Ñaûnh Moân Cuï Nhaõn: Ñaûnh Moân Nhaõn Chính— khoâng, döôùi chaân coøn chuùt ngaïi. Goïi laø Ñænh See Ñính Moân Chính Nhaõn. Ñòa—One of the four kinds of wonderfully perfect Ñaûnh Moân Höõu Nhaõn, Ñaûnh Moân Cuï Nhaát additional practices. He continues on with his Chích Nhaõn: Nhaát Chích Nhaõn—Chính Nhaõn—mind, treading where the Buddhas tread, as if Hoaït Nhaõn—Minh Nhaõn—Maét trí hueä—A relying and yet not. It is as if he were climbing a wisdom eye—See Tieàn Tam Tam Haäu Tam Tam. lofty mountain, to the point where his body is in Ñaûnh Moân Nhaõn: Nhaát Chích Nhaõn—Chính space but there remains a slight obstruction Nhaõn—Hoaït Nhaõn—Minh Nhaõn—Maét trí hueä—A beneath him. Therefore it is called ‘the level of wisdom eye—See Tieàn Tam Tam Haäu Tam Tam. the summit’—See Töù Gia Haïnh. Ñaûnh Moân Nhaõn Chính: Ñaûnh Moân Cuï Nhaõn— Ñaûnh Ñôùi: Paying reverence, worship—See Kính See Ñính Moân Chính Nhaõn. Leã. Ñaûnh Ninh: Ñænh ñaàu—The top of the head. Ñaûnh Keá: Sikhandi (skt)—Teân cuûa vò hoaøng töû Ñaûnh Phaùp Vò: Nhöõng giai vò khaùc goàm noaõn con vua Tieân Ñaïo trong thaønh Thaêng AÂm cuûa phaùp vò, nhaãn phaùp vò vaø theá ñeä nhaát phaùp vò—vöông quoác Toâ Duy Laïp—Name of a prince, son According to the Kosa Sect, this is the second of king Rudrayana of Roruka in the kingdom of stage in the four good roots. The other levels Sovira. include the level of heat, the level of patience, Ñaûnh Keá Töôùng: Thòt noåi cao treân ñænh ñaàu nhö and the level of being first in the world—See buoái toùc—An usnisa or fleshy protuberance on the Ñaûnh Ñòa. crown—See Tam Thaäp Nhò Haûo Töôùng. Ñaûnh Phong: Nhuïc Keá—See Nhuïc Phaùt. Ñaûnh Leã: Vandana (skt)—Bowing—Ñaûnh leã baèng Ñaûnh Quang: AÙnh haøo quang sau böùc töôïng— caùch naèm moïp, ñaàu ñuïng chaân vò maø ta muoán The background halo—The halo behind the ñaûnh leã. Helen Tworkov vieát trong quyeån 'Thieàn image. Treân Ñaát Myõ': "Toâi thöôøng nghó, taïi sao phaûi cuùi Ñaûnh Sanh Vöông: Murdhaja-raja (skt)— ñaàu ñaûnh leã? Toâi ñang laøm gì ñaây? Cöù nhö theá Murdhata (skt)—1) Vò thieân vöông sanh ra töø moïi tin töôûng cuûa toâi veà taàm quan troïng chính vöông mieän treân ñænh ñaàu: The king born from the ñaùng cuûa caù nhaân boãng döng suïp ñoå. Vaø toâi nghó: crown of the head; 2) Teân cuûa vò Chuyeån Luaân 'Trôøi hôõi, toâi ñang laøm gì ñaây?' Robert Aitken kieân Thaùnh Vöông laø taèng toå cuûa boä toäc Thích Ca: trì töi nhuû: 'Ñaây laø baøi taäp ngoài cuûa baïn.' Vaø trong Name of the first cakravarti ancestors of the luùc aùp hai ñaàu goái söng vuø xuoáng maët saøn goã, coù leõ Sakya clan; 3) Teân cuûa tieàn thaân Ñöùc Phaät Thích oâng baét ñaàu hieåu ñöôïc raèng, nhö moät ngöôøi ñeä töû Ca: The name is also applied to a former khaùc cuûa oâng cuõng töï nghó nhö vaäy ba möôi laêm incarnation of Sakyamuni; 4) Sanh ra töø treân ñænh naêm sau: 'ñieàu tuyeät vôøi veà tu taäp Thieàn laø baïn ñaàu cuûa meï, neân ñöôïc goïi laø Ñænh Sanh Vöông, laø phaûi thöïc haønh, cho daàu baïn coù thích hay khoâng tieàn thaân cuûa Ñöùc Phaät Thích Ca: Born from his thích.'"—To prostrate oneself with the head at the mother’s head, a reputed previous incarnation of

the Buddha, who still ambitious, despite his Ñaûnh töôùng laø moät daïng tranh chaân dung universal earthly sway, his thousand sons, flew to truyeàn thaàn caùc vò Taêng

vôùi leã phuïc trang Indra’s heaven, saw the celestial devi (thieân troïng vaø phong thaùi oai nghi, thöôøng laø quaø thöôïng ngoïc nöõ), but on the desire arising to rule taëng maø caùc Thieàn sö daønh cho moân ñeä. Vaøo there on Indra’s death, he was hurled to earth. thôøi cuûa Thieàn sö Tòch Thaát Nguyeân Quang, Ñaûnh Thaïch: Heavy stone on the head—Trong coù moät vò ñeä töû taïi gia nöõ ñaõ yeâu caàu moät ñaïo Phaät, mang “kieáp luaân hoài sanh töû” cuõng ngheä só taøi danh ñöông thôøi veõ moät böùc chaân gioáng nhö laø mang khoái ñaù naëng treân ñænh ñaàu. dung cuûa Thieàn sö Tòch Thaát Nguyeân Quang, Ngöôøi ta phaûi coá gaéng deïp boû noù thaät nhanh, caøng vôùi moät baøi thô cuûa chính Thieàn sö Tòch Thaát sôùm caøng toát—In Buddhism, to carry ñi keøm theo nhö sau: “transmigration” is like to carry a heavy stone on "Ai ñaép y aùnh vaøng saéc tía the head. One must try to get rid of it with speed, Phuû leân nhuïc thaân laõo ngoác naùy the sooner the better. Chæ e ngöôøi xem hoï seõ cöôøi Ñaûnh Thaùnh: Crown-Enlightenment—Khi moät Mau traû laõo veà nuùi xanh thoâi." ngöôøi ñaõ cheát ñöôïc vaøi giôø, khaép thaân theå choã naøo An image or portrait of the upper half of the cuõng giaù laïnh nhö baêng, nhöng vaãn coøn ñieåm noùng body. The following poem was also written to treân ñænh ñaàu, nghóa laø thaàn thöùc cuûa ngöôøi naày do accompany a painting, this one a formal nôi ñænh ñaàu maø xuaát ra khoûi thaâ n xaùc, töùc laø portrait (chinso) of a Zen master such as was ngöôøi aáy taùi sanh vaøo coõi Thaùnh. Noùi caùch khaùc, often presented to the master's disciples. khi thaàn thöùc cuûa ngöôøi cheát xuaát ra töø nôi ñænh During the time of Zen master Jakushitsu ñaàu, chuùng ta bieát chaéc laø thaàn thöùc cuûa ngöôøi aáy Genko, a woman lay believer requested a ñöôïc sieâu thoaùt veà nôi Thaùnh caûnh—The crown famous artist of the time to paint a portrait of (warm spot) stands for Sainthood or Crown Zen master Jakushitsu Genko, and the poem Enlightenment. When the body of the deceased (a that accompanied it is by master Jakushitsu person who has died for three or four hours) is himself: completely cold except for the crown. That means "Who took these splendid robes of the spirit of the dead has left the body by the way purple and gold, of the crown and the person has been reborn in the Wrapped them round realm of saint. In other words, if the spirit left the the old fool's lump of red flesh? body through the crown of the head, we are When bystanders see him, absolutely certain the spirit of the person who has I'm afraid they'll laugh; just died has attained liberation to the enlightened Better send him back realm—See Luïc Ñieåm Taùi Sanh. to stay in his old green mountain!" Ñaûnh Thieàn: Phaùp Thieàn cao toät—Supreme Ñaûnh Vò: Murdhana (skt)—The level of the Meditation methods. summit—See Ñaûnh Phaùp Vò. Ñaûnh Trieät Thieàn Sö: Teân cuûa moät vò Thieàn sö Ñao: Löôõi dao: Knife—Ñau ñôùn: Grieved thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Thanh (1644- (distressed). 1912). Sö ñeán tham hoïc Thieàn vôùi Thieàn sö Coå Ñao Ñao: Noùi laûi nhaûi—To speak in an Sôn Nguyeân Hieàn, vaø ñöôïc aán khaû bôûi vò Thieàn sö annoyingly insistent way. naøy—Name of a Chinese Ts'ao Tung Zen master Ñao Ñao Ñaùt Ñaùt: See Ñao Ñao. in the Ch'ing dynasty. He traveled to study Zen Ñao Ñoà: The hells of swords—The gati or path of under Zen master Ku-Shan-Yuan-Hsien, and rebirth as an animal—So called because animals

received the dharma-seal from this Zen master. are subjects of the butcher's knife. Ñaûnh Töôùng: Ñao Ñoà Ñòa Nguïc: Hell of swords—Ñao ñoà, nôi 1) See Nhuïc Phaùt. maø nhöõng laù coû saéc beùn nhö dao, moät trong tam 2) Chinso (jap)—A formal portrait of a Zen ñoà—Where the leaves and grasses are sharp- master—Pho töôïng baùn thaân cuûa moät vò toå edged swords, one of the three kinds of unhappy trong chuøa cuõng ñöôïc goïi laø "ñaûnh töôùng." ways.

Ñao Kieám Laâm: Forest of knives—Röøng Kieám— nuùi toaøn baèng ñao kieám; nhöõng keû coù toäi bò nghieäp Röøng maø trong ñoù taát caû caây coái, töø thaân laù, ñeán löïc mang leân taän ñænh, keá ñeán gioù laïnh thoåi laøm boâng traùi ñeàu beùn nhö göôm ñao—A forest in cho teâ coùng chaân caúng. Khi hoï bò teù thì thaân theå bò which everything is sharp as knives and daggers. ñao kieám phanh ra töøng mieáng nhoû. Nuùi ñao daønh Ñao Lôïi: See Ñao Lôïi Thieân. cho nhöõng keû treân döông theá coù toäi saùt sanh hay Ñao Lôïi Thieân: Traiyastrimsa-deva (skt)— ngöôøi laøm ngheà ñoà teå—A mountain which is Trayastrimsas (skt)—Tavatimsa (p)—Ñaùt Lôïi Da composed entirely of swords and knives; those Ñaùt Lôïi Xa Thieân—Ña La Daï Ñaêng Laêng Xaù with offenses will be brought to the top by their Thieân—Coõi trôøi duïc giôùi thöù hai, treân coõi Dieâm karmic power. The cold wind gusts freeze the Phuø Ñeà. Theo thaàn thoaïi AÁn Ñoä Giaùo, thì coõi trôøi prisoners' feet. As they fall and tumble down the naày naèm beân treân nuùi Tu Di, coù 32 Thieân thaønh, mountain, their bodies are maimed to little pieces. moãi beân coù taùm thaønh; thaønh trung taâm goïi laø Hyû This mountain is reserved for those who often Kieán Thaønh nôi truù nguï cuûa vua trôøi Ñeá Thích murder sentient beings as well as those who work ngaøn ñaàu ngaøn maét boán tay, cung ñieän cuûa oâng goïi as butchers. laø Bì Xa, nôi cö nguï cuûa baø vôï Saci vaø 119.000 tyø Ñaùo: Ñeán—To reach—To arrive. thieáp. Haèng thaùng Töù Thieân vöông phaûi baùo caùo Ñaùo Bæ Ngaïn: Paramita (skt)—Ba La Maät Ña— vôùi oâng nhöõng thieän aùc coõi theá gian—The second Carrying over—Saving—The paramita boat— of the desire-heavens, the heaven of Indra. It is Vöôït qua bieån sanh töû ñeå ñeán bôø Nieát Baø n (Para the Svarga of Hindu mythology, situated on Meru coù nghóa laø bôø beân kia, mita coù nghóa laø ñeán)—To with thirty-two deva-cities, eight on each side; a reach the other shore (nirvana). central city is Sudarsana, or Amaravati, where Ñaùo Ñaàu: Vaøo phuùt choùt: At the end (when the Indra, with 1,000 heads and eyes and four arms, end is reached)—Trieät ñeå: Thoroughly. lives in his palace called Vaijayanta, and revels in Ñaùo Ñaàu Phöông Thò Ngaïn: Ñeán cuoái cuøng laø numberless sensual pleasures together with his bôø—Paramita, i.e., that which has reached the wife Saci and with 119,000 concubines. There he other shore. receives the monthly reports of the four Maharajas Ñaùo Gia: Ñeán nhaø, yù noùi töï ngoä—To arrive as to the good and evil in the world. The whole home—In Zen, the term indicates a self- myth may have an astronomical or meteorological realization. background. Ñaùo Söï: Toji (jap)—Söï vieäc ñaõ ñeán—The matter Ñao Lôïi Thieân Vöông: Kings of Thirty-Three has arrived. Heavens—Chö Thieân Vöông naày ñeàu sieâng phaùt Ñaùo Thôøi: Toji (jap)—Thôøi gian ñaõ ñeán—The khôûi phöôùc nghieäp roäng lôùn cuûa taát caû theá gian time

has arrived. (Kinh Hoa Nghieâm—Phaåm 1)—All of them Ñaùo Xöù: Tojo (jap)—Nôi ñaõ ñeán—The place has strived to bring forth great works in all worlds. arrived. Ñao Lôïi Vöông: Cakra-deva-Indra (skt)— Ñaøo: Ñaøo thoaùt: To escape—Ñaøo tî: To flee—Trayastrimsha Heaven's King—Vua Trôøi Ñao Röõa cho saïch: To wash or to cleanse. Lôïi—Ñöôïc coi nhö laø Ñaáng Toái Cao trong Cô Ñaøo Naïn: To ward off a danger. Ñoác. OÂng trò vì cung trôøi thöù nhì, thöù nhaát vaø Ta baø Ñaøo Phong Phoù Haùc: Traùnh nuùi cao laïi loït xuoáng theá giôùi—He is considered the God Almighty in khe saâu. Töø naày coù nghóa laø traùnh chaûo chieân laïi bò Christianity. He is the ruler of the second level of sa vaøo beáp löûa, hay traùnh voû döa laïi gaëp voû döøa. heaven, first level heaven and earth. Trong thieàn, töø naày aùm chæ haønh giaû chöa buoâng Ñao Luaân Ñòa Nguïc: Hell of Swords—Ñòa nguïc boû ñöôïc nhöõng gì caàn buoâng boû—Avoiding high nôi maø laù vaø coû saéc beùn nhö ñao kieám—Where mountains, but falling into deep creek. Here the the leaves and grasses are sharp-edged swords. term means 'out of the frying-pan into the fire' or Ñao Phong: The wind that cuts all living beings to to move from bad to worse. In Zen, this term pieces—Disintegrating force at death. implies practitioners who have not yet released Ñao Sôn: The hill of swords in one of the hells— what need be released. Mountain of swords and knives—Nuùi Ñao—Quaû Ñaøo Taïo: To create—To form.

Ñaøo Thaûi: Pheá boû—To eliminate—Ñaây laø thôøi entourage had stopped to rest. An old man was thöù tö trong naêm thôøi giaùo thuyeát cuûa Ñöùc Phaät, called in at the recommendation of the local theo toâng Thieân Thai thì ñaây laø giai ñoaïn ñaøo thaûi porters, who said that he made very good straw nhöõng taø kieán hay tình caûm chaáp tröôùc beân ngoaøi sandals. Now then this old man came over with baèng lyù "khoâng."—The fourth of the five periods some new sandals for the horsemen, the high of Buddha's teaching, according to T'ien-T'ai, i.e. monk saw him through the window of his the sweeping away of false ideas, produced by palanquin and nearly fainted. The old sandal appearance, with the doctrine of the Void, or the maker was none other than Tosui, the illuminated reality behind the seeming. Zen master who had been his own teacher many Ñaøo Thieàn: Troán ra khoûi thieàn ñònh (yù noùi coù years earlier, before a mysterious disappearance ngöôøi chæ haønh thieàn theo moät thôøi khoùa nhaát ñònh from his temple. Tumbling out of his carriage in naøo ñoù maø thoâi, tôùi cöû tôùi giôø thì ngoài, coøn thì cöù shock and embarrassment, the high monk buoâng lung phoùng daät)—To escape in or from prostrated himself before the old man and paid his meditation or thought. respect with utmost courtesy. Tosui was kind to Ñaøo Thuûy Thieàn Sö: Tosui Zenji (jap)—Teân cuûa him and spoke of old times; but when they parted, moät vò Thieàn Taêng noåi tieáng cuûa Nhaät Baûn— the master said to the monk, "Don't let yourself Name of a famous Japanese Zen monk—Taïi become intoxicated by association with nobles." Nhaät, thuôû xöa coù moät vò sö tröôûng cuûa moät nhaùnh Ñaûo: Teù ngaõ: To fall—Ñieân ñaûo: Upside down— Thieàn döôùi söï baûo trôï cuûa moät laõnh chuùa trong Taø vaïy: Inverted or perverted. tænh. Trong moät laàn ñi leân tænh thaønh, sö quyeát ñònh Ñaûo Duïng Hoaønh Nieâm: Caùc vò Thieàn Taêng ñaõ ñöa soá lôùn Taêng chuùng trong nhaùnh

Thieàn cuûa ngoä ñaïo thöôøng thì lôøi noùi phaùt ra moät caùch töï taïi, mình gheù thaêm vò laõnh chuùa naøy taïi dinh thöï cuûa khoâng chòu baát cöù söï ngaên ngaïi naøo, vaø hoaøn toaøn oâng ta ñuùng theo nghi leã. Khi Taêng ñoaøn döøng troâi chaûy—Awakened Zen monks' speeches are chaân ôû moät traïm beân ñöôøng, vieân maõ phu toû yù usually ready-wit, unhindered, and percfectly muoán mua moät vaøi ñoâi giaøy coû môùi. Nghe vaäy moät smooth. ngöôøi phu khuaân vaùc lieàn cho goïi ngay ngöôøi thôï Ñaûo Ñòa Maëc Loâi (1838-1911): Teân cuûa moät vò giaø kheùo tay nhaát trong vuøng mang giaøy ñeán baùn. hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XIX. Qua böùc reøm kieäu, vò sö tröôûng thoaùng giaät mình Veà sau oâng xuaát gia vôùi toâng Thieân Thai—Name khi nhìn thaáy ngöôøi thôï giaø ñang thöû giaøy cho vieân of a Japanese Buddhist layperson in the maõ phu. Ngöôøi thôï giaø naøy khoâng ai khaùc hôn laø nineteenth century. Later he left home and thieàn sö danh tieáng Ñaøo Thuûy, ngöôøi ñaõ khai phaùp became a monk with the T'ien T'ai Sect. cho mình nhieàu naêm tröôùc ñoù, ngöôøi ñaõ bí maät Ñaûo Ñieân: Upside down. bieán maát khoûi chuøa vaø tuyeät tích töø nhieàu naêm Ñaûo Ñieàn Phieàn Caên (1827-1907): Teân cuûa moät qua. Boái roái vaø möøng rôõ, vò sö tröôûng nhaøo ra khoûi cö só Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XIX. OÂng kieäu vaø cung kính leã baùi döôùi chaân ngöôøi thôï giaø. nghieân cöùu veà lòch söû vaø giaùo thuyeát cuûa Tònh Ñoä Thieàn sö Ñaøo Thuûy vui veû noùi chuyeän cuøng vò sö Chaân Toâng Nhaät Baûn—Name of a Japanese tröôûng, nhöng ñeán khi chia tay ngaøi ñaõ baûo vò sö Buddhist scholar in the nineteenth century. He tröôûng: "Chôù ñeå taâm con vaån ñuïc vì vöôùng maéc studied and researched in history and theories of bôûi söï xa hoa phuø phieám cuûa nhöõng ngöôøi quí the Japanese True Pure Land Sect (Jodo Shinshu toäc!"—In Japan, once upon a time there was a (jap). certain high monk of a Zen sect whose patron was Ñaûo Hôïp: A fallacious comparison in syllogism. none other than the baron of a province. When he Ñaûo Huyeàn: Ullambana (skt)—Hanging upside went to the capital city to visit the baron at his down—Vu Lan Boàn—Ngöôøi cheát bò ñoïa vaøo ñòa official residence, therefore, the high monk would nguïc vaø bò treo ngöôïc. Muoán cöùu hoï thoaùt khoûi travel with a large number of staff his caûnh treo ngöôïc naày thaân quyeán phaûi cuùng giaûi congregation. It happened on one such journey ñaûo huyeàn vaø trai Taêng (ñeå nhôø thaàn löïc caàu that the horsemen wanted to purchase some new nguyeän cuûa nhieàu ngöôøi nhôø ñoù maø vong linh ñöôïc footwear at a certain way station where the sieâu thoaùt)—Hanging upside down; the condition

of certain condemned souls, especially for whom Ñaïo: 1) Troäm ñaïo: To rob, a robber, bandit, the Ullambana or Lambana festival is held in pirate, stealing (see Troäm Caép); 2) Troàng luùa: seventh month. Growing rice; 3) Con ñöôøng: Marga (skt)—The Ñaûo Kieán: Ditthi-vipallasa (p)—Heterodoxy— way. Perversion of views—Perverted views—Mistaken Ñaïo An: views—Nonsensical views—Kieán giaûi ñieân ñaûo 1) (1617-1688): Teân cuûa moät vò danh Taêng Trung (ngöôïc ngaïo hay ñaûo loän). Voïng kieán ñieân ñaûo Hoa vaøo thôøi nhaø Minh (1368-1644)—Name hay caùi hieåu thaáy sai ngöôïc vôùi söï thaät, cho voâ of a Chinese famous monk during

the Ming thöôøng laø thöôøng, cho khoå laø laïc, cho voâ ngaõ laø Dynasty in China. ngaõ, vaø cho baát tònh laø tònh—Upside down or 2) (1907-1977): Teân cuûa moät vò danh Taêng Trung inverted views, seeing things as they seem not as Hoa vaøo theá kyû XX—Name of a Chinese they are, e.g. the impermanent as permanent, famous monk in the twentieth century. misery as joy, non-ego as ego, and impurity as Ñaïo An Thieàn Sö (312-385): Tao An—Thieàn sö purity. Ñaïo An cuõng laø moät hoïc giaû Phaät giaùo quan troïng Ñaûo Kieán Caên Baûn: Neàn taûng cuûa nhöõng caùch nhaát cuûa Trung quoác vaøo theá kyû thöù IV sau Taây nhìn sai laàm—Basis for mistaken views. lòch. Ñaïo An sanh ra taïi ñaát Phuø Lieãu, thuoäc xöù Ñaûo Loän: To turn upside down. Thöôøng Sôn, ôû mieàn baéc Trung Hoa, trong gia Ñaûo Ly: The fallacy of using a comparison in a ñình theo Khoảng giaùo, nhöng oâng xuaát gia tu Phaät syllogism which does not apply. naêm 12 tuoåi. Vì töôùng maïo xaáu neân oâng khoâng Ñaûo Lyù Moân Ngheânh: Vì gaáp ra cöûa tieáp khaùch ñöôïc ngöôøi trong chuøa neå troïng cho maáy. Veà sau neân mang ngöôïc giaøy. Trong thieàn, töø naày coù oâng du phöông hoïc ñaïo, gaëp Ngaøi Phaät Ñoà Tröøng nghóa laø haønh giaû neân luoân taäp trung tö töôûng trong oâng lieàn xin theo laøm ñeä töû nöông hoïc. Moãi khi tu taäp thieàn ñònh, chôù khoâng neân lô ñaõng baát cöù giôø Phaät Ñoà Tröøng giaûng kinh thì oâng truøng thuaät laïi, phuùt naøo—To wear shoes in the wrong foot when lôøi giaûng vaø yù nghóa ñeàu dieãn ñaït ñeán möùc sieâu hurrying to the door to welcome guests. In Zen, quaàn, laøm cho thính chuùng thaûy ñeàu kinh haõi. OÂng the term means practitioners should always try ñaõ nghieân cöùu nhieàu vaên baûn khaùc nhau cuûa Kinh their best to concentrate to practice Zen, and not Baùt Nhaõ vaø thöïc haønh thieàn ñònh. OÂng ñaõ bình giaûi be absent-minded at any time. nhöõng kinh vaên naày ngay trong nhöõng naêm ñaàu Ñaûo Ngaõ: Mistaken ego—Caùi ngaõ khoâng coù thöïc trong ñôøi tu taäp cuûa oâng, vaø oâng cuõng chính laø hoïc teá vì caùi ngaõ do voïng kieán ñieân ñaûo, moät trong boán giaû Phaät giaùo ñaàu tieân phoái hôïp giöõa Baùt Nhaõ vaø thöù ñieân ñaûo—The conventional ego, the reverse Thieàn Na, laø ngöôøi khai saùng moät trong nhöõng of reality. tröôøng phaùi Phaät giaùo Trung Quoác ñaàu tieân, tröôøng Ñaûo Ngöôïc: To reverse. phaùi naày ñöôïc trieån khai töø Kinh Baùt Nhaõ Ba La Ñaûo Nhaát Thuyeát: Lôøi noùi ngöôïc—Absurd Maät maø oâng ñaõ daøy coâng nghieân cöùu. Hoïc thuyeát speeches—To talk absurdities. veà “Khoâng toàn taïi caên baûn,” tröôøng phaù i naày tin Ñaûo Phaøm: Phaøm phu hay ngöôøi chöa giaùc ngoä, raèng caùch duy nhaát ñeå giaûi thoaùt khoûi nhöõng raøng nhìn söï vaät moät caùch ñieân ñaûo—Perverted folks, buoäc cuûa mình laø baèng caùch giöõ cho tinh thaàn the unenlightened who see things upside down. trong “khoâng toàn taïi.” Sö Ñaïo An chuû tröông taát caû Ñaûo Söû: Dipavamsa (p)—Bieân Nieân Söû Pali—See caùc phaùp "baûn taùnh khoâng". OÂng cuõng laø ngöôøi Bieân Nieân Söû Phaät Giaùo Nam Truyeàn. ñaàu tieân laäp ra baûn danh muïc kinh ñieån baèng Hoa Ñaûo Thoaùi Tam Thieân: Thoaùi Ñaûo Tam Thieân— ngöõ thôøi baáy giôø. OÂng ñöôïc coi laø ngöôøi ñaàu tieân Boû chaïy ba ngaøn daëm. Trong thieàn, töø naày chæ cho khôûi xöôùng vieäc thôø Phaät Di Laëc. Thôøi baáy giôø, vì ngöôøi hoïc troø khoâng daùm ñöông ñaàu vôùi vò thaày coù chöa coù Luaät Taïng

ñaày ñuû neân oâng ñaõ quy ñònh cô phong beùn nhaïy—To run away three thousand nhöõng quy taéc chính veà sinh hoaït chung cho caùc ñeä miles. In Zen, the term is used to express that a töû cuûa mình. Nhöõng sinh hoaït naày bao goàm nhöõng student would not confront a sensitive and nghi leã toân vinh Ñöùc Phaät nhö ñi voøng quanh caùc talented Zen master. töôïng, phöông phaùp giaûi thích kinh ñieån, aên uoááng Ñaûo Vuõ: To pray for rain. trong töï vieän, vaø nghi leã boá taùt. Vì bao giôø oâng

cuõng xem troïng thieàn ñònh, neân nhieàu ngöôøi coi Because of his emphasis on the importance of oâng nhö moät trong nhöõng cha ñeû cuûa Thieàn Toâng meditation practice, many people regarded him as Trung Hoa, trong khi nhieàu ngöôøi khaùc xem oâng one of the fathers of Dhyana Buddhism in China, nhö laø ngöôøi thaät söï saùng laäp ra Thieàn toâng Trung while many others considered him as the actual Hoa. Ngöôøi ta noùi raèng Ñaïo An Phaùp Sö coù moät founder of Chinese Ch'an. It is said that Dharma töôùng laï laø nôi caùnh tay traùi cuûa ngaøi noåi leân moät Master Tao-An had a unique characteristic in that cuïc thòt u, gioáng nhö hình caùi aán, neân ngöôøi ñöông his left arm had a great protrusion of flesh, thôøi cuõng goïi ngaøi laø "Thuû AÁn Hoøa Thöôïng."— resembling a seal; thus, many people of the day Zen master Tao An was also the most important called him "Seal-Holding Great Master." Chinese Buddhist scholar of the 4th century AD Ñaïo AÅn Thieàn Sö (1255-1325): Teân cuûa moät vò (312-385). He was born in Fu-Lieu area of Tsang- Thieàn sö Trung Hoa, thuoäc phaùi Döông Kyø, toâng Shan region in northern China into a Confucianist Laâm Teá vaøo thôøi nhaø Nguyeân (1280-1368). Sö family; however, by the age of twelve he became xuaát gia laøm Taêng luùc coøn raát treû, vaø theo hoïc a novice in the Buddhist monastic order. Because Thieàn vôùi Thieàn sö Tuyeát Nham Toå Khaâm ôû he was so physically unattractive, not many Ngöôõng Sôn. Sö giaùc ngoä sau moät thôøi gian daøi people at the temple respected him greatly. Later, tham cöùu coâng aùn "Con choù coù Phaät tính he traveled abroad to learn Buddhism. He met a khoâng?"—Name of a Chinese Zen master, of the great venerable Fu-Tu-Tzeng. He immediately Yang-chi branch, Lin-chi Sect, who lived in the asked to follow to learn from this great master. Yuan Dynasty in China. He left home to become a Each time Fu-Tu-Tzeng explained the Sutra he monk when he was very young, and studied Zen repeated the teachings. The words and meanings under Zen master Hsueh-Yen Tsu Ch'in (?-1287) were explained and clarified to the highest level, at Mount Yang-shan. He enlightened after a long leading the listeners to feel overwhelmed in time working with the koan "Does a dog really astonishment at his extraordinary penetration and have Buddha-nature, or not?"—See Trieäu Chaâu knowledge of the Dharma he had leanred. He Caåu Töû. studied various prajnaparamita texts and the sutras Ñaïo Baø: Sö nöõ—A nun. dealing with the practice of dhyana. He composed Ñaïo Baû: Doha (skt)—Chöùng Ñaïo Keä—Gatha or commentaries on these texts very early on in his verse of Realization. life, and he was also the first scholar who joined Ñaïo Baèng: Teân cuûa moät vò danh Taêng Trung Hoa the Prajna and Dhyana. He was considered the vaøo thôøi nhaø Lieâu Toáng beân Trung Hoa (420-497). first founder of one of the

early schools of Sö laø moät trong taùm vò ñeä töû xuaát saéc cuûa ngaøi Cöu Chinese Buddhism, which developed out of his Ma La Thaäp—Name of a Chinese famous monk in engagement with the Prajnaparamita Sutra. This the Liu Sung Dynasty in China. He was one of the was the school of fundamental nonbeing, which eight outstanding disciples of master Kumarajiva. believed that liberation from all spiritual fetters Ñaïo Baát Ñaéc: Dofutoku (skt)—Khoâng theå noùi baát can only be attained through the mind’s dwelling cöù ñieàu gì vì haønh giaû ñang hoaøn toaøn taäp trung in nonbeing. Tao-an supported the interpretation vaøo vieäc laøm cuûa mình—Being unable to say of all things as "originally by nature (inherently) anything, being totally absorbed in one's activity. empty." He was also the first one who compiled Ñaïo Bò Ñoàng An Thieàn Sö: Doan Dohi (jap)— catalogue of sutras, listing those already available T'ung-an Tao-p'i—Tongan Daopi—See Ñoàng An in Chinese translation. He is considered the Ñaïo Bò Thieàn Sö. originator of the cult of Maitreya. At his time, due Ñaïo Bieän: Teân cuûa moät vò danh Taêng Trung Hoa to lack of a complete Vinaya-pitaka, he vaøo theá kyû thöù IV. Sö laø moät trong taùm vò ñeä töû established guidelines for the communal life of his xuaát saéc cuûa ngaøi Cöu Ma La Thaäp—Name of a followers. These guidelines included rites for Chinese famous monk in the fourth century. He veneration of the Buddha, such as circumabulation was one of the eight outstanding disciples of of statues, methods of expounding the sutras, master Kumarajiva. communal meals, and the uposatha ceremonies. Ñaïo Bính (365-435): Teân cuûa moät vò danh Taêng

Trung Hoa vaøo thôøi Ñoâng Taán beân Trung Hoa Ñaïo Caám: 1) Baát cöù thöù gì caám kî trong ñaïo giaùo (317-420). Sö laø ñeä töû vaø truyeàn nhaân noái phaùp hay trong ñôøi soáng tu haønh: Whatever is prohibited cuûa Sö Hueä Vieãn. Sau khi ngaøu Hueä Vieãn thò tòch, by the religion or the religious life, 2) Giôùi Thanh Sö trôû thaønh nhò toå cuûa tröôøng phaùi Tònh Ñoä ôû Tònh, Ba La Maät thöù nhì trong Luïc Ba La Maät: Trung Hoa—Name of a Chinese famous monk sila, the second paramita, moral purity. who lived in the Eastern Chin Dynasty in China. Ñaïo Chaân Thieàn Sö: Thieàn Sö Ñaïo Chaân (1579- He was one of the most outstanding disciples of 1638)—Zen Master Ñaïo Chaân—Thieàn sö Vieät master Hui-Yuan. After Hui-Yuan's death, he Nam vaøo ñaàu vaø giöõa theá kyû thöù 17, queâ ôû Phuùc became the second patriarch of Chinese Pure Kheâ, Baéc Vieät. Tuïc danh laø Vuõ Khaéc Minh. Ngaøi Land School. laø ñeä töû cuûa Thieàn sö Ñaïo Long. Sau khi Thaà y cuûa Ñaïo Bính Phaùp Sö: Dharma Master Tao-Bing— ngaøi thò tòch, ngaøi tieáp tuïc truï taïi chuøa Phaùp Vuõ tu See Ñaïo Bính. haønh vaø thò tòch khoaûng naêm 1638. Luùc tröôùc khi Ñaïo Bình Thieàn Sö (?-1127): Teân cuûa moät vò vieân tòch, ngaøi ñaõ cho bieát nhuïc thaân seõ khoâng bò Thieàn sö Trung Hoa, toâng Laâm Teá vaøo thôøi nhaø hö thoái. Söï vieäc quaû ñuùng nhö theá, nhöng veà sau Toáng (960-1279). Sö xuaát gia laøm Taêng luùc coøn raát naày, ngöôøi ta cuõng öôùp vaøo nhuïc thaân cuûa ngaøi treû, vaø theo hoïc Thieàn vôùi Thieàn sö Ñaïi Qui Moä moät soá chaát lieäu ñeå haïn cheá söùc taøn phaù cuûa thôøi Trieát. Sau khi ñaéc phaùp vôùi Thaày, Sö hoaèng phaùp gian—A Vietnamese Zen master from Phuùc Kheâ, taïi 6 ñaïo traøng trong tænh Quaûng

Ñoâng. Naêm 1125, Baéc Vieät, in the early and middle of the Sö lui veà aån tu taïi nuùi Baùch Töû trong tænh Hoà Baéc seventeenth century. His secular name was Vuõ cho ñeán khi thò tòch—Name of a Chinese Zen Khaéc Minh. He was a disciple of Zen Master Ñaïo master, of the Lin-Chi Sect, who lived in the Sung Long. After his master passed away, he stayed at Dynasty in China. He left home to become a monk Phaùp Vuõ Temple to cultivate. He passed away in when he was very young, and studied Zen under about 1638. Before his death, he told his disciples Zen master Ta-kuei Mu-cheâ (?-1132). After that his body would not be decayed. It happened receiving the affirmation of enlightenment from as he said. However, recently, some new his master, he spread his Zen teachings at 6 techniques have been applied to reduce the different places in Kuang-Tung Province. In 1125, decomposition to the body. he retreat to Mount Pai-Tzu until he passed away Ñaïo Chi: Magganga (p)—Path factor. in 1127. Ñaïo Chieâu: T'ao-Chiao (628-700)—Moät Taêng só Ñaïo Caùn: Coïng rôm—Rice straw. Nhaät Baûn ñöôïc göûi sang Trung Hoa naêm 653; oâng Ñaïo Caùn Kinh: Salistamba-sutra (skt)—Kinh noùi thoï phaùp vôùi Huyeàn Trang hôn 10 naêm. Huyeàn veà caây luùa non môùi troã maàm, thuaät ngöõ aùm chæ Trang ñaëc bieät daïy oâng veà phaùp Thieàn Quaùn vaø ngöôøi môùi tu Phaät—The sutra on a newly khieán oâng truyeàn baù phöông ñoâng, töùc Nhaät Baûn. sprouting rice stalk, the term implies a Buddhist Tröôùc khi khôûi haønh trôû veà Nhaät Baûn, oâng ñöôïc beginner. thaày cho nhieàu boä kinh, luaän vaø sôù vieát veà Duy Ñaïo Caûnh Hueä Ñoan Thieàn Sö (1226-1312): Thöùc Luaän. Hoài höông, Ñaïo Chieâu khôûi söï truyeàn Dokyo (jap)—Dokyo-Etan Zenji (jap)—See baù Duy Thöùc taïi chuøa Nguyeân Höng—T'ao-Chiao Chaùnh Thoï Laõo OÂng Thieàn Sö. (628-700), a Japanese priest, was sent to China in Ñaïo Cao Nhaát Xích, Ma Cao Nhaát Tröôïng: Ñaïo 653. He studied under Hsuan-Tsang for more than cao nhaát xích, ma cao nhaát tröôïng; ñaïo cao nhaát ten years. Hsuan-Tsangespecially instructed him tröôïng, ma quaù ñaàu thöôïng—Ñaïo cao moät, ma cao in Meditation or Zen and recommended that he möôøi. Nhöõng ñieàu thieän laønh phaûi ñöôïc tu taäp theo propagate its practice to the East (Japan). Before khuynh höôùng luùc naøo ñieàu aùc cuõng möôøi laàn his departue, he received from his teacher several maïnh hôn—Evil is ten times stronger than sutras, treatises and commentaries on the works of goodness. Goodness must be cultivated for the Idealism. On his return home, he at once set out to tendency towards evil is ten times stronger. transmit the Idealist doctrine in the monastery of Ñaïo Caên: Predisposition to virtue, to a religious Gwangoji. life—Fundamentals of morality. Ñaïo Chuùng: 1) Taêng chuùng: The body of monks;

2) Nhöõng ngöôøi tu taäp: Those who practice the beginning of the Ch'ing dynasty. He came religion. from Jie-Jiang Procinve, left home at the age of Ñaïo Chuûng Taùnh: The middle-way germ-nature, ten, first he studied the Hua-Yen Sutra. In 1694, which attains insight into Buddha-laws (Thaäp hoài he traveled to Japan to study Zen under Zen höôùng)—See Ñaïo Chuûng Tính. master Tu-Chan and received dharma-seal from Ñaïo Chuûng Tính: Laø ngoâi vò thaäp hoài höôùng, tu this Zen master. In 1699, he came to Obaku taäp dieäu quaùn trung ñaïo ñeå thoâng ñaït taát caû Phaät Mountain

and in 1707 he became the eighth abbot phaùp. Moät trong saùu chuûng tính trong tieán trình töø of the Obaku Temple. He passed away in 1734. Boà Taùt leân Phaät, ñaïo chuûng tính laø töø chuûng taùnh Ñaïo Cô (?-637): Teân cuûa moät vò danh Taêng Trung Phaät tieán tu chöùng ñaéc "Trung Ñaïo"—The middle- Hoa vaøo thôøi Ñöôøng (618-907)—Name of a way germ-nature, which attains insight into Chinese famous monk who lived in the T'ang Buddha-laws. It corresponds to the ten kinds of Dynasty in China. dedications. One of the six germ-natures or roots Ñaïo Coäng Giôùi: Haønh giaû thu nhieáp caùc caên, of Bodhisattva development, the nature possessing chaúng dong ruoåi theo voïng töôûng—Refrain and the seed of Buddhahood. The stage in which the control the six sense-organs and don't let the mind "middle" way is realized—See Boà Taùt Luïc Chuûng wander with illusive thoughts. Tính. Ñaïo Cuï: Nhöõng moùn caàn thieát treân ñöôøng tu haønh Ñaïo Chuûng Trí: Theo Ñaïi Trí Ñoä Luaän, ñaïo nhö y aùo, baùt khaát thöïc, vaø nhöõng ñoà phuï tuøng chuûng trí laø trí cuûa haøng Boà Taùt vôùi söï bieän bieät khaùc—The implements of the faith, such as chaùnh ñaùng, lìa boû nhò kieán höõu voâ. Ñaây laø moät garments, begging-bowl, and other accessories trong ba trí, Boà Taùt trí duøng taát caû phöông tieän ñeå which aid one in the Way—See Taùm Moùn Caàn cöùu ñoä chuùng sanh—According to the Maha- Duøng Cuûa Phaät. Prajna-Paramita Sastra, this is a Bodhisattva- Ñaïo Cung: Teân cuûa moät vò danh Taêng Trung Hoa knowledge of all things in their proper vaøo thôøi Löông beân Trung Hoa (502-557). Theo discrimination. The wisdom which adopts all Ñaøm Voâ Saám (Phaùp Hoä) thì Ñaïo Cung chính laø means to save all the living, one of the three ngöôøi ñaõ dòch boä Bi Hoa Kinh—Name of a wisdom. Chinese famous monk who lived in the Liang Ñaïo Chöùng: Teân cuûa moät vò danh Taêng Trieàu Dynasty in China. According to master Tieân. Sö ñaõ du haønh ñeán Trung Hoa vaøo thôøi Dhammapala, Tao Kung was the one who Ñöôøng (618-907) ñeå nghieân cöùu veà Du Giaø Duy translated the Karuna-pundarika-sutra (Sutra on Thöùc vaø trôû veà Trieàu Tieân vaøo naêm 692—Name of Pity Lotus flower). a Korean famous monk, who traveled to China Ñaïo Cöïu: Moät ngöôøi baïn Taêng cuõ trong chuøa —An during the T'ang Dynasty in China to study old friend monk. Yogacara and the Mind-Only, then returned to Ñaïo Daãn: Daãn ñaïo—To lead. Korea in 692. Ñaïo Dieân Thieàn Sö (?-922): Teân cuûa moät vò Ñaïo Chöông Thieàn Sö (?-1734): Teân cuûa moät vò Thieàn sö thuoäc toâng Taøo Ñoäng vaøo thôøi Nguõ Ñaïi Thieàn sö thuoäc phaùi Hoaøng Baù (doøng truyeàn thöøa (907-960). Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, nhoû nhaát vaãn coøn toàn taïi trong Thieàn toâng Nhaät quyeån XX, Sö ñeán tham hoïc Thieàn vôùi Thieàn sö Baûn) vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh Taøo Sôn Boån Tòch, vaø ñöôïc aán khaû bôûi vò Thieàn sö (1644-1912). Sö ñeán töø Chieát Giang, xuaát gia naêm naøy—Name of a Chinese Ts'ao Tung Zen master 10 tuoåi, ban ñaàu hoïc Kinh Hoa Nghieâm. Naêm in the Wu-tai Dynasty in China. According to The 1694, Sö du haønh sang Nhaät ñeå hoïc Thieàn vaø noái Records of the Transmission of the Lamp (Ch'uan- phaùp cuûa ngaøi Ñoäc Traïm Taùnh Oanh ôû Nagasaki. Teng-Lu), Volume XX, he traveled to study Zen Naêm 1699, Sö ñeán nuùi Hoaøng Baù. Ñeán naêm 1707, under Zen master Ts'ao-shan Pen-chi, and Sö laøm truï trì ñôøi thöù taùm

nuùi Hoaøng Baù vaø thò tòch received the dharma-seal from this Zen master. vaøo naêm 1734—Name of a Chinese Zen master of Ñaïo DieãnThieàn Sö (1335-1418): Teân cuûa moät vò the Obaku (smallest of the surviving lineages of Thieàn sö vaøo theá kyû thöù XIV. Ban ñaàu, Sö tu taäp Japanese Zen) in the end of the Ming dynasty and vôùi toâng Thieân Thai. Veà sau, Sö du haønh ñeán hoïc

Thieàn vôùi Thieàn sö Kính Sôn Trí Caäp cuûa Thieàn I will open the door—Theo Caûnh Ñöùc Truyeàn phaùi Kính Sôn, ñöôïc aán khaû vaø noái phaùp cuûa vò Ñaêng Luïc, quyeån X vaø Trieäu Chaâu Ngöõ Luïc, coù Thieàn sö naøy—Name of a Chinese Zen master in laàn Trieäu Chaâu laøm hoûa ñaàu trong töï vieän. Moät the fourteenth century. First, he studied with the hoâm, Sö ñoùng chaët cöûa roài ñoát löûa, choác laùt caû T'ien T'ai tsung. Later he traveled to study Zen phoøng ñaày khoùi. Sö la lôùn leân: "Cöùu hoûa! Cöùu under Zen master Ching-shan of the Ching-shan hoûa!" Luùc aáy caû ñaïi chuùng ñeàu ñoå xoâ ñeán. Sö noùi: Zen Sublineage, and received the dharma-seal "Ñaéc ñaïo töùc khai moân" (ai noùi ñöôïc ñuùng thì ta seõ from this Zen master. môû cöûa). Trong chuùng khoâng ai noùi ñöôïc. Luùc aáy Ñaïo Dieäu Ñeá: Magga-ariya-sacca (p)—Path of Sö phuï cuûa Sö laø Nam Tuyeàn Phoå Nguyeän ñöa wonderful truth. chìa khoùa qua cöûa soå cho Sö. Sö beøn môû cöûa. Bôûi Ñaïo Do Taâm Maø Ngoä: The Way is awakened to vì khoâng moät ai trong Taêng chuùng cuûa töï vieän coù from the mind—See Tieát Giaûn Vaán Ñaïo. theå ñöa ra moät caâu traû lôøi thoûa ñaùng vôùi haønh ñoäng Ñaïo Doaõn Thieàn Sö (798-868): Teân cuûa moät vò kyø dò cuûa Trieäu Chaâu, söï khieám khuyeát tri thöùc noäi Thieàn sö Trieàu Tieân vaøo theá kyû thöù IX. Theo Caûnh taïi cuûa hoï vì theá ñaõ bò phôi traàn hoaøn toaøn. Chæ coù Ñöùc Truyeàn Ñaêng Luïc, quyeån VIII, Sö ñaõ du haønh Sö phuï Nam Tuyeàn Phoå Nguyeän laø coù haønh ñoäng ñeán Trung Hoa vaøo thôøi Ñöôøng (618-907) ñeå hoïc tröïc tieáp baèng caùch ñöa chìa khoùa qua cöûa soå cho Thieàn vôùi Thieàn sö Nam Tuyeàn Phoå Nguyeän, vaø Sö, neân Sö beøn môû cöûa. Nhöng vaán ñeà ñaùng chuù yù nhaän aán khaû töø vò Thieàn sö naøy. Ñeán naêm 847, Sö ôû ñaây laø leõ ra moïi ngöôøi phaûi noùi caùi gì ñoù vôùi trôû veà Trieàu Tieân ñeå truyeàn baù Thieàp phaùp cuûa Maõ Trieäu Chaâu chöù? Theá naøo laø caâu traû lôøi chính xaùc Toå (vì Nam Tuyeàn noái phaùp Maõ Toå). Vaø sau hôn söï thaùch thöùc cuûa Trieäu Chaâu? Taêng chuùng leõ ra 40 naêm hoaèng phaùp taïi Trieàu Tieân, Sö thaønh laäp phaûi noùi vôùi Trieäu Chaâu: "Tröôùc khi chuùng toâi traû Thieàn phaùi Sö Töû Sôn cuûa Trieàu Tieân vaøo theá kyû lôøi caâu hoûi cuûa oâng, oâng haõy traû lôøi caâu hoûi cuûa thöù IX—Name of a Korean Zen master in the chuùng toâi caùi ñaõ: 'Ai coù theå môû sôïi daây coät treân coå ninth century. According to The Records of the coïp?'" Neáu Trieäu Chaâu ñaùp: "Ngöôøi naøo ñaõ buoäc Transmission of the Lamp (Ch’uan-Teng-Lu), noù." Luùc ñoù Taêng chuùng seõ noùi: "Ñaáy! OÂng ñaõ traû Volume VIII, in 825, he traveled to China during lôøi caâu hoûi vôù vaån cuûa oâng roài ñoù! Haõy mau môû the T'ang Dynasty in China to study Zen under cöûa ñi!"—According to the Record Concerning the Zen master Nan-ch’uan-Pu-yuan (748-934 or 749- Passing On the Lamp, and the Records of lectures 835), and received the dharma-seal from this Zen of Zen Master Chao-Chou-T’sung-Shen, Chao- master. In

847, he returned to Korea to spread Chou was once working as a cook in the Ma-tsu's Zen teachings (for Nan-ch'uan was a monastery. One day he barred the kitchen door dharma heir of Ma-tsu). And after more than forty from the inside, and started a fire. In a short time years of spreading Zen teachings in Korea, he the room filled with smoke and flames. He the founded the Korean Mount Lion Zen Sect. cired out loudly: "Fire! Fire! Help! Help!" All the Ñaïo Duïc: Taoyu (chi)—Doiku (jap)—Teân cuûa monks in the monastery immediately gathered moät vò ñeä töû cuûa sô toå Boà Ñeà Ñaït Ma—Name of a round, but they could not get in because the door disciple of the first Patriarch Bodhidharma. was locked. Chao-Chou said: "Say the right word Ñaïo Dung: Teân cuûa moät vò danh Taêng Trung Hoa and I will open the door. Otherwise, I won't!" vaøo theá kyû thöù IV. Theo ngaøi Cöu Ma La Thaäp, Sö Nobody could give an answer. Then Master Pu- ñaõ töøng tham gia dòch kinh vôùi ngaøi taïi Quan yuan handed a key to Chao-Chou throught the Trung—Name of a Chinese famous monk who window. Chao-Chou opened the door. As not one lived in the fourth century. According to master of the monks in the monastery could give a proper Kumarajiva (344-412), Tao Yung participated in answer to Chao-Chou's astonishing act, their lack the translation of sutras with him in Kuan-Chung. of inner understanding was thus fully exposed. Ñaïo Duyeân Heä: Maggapaccayo (p)—Path Only the Master Pu-yuan took a direct action by condition. handing a key to Chao-Chou throught the window, Ñaïo Ñaït: To express one's opinion. so Chao-Chou opened the door. But the interesting Ñaïo Ñaéc Töùc Moân Khai: Say the right word and matter here is: "What should the monks have said

to Chao-Chou? What was the correct reply to his khoâng theå taùch rôøi chuùng ñöôïc. Chuùng khoâng chæ challenge?" The monks might have said to Chao- thuaàn tuùy laø nhöõng phaàn phuï trôï vôùi nhau gioáng Chou: "You answer the following question first, nhö nhöõng cuoáng hoa, nhöng ñöôïc hoøa troân vôùi then we shall answer yours: 'Who can untie the nhau gioáng nhö "muoái trong ñaïi döông" daãn ñeán string on the neck of a tiger?'" Chao-Chou might söï so saùnh noåi tieáng cuûa Phaät giaùo—The truth of have replied: "The person who first tie it." The the PATH that leads to the cessation of suffering monks then say: "You have answered your own (the way of cure). Buddha taught: "Whoever silly question. Now open the door!" accepts the four dogmas, and practises the Ñaïo Ñaêng: Eighfold Noble Path will put an end to births and 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo deaths. The Eightfold Path to the Cessation of thôøi Baéc Nguïy beân Trung Hoa (386-534). Ban Duhkha and afflictions, enumerated in the fourth ñaàu Sö hoïc caùc kinh Nieát Baøn, Phaùp Hoa vaø Noble Truth, is the Buddha's prescription for the Thaéng Man. Veà sau, Sö theo ngaøi Baïch Thaùp suffering experienced by all beings. It is hoïc veà Thaønh Thaät Luaän—Name of a commonly broken down into three components: Chinese famous monk who lived in the morality, concentration and wisdom. Another Northern Wei Dynasty in China. First, he approach identifies a path beginning with charity, studied the Nirvana sutra, Lotus sutra, and the the virtue of giving. Charity or generosity sutra of the queen Srimala. Later, he studied underlines morality or precept, which in turn

the Treatise on Perfect truth (Satya-siddhi- enables a person to venture into higher sastra (skt) with master Pai-T'a. aspirations. Morality, concentration and wisdom 2) (1620-1679): Teân cuûa moät vò cao Taêng vaøo are the core of Buddhist spiritual training and are thôøi nhaø Thanh (1644-1912)—Name of a inseparably linked. They are not merely Chinese famous monk in the Ch'ing dynasty. appendages to each other like petals of a flower, Ñaïo Ñaúng: Phaùt taâm bình ñaúng, neân ñaïo sôû haønh but are intertwined like “salt in great ocean,” to cuõng bình ñaúng. Ñaây laø moät trong boán thöù bình invoke a famous Buddhist simile. ñaúng cuûa chö phaùp keå caû Chaân Nhö—The way or Ñaïo Ñieàn Chi Y: Kasaya (skt)—Kesa (jap)— method is also universal. This is one of the four Thuûy Ñieàn Y—Caø Sa—Y aùo cuûa nhaø sö—The equalities of all things, including the monk’s robe or cassock—AÙo Caø Sa ñöôïc noái laïi Bhutatathata—See Töù Bình Ñaúng. baèng nhöõng maûnh vuoâng gioáng nhö nhöõng maûnh Ñaïo Ñeá: Dukkha-nirodha-gamini-patipada (skt)— ruoäng—A monks’ robe, because its patches Magga-dhamma-sacca (p)—Marga-arya-satya resemble rice-fields. (skt)—Marga-satya (skt)—Margasatyam (skt)— Ñaïo Ñoan Löông Tuù (1903-?): Teân cuûa moät vò Truth-paths—The truth of the right way—The way hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. of such extinction—Ñaïo ñeá laø chaân lyù veà con OÂng toát nghieäp ñaïi hoïc Ñaïi Coác veà khoa Söû hoïc ñöôøng dieät khoå, aáy laø thöïc haønh Baùt Thaùnh ñaïo. Toân giaùo Ñoâng Phöông—Name of a Japanese Ñöùc Phaät ñaõ daïy raèng: “Baát cöù ai chaáp nhaän Töù Buddhist scholar in the twentieth century. He Dieäu Ñeá vaø chòu haønh trì Baùt Chaùnh Ñaïo, ngöôøi graduated from Otani University on the History of aáy seõ heát khoå vaø chaám döùt luaân hoài sanh töû.” Baùt Oriental Religions. Chaùnh Ñaïo daãn ñeán söï ñoaïn dieät khoå ñau vaø phieàn Ñaïo Ñôøi: Dharma and life—Religion and life. naõo ñöôïc ñònh roõ trong Töù Dieäu Ñeá laø söï trình baøy Ñaïo Ñoäc Thieàn Sö (1600-1661): Teân cuûa moät vò cuûa Ñöùc Phaät veà caùi khoå maø taát caû chuùng sanh ñeàu Thieàn sö thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø phaûi traûi qua. Noù thöôøng ñöôïc phaân taùch laøm 3 Minh (1368-1644). Sö ñeán töø tænh Quaûng Ñoâng. thaønh phaàn chuû yeáu: giôùi, ñònh vaø tueä. Moät phöông Naêm 16 tuoåi, oâng töï theä thoï giôùi tröôùc töôïng Phaät. caùch töông töï khaùc cuõng gioáng nhö con ñöôøng naøy Sö aån cö vaø haàu haï meï giaø ñeán naêm 29 tuoåi. Sau nhöng baét ñaàu baèng boá thí. Boá thí laøm neàn moùng khi meï maát, Sö ñeán tham baùi vaø hoïc Thieàn vôùi cho trì giôùi vaø keá tieáp coù theå giuùp haønh giaû tieán xa ngaøi Voâ Dò Nguyeân Lai ôû Baùc Sôn roài sau ñoù veà hôn tôùi nhöõng nguyeän voïng cao caû. Giôùi, ñònh, tueä Quaûng Chaâu tieáp tuïc aån tu cho ñeán khi Sö thò tòch laø coát loõi cuûa söï tu taäp taâm linh trong ñaïo Phaät vaø vaøo naêm 1661—Name of a Chinese Ts'ao Tung

Zen master in the end of the Ming dynasty in Ñaïo Giôùi: Ñaïo Thanh—Thanh danh ñaïo phaùp cuûa China. He came from Kuang-Tung Province. In nhaø thieàn—Resounding fame of Zen teachings. 1616, at the age of 16, he made the vows and Ñaïo Haønh: Thöïc haønh chaân lyù—To practice the undertake the commandments by himself before Buddha-truth. the image of a Buddha. He lived in

seclusion and Ñaïo Haønh Baùt Nhaõ Kinh: See Ma Ha Baùt Nhaõ served his old mother until 1629. After the passing Ba La Maät Ñaïo Haønh Kinh. away of his mother, he came to study Zen with Ñaïo Haïnh: Haønh vi ñaïo ñöùc—Virtuous—Conduct Zen master Wu-Yi Yuan-Lai at Mount Po, and according to Buddha-truth—The discipline of then returned to Kuang-Chou to remain in religion. seclusion until he passed away in 1661. Ñaïo Haïnh Thieàn Sö (Trung Hoa): Teân cuûa moät Ñaïo Ñöùc: Dotoku (jap)—1) Ñaïo vaø ñöùc haïnh: vò Thieàn sö Trung Hoa (1089-1151), thuoäc phaùi Religion and virtue; 2) Ñöùc Phaät laø moät nhaø ñaïo Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø Toáng (960- ñöùc vó ñaïi kyø taøi chöa töøng thaáy treân hoaøn vuõ: 1279). Sö xuaát gia laøm Taêng luùc coøn raát treû, vaø Buddha is a the greatest ethical man of genius theo hoïc Thieàn vôùi Thieàn sö Vi ôû chuøa Thieân ever bestowed upon the world. Ninh. Veà sau, Sö ñeán tham vaán vaø hoïc Thieàn vôùi Ñaïo Ñöùc Laàn Laàn Suy Vi: Morality and virtue Thieàn sö Phaät Nhaõn Thanh Vieãn, nhaän aán khaû vaø gradually decline. trôû thaønh truyeàn nhaân noái phaùp cuûa doøng truyeàn Ñaïo Ñöùc Suy Vi: Morals and virtues have broken thöøa naøy—Name of a Chinese Zen master, of the down. Yang-chi branch, Lin-chi Sect, who lived in the Ñaïo Ñöùc Uyeân Thaâm: High moral. Sung Dynasty in China. He left home to become a Ñaïo Giaû: Ngöôøi haønh trì Phaät phaùp—One who monk when he was very young, and studied Zen practices Buddhism. under Zen master Wei at T'ien-ning Temple in Ñaïo Giaùc Taâm: Bodhi Budh (skt)—Bodhihrdaya Jiang-Hsi Province. Later he traveled to various or Bodhicitta (skt)—Perfect knowledge— places and studied Zen under Zen master Fo-yen Transcendent understanding—Perfect wisdom— Ch’ing-yuan, received the dharma-seal from this Enlightened mind—Illuminated mind—Giaùc Zen master, and became the dharma-heir of this Taâm—Taâm Minh Quang—Caùi dieäu taâm baûn giaùc Zen sublineage. hay baûn taùnh nguyeân thuûy cuûa con ngöôøi—The Ñaïo Haïnh Thieàn Sö (Vieät Nam): Zen Master mind of enlightenment, the illuminated mind, the Ñaïo Haïnh (?-1115)—Thieàn sö Vieät Nam, queâ ôû original nature of man. Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Ñaïo Giai (1866-1932): Teân cuûa moät vò danh Taêng Kieàu Trí Huyeàn, nhöng khoâng theå kheá ngoä ñöôïc. Trung Hoa vaøo theá kyû thöù XIX—Name of a Veà sau ngaøi ñeán phaùp hoäi cuûa Thieàn sö Suøng Chinese famous monk who lived in the nineteenth Phaïm vaø trôû thaønh moät trong nhöõng ñeä töû noåi tieáng century. nhaát cuûa Suøng Phaïm taïi chuøa Phaùp Vaân. Ngaøi laø Ñaïo Giai Phuø Dung Thieàn Sö: Fuyo-Dokai Phaùp töû ñôøi thöù 12 doø ng Tyø Ni Ña Löu Chi. Ngaøi (jap)—Fu-jung T’ao-k'ai (Wade-Giles Chinese)— thöôøng nhaán maïnh ñeán ‘Höõu Voâ Nhò Kieán’ ñeàu laø Furong Daokai (Pinyin Chinese)—See Phuø Dung taø kieán ñoái vôùi haønh giaû tu thieàn. Hieän höõu vaø Ñaïo Giai Thieàn Sö. khoâng hieän höõu, chuùng sanh vaø khoâng chuùng sanh, Ñaïo Giao: Taùc ñoäng hoå töông giöõa haønh giaû vaø hai yù kieán ñoái laäp nhau laø caên baûn cuûa moïi taø kieán : Phaät, ñaáng ñaùp öùng laïi öôùc voïng cuûa haønh giaû — “Coù thì muoân söï coù, Mutual interaction between the individual seeks Khoâng thì taát caû khoâng. the truth and the Buddha who responds to his Coù, khoâng traêng ñaùy nöôùc. aspirations; mutual intercourse through religion. Ñöøng

maéc coù cuøng khoâng.” Ñaïo Giaùo: 1) Laõo Giaùo: Taoism; 2) Chaùnh ñaïo Veà sau ngaøi truï taïi chuøa Thieân Phuùc ñeå hoaèng hay ñaïo Phaät: The teaching of the right way, i.e. phaùp cho ñeán khi ngaøi thò tòch vaøo naêm 1115. Ngaøi Buddhism. ñaõ ñeå laïi toaøn thaân xaù lôïi. Ñeán khi trieàu ñaïi nhaø Ñaïo Giaùo Nguyeân Löu: A Thorough Study in the Minh xaêm laêng nöôùc Vieät, thì hoï ñem toaøn thaân xaù Three Religions—See Tam Giaùo Thoâng Khaûo. lôïi cuûa ngaøi maø ñoát ñi—A Vietnamese Zen master

from North Vietnam. He left home and became a Minh, treân nuùi Baùch Tröôïng trong tænh Giang Taây. disciple of Zen Master Kieàu Trí Huyeàn, but could Veà sau, Sö gaëp Thieàn sö Phaùp Nhaõn Vaên Ích vaø not achieve his enlightenment. Later, he came to quyeát ñònh ôû laïi hoïc Thieàn vôùi vò Thieàn sö naøy. the Dharma assembly of Zen Master Suøng Phaïm Cuoái cuøng, Sö ñöôïc Thieàn sö Phaùp Nhaõn aán khaû at Phaùp Vaân Temple and became one of the vaø trôû thaønh truyeàn nhaân noái phaùp cuûa doøng phaùp latter’s one of the most outstanding disciples. He naøy—Chinese Zen master of the Fa-Yen Sect was the Dharma heir of the twelfth generation of (established by Wen-Yi Zen Master) in the Sung the Vinitaruci Zen Sect. He always emphasized Dynasty in China. First, he studied Zen under Zen that both ‘Existence and non-existence’ are wrong master Chiao-Ming on Mount Pai-Chang in Jiang- views for Zen practitioners. Existence or non- Hsi Province. Later, he met Zen master Fa-yen- existence, Being or non-being; these two opposite Weân-i (885-958) and decided to stay to study Zen views, opinions or theories are the basis of all under this master. Eventually, he received the erroneous views: dharma-seal from Zen master Fa-yen-Weân-i, and “Existence, there you see all things existing. became the dharma-heir of this Zen sublineage. Emptiness, there you see all things empty. Ñaïo Hi: 1) See Boà Ñeà Löu Chi; 2) Teân cuûa moät vò Existence and emptiness are just like the Thieàn sö Trung Hoa vaøo thôøi Nguõ Ñaïi (907-960): moon underwater. Name of a Chinese Zen master in the Wu-tai Do not cling to existence nor emptiness.” Dynasty in China. Later, he stayed at Thieân Phuùc Temple to expand Ñaïo Hieàn: Rakan-Dokan (jap)—Lo-Han-T'ao- Buddhism until he passed away in 1115. He left Hsien (chi)—La Haùn Ñaïo Hieàn, moät thieàn sö his whole body relics. Later, when the Ming Trung Hoa vaøo theá kyû thöù IX, ñeä töû cuûa Nham Dynasty invaded Vietnam, they burnt his body Ñaàu Toaøn Khoaùt, vaø laø thaày cuûa thieàn sö Minh relics. Chieâu—A Chinese Zen master in the ninth Ñaïo Haïnh Tieân: Immortal (rsi) with Way- century, a disciple of Yen-T'ou-Ch'uan-Huo, and a conduct—Coù ngöôøi luyeän theo chuù thuaät, luyeän master of Ming-chao Te-chien. maõi cho ñeán khi thaønh hoaøn haûo, goïi laø Ñaïo Haïnh Ñaïo Hieäu: Bieåu Ñöùc Hieäu—Teân ñaïo cuûa moät vò Tieân—Some beings with unflagging resolution Taêng—The literary name of a monk. make themselves strong through mantras and Ñaïo Hoa: Chaùnh Giaùc Hoa—Flower of Correct prohibitions. When they have perfected these awakening—Flower of Right realization. spells and dharmas, they are known as Immortal Ñaïo Hoùa: Chuyeån hoùa chuùng sanh baèng Phaät phaùp with Way-conduct. hay baèng chaân lyù—To transform or convert others Ñaïo Haèng (346-417): Teân cuûa moät vò danh Taêng

through the truth of Buddhism; converted by the Trung Hoa vaøo thôøi Ñoâng Taán beân Trung Hoa truth. (317-420). Ban ñaàu Sö hoïc caùc kinh Nieát Baøn, Ñaïo Hoøa: Phaùp Hoa vaø Thaéng Man. Veà sau, khi ngaøi Cöu 1) (1057-1124): Thieàn sö Trung Hoa, thuoäc Vaân Ma La Thaäp ñeán Tröôøng An, Sö theo laøm ñeä töû Moân toâng vaøo thôøi nhaø Toáng (960-1279). Ñaàu cuûa ngaøi vaø trôû thaønh moät trong nhöõng ñeä töû xuaát tieân, Sö hoïc Thieàn vôùi Thieàn sö Thieân Thanh saéc nhaát cuûa ngaøi Cöu Ma La Thaäp—Name of a Ñöùc Chöông trong tænh Phöôùc Kieán. Veà sau, Chinese famous monk who lived in the Eastern Sö gaëp Thieàn sö Vieân Thoâng Phaùp Tuù vaø Chin Dynasty in China. First, he studied the quyeát ñònh ôû laïi hoïc Thieàn vôùi vò Thieàn sö Nirvana sutra, Lotus sutra, and the sutra of the naøy. Cuoái cuøng, Sö ñöôïc Thieàn sö Vieân Thoâng queen Srimala. Later, when master Kumarajiva Phaùp Tuù aán khaû vaø trôû thaønh truyeàn nhaân noái arrived at Ch'ang An, he came to study Buddha- phaùp cuûa doøng phaùp naøy—Chinese Zen dharma under him and became one of master of the Yun-Meân Sect (established by Kumarajiva's most outstanding disciples. Zen master Yun-meân) in the Sung Dynasty in Ñaïo Haèng Thieàn Sö (?-991): Thieàn sö Trung Hoa, China. First, he studied Zen under Zen master thuoäc Phaùp Nhaõn toâng vaøo thôøi nhaø Toáng (960- T'ien Ching Te Chang in Fu-Jian Province. 1279). Ñaàu tieân, Sö hoïc Thieàn vôùi Thieàn sö Chieáu Later, he met Zen master Yuan-T'ung Fa-Hsiu

and decided to stay to study Zen under this Ñaïo Hueä Thieàn Sö: Zen Master Ñaïo Hueä (?- master. Eventually, he received the dharma- 1172)—Thieàn sö Vieät Nam, queâ ôû Nhö Nguyeät, seal from Zen master Yuan-T'ung Fa-Hsiu, Baéc Vieät. Naêm 25 tuoåi ngaøi xuaát gia laøm ñeä töû and became the dharma-heir of this Zen cuûa Thieàn sö Thoâng Bieän. Ngaøi laø phaùp töû ñôøi thöù sublineage. 9 cuûa doøng Thieàn Voâ Ngoân Thoâng. Naêm 1159, 2) (1634-1707): Thieàn sö Trung Hoa, thuoäc phaùi vua Lyù Anh Toâng göûi chieáu chæ trieäu ngaøi veà kinh Thieàn Hoaøng Baù vaøo cuoái thôøi nhaø nhaø Minh trò beänh cho Hoaøng Coâ Thuïy Minh. Khi ngaøi vöøa ñaàu thôøi nhaø Thanh. Ñaàu tieân, Sö hoïc Thieàn ñeán nôi thì Hoaøng Coâ Thuïy Minh cuõng vöøa laønh vôùi Thieàn sö Phi Höõu trong tænh Phöôùc Kieán. beänh. Töø ñoù danh tieáng ngaøi lan roäng ñeán noåi raát Veà sau, Sö gaëp Thieàn sö Moäc Anh Tính Thao nhieàu ngöôøi tìm tôùi caàu phaùp vôùi ngaøi. Nhaân ñoù vaø quyeát ñònh ôû laïi hoïc Thieàn vôùi vò Thieàn sö ngaøi quyeát ñònh khoâng trôû veà nuùi, maø laøm du Taêng naøy. Naêm 1655, Sö thaùp tuøng thaày mình ñi ñoä ngöôøi. Ngaøi thò tòch naêm 1172. Ngaøi thöôøng Nhaät Baûn. Taïi Nhaät Baûn, Thieàn sö AÅn daïy chuùng ñeä töû raèng: “Vaïn söï vaïn vaät khoâng Nguyeân (thaày cuûa Sö Moäc Anh) ñaõ laäp ra phaùi ngöøng thay ñoåi, chöù khoâng bao giôø chòu ôû yeân moät Hoaøng Baù ôû Nhaät Baûn vaø ñaët Moäc Anh laøm choã. Cuoäc ñôøi nay coøn mai maát, bieán chuyeån nhò toå cuûa phaùi naày. Ñeán naêm 1671, Ñaïo Hoøa khoâng ngöøng nghæ. Thaân con ngöôøi cuõng vaäy, noù laäp ra tu vieän Phaùp Laâm ôû Nagasaki. Sö cuõng cuõng laø voâ thöôøng, noù cuõng naèm trong ñònh luaät laø vieän tröôûng ñaàu tieân cuûa tu vieän naày. Chính ‘Thaønh Truï Hoaïi Khoâng.’ Haønh giaû tu thieàn neân Ñaïo Hoøa cuøng thaày mình laø Moäc Anh ñaõ goùp luoân nhôù raèng

thaân taâm naày ñöôïc thaønh hình töø phaàn raát nhieàu trong vieäc phaùt trieån Thieàn ñaát, nöôùc, löûa, gioù vaø thöùc. Chuùng voán ñeàu laø phaùi Hoaøng Baù ôû Nhaät Baûn. Naêm 1677, Sö khoâng. Vì chuùng voán khoâng neân chuùng coù luoân theå Ñaïo Hoøa ñöôïc Thieàn sö Moäc Anh aán khaû vaø bieán ñoåi vaø luoân chuyeån hoùa. Thaân ta phuùt tröôùc trôû thaønh truyeàn nhaân noái phaùp cuûa doøng phaùp khoâng phaûi laø thaân ta phuùt sau. Söï thay ñoåi laøm naøy—Chinese Zen master of the Huang-Po cho chuùng ta mau lôùn, mau giaø vaø mau cheát. Caøng Sect (Obaku) in the end of the Ming dynasty muoán soáng bao nhieâu chuùng ta laïi caøng sôï cheát and the beginning of the Ch'ing dynasty in baáy nhieâu. Töø toùc xanh ñeán toùc baïc, ñôøi ngöôøi nhö China. First, he studied Zen under Zen master moät giaác mô. Theá nhöng coù nhieàu ngöôøi khoâng Fi-Yu in Fu-Jian Province. Later, he met Zen chòu nhaän bieát ra ñieàu naày, neân hoï cöù lao ñaàu vaøo master Mu-Ying Hsing-t'ao and decided to caùi thoøng loïng tham aùi; ñeå roài khoå vì tham duïc, stay to study Zen under this master. In 1655, coøn khoå hôn nöõa vì tham lam oâm aáp baùm víu maõi he accompanied his master to travel to Japan. vaøo söï vaät, ñoâi khi ñeán cheát maø vaãn chöa chòu In Japan, Zen master Yin-yuan (Mu-Ying's buoâng boû. Ñeán khi bieát saép truùt hôi thôû cuoái cuøng master) founded the Obaku Zen School and in maø vaãn coøn luyeán tieác tìm caùch naém laïi moät caùch 1664 installed Mu-Ying as its second tuyeät voïng. Thaân ta voâ thöôøng, taâm ta cuõng voâ patriarch. In 1671 Tao-He founded the Fa-Lin thöôøng. Taâm voâ thöôøng coøn mau leï hôn caû thaân. monastery in Nagasaki. As its first abbot, he Taâm chuùng ta thay ñoåi töøng giaây, töøng phuùt theo contributed greatly to the diffusion of the vôùi ngoaïi caûnh, vui ñoù roài buoàn ñoù, cöôøi ñoù roài Obaku Zen School in Japan. In 1677, he khoùc ñoù, haïnh phuùc ñoù roài khoå ñau ñoù. Ngaøi ñaõ received the dharma-seal from Zen master toùm goïn ngöõ luïc cuûa ngaøi trong nhöõng vaàn keä sau Mu-an Hsing-t'ao, and became the dharma- ñaây: heir of this Zen sublineage. “Ñòa thuûy hoûa phong thöùc, Ñaïo Hoïc: Religious study or religious education. Nguyeân lai nhaát thieát khoâng. Ñaïo Hoàng (574-649): Teân cuûa moät vò danh Taêng Nhö vaân hoaøi tuï taùn, Trung Hoa vaøo thôøi Ñöôøng (618-907)—Name of a Phaät nhaät chieáu voâ cuøng. Chinese famous monk who lived in the T'ang Saéc thaân döõ dieäu theå, Dynasty in China. Baát hieäp baát phaân ly. Ñaïo Huaân: Thread of the way—Doøng maïch cuûa Nhöôïc nhaân yeáu chaân bieät, ñaïo. Loä trung hoa nhaát chi.”

(Ñaát nöôùc löûa gioù thöùc, laughing then crying, happiness then sorrow.” He nguyeân lai thaûy ñeàu khoâng. summarized his teachings in the following verses: Nhö maây tan laïi hôïp, “Earth, water, fire, wind, consciousness, Phaät nhaät chieáu khoâng cuøng. those are originally empty. Saéc thaân cuøng dieäu theå, The clouds form and dissolve, chaúng hôïp chaúng chia lìa. but the Buddha Light shines endlessly. Neáu ngöôøi caàn phaân bieät, The worldly body and the wonderful nature trong loø moät caønh hoa). can be said neither forming nor dissolving. A Vietnamese Zen master from Nhö Nguyeät, If you need to distinguish, North Vietnam. He left home at the age of 25 and just see the flower in the firing censer.” became a disciple of Zen master Thoâng Bieän. He Ñaïo Höõu: Co-religionist. was the dharma heir of the ninth

generation of the Ñaïo Khaû Tu Baát Khaû Hoïc: The Way can be Wu-Yun-T'ung Zen Sect. In 1159, king Lyù Anh cultivated but cannot be just studied—Theo Hoaøng Toâng sent an Imperial Order to summon him to the Baù Ngöõ Luïc, moät hoâm Thieàn sö Hoaøng Baù thöôïng royal palace to treat a disease of Hoaøng Coâ Thuïy ñöôøng daïy chuùng: "Hoïc thuyeát Thieàn cuûa chuùng Minh. When he just arrived at the great citadel, ta, töø thuôû môùi baét ñaàu truyeàn baù, khoâng bao giôø Hoaøng Coâ Thuïy Minh was just cured too. Since daïy raèng phaûi hoïc hoaëc phaûi taïo ra nhöõng khaùi then, his reputation spread so quickly that so many nieäm. 'Hoïc Ñaïo' chæ laø moät hình thaùi cuûa töø ngöõ. people arrived to study Dharma with him. At that Noù laø phöông phaùp khôi daäy moái quan taâm cuûa time, he decided not to return to the mountain any nhöõng ngöôøi môùi baét ñaàu nhaäp moân. Kyø thaät, Ñaïo more. He became a wandering monk traveling khoâng phaûi laø caùi gì coù theå ñöôïc hoïc. Hoïc ñöa ñeán along the country to save people. He passed away söû duïng caùc khaùi nieäm, vaø nhö theá seõ hoaøn toaøn in 1172. He always reminded his disciples: "All laøm cho Ñaïo bò ngoä nhaän. Hôn nöõa, Ñaïo khoâng things have changed and will never cease to phaûi laø moät thöù gì ñoù toàn taïi moät caùch ñaëc bieät; change. The human body is changeable, thus ngöôøi ta goïi Ñaïo laø Ñaïi thöøa taâm, caùi Taâm voán governed by the law of impermanence. Zen khoâng ôû trong, khoâng ôû ngoaøi, cuõng khoâng ôû giöõa. practitioners should always remember that our Thaät söï, Ñaïo khoâng truù ôû baát cöù nôi ñaâu caû."— body and mind are made from earth, water, fire, According to The Zen Teaching of Huang-Po, one air, and consciousness. They are originally empty. day, Zen Master Huang-Po entered the hall to Because they are empty, they can always change preach the assembly: "Regarding this Zen and transform. Our body is different from the Doctrine of ours, since it was first transmitted, it minute before to that of the minute after. These has never taught that men should seek for learning changes help us quickly grow up, age and die. The or form concepts. 'Studying the Way' is just a longer we want to live, the more we fear death. figure of speech. It is a method of arousing From childhood to aging, human life is exactly people's interest in the early stages of their like a dream, but there are many people who do development. In fact, the Way is not something not realize; therefore, they continue to launch into which can be studied. Study leads to the retention the noose of desire; as a result, they suffer from of concepts and so the Way is entirely greed and will suffer more if they become misunderstood. Moreover, the Way is not attached to their possessions. Sometimes at time something specially existing; it is called the of death they still don't want to let go anything. Mahayana Mind, Mind which is not to be found There are some who know that they will die soon, inside, outside or in the middle. Truly it is not but they still strive desperately to keep what they located anywhere." cherish most. Not only our body is changeable, but Ñaïo Khaûi (1043-1118): Thieàn sö Trung Hoa vaøo also our mind. It changes more rapidly than the thôøi nhaø Toáng (960-1279)—Chinese Zen master in body, it changes every second, every minute the Sung Dynasty in China. according to the environment. We are cheerful a Ñaïo Khaâm Thieàn Sö (714-792): Thieàn sö Trung few minutes before and

sad a few minutes later, Hoa thuoäc phaùi Thieàn Kính Sôn vaøo thôøi nhaø

Ñöôøng (618-907). Sö laø moät trong nhöõng ñeä töû Chinese famous monk who lived in the Eastern xuaát saéc nhaát cuûa Thieàn sö Haïc Laâm Huyeàn Toá — Chin Dynasty in China. Chinese Zen master of the Ching-shan Zen Ñaïo Laõnh Thieàn Sö (1634-?): Teân cuûa moät vò Sublineage in the T'ang Dynasty in China. He was Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi one of the most outstanding disciples of Zen nhaø Minh (1368-1644)—Name of a Chinese Zen master Hao-Lin Hsuan-Su (?-752). master, of the Lin-chi Sect, in the Ming Dynasty in Ñaïo Khí: 1) Phaùp Khí hay baäc nhaân taøi coù caên cô China. tu haønh Phaät ñaïo hay coù khaû naêng gaùnh vaùc ñaïo Ñaïo Laâm: nghieäp: A vessel of religion, the capacity for 1) (314-366): Teân cuûa moät vò danh Taêng Trung Buddhism; 2) Hôi thôû, naêng löïc thieát yeáu, trong Hoa vaøo thôøi Ñoâng Taán (317-420)—Name of vieäc tu haønh Phaät ñaïo: The breath, a vital energy a Chinese famous monk who lived in the in practising the Buddhist religion. Eastern Chin Dynasty in China. Ñaïo Khieâm Khai Thieän Thieàn Sö: Doken 2) (?-624): Teân cuûa moät vò Thieàn sö Trung Hoa (jap)—Zen master Tao-ch'ien—See Khai Thieän vaøo thôøi Tuøy Ñöôøng, khoaûng theá kyû thöù VII— Ñaïo Khieâm Thieàn Sö. Name of a Chinese Zen master in the end of Ñaïo Khuoâng Thieàn Sö: Teân cuûa moät vò Thieàn sö the Sui dynasty and beginning of the T'ang Trung Hoa vaøo thôøi Nguõ Ñaïi (907-960). Sö laø moät dynasty in China, around the seventh century. trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö 3) (741-824): Teân cuûa moät vò Thieàn sö Trung Tröôøng Khaùnh Hueä Laêng. Sö ñöôïc Hueä Laêng aán Hoa, thuoäc Thieàn phaùi Ngöu Ñaàu vaøo theá kyû khaû vaø coâng nhaän laø truyeàn nhaân noái phaùp cuûa thöù IX—Name of a Chinese Zen master of the doøng Thieàn naøy—Name of a Chinese famous Niu-Tou-Tsung (Ox-head School) in the ninth monk in the Wu-tai Dynasty in China. He was one century. of the most outstanding disciples of Zen master 4) Moät thieàn sö noåi tieáng cuûa Trung Hoa vaøo ñôøi Ch'ang-ch'ing Hui-leâng (854-932). He received the nhaø Ñöôøng. OÂng cuõng ñöôïc goïi laø Ñieåu Saøo vì seal of approval from Hui-leâng and became the oâng hay toïa thieàn treân caùc caønh caây—A well- dharma-heir of this traditional lineage. known Chinese Zen master during the T’ang Ñaïo Kieåm: Söï keàm cheá kieåm soaùt giôùi haïnh—The dynasty. He was also called Bird’s Net from restraints, or control, of religion. his habit of doing meditation on the branches Ñaïo Kieàn Cöûu Phong Thuïy Chaâu Thieàn Sö (?- of trees. 923): Kyuho-Doken (jap)—Chiu-feâng Tao- Ñaïo Laâm Thieàn Sö: Zen Master Ñaïo Laâm (?- ch'ien—See Cöûu Phong Ñaïo Kieàn Thieàn Sö. 1203)—Thieàn sö Vieät Nam, queâ ôû Chu Dieân, Baéc Ñaïo Kính Hueä Ñoan: Dokyo-Etan (jap)—Name Vieät. Ngaøi xuaát gia vaø trôû thaønh ñeä töû cuûa Thieàn of a Japanese Zen master—Teân cuûa moät thieàn sö sö Phaùp Dung taïi chuøa Höông Nghieâm. Ngaøi laø Nhaät Baûn—See Chaùnh Thoï Laõo OÂng Thieàn Sö. phaùp töû ñôøi thöù 16 cuûa doøng Thieàn Tyø Ni Ña Löu Ñaïo Kính Phaùp Sö: Dharma Master Tao-Ching. Chi. Veà sau ngaøi truï taïi chuøa Long Vaân ôû Long Ñaïo Kyû: Teân cuûa moät vò danh Taêng Trung Hoa Phuùc ñeå tieáp tuïc hoaèng phaùp cho ñeán khi ngaøi thò vaøo thôøi Baéc Teà (550-557)—Name of a Chinese tòch vaøo naêm 1203—A Vietnamese Zen master famous

monk who lived in the Northern Ch'i from Chu Dieân, North Vietnam. He left home and Dynasty in China. became a disciple of Zen master Phaùp Dung at Ñaïo Laïc: Nieàm vui toân giaùo (tu haønh)—The joy Höông Nghieâm Temple. He was the dharma heir of religion. of the sixteenth generation of the Vinitaruci Zen Ñaïo Laïc Thieàn Sö (1640-?): Teân cuûa moät vò Sect. Later, he stayed at Long Vaân Temple at Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Long Phuùc to expand Buddhism until he passed nhaø Thanh (1644-1912)—Name of a Chinese Zen away in 1203. master, of the Lin-chi Sect, lived in the Ch'ing Ñaïo Loaïi Nhaãn: Patience with kinds of the way. dynasty. Ñaïo Loaïi Trí: Marga-anvaya-jnana (skt)— Ñaïo Laõng: Teân cuûa moät vò danh Taêng Trung Hoa Marga-envaya-jnana (skt)—Moät trong taùm trí, laø vaøo thôøi Ñoâng Taán (317-420)—Name of a trí hueä nhôø quan saùt ñaïo ñeá cuûa saéc giôùi vaø voâ saéc

giôùi maø coù ñöôïc—The wisdom obtain through in China. He met Zen master Mu-Ying Hsing-t'ao insight into the way of release in the upper realms and decided to stay to study Zen under this master of form and formlessness, one of the eight kinds of and became the dharma heir Mu-an. In 1655, he wisdom. followed his master to Japan. In Japan, he dwelt at Ñaïo Loaïi Trí Nhaãn: Marga-anvaya-jnana-ksanti Hsing-Fu monastery in Nagasaki. He spread Zen (skt)—Marga-envaya-jnana-ksanti (skt)—Nhaãn coù teachings here until he passed away in 1691. ñöôïc nhôø trí hueä qua quan saùt ñaïo ñeá cuûa saéc giôùi Ñaïo Löu: 1) Doøng chaân lyù, hay doøng tieán ñeán vaø voâ saéc giôùi maø coù ñöôïc—The patience obtain chaân lyù Phaät, hay Thieàn Toâng: The stream of truth; through the wisdom or insight into the way of the flow or progress of Buddha-truth; the spread of release in the upper relams of form and a particular movement, e.g. the Ch’an school; 2) formlessness. Töø duøng ñeå goïi moät vò thieàn giaû: The term is used Ñaïo Long Lan Kheâ Thieàn Sö (1213-1278): to call a Zen practitioner. Rankei-Doryu (jap)—Zen master Lan-ch'i Tao- Ñaïo Lyù: Nguyeân taéc ñaïo lyù cuûa Phaät vaø Laõo— lung—See Lan Kheâ Ñaïo Long Thieàn Sö. Ethical codes, dogma, doctrine, truth, principles of Ñaïo Loä: Patipadam (p)—Way. Buddhism, Taoism, etc. Ñaïo Loä Dieät Khoå: Ñoù laø con ñöôøng tu taäp caån Ñaïo Lyù Thaéng Nghóa Ñeá: Nhôn quaû sai bieät ñeá— troïng noäi taâm theá naøo ñeå taïo ñöôïc söï an laïc thanh Postulates on cause and effect. khieát vaø söï yeân nghæ toái thöôïng khoûi nhöõng xaùo Ñaïo Lyù Theá Tuïc Ñeá: Tuøy Söï Sai Bieät Ñeá— troän cuûa cuoäc ñôøi. Ñaïo loä naày quaû thaät raát khoù, Common doctrinal postulates (the five skandhas). nhöng neáu chuùng ta vôùi söï chaùnh nieäm vaø hoaøn Ñaïo Lyù Voâ Vi: The unconditioned—Tinh yeáu cuûa toaøn tænh thöùc, böôùc leân treân ñoù thaän troïng töøng ñaïo lyù voâ vi laø laøm taát caû moïi vieäc (höõu vi) maø böôùc, chuùng ta cuõng coù ngaøy ñeán ñích—The khoâng thaáy vieäc laøm cuõng khoâng thaáy ai laøm — essential steps of the path to the removal of The essence of the unconditioned is to do or suffering to Nibbana are pointed out by the practise all conditioned dharmas without seeing no Buddha. It is the way of careful cultivation of the subjective nor objective marks of practice. mind so as to produce unalloyed happiness and Ñaïo Maân Thieàn Sö: supreme rest from the turmoil of life. The path is 1)

(1047-1114): Teân cuûa moät vò Thieàn sö Trung indeed very difficult, but if we, with constant Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng heedfulness, and complete awareness, walk it (960-1279)—Name of a Chinese Zen master, watching our steps, we will one day reach our of the Lin-chi Sect, during the Sung dynasty. destination. 2) (1596-1674): Teân cuûa moät vò Thieàn sö Trung Ñaïo Luaät: Law. Hoa, toâng Laâm Teá vaøo cuoái thôøi nhaø Minh Ñaïo Löïc: Naêng löïc ñeán töø söï giaùc ngoä—The ñaàu thôøi nhaø Thanh—Name of a Chinese Zen power which comes from enlightenment or the master, of the Lin-chi Sect, in the end of the right doctrine. Ming Dynasty and beginning of the Ch'ing Ñaïo Löïc Nghieäp Löïc: Karmic energy and dynasty in China. Dharma force—See Nghieäp Löïc Ñaïo Löïc. Ñaïo Maät Thieàn Sö (1588-1658): Teân cuûa moät vò Ñaïo Löôïng Thieàn Sö (1608-1691): Thieàn sö Thieàn sö thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø Trung Hoa, thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái Minh (1368-1644)—Name of a Chinese Ts'ao thôøi nhaø nhaø Minh ñaàu thôøi nhaø Thanh. Sö gaëp Tung Zen master in the end of the Ming dynasty in Thieàn sö Moäc Anh Tính Thao vaø quyeát ñònh ôû laïi China. hoïc Thieàn vaø ñöôïc noái phaùp vôùi vò Thieàn sö naøy. Ñaïo Minh: Tao-ming (chi)—See Hueä Minh. Naêm 1655, Sö thaùp tuøng thaày ñi Nhaät Baûn. Taïi Ñaïo Minh Thieàn Sö: Bokushu-Domyo (jap)— Nhaät, Sö truï taïi chuøa Höng Phöôùc, thuoäc thaønh phoá Chen-Tsun-Tsu Mu-chou Tao-ming (Wade-Giles Nagasaki. Sö hoaèng phaùp taïi ñaây cho ñeán khi thò Chinese)—Chenzunsi Muzhou Daoming (Pinyin tòch vaøo naêm 1691—Chinese Zen master of the Chinese)—See Muïc Chaâu Ñaïo Minh Thieàn Sö. Huang-Po Sect (Obaku), in the end of the Ming Ñaïo Minh Muïc Chaâu Thieàn Sö: See Muïc Chaâu dynasty and the beginning of the Ch'ing dynasty Ñaïo Minh Thieàn Sö.

Ñaïo Moân: 1) Coång vaøo ñaïo: The gate of the Way Ñaïo Ngoâ AÙc Giaû Thò Ngoâ Sö: Ai chæ loãi cho mình or of truth, religion, etc.; 2) Nhöõng toâng phaùi khaùc laø thaày mình—Whoever points out our mistakes is nhau trong ñaïo Phaät: The various schools of our teacher. Buddhism. Ñaïo Ngoâ Khaùn Beänh: T'ao-Wu: To see a Ñaïo Ngaïn (654-717): Teân cuûa moät vò danh Taêng doctor—See Coâng AÙn Ñaïo Ngoâ Khaùn Beänh. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Ñaïo Ngoâ Nguõ Phong: Coâng aùn Ñaïo Ngoâ vaø Nguõ of a Chinese famous monk who lived in the T'ang Phong—The koan of T'ao-Wu and Wu-feâng dynasty in China. Ch'ang-kuan—Coâng aùn naøy noùi veà cô duyeân vaán Ñaïo Ngaân: Teân cuûa moät vò danh Taêng Tònh Ñoä ñaùp giöõa hai Thieàn sö Ñaïo Ngoä vaø Nguõ Phong. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Theo Truyeàn Ñaêng Luïc, quyeån IX, moät hoâm, Ñaïo of a Chinese famous Pure Land monk who lived in Ngoâ ñeán choã cuûa Nguõ Phong. Nguõ Phong hoûi: the T'ang dynasty in China. "OÂng coù bieát Döôïc Sôn khoâng?" Ñaïo Ngoâ noùi: Ñaïo Nghóa: Moral principle. "Khoâng bieát." Nguõ Phong laïi hoûi: "Taïi sao oâng Ñaïo Nghóa Thieàn Sö: Teân cuûa moät vò danh Taêng khoâng bieát Döôïc Sôn?" Ñaïo Ngoâ noùi: "Khoâng Trieàu Tieân vaøo theá kyû thöù VIII. Theo Caûnh Ñöùc bieát! Khoâng bieát!" Moïi ngöôøi ñeàu bieát thieàn sö Truyeàn Ñaêng Luïc, quyeån VIII, vaøo naêm 784 Sö ñaõ Ñaïo Ngoâ Vieân Trí thöøa tieáp Döôïc Sôn Duy du haønh ñeán Trung Hoa vaøo thôøi Ñöôøng (618-907) Nghieãm laøm thieàn sö, nhöng

ngaøy kia khi Nguõ ñeå hoïc Thieàn vôùi Thieàn sö Taây Ñöôøng Trí Taïng, Phong hoûi oâng coù bieát laõo tuùc Döôïc Sôn hay khoâng vaø nhaän aán khaû töø vò Thieàn sö naøy. Ñeán naêm 821, thì oâng choái phaêng, noùi laø: "Khoâng, toâi khoâng Sö trôû veà Trieàu Tieân ñeå truyeàn baù Thieàp phaùp cuûa bieát." Nguõ Phong cöông quyeát hoûi nöõa: "Taïi sao Maõ Toå (vì Taây Ñöôøng Trí Taïng laø moät trong oâng khoâng bieát?" Ñaïo Ngoâ vaãn quyeát lieät töø choái nhöõng truyeàn nhaân noái phaùp cuûa Maõ Toå). Vaø sau moät söï vieäc quaù hieån nhieân ñoái vôùi ngöôøi theá tuïc nhieàu naêm hoaèng phaùp taïi Trieàu Tieân, Sö thaønh chuùng ta maø khoâng ñöa ra lyù do naøo heát. Thoùi laäp Thieàn phaùi Ca Trí Sôn cuûa Trieàu Tieân vaøo ñaàu thöôøng haún laø chuùng ta khoâng theå tin noåi lôøi noùi theá kyû thöù IX—Name of a Korean famous monk choái boû cuûa caùc thieàn sö, nhöng caùc ngaøi nghó raèng in the eighth century. According to The Records of Thieàn lyù caàn phaûi coù nhöõng maâu thuaãn vaø ñính the Transmission of the Lamp (Ch'uan-Teng-Lu), chaùnh nhö vaäy, vì Thieàn coù ñöôøng loái pheâ phaùn Volume VIII, in 784, he traveled to China during rieâng; ñöôøng loái aáy choái boû taát caû nhöõng gì thoùi the T'ang Dynasty in China to study Zen at Pao- thöôøng chuùng ta coù lyù do nhaän laø ñuùng, laø dó nhieân, Tan Temple. Later, he studied under Zen master laø thaät. Daàu beà ngoaøi ñieân ñaûo laø vaäy, beân trong Hsi-t'ang Chih-tsang (735-814), and received the vaãn moät nguyeân lyù nhö nhau quaùn xuyeán toaø n theå dharma-seal from this Zen master. In 821, he ñaïo Thieàn; heã naém ñöôïc ñaàu moái aáy laø moïi söï ñaûo returned to Korea to spread Ma-tsu's Zen teaching loän caøn khoân trôû thaønh caùi thöïc ñôn giaûn nhaát — (for Hsi-t'ang Chih-tsang was one of the dharma The koan about the potentiality and conditions of heirs of Ma-tsu). And after many years of questions and answers between two Zen masters spreading Zen teachings in Korea, he founded the T'ao-Wu and Wu-feâng Ch'ang-kuan. According to Korean Ke Chih Mountain Zen Sect in the the Records of the Transmission of the Lamp beginning of the ninth century. (Ch'uan-Teng-Lu), Volume IX, one day, T'ao- Ñaïo Nghieäp: 1) Ñaïo Haønh hay söï thöïc haønh chaân Wucame to Wu-feâng's place. Wu-feâng asked, "Do lyù: To practice the Buddha-truth; 2) Nhöõng thieän you know master Yueh-shan?" T'ao-wu said, nghieäp daãn tôùi Phaät quaû nhö tu trì, giöõ giôùi, thöïc "No." Wu-feâng asked, "Why don't you know him?" taäp thieàn ñònh (ñoái laïi vôùi phuùc nghieäp nhö boá thí, T'ao-wu said, "Don't know! Don't know!" cuùng döôøng): The karma of religion which leads Everyone knows that T'ao-Wu succeeded to Yao- to Buddhahood, i.e to observe moral precepts, and shan, but one day when he was asked by Wu-feng to practise meditation; 3) Söï nghieäp tu taäp ñaïo whether he knew the old master of Yueh-shan, he phaùp, söï thöïc hieän con ñöôøng hay phöông phaùp flatly denied it, saying, "No, I do not." Wu-feng daãn ñeán nieát baøn: The achievement of the way or was, however, persistent, "Why do you not know method to attain nirvana. him?" The latter thus singularly enough refused to

give any reason except simply and forcibly don't tell me, I'll hit you." Tao Wu said, "You may denying the fact which was apparent to our hit me, but I won't say." Chien Yuan then hit Tao common-sense knowledge. From ordinary point of Wu. Later Tao Wu

passed on. Chien Yuan went to view a saying from Zen masters is altogether Shih Shuang and brought up the foregoing story. unreliable, yet they seem to think that the truth of Shih Shuang said, "I won't say alive, and I won't Zen requires such contradictions and denials; for say dead." Chien Yuan said, "Why won't you Zen has a standard of its own, which, to our say?" Shih Shuang said, "I won't say, I won't say." common-sense minds, consists just in negating At these words Chien Yuan had an insight. everything we properly hold true and real. In spite Ñaïo Ngoâ Vieân Trí Thieàn Sö: Dogo Enchi (jap)— of these apparent confusions, the philosophy of Yuan-chih Tao-wu—Yuanzhi-Daowu—See Vieân Zen is guided by a thorough-going principle Trí Ñaïo Ngoâ Thieàn Sö. which, when once grasped, its topsy-turviness Ñaïo Ngoä Thieân Hoaøng Thieàn Sö (748-807): becomes the plainest truth. Tenno Dogo (jap)—T'ien-huang Tao-wu—See Ñaïo Ngoâ Nhaát Gia Ñieáu UÛy: Ñaïo Ngoâ Baát Ñaïo Thieân Hoaøng Ñaïo Ngoä Thieàn Sö. Baát Ñaïo—The koan of T'ao-Wu's offering ritual Ñaïo Ngoä Thieàn Sö: objects to a deceased person—Coâng aùn Ñaïo Ngoâ 1) (738-819): Teân cuûa moät vò Thieàn sö Trung Phuùng Ñieáu. Coâng aùn naøy noùi veà cô duyeân vaán Hoa vaøo thôøi nhaø Ñöôøng beân Trung Hoa (618- ñaùp giöõa Thieàn sö Ñaïo Ngoâ vaø ñeä töû cuûa mình laø 907). Ban ñaàu, Sö hoïc Thieàn vôùi nhieàu vò thaày Tieäm Nguyeân Troïng Höng. Theo thí duï 55 trong bao goàm Thieàn sö Tung Sôn Luaät Ñöùc vaø Bích Nham Luïc, moät hoâm Ñaïo Ngoâ cuøng Tieäm Thaïch Ñaàu Hy Thieân, nhöng Sö chaúng lieãu Nguyeân ñeán nhaø Phaät töû ñeå cuùng ñieáu. Tieäm ngoä ñöôïc gì. Cuoái cuøng, Sö ñeán hoïc Thieàn vôùi Nguyeân voã quan taøi noùi: "Sanh ö? Töû ö?" Ñaïo Ngoâ Thieàn sö Maõ Toå Ñaïo Nhaát, vaø giaùc ngoä ngay noùi: "Sanh cuõng chaúng noùi, töû cuõng chaúng noùi." moät lôøi noùi cuûa vò Thieàn sö naøy—Name of a Tieäm Nguyeân hoûi: "Vì sao chaúng noùi?" Ñaïo Ngoâ Chinese Zen master who lived in the T'ang ñaùp: "Chaúng noùi chaúng noùi." Hai thaày troø veà ñeán Dynasty in China. First, he studied Zen under giöõa ñöôøng, Tieäm Nguyeân thöa: "Hoøa Thöôïng vì various Zen masters, including Zen master con noùi, neáu chaúng noùi ñaùnh Hoøa Thöôïng." Ñaïo Tsung-shan Lu Te and Zen master Shih-t'ou Ngoâ noùi: "Ñaùnh thì maëc ñaùnh, noùi thì chaúng noùi." Hsi ch'ien, but he did not realize anything. Tieäm Nguyeân lieàn ñaùnh. Sau khi Ñaïo Ngoâ thò tòch, Eventually, he came to study under Zen Tieäm Nguyeân ñeán Thaïch Söông thuaät laïi lôøi tröôù c. master Ma-tsu, and was enlightened in just Thaïch Söông noùi: "Sanh cuõng chaúng noùi, töû cuõng one word from this Zen master. chaúng noùi." Tieäm Nguyeân hoûi: "Vì sao chaúng 2) (1151-1205): Teân cuûa moät vò Thieàn sö Trung noùi?" Thaïch Söông noùi: "Chaúng noùi chaúng noùi." Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of Tieäm Nguyeân ngay luùc ñoù lieàn tænh ngoä—The a Chinese Zen master who lived in the Sung koan about the potentiality and conditions of Dynasty in China. questions and answers between Zen master T'ao- Ñaïi Ngu Cao An Thieàn Sö: Kao-an Ta-yu—See Wu and his disciple, Chien Yuan, while offering Cao An Ñaïi Ngu Thieàn Sö. ritual objects to a deceased person. According to Ñaïo Nguyeân: Baét ñaàu chaùnh phaùp—The example 55 of the Pi-Yen-Lu, he first came to a beginning of the right doctrine. glympse of enlightenment after the death of Tao- Ñaïo

Nguyeân Hoøa Thöôïng Quaûng Luïc: Dogen- wu under Master Shih-shuang Ch'ing-chu. Tao Wu osho-koroku—See Ñaïo Nguyeân Hy Huyeàn Thieàn and Chien Yuan went to a house to make a Sö. condolence call. Chien Yuan hit the coffin and Ñaïo Nguyeân Hy Huyeàn Thieàn Sö (1200-1253): said, "Alive or dead?" Tao Wu said, "I won't say Eithei Dogen (jap)—Yung-p'ing Tao-yuan (Wade- alive, and I won't say dead." Chien Yuan said, Giles Chinese)—Yongping Daoyuan (Pinyin "Why won't you say?" Tao Wu said, "I won't say." Chinese)—Teân cuûa moät thieàn sö noåi tieáng Nhaät Half way back, as they were returning, Chien Baûn vaøo theá kyû thöù XIII. OÂng sang Trung Hoa Yuan said, "Tell me right away, Teacher; if you naêm 1223, ôû ñoù oâng ñaït ñöôïc ñaïi giaùc saâu saéc döôùi

söï höôùng daãn cuûa thieàn sö Thieân Ñoàng Nhö Tònh, Revising their roles, Dogen demanded: "Show cuõng laø ngöôøi ñaõ trao aán xaùc nhaän cho oâng trong me that you are not readily sanctioning me." doøng Thieàn Taøo Ñoäng—Name of a famous T'ien-t'ung repeated: "This is body and mind Japanese Zen master in the thirteenth century. In dropped," demonstrating. Whereupon Dogen 1223 he traveled to China, where he experienced prostrated himself again before his master as profound enlightenment under Master T'ien-t'ung a gesture of respect and gratitude. T'ien-t'ung Ju-ching and received from him the seal of added: "That's dropping dropped." Even after confirmation of the lineage of Soto Zen. this profound experience, Dogen continued Vaøo khoaûng naêm 1225, moät hoâm thieàn sö his Zen training in China for another two Thieân Ñoàng keâu Ñaïo Nguyeân tôùi vaø daïy: years before returning to Japan. "Con haõy töø boû thaân theå vaø tinh thaàn ñi!" Ít Naêm 1227 oâng trôû veà Nhaät vaø soáng khoaûng laâu sau ñoù Ñaïo Nguyeân böôùc vaøo phoøng thaày, möôøi naêm ôû Kyoto. Ñeå baûo veä doøng truyeàn ñoát moät neùn höông (cöû chæ laøm leã vaøo nhöõng thöøa cuûa mình khoûi söùc maïnh cuûa theá quyeàn, dòp quan troïng), roài suïp laïy thaày, theo ñuùng oâng ñaõ lui veà ôû aån treân vuøng nuùi non thuoäc tuïc leä. Thieân Ñoàng hoûi: "Taïi sao con ñoát moät tænh Echizen, ngaøy nay laø tænh Fukui. Theá roài neùn höông?" Ñaïo Nguyeân ñaùp: "Con vöøa töø tuùp leàu ôû aån cuûa oâng töø töø bieán thaønh moät tu boû thaân theå vaø tinh thaàn." Thieân Ñoàng thoát vieän lôùn vaø oâng ñaõ trôû thaønh ngöôøi saùng laäp ra leân: "Con ñaõ töø boû thaân theå vaø tinh thaàn, töø boû Thieàn Taøo Ñoäng cuûa Nhaät Baûn. OÂng laø ngöôøi thaät roài aø!" Nhöng Ñaïo Nguyeân laïi noùi ngay: du nhaäp truyeàn thoáng cuûa phaùi Taøo Ñoäng vaøo "Nhöng thaày chöa ñoàng yù xaùc nhaän cho con nöôùc mình. OÂng laø vò thieàn sö quan troïng nhaát moät caùch deã daøng!" Thieân Ñoàng noùi: "Ta trong caùc thieàn sö Nhaät Baûn—In 1227 he khoâng xaùc nhaän cho con moät caùch deã daøng returned to Japan and lived for ten years in ñaâu!" Nhöng Ñaïo Nguyeân khaån khoaûn: "Xin Kyoto. In order to protect his lineage from the thaày cho con bieát taïi sao thaày khoâng xaùc nhaän influence of worldly power, he withdrew to a cho con moät caùch deã daøng!" Thieân Ñoàng nhaéc hermitage in Echizen province (today Fukui laïi: "Ñaây laø ñieàu maø ngöôøi ta goïi laø töø boû thaân province). From the hut in which he then lived theå vaø tinh thaàn; vöøa noùi oâng vöøa chöùng minh gradually developed a large

monastery and cho Ñaïo Nguyeân thaáy." Ngay sau ñoù Ñaïo he became the founder of the Soto Zen sect in Nguyeân laïi quyø xuoáng tröôùc thaày laàn nöõa vôùi Japan. He was the one who brought the loøng kính troïng vaø bieát ôn. Thieân Ñoàng noùi tradition of Soto school to Japan; without any theâm: "Ñaây laø ñieàu maø ngöôøi ta goïi laø töø boû question the most important Zen master of öôùc muoán töø boû." Sau khi ñaïi giaùc saâu saéc, Japan. Ñaïo Nguyeân coøn tieáp tuïc tu thieàn ôû Trung Thieàn sö Ñaïo Nguyeân noåi tieáng khoâng phaûi Hoa hai naêm nöõa tröôùc khi trôû veà Nhaät Baûn— chæ vì ñaïo haïnh nghieâm tuùc cuûa oâng laø moät Around 1225, one day master T'ien-t'ung trong nhöõng trieát gia xuaát chuùng cuûa Nhaät asked Dogen to come and said: "You must let Baûn. Ngöôøi ta coi oâng nhö moät trong nhöõng fall body and mind." Later Dogen appeared at nhaân vaät toân giaùo chính cuûa Nhaät Baûn, vaø oâng T'ien-t'ung's room, lit a stick of incense (a ñöôïc troïng voïng nhö moät vò Thaùnh hay moät vò ceremonial gesture usually reserved for Boà Taùt trong taát caû caùc tröôøng phaùi Phaät giaùo. noteworthy occasions), and prostrated himself Tuy nhieân, Ñaïo Nguyeân khoâng phaûi laø moät before his master in the customary fashion. trieát gia chuyeân thuyeát veà söï toàn taïi cuûa con T'ien-t'ung asked: "Why are you lighting a ngöôøi. Nhöõng gì Ñaïo Nguyeân vieát ra khoâng stick of incense?" Dogen replied: "I have phaûi laø keát quaû cuûa moät thöù tö bieän trieát hoïc, experienced the dropping off of body and cuõng khoâng phaûi laø keát quaû cuûa nhöõng laäp mind." T'ien-t'ung exclaimed: "You have luaän, maø laø söï theå nghieäm tröïc giaùc cuûa oâng dropped body and mind, body and mind have veà chaân lyù soáng ñoäng cuûa Thieàn. OÂng ñaët ra indeed dropped!" But Dogen remonstrated: caùc qui ñònh veà giôùi luaät cuûa caùc tu vieän Thieàn "Don't give me your sanction so readily!" toâng vaø ñaõ ñöôïc taát caû caùc tín ñoà cuûa Phaät

giaùo Thieàn toâng Nhaät Baûn chaáp nhaän. Trong cuõng ñöøng quaù chuù taâm vaøo moät maët cuûa vaán soá caùc baøi thuyeát phaùp cuûa oâng thì baøi “Chaùnh ñeà maø queân ñi nhöõng maët khaùc cuûa noù . Ñöøng Phaùp Nhaõn Taïng” ñöôïc xem laø moät trong boû qua daàu chæ laø moät gioït nöôùc trong ñaïi nhöõng cuoán saùch trieát lyù xuaát saéc cuûa Nhaät döông ñöùc haïnh baèng caùch giao phoù coâng vieäc Baûn—He is known not only for his religious cho ngöôøi khaùc. Haõy tu döôõng caùi tinh thaàn noã character but also as one of the most löïc gia taêng nguoàn phöôùc ñöùc treân nuùi phöôùc prominent philosophers of Japan. He is also ñöùc."—Zen Master Dogen taught in considered Japan's greatest religious 'Instructions for the Zen Cook,' you must not personality and is venerated there by all leave the washing of rice or preparation of Buddhist schools as a saint or a Bodhisattva. vegetables to others, but must carry out this However, Dogen is not a philosopher of life. work with your own hands. Put your whole What Dogen writes does not originate in attention into the work, seeing just what the philosophical speculation and is not the result situation calls for. Do not be absent-minded in of a thought process but rather the expression your activities, nor so absorbed in one aspect of immediate inner experience of the living of a matter that you fail to see its other truth of Zen. He laid down rules of conduct in aspects. Do not overlook one drop in the Zen monasteries

which were accepted by all ocean of virtue by entrusting the work of followers of Zen Buddhism in Japan. Among others. Cultivate a spirit which strives to his discourses, the most important is called increase the source of goodness upon the “The Essence of the True Doctrine,” which is mountain of goodness. considered to be one of the most eminent Thieàn sö Ñaïo Nguyeân Hy Huyeàn daïy trong philosophical works in Japan. quyeån 'Ñieån Toïa Giaùo Huaán': "Khi baïn naáu Theo ñuùng nhöõng thuyeát giaûng cuûa Taøo Ñoäng, aên, ñöøng nhìn caùc moùn ñeå naáu nöôùng theo goùc Ñaïo Nguyeân khaúng ñònh raèng 'Chæ Quaùn Ñaû nhìn thoâng thöôøng vaø cuõng ñöøng xeùt chuùng vôùi Toïa' laø hình thöùc cao nhaát vaø chaân chính cuûa caûm tính cuûa rieâng baïn. Baïn haõy giöõ thaùi ñoä toïa thieàn tónh taâm. Tuy nhieân, oâng hoaøn toaøn cuûa ngöôøi döïng ñeàn baèng coïng coû nhoû vaø ruùt khoâng baùc boû phöông phaùp ñaøo taïo döïa vaøo ra ñöôïc lôøi Phaät daïy qua töøng hoaït ñoäng taàm coâng aùn. Hôn nöõa, oâng coøn töï mình soaïn ra thöôøng nhaát. Khi baïn naáu moùn suùp vôùi nhöõng moät boä söu taäp goàm 300 coâng aùn, moãi coâng aùn rau quaû taàm thöôøng, ñöøng bao giôø cheâ gheùt coù keøm theo moät lôøi bình giaûi roõ raøng vaø duøng hoaëc xem thöôøng vaø neáu ngöôøi ta mang laïi chuùng trong vieäc thuyeát giaûng thieàn—In cho baïn nhöõng nguyeân lieäu coù chaát löôïng ñeå accordance with the teachings of the Soto naáu moät moùn ñaëc bieät, cuõng ñöøng nhaûy leân vì school, Dogen emphasizes that 'Shikantaza' is vui thích. Cuõng vì theá, ñöøng haùo höùc theøm the supreme and true form of 'zazen'. thuoàng moät böõa aên ngon, vaø cuõng ñöøng cheâ However, he by no means rejected training bai moät böõa aên nhaït nheõo. Ñöøng ñi ñeán choã with the help of koans, as favored by the thôø ô, laïnh nhaït chæ vì caùc nguyeân vaät lieäu quaù Rinzai school (kanna Zen), which can be seen keùm, vaø cuõng traùnh khoâng quaù chaêm chuùt from the fact that he put together a collection nhöõng thöù khaùc coù chaát löôïng cao hôn. Ngöôøi of 300 koans, providing each one with his own bò taùc ñoäng bôûi phaåm chaát cuûa moät vaät, hoaëc commentary and obviously also used them in thay ñoåi gioïng ñieäu hoaëc caùch öùng xöû cuûa Zen training. mình theo beà ngoaøi hoaëc ñòa vò cuûa keû khaùc Thieàn sö Ñaïo Nguyeân Hy Huyeàn daïy trong maø mình gaëp khoâng phaûi laø ngöôøi ñi ñuùng con quyeån Ñieån Toïa Giaùo Huaán: "Ñöøng ñeå ngöôøi ñöôøng Ñaïo."—Zen Master Dogen taught in khaùc lo chuyeän vo gaïo hay laët rau, nhöng phaûi Instructions for the Zen Cook: "When you töï laøm laáy coâng vieäc naøy baèng chính ñoâi tay prepare food, never view the ingredients from cuûa baïn. Haõy hoaøn toaøn chuù taâm vaøo coâng some commonly held perspective, nor think vieäc cuûa baïn vaø ñeå yù xem nhöõng gì caàn cho about them only with your emotions. Maintain tình huoáng. Ñöøng sao laõng trong coâng vieäc, an attitude that tries to build great temples

from ordinary greens, that expounds the Sanh vaø töû cuõng gioáng nhö muøa ñoâng vaø muøa Buddhadharma through the most trivial xuaân. Baïn khoâng goïi muøa ñoâng laø khôûi ñaàu activity. When making a soup with ordinary cuûa muøa xuaân, vaø cuõng khoâng goïi muøa heø laø greens, do not be carried away by feelings of keát thuùc cuûa muøa xuaân."—Zen Master Dogen dislike towards them nor regard them

lightly; taught: "Firewood becomes ash, and it does neither jump for joy simply because you have not become firewood again. Yet, do not been given ingredients of superior quality to suppose that the ash is future and the make a special dish. By the same token that firewood is past. You should understand that you do not indulge in a meal because of its firewood abides in the phenomenal particularly good taste, there is no reason to expression of firewood, which fully includes feel an aversion towards an ordinary one. Do past and future and its independent of past not be negligent and careless just because the and future. Ash abides in the phenomenal materials seem plain, and hesitate to work expression of ash, which fully includes future more diligently with materials of superior and past. Just as firewood does not become quality. A person who is influenced by the firewood again after it is ash, you do not quality of a thing, or who changes his speech return to birth after death. This being so, it is or manner according to the appearance or an established way in buddha-dharma to deny position of the people he meets, is not a man that birth turns into death. Accordingly, birth working in the Way." is understood as no-birth. It is an unshakable Thieàn sö Ñaïo Nguyeân Hy Huyeàn daïy trong teaching in Buddha's discourse that death quyeån AÙnh Traêng Trong Gioït Söông: "Taâm laø does not turn into birth. Accordingly, death is Phaät. Tu taäp khoù. Giaûi thích khoâng khoù. Voâ understood as no-death. Birth is an expression taâm voâ Phaät. Giaûi thích khoù. Tu taäp khoâng complete this moment. Death is an expression khoù"—Zen Master Dogen taught in Moon In complete this moment. They are like winter A Dewdrop, "Mind itself is Buddha. Practice and spring. You do not call winter the is difficult. Explanation is not difficult. Not- beginning of spring, nor summer the end of mind. Not-Buddha. Explanation is difficult. spring." Practice is not difficult." Theo quyeån Thi Keä Thieàn Trung Hoa vaø Nhaät Thieàn sö Ñaïo Nguyeân Hy Huyeàn daïy: "Khuùc Baûn, Thieàn sö Ñaïo Nguyeân Hy Huyeàn noùi: cuûi bieán thaønh tro vaø khoâng trôû laïi thaønh cuûi. "Boán vaø naêm möôi naêm Maëc daàu vaäy, ñöøng nghó raèng tro laø töông lai Ta ñaõ treo sao leân baàu trôøi vaø cuûi laø quaù khöù. Phaûi hieåu raèng khuùc cuûi truï Baây giôø ta nhaûy qua, trong bieåu thò coù tính hieän töôïng cuûa khuùc cuûi Thaät choaùng ngöôøi!" bao goàm toaøn boä quaù khöù vaø töông lai, vaø ñoäc According to 'In Zen Poems of China and laäp vôùi quaù khöù vaø töông lai. Tro toàn taïi trong Japan: The Crane's Bill', Zen Master Dogen trong bieåu thò coù tính hieän töôïng cuûa tro, bao said, goàm toaøn boä töông lai vaø quaù khöù. Gioáng nhö "Four and fifty years, khuùc cuûi khoâng trôû laïi thaønh khuùc cuûi moät khi I've hung the sky with stars. ñaõ bieán thaønh tro, baïn khoâng trôû laïi cuoäc soáng Now I leap through, sau khi ñaõ cheát. Nhö theá, coù moät caùch minh What shattering!" ñònh trong Phaät phaùp ñeå phuû nhaän raèng cuoäc Ñaïo Nguyeân Naêng Tín (1900-1988): Master T'ao- soáng trôû thaønh caùi cheát. Trong nhaõn quan ñoù, Yuan Neng Hsin—Teân cuûa moät danh Taêng Trung sinh ñöôïc hieåu nhö voâ sinh. Chính ñoù laø moät Hoa vaøo theá kyû XX. Sö xuaát gia töø luùc 20 tuoåi taïi lôøi giaùo huaán khoâng lay chuyeån trong baøi tænh Hoà Baéc. Sö noåi tieáng trong vieäc giaûng daïy taïi giaûng cuûa ñöùc Phaät khaúng ñònh raèng caùi cheát caùc Phaät Hoïc Vieän

Trung Quoác, Ñaøi Loan vaø khoâng trôû thaønh cuoäc soáng. Nhö theá, töû ñöôïc nhieàu laàn laøm A Xaø Leâ trong caùc giôùi ñaøn truyeàn hieåu nhö laø voâ töû. Sanh töï noù laø moät bieåu thò giôùi—Name of a Chinese famous monk in the ñaày ñuû. Töû töï noù cuõng laø moät bieåu thò ñaày ñuû. twentieth century. He left home to become a

monk at the age of 20 in Hu Bei Province. He was of a Chinese famous monk who lived in the T'ang famous in lecturing and teaching at the Chinese dynasty in China. Buddhist Institute and Taiwan Buddhist Institute; Ñaïo Nhan Thieàn Sö (1094-1164): Teân cuûa moät and on many occasions, he kept the post of an vò Thieàn sö Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Acharya at altars at which the commandments are Laâm Teá vaøo thôøi nhaø Toáng (960-1279)—Name of received by the novices. a Chinese Zen master, of the Ta-Hui branch, Lin- Ñaïo Nguyeân Nguõ Ñaåu Thieàn Sö: Zen master chi Sect, in the Sung dynasty. T'ao-Yuan Wu-Tou—Teân cuûa moät vò Thieàn sö Ñaïo Nhaøn La Sôn Phöôùc Chaâu Thieàn Sö: Lo- Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng shan Tao-hsien—See La Sôn Ñaïo Nhaøn Phöôùc (960-1279). Sö ñeán töø tænh Töù Xuyeân, xuaát gia töø Chaâu Thieàn Sö. luùc treû vaø sau ñoù trôû thaønh moät trong nhöõng ñeä töû Ñaïo Nhaøn Thieàn Sö: Luoshan Daoxian—See La xuaát saéc cuûa Thieàn sö Vieân Ngoä Khaéc Caàn— Sôn Ñaïo Nhaøn Phöôùc Chaâu Thieàn Sö. Name of a Chinese Zen master, of the Lin-chi Ñaïo Nhaõn: 1) Con maét nhôø tu haønh ñaéc ñaïo maø Sect, in the Sung dynasty. He came from Si Chuan coù, söùc nhìn cuûa “Ñaïo Nhaõn” khoâng coøn bò chöôùng Province, left home at young age and soon ngaïi che laáp, thaáy ñöôïc thoâng suoát qua khoâng gian thereafter became one of the most outstanding vaø thôøi gian: The eye attained through the disciples of Zen master Yuan-wu-K'eâ-Ch'in. cultivation of Buddha-truth; 2) Con maét nhìn hay Ñaïo Nguyeân Sa Moân: Dogen-shamon (jap)—See quan saùt ñaïo phaùp, con maét thaáy ñöôïc caùc giaùo Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. phaùp, phaân bieät ñöôïc chaùnh taø chôn voïng: The eye Ñaïo Nguyeân Thieàn Sö (?-?): Dogen Zenji (jap)— which sees all the truth. Zen master T'ao-Yuan—Teân cuûa moät vò Thieàn sö Ñaïo Nhaân: 1) Baäc döï löu: One who has entered Trung Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá the way, or stream-enterer; 2) Baäc caàu tu giaùc vaøo thôøi nhaø Toáng (960-1279). Sö xuaát gia töø luùc ngoä, nhö Boà Taùt: One who seeks enlightenment, treû vaø sau ñoù trôû thaønh moät trong nhöõng ñeä töû xuaát or Bodhisattva—See Boà Taùt; 3) Tu Só Laõo Giaùo saéc cuûa Thieàn sö Thieân Thai Ñöùc Thieàu. Sö soaïn hay Ñaïo Giaùo: Taoist priest; 4) Tao-liu (668-740), boä Caûnh Ñöùc Truyeàn Ñaêng Luïc taïi Vónh An Vieän teân cuûa moät vò danh Taêng Trung Hoa vaøo thôøi nhaø trong thaønh phoá Toâ Chaâu—Name of a Chinese Ñöôøng (618-907): Name of a Chinese famous Zen master, of the Lin-chi Sect, in the Sung monk who lived in the T'ang dynasty in China; 5) dynasty. He left home at young age and soon Tao-liu (1090-1167), teân cuûa moät vò danh Taêng thereafter became one of the most outstanding Trung Hoa khaùc vaøo thôøi nhaø Toáng (960-1279): disciples of Zen master T'ien-t'ai Teâ-shao (891- Name of another Chinese famous monk during the 972). He composed the Records of the Sung dynasty. Transmission of the Lamp

(Ch'uan-Teng-Lu) at Ñaïo Nhaát Maõ Toå Thieàn Sö: Ma-tsu Tao-i—See Yung An Institute in Ssu Chou City. Maõ Toå Ñaïo Nhaát Thieàn Sö. Ñaïo Nguyeân Vónh Bình Thieàn Sö: Dogen (jap)— Ñaïo Nho: Confucianism. See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Ñaïo Ni: Teân cuûa moät vò danh Taêng Trung Hoa vaøo Ñaïo Ngöu: Troäm boø, trong Phaät giaùo, thuaät ngöõ thôøi nhaø Tuøy beân Trung Hoa (581-618). Sö laø moät aùm chæ moät hoïc giaû laáy troäm baøi vieát cuûa ngöôøi trong nhöõng ñeä töû xuaát saéc nhaát cuûa ngaøi Tam khaùc maø khoâng coù nghieân cöùu hay tìm toøi veà nghóa Taïng Chaân Ñeá—Name of a Chinese famous monk lyù cuûa nhöõng baøi vieát aáy—Stealing a cow. In who lived in the Sui dynasty in China. He was one Buddhism, the term implies a scholar who steals of the most outstanding disciples of master writings from others without studying or Paramartha (513-569). reasearching on the meaning of the writings. Ñaïo Ninh (1053-1113): Zen master K'ai-fu T'ao- Ñaïo Nha: Nhöõng maàm naåy Chaân Lyù—The sprouts ning—Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc or seedlings of Buddha-truth. phaùi Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø Toáng Ñaïo Nhaïc (568-636): Teân cuûa moät vò danh Taêng (960-1279)—Name of a Chinese Zen master, of Trung Hoa vaøo thôøi nhaø Ñöông (618-907)—Name the Yang-chi branch, Lin-chi Sect, in the Sung dynasty—See Khai Phuùc Ñaïo Ninh Thieàn Sö.

Ñaïo Ninh Khai Phuùc Thieàn Sö: K'ai-fu T'ao- Ñaïo Phaùp Trí Nhaãn: Marga-dharma-jnana-ksanti ning—See Khai Phuùc Ñaïo Ninh Thieàn Sö. (skt)—Nhaãn nhuïc coù ñöôïc töø trí tueä dieät tröø taø kieán Ñaïo Ninh Thieàn Sö (1598-?): Zen master T'ao- meâ hoaëc do quaùn "Ñaïo Ñeá" maø coù ñöôïc—The ning—Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc patience obtained through wisdom which rids one toâng Laâm Teá vaøo cuoái thôøi nhaø Minh (1368- of false views in regard to marga, or the eight fold 1644)—Name of a Chinese Zen master, of the noble path. Lin-chi Sect, in the end of the Ming dynasty. Ñaïo Phaåm: Phaåm loaïi cuûa ñaïo phaùp—Religious Ñaïo Phaûi Löu Thoâng: Path of truth—Con ñöôøng or monastic grade, or grades. cuûa chôn lyù—See Chôn Lyù Ñaïo. Ñaïo Phaàn Chaân Nhö: Marganga-tathata (skt)— Ñaïo Phaïm: Phong ñoä cuûa moät vò haønh giaû tu Moät trong chín phaùp voâ vi—One of the nine kinds thieàn—Manners of a Zen practitioner. of non-action—See Cöûu Voâ Vi. Ñaïo Phaùn (532-615): Teân cuûa moät vò danh Taêng Ñaïo Phaät: Buddhism—Ñaïo Phaät laø con ñöôøng Trung Hoa vaøo thôøi nhaø Tuøy (581-618). Sau khi duy nhaát ñöa con ngöôøi töø hung aùc ñeán thieän laønh, xuaát gia, Sö nghieân cöùu raát nhieàu kinh ñieån nhö laø töø phaøm ñeán Thaùnh, töø meâ sang giaùc—Buddhism caùc kinh Hoa Nghieâm, Duy Ma, Laêng Giaø, Kim is the only way that leads people from the evil to Cang vaø Ñaïi Thöøa Khôûi Tín Luaän. Sau ñoù Sö khôûi the virtuous, from deluded to fully enlightened haønh ñi Thieân Truùc, nhöng giöõa ñöôøng thì bò buoäc sagehood. phaûi trôû veà Trung Hoa. Sau khi trôû veà Tröôøng An Ñaïo Phaät Cheát: Dead Buddhism—Ñaïo Phaät cheát Sö tieáp tuïc nghieân cöùu Trung Luaän, Baùch Luaän, laø ñaïo Phaät qua nhöõng hình thöùc toå chöùc röôøm raø, Thaäp Nhò Moân Luaän, vaø Ñaïi Trí Ñoä Luaän. Sö thò nghi leã coå ñieån, cuùng kieán, kinh keä baèng nhöõng tòch naêm 615—Name of a Chinese famous monk

ngoân ngöõ xa laï laøm cho giôùi treû hoang mang. Töø who lived in the Sui Dynasty in China. After ñoù giôùi treû nhìn veà nhöõng ngoâi chuøa nhö moät vieän becoming a monk, he studied a lot of Buddhist döôõng laõo cuûa oâng giaø baø caû, cho nhöõng ngöôøi sutras such as Hua-Yen, Vimalakirti, Lankavatara, thieáu töï tin, hoaëc cho nhöõng thaønh phaàn meâ tín dò Diamond Sutra and the Commentary on the ñoan. Ngoaøi ra, ñaïo Phaät cheát coù maët khi giaùo lyù Awakening of Mahayana Faith. Later, he started nhaø Phaät chæ ñöôïc noùi suoâng chöù khoâng ñöôïc thöïc to travel to India, but in the middle of the journey haønh. Noùi raèng tin Phaät chöa ñuû; noùi raèng bieát giaùo he was forced to return to China. After returning lyù nhaø Phaät chæ ñeå noùi thì thaø laø ñöøng bieát. Thôøi to Chang An, he continued to study the gian bay nhanh nhö teân bay vaø ngaøy thaùng bay qua Madhyamika-Sastra, the Satika-sastra (One nhö thoi ñöa. Soùng tröôùc ñuøa soùng sau. Cuoäc ñôøi hundred treatises), the Svasanikaya sastra laïi cuõng qua ñi nhanh nhö vaäy. Voâ thöôøng chaúng (Treatise of the twelve aspects), and the chöøa moät ai, tuoåi giaø theo lieàn beân tuoåi treû trong Nagarjuna's commentary on the töøng luùc, vaø chaúng maáy choác chuùng ta roài seõ giaø vaø Mahaprajnaparamita. He passed away in 615. hoaïi dieät chaúng ñeå laïi daáu veát gì. Phaät töû thuaàn Ñaïo Phaùp: Con ñöôøng hay phöông phaùp daãn ñeán thaønh neân luoân nhôù raèng neáu chæ tin suoâng theo nieát baøn—The way or method to attain nirvana. Phaät maø khoâng haønh trì, cuõng khoâng hôn gì tin Ñaïo Phaùp Nhaãn: Patience with Dharmas of the theo ñaïo Phaät cheát. Ñieàu naøy cuõng gioáng nhö Way—Ñaây laø moät trong taùm loaïi nhaãn nhuïc hay chuùng ta ñi vaøo moät nhaø haøng ñeå ñoïc thöïc ñôn söùc nhaãn nhuïc treân ñöôøng tu taäp dieät tröø khoå ñau chôi cho vui chöù khoâng keâu moùn ñeå aên, chaúng coù phieàn naõo—This is one of the eight ksanti or lôïi ích gì cho mình caû. Vì theá, chuùng ta neân luoân powers of patient endurance, endurance nhôù raèng Ñaïo maø khoâng ñöôïc thöïc haønh laø Ñaïo (patience) of cultivation of the Path of elimination cheát hay Ñaïo cuøng; ñöùc maø khoâng ñaït ñöôïc bôûi tu of suffering. trì chæ laø ñöùc giaû—Dead Buddhism is a kind of Ñaïo Phaùp Trí: Marga-dharma-jnana (skt)—Trí Buddhism with its superfluous organizations, tueä dieät tröø taø kieán meâ hoaëc do quaùn "Ñaïo Ñeá" maø classical rituals, multi-level offerings, dangling coù ñöôïc—The wisdom which rids one of false and incomprehensible sutras written in strange views in regard to marga, or the eight fold noble languages which puzzle the young people. In their path. view the Buddhist pagoda is a nursing home, a

place especially reserved for the elderly, those Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XVIII, who lack self-confidence or who are superstituous. moät hoâm coù moät vò Taêng daãn moät trong nhöõng ñeä Furthermore, there exists a dead Buddhism when töû treû cuûa mình ñeán baûo vôùi Thieàn sö Kính Thanh the Buddhadharma is only in talking, not in Ñaïo Phoù raèng caäu beù naøy luoân hoûi veà Phaät phaùp, practice. It's not enough to say that we believe in thænh Hoøa Thöôïng traéc nghieäm xem! Ñaïo Phoù beøn the Buddha; it's better not to know the sai roùt traø. Ñoàng töû ñem traø ñeán, Ñaïo Phoù uoáng traø Buddhadharma than knowing it only for talking.

xong, ñöa cheùn laïi cho ñoàng töû. Ñoàng töû böôùc ñeán Time flies really fast like a flying arrow, and days laáy cheùn, thì Ñaïo Phoù ruùt tay laïi hoûi: "Coù noùi ñöôïc and months fly by like a shuttlecock. The water gì khoâng?" Ñoàng töû noùi: "Xin ngaøi cöù noùi." Ñaïo waves follow one after another. Life is passing Phoù noùi: "Cuõng chæ laø moät vò Taêng bình thöôøng giöõ quickly in the same manner. Impermanence giôùi moät vaøi ñôøi ôû kieáp tröôùc maø thoâi!" Theo Ñaïo avoids nobody, youth is followed by old age Phoù, con ngöôøi ta chaúng qua laø do boû nhaø mình moment after moment, and we gradually return to quaù laâu, löu laïc nhieàu naêm. Trong nhieàu naêm ñoù the decay and extinction of old age and death, chæ toaøn kinh qua duyeân traàn, ñeán noãi thaáy nhö leaving no trace or shadow. Sincere Buddhists theá. Ñieàu naøy goïi laø 'xoay löng laïi vôùi giaùc ngoä ñeå should always remember that if we merely hoïp maët vôùi traàn,' hay laø 'boû cha maø chaïy troán.' believe in Buddhism without practicing, it’s no Chính vì vaäy maø moät hoâm, Ñaoï Phoù thöôïng ñöôøng better than believing in a dead Buddhism. It’s like thò chuùng: "Hoâm nay laõo Taêng thuùc giuïc taát caû going into a restaurant and reading the menu to maáy oâng khoâng neân chòu thua, cuõng khoâng neân enjoy ourselves without ordering any food for quay ñi. Coù phaûi laø thaát voïng laém khoâng khi maáy eating. It does not benefit us in the least. Thus, we oâng laø con caùi cuûa caùc baäc ñaïi ñöùc maø khoâng chòu should always bear in mind that if the Way is not coá gaéng heát söùc mình baèng caùch naøy? Suoát ngaøy, put in practice, it’s a dead or dead-end Way; if the haõy coá tìm moïi nôi caùi con ñöôøng 'caùi quan.' virtue is not achieved by cultivating, it’s not a real Nhöng ñöøng ai ñeán hoûi laõo Taêng caùi con ñöôøng virtue. 'caùi quan' naøy. Maáy oâng baáy laâu nay xa rôøi boån lai Ñaïo Phaät Deã Noùi Nhöng Khoâng Deã Laøm: dieän muïc, boû töï kyû Phaät ñeå chaïy ñoân chaïy ñaùo tìm Buddhist teaching (Buddhism) is eay to say, but Phaät beân ngoaøi." Vaø khi Ñaïo Phoù ruùt tay laïi, haønh not easy to do or to practice ñoäng naøy cuõng gioáng nhö lôøi khuyeân raèng baây giôø Ñaïo Phi maáy oâng phaûi töï tìm ñöôøng veà laáy, chöù Ñaïo Phoù 1) (868-937): Teân cuûa moät vò Thieàn sö Trung khoâng tìm ñöôïc gì cho ai heát—According to the Hoa vaøo thôøi Nguõ Ñaïi beân Trung Hoa (907- Records of the Transmission of the Lamp (Ch’uan- 960)—Name of a Chinese famous monk in Teng-Lu), Volume XVIII, one day, a monk and the Wu-tai Dynasty in China. one of his young disciples came to visit Zen 2) (889-955): Teân cuûa moät vò Thieàn sö Trung master Ching-ch'ing Tao-fu (863/or 868-937) and Hoa khaùc cuõng soáng vaøo vaøo thôøi Nguõ Ñaïi said, "This boy always asks about Buddha-dharma, beân Trung Hoa (907-960)—Name of another would you please test him!" Tao-fu asked the Chinese famous monk who also lived in the young monk to prepare tea for him. After drinking Wu-tai Dynasty in China. the tea, Tao-fu asked him to put away the empty 3) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc cup. When the young monk stepped forwards to toâng Taøo Ñoäng, soáng vaøo thôøi nhaø Ñöôøng receive the cup, Tao-fu withdrew his hand and (618-907)—Name of a Chinese Zen master of asked, "Can you say something?" The young the Ts'ao Tung school, who lived in the T'ang monk said, "Go ahead and say something, would dynasty in China. you please!" Tao-fu said, "There's

only a regular Ñaïo Phoù: Tao-Fu (chi)—Dofuku (jap)—Teân cuûa monk who has kept precepts for many previous moät vò ñeä töû cuûa sô toå Boà Ñeà Ñaït Ma—Name of a lives." According to Tao-fu, it is only because it disciple of the first Patriarch Bodhidharma. has been a long time since we have left your Ñaïo Phoù Suùc Thuû: Coâng aùn Ñaïo Phoù ruùt tay— homes, and we have traveled for many years. The koan of Tao-fu's withdrawing of his hand— During this whole time we have merely

experienced the conditions and dust of the world. Thieàn. Sau ñoù Sö cuõng theo hoïc Thieàn vôùi Hueä This is called 'turning our back on enlightenment Maãn, moät ñeä töû cuûa Nhò Toå Hueä Khaû. Khi trôû veà and facing the dust,' or 'forsaking our father and nöôùc oâng thieát laäp thieàn ñöôøng Gangoâji ôû Nara, running away. For these reasons, one day, Zen thieàn ñöôøng ñaàu tieân taïi Nhaät—Name of a master Tao-fu entered the hall and addressed his Japanese monk who founded the Hoso school (Fa- assembly, saying, "Today I urge all of you not to Hsiang). He traveled to China and studied with give up, nor turn away. Wouldn't it be Hsuan-Tsang (596-664), who also introduced him disappointing if you, the children of the great to Zen thought. He then studied meditation with worthies did not exert yourself in this manner? Hui-man, a disciple of Hui-k'o (487-593), the Throughout the day, look everywhere for the second Chinese Patriarch. When he returned to his 'official road.'" And when he withdraws his hand, homeland he established the first Zen meditation it is similar to the advice that he asks us not come hall of Gangoâji, Nara, in Japan. to ask him to give us the 'official road.' Ñaïo Sanh Phaùp Sö: Dharma Master Tao-Sinh— Ñaïo Phong: Ñaïo phong hay löïc chuyeån hoùa trong See Ñaïo Sinh. ñaïo Phaät, cuõng laø söï öùc ñoaùn veà nhöõng gì seõ xaõy Ñaïo Saèn (827-898): Teân cuûa moät Thieàn sö Trieàu ra trong töông lai—The wind of Buddha-truth, as a Tieân vaøo theá kyû thöù chín. Sö xuaát gia naêm 15 tuoåi transforming power; also as a prognosis of future vaø thoï cuï tuùc giôùi naêm 23 tuoåi. Sö laø moät trong events. nhöõng vò Thieàn sö Trieàu Tieân ñaøu tieân truyeàn baù Ñaïo Quaû: Nirvana (skt)—Marga-phala (skt)— giaùo thuyeát Thieàn ñeán trieàu ñình vaø hoaøng thaát Ñaïo vaø Quaû—Con ñöôøng vaø Keát quaû—The Way Trieàu Tieân—Name of a Korean Zen master in the and the Result—The result of the Buddha-way, ninth century. He left home to become a monk at i.e. nirvana. the age of 15 and ordained to receivecomplete Ñaïo Quaû Voâ Sanh Baát Dieät: Undying result—precepts at 23. He was one of the first Korean Zen Immortal fruit—Immortality (n)—Deathless masters who spread the Zen teachings to the royal fruit—Imperishable fruit—The state of court and their families. deathlessness—See Baát Töû. Ñaïo Saâm (1086-1153): Teân cuûa moät vò danh Taêng Ñaïo Quaùn: 1) Ñaïo, thöïc haønh Boà Taùt ñaïo cöùu ñoä Trung Hoa vaøo thôøi nhaø Nam Toáng beân Trung Hoa chuùng sanh: Religious practices or external (1127-1279)—Name of a Chinese famous monk influence, i.e. Bodhisattva's way to save sentient who lived in the South Sung Dynasty in China. beings; 2) Quaùn. quaùn khoâng lyù ñeå ñaït ñöôïc noäi Ñaïo Saâm Thieàn Sö: Thieàn sö Trung Hoa (1632- tueä—Meditative practices on the reality to obtain 1689), thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi internal vision. nhaø nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen Ñaïo Quaûn: Rtsa (skt)—Keânh naêng

löôïng trong master of the Huang-Po Sect (Obaku), in the end thaân theå con ngöôøi—The path inside the body of the Ming dynasty and the beginning of the through which the subtle energy is circulated. Ch'ing dynasty in China. Ñaïo Quang: AÙnh ñaïo vaøng cuûa Phaät Toå—The Ñaïo Só: 1) AÅn só: A hermit (Taoist hermit); 2) light of Buddha-truth. Taêng só aån tu: Buddhist monks; 3) Phaät Thích Ca Ñaïo Quang Phoå Chieáu Quoác Sö (1198-1280): Maâu Ni: Sakyamuni Buddha. Ejo (jap)—Teân cuûa moät Thieàn sö noåi tieáng cuûa Ñaïo Sinh: Tao-Sheng (355-434)—Nhaø sö noåi Nhaät Baûn vaøo theá kyû thöù XIII. Sö laø nhò toå toâng tieáng cuûa Trung Quoác (355-434), ngöôøi saùng laäp ra Taøo Ñoäng ôû Nhaät Baûn—Name of a famous phaùi Nieát Baøn. OÂng ñaõ coäng taùc vôùi Ngaøi Cöu Ma Japanese Zen master in the thirteenth century. He La Thaäp ñeå dòch Kinh Lieân Hoa. OÂng khoâng ñeå laïi was the second patriarch of the Soto Sect in Japan. taùc phaåm naøo; tuy nhieân, luaän ñieåm cuûa oâng ñoùng Ñaïo Sanh (629-700): Dosho (jap)—Teân cuûa moät vai troø quan troïng trong vieäc phaùt trieån Phaät giaùo vò sö ngöôøi Nhaät Baûn, ngöôøi thieát laäp ra Phaùp Trung quoác. OÂng cho raèng moïi thöïc theå, ngay caû Töôùng toâng Nhaät Baûn. OÂng du haønh sang Trung nhöõng Xieån ñeà, ñeàu coù baûn taùnh Phaät vaø coù theå Hoa vaø theo hoïc vôùi ngaøi Huyeàn Trang. Chính hieåu ñöôïc ngay baèng moät ñaïi giaùc baát thaàn—An Huyeàn Trang cuõng giôùi thieäu Sö vôùi tö töôûng important Chinese monk (355-434), the founder of

the Nirvana school of early Chinese Buddhism. Ñaïo Taâm Thieàn Sö: Thieàn Sö Ñaïo Taâm—Zen He cooperated with Kumarajiva to translate the Master Ñaïo Taâm—Thieàn sö Vieät Nam vaøo ñaàu vaø Lotus Sutra. He did not hand down any work; giöõa theá kyû thöù 17, queâ ôû Phuùc Kheâ, Baéc Vieät. Tuïc however, his commentaries played an important danh laø Vuõ Khaéc Tröôøng (chaùu keâu baèng chuù cuûa role in the development of Chinese Buddhism. He Thieàn Sö Ñaïo Chaân Vuõ Khaéc Minh). Ngaøi laø ñeä believed that “everybody including ichchantikas töû cuûa Thieàn sö Ñaïo Chaân. Sau khi Thaày cuûa ngaøi possess Buddha-nature and can realize in a sudden thò tòch, ngaøi tieáp tuïc truï taïi chuøa Phaùp Vuõ tu haønh enlightenment.” cho ñeán khi thò tòch, khoâng roõ naêm naøo. Luùc tröôùc Ñaïo Suûng: Teân cuûa moät vò danh Taêng Trung Hoa khi vieân tòch, ngaøi ñaõ cho bieát nhuïc thaân seõ khoâng vaøo thôøi Baéc Nguïy beân Trung Hoa (386-534)— bò hö thoái. Söï vieäc quaû ñuùng nhö theá, nhöng veà sau Name of a Chinese famous monk who lived in the naày, ngöôøi ta cuõng öôùp vaøo nhuïc thaân cuûa ngaøi Northern Wei Dynasty in China. moät soá chaát lieäu ñeå haïn cheá söùc taøn phaù cuûa thôøi Ñaïo Sö: Nakaya (skt)—Subamitta (skt)—1) Chö gian—A Vietnamese Zen master from Phuùc Kheâ, Phaät vaø chö Boà Taùt: Buddhas and Bodhisattvas; 2) Baéc Vieät, in the early and middle of the Baäc Thaày höôùng daãn ñöa ngöôøi ñeán vôùi nhöõng lôøi seventeenth century. His secular name was Vuõ Phaät daïy: Master, leader or guide, one who guides Khaéc Tröôøng. He was a disciple of Zen Master men to Buddha’s teaching; 3) Nhöõng vò Thaày hay Ñaïo Chaân (his uncle). After his master passed laõnh ñaïo trong nghi leã Phaät giaùo: The leaders of away, he stayed at Phaùp Vuõ Temple to cultivate the ritual in Buddhist services; 4) Vò thaày trong until he passed

away, the year of his passing away truyeàn thoáng Maät giaùo Taây Taïng. Vai troø chính was unknown. Before his death, he told his cuûa vò thaày trong Phaät giaùo laø giaùo huaán ñeä töû veà disciples that his body would not be decayed. It giaùo phaùp vaø tu taäp daãn ñeán con ñöôøng giaùc ngoä. happened as he said. However, recently, some Vì lyù do naøy maø ngöôøi ta thích vò ñaïo sö laø moät vò new techniques have been applied to reduce the ñaõ chöùng ñaéc ôû trình ñoä cao: A religious teacher in decomposition to the body. Tibetan Buddhism. The main role of the guru in Ñaïo Teá: Buddhism is to instruct students on the doctrines 1) (1150-1209): Teân cuûa moät vò Thieàn sö Trung and practices that constitute the Buddhist path to Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo awakening. For this reason, it is desirable that the thôøi nhaø Toáng (960-1279)—Name of a guru be one who has attained a high level of Chinese Zen master of the Yang-chi branch, realization. Lin-chi Sect, in the Sung dynasty. Ñaïo Sö Boà Taùt: Simha Bodhisattva (skt)—Sinha 2) (1487-1560): Teân cuûa moät vò Thieàn sö Trung Bodhisattva—See Sö Töû. Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh Ñaïo Sö Thöïc Tieån: Practical teacher. (1368-1644)—Name of a Chinese Zen master Ñaïo Sö Voâ Song: An unequaled teacher. of the Lin-chi Sect in the Ming dynasty. Ñaïo Taïng: Kho taøng kinh saùch cuûa Laõo Giaùo— 3) (1630-1708): Thieàn sö Trung Hoa vaøo cuoái Treasure of scriptures of Taoism. thôøi nhaø nhaø Minh ñaàu thôøi nhaø Thanh— Ñaïo Taâm: Magga-citta (p)—1) Tín Taâm: Chinese Zen master in the end of the Ming Religious faith; 2) Boà Ñeà Taâm: Bodhi mind; 3) dynasty and the beginning of the Ch'ing Taâm tu taäp chaùnh ñaïo tìm caàu giaùc ngoä: The mind dynasty in China. which bent on the right way, which seeks Ñaïo Thaùi: Tao-T'ai—Teân cuûa moät vò danh Taêng enlightenment; 4) Con ñöôøng cuûa taâm, hay taâm Trung Hoa vaøo thôøi nhaø Ñoâng Taán (317-420)— sieâu theá trong Phaät giaùo theå nghieäm Nieát baøn vaø Name of a Chinese famous monk who lived in the dieät töø nhieãm oâ: Path of heart or path of Eastern Chin Dynasty in China. consciousness, or supramundane citta in Buddhism Ñaïo Thanh: 1) Ñaïo Giôùi, thanh danh ñaïo phaùp which experiences nibbana and eradicates cuûa nhaø thieàn: Resounding fame of Zen teachings; defilements. 2) Chaân Hyû, teân cuûa moät vò Taêng AÁn Ñoä ñeán Vieät Ñaïo Taâm Taêng Tieán: Advancing (reinforcing) the Nam dòch kinh ñieån vaøo khoaûng 255-256 A.D.: bodhi mind. Kalaruci (Kararuci), name of an Indian monk who

come to Vietnam to translate sutras around 255- Ñaïo Thoâng Thieàn Sö (731-813): Thieàn sö Trung 256 A.D. Hoa vaøo thôøi nhaø Ñöôøng (618-907). Luùc nhoû Sö Ñaïo Thaùnh Ñeá: Holy truth of the path leading to hoïc Thieàn vôùi Thieàn sö Maõ Toå. Sau khi Maõ Toå thò the cessation of suffering—Noble truth of the way tòch, Sö ñeán hoïc Thieàn vôùi Thieàn sö Thaïch Ñaàu leading to the cessation of suffering. Hy Thieân. Sau khi ñöôïc Thaïch Ñaàu aán khaû, Sö leân Ñaïo Thaïnh Thieàn Sö (1592-1659): Teân cuûa moät nuùi Töû Ngoïc, caát am tu taäp, vaø töø nôi naày ñeä töû vò Thieàn sö thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi theo hoïc raát ñoâng—Chinese Zen master in the nhaø Minh (1368-1644)—Name of a Chinese Ts'ao T'ang Dynasty in China. When he was young, he Tung Zen master during the end of the Ming studied Zen under Zen

master Ma-tsu. After Ma- dynasty in China. tsu's death, he came to study Zen under Zen Ñaïo Thaät Thieàn Sö (1620-1692): Thieàn sö Trung master Shih-t'ou Hsi ch'ien (700-790). After Hoa, thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi receiving the approval seal from Zen master Shih- nhaø nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen t'ou, he went to Mount Tzu Yu to build a small hut master of the Huang-Po Sect (Obaku), in the end to continue his practice, and from there he had a of the Ming dynasty and the beginning of the lot of disciples. Ch'ing dynasty in China. Ñaïo Thu Thieàn Sö (1634-1666): Thieàn sö Trung Ñaïo Theá (?-683): Teân cuûa moät vò danh Taêng Hoa, thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name nhaø nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen of a Chinese famous monk who lived in the T'ang master of the Huang-Po Sect (Obaku), in the end Dynasty in China. of the Ming dynasty and the beginning of the Ñaïo Theå: See Chaân Theå. Ch'ing dynasty in China. Ñaïo Thieân Chuùa: Catholicism. Ñaïo Thuï: 1) Caây Boà Ñeà nôi maø Phaät thaønh ñaïo: Ñaïo Thieàn: Thích Ñaïo Thieàn vaøo khoaûng theá kyû The bodhi-tree, under which the Buddha attained thöù naêm sau Taây Lòch, ngöôøi Giao Chæ, sôùm xuaát enlightenment (see Nguyeân Caùt Thuï and Boà Ñeà gia soáng ñôøi tònh haïnh cuûa moät nhaø sö. Ngaøi coù Thoï); 2) Do ñaïo laøm taêng tröôûng thieän caên neân ví khaû naêng thuyeát giaûng kinh Tam Taïng kinh ñieån vôùi caây: Buddhism with its powers of growth and moät caùch thoâng suoát. Ngaøi thích soáng nôi röøng saâu fruitfulness. nuùi thaúm vaø khoâng giao thieäp vôùi keû cao sang, maø Ñaïo Thuaät: Phöông phaùp hay ngheä thuaät tu haønh ngöôïc laïi luoân soáng ñôøi cuûa moät nhaø du Taêng khoå cuûa ñaïo Phaät—The methods, or arts, of the haïnh. Ngaøi thò tòch naêm 527 luùc ñoù ngaøi ñöôïc 70 Buddhist religion. tuoåi—Thích Ñaïo Thieàn, a Vietnamese monk in Ñaïo Thuùy: T'ao-Sui—Teân cuûa moät vò danh Taêng the fifth century A.D. He left home in his young Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Ngaøi laø age to live a pure life of a monk. He was able to Thaày cuûa ñaïi sö Toái Tröøng—Name of a Chinese preach the Tripitaka without any problems. He famous monk who lived in the T'ang Dynasty in liked to live in the deep forest with high China. He was the master of Saicho—See Toái mountains and did not like to associate with the Tröøng. rich. He always lived an ascetic life of a Ñaïo Thuûy: Nöôùc Chaân Lyù röûa saïch moïi ueá wandering monk. He passed away in around 527 nhieãm—The water of Truth which washes away at the age of seventy. defilement. Ñaïo Thoâng: Ñaïo Thöù: Thöù vò giaùc ngoä—The stages of 1) Teân cuûa moät vò hoïc giaû Phaät giaùo Trung Hoa enlightenment, or attainment. vaøo thôøi Nam Toáng beân Trung Hoa (1127- Ñaïo Thöùc: 1) Kieán thöùc veà toân giaùo: The 1279)—Name of a Chinese Buddhist scholar knowledge of religion; 2) Trí tueä ñaït ñöôïc qua tieán in the South Sung Dynasty in China. trình tu taäp Phaät phaùp: The wisdom, or insight, 2) Teân cuûa moät vò danh Taêng vaøo thôøi nhaø Minh attained through Buddhism. (1368-1644)—Name of a Chinese famous Ñaïo Thöôøng Quan Nam Thieàn Sö: Kuan-nan monk in the Ming dynasty in China. Tao-ch'ang—See Quan Nam Ñaïo Thöôøng Thieàn Sö.

Ñaïo Tieàm Tham Lieâu Töû Thieàn Sö (?-1106): at once the mind of Tao-ch'ien to a new light; Thieàn sö Trung Hoa, thuoäc Vaân Moân toâng vaøo thôøi filled with joy, he bowed to the master. nhaø Toáng (960-1279)—Chinese Zen master of the Ching-hui said, "How do you understand?" Yun-Meân Sect (established by Zen master Yun- Tao-ch'ien said, "K'ung!" meân) in the Sung Dynasty in China. Thieàn sö Ñaïo Tieàm soáng vaøo khoaûng cuoái nhaø Ñaïo Tieàm Thieàn Sö: Tao-ch'ien—Thieàn Sö Ñaïo Ñöôøng ñaàu nhaø Toáng. Luùc ñoù thieân höôùng Tieàm soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø phaùt trieån cuûa giaùo phaùp Thieàn toâng laàn hoài Toáng (vaøo khoaûng giöõa theá kyû thöù X)—Zen thay theá caùc toâng phaùi khaùc ôû Trung Hoa. master Tao-ch'ien lived between late T'ang and Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, early Sung (around the middle of the tenth vaø trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï century). vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh Luùc ban ñaàu Ñaïo Tieàm ñeán tham vaán vôùi ñieån vaø caùc thöù sieâu hình trong kinh. Chính vì thieàn sö Tònh Hueä. Tònh Hueä hoûi: "Ngoaøi vieäc theá maø sau naøy, khi Ñaïo Tieàm truï ôû ñaïo traøng hoïc Thieàn, con xem nhöõng kinh ñieån gì?" Ñaïo Vónh Minh. Moät hoâm, Sö thöôïng ñöôøng daïy Tieàm ñaùp: "Con xem kinh Hoa Nghieâm." Tònh chuùng: "Phaät phaùp raát toû roõ, côù sao laïi khoâng Hueä noùi: "Saùu töôùng toång, bieät, ñoàng, dò, hieåu. Caùc thöôïng toïa, neáu muoán hieåu Phaät thaønh, hoaïi, thuoäc vaøo phaùp moân naøo?" Ñaïo phaùp, haõy cöù hoûi Tröông Tam Lyù Töù ñi Tieàm ñaùp: "Ñoaïn vaên trong phaåm Thaäp Ñòa. (nhöõng keû treân ñöôøng). Coøn neáu muoán hieåu Caên cöù vaøo lyù thuyeát naøy thì heát thaûy caùc theá phaùp, haõy thaêm hoûi coå ñöùc. Chuùc an laïc. phaùp theá gian vaø xuaát theá gian ñeàu ñuû caû saùu Xin chaøo!"—Zen master Tao-ch'ien, who töôùng." Tònh Hueä hoûi: "Vaäy caùi 'Khoâng' coù ñuû lived between late T'ang and early Sung caû saùu töôùng hay khoâng?" Ñaïo Tieàm nhö laïc when the trend of development of Zen maát phöông höôùng khoâng bieát traû lôøi theá naøo. teaching gradually superseded the other Tònh Hueä noùi: "Con haõy hoûi ta ñi." Ñaïo Tieàm Buddhist schools in China. It is to say, Zen beøn hoûi: "Baïch thaày, vaäy thì caùi 'Khoâng' coù ñuû attitude towards Buddhist lore and philosophy caû saùu töôùng hay khoâng?" Tònh Hueä noùi: tended to slight its study in an orderly manner, "Khoâng!" Ñaïo Tieàm hoaùt nhieân ñaïi ngoä; phaán to neglect the sutras and what metaphysics khôûi tinh thaàn laøm leã boån sö. Tònh Hueä hoûi: there is in them. So, later, Zen master Tao- "Con hieåu nhö theá naøo?" Ñaïo Tieàm ñaùp: ch'ien presided over the Yang-ming "Khoâng."—He first saw Ching-hui. Ching-hui monastery. One day, he entered the hall and asked, "What sutras do you read besides your addressed the monks, saying, "The Buddhist study of Zen?" Tao-ch'ien said, "I read the truth is in full manifestation, and why do you Avatamsaka Sutra." Ching-hui said, "The not comprehend it? O monks, if you want to sutra refers to the six aspects of existence; understand the Buddhist truth, ask your Chan- general and particular, same and difference, san and Li-szu (men in the street). If you want existing and disappearing. To what doctrine to understand worldly things, go and ask the does this belong?" Tao-ch'ien said, "The old master. Peace be with you. Good night!" passage occurs in the

chapters on the ten Ñaïo Tieân: Taoism. stages of Bodhisattvahood. According to its Ñaïo Tieán: Doson (jap)—Name a Japanese Zen theory, all things either of this world or of a master—Teân cuûa moät thieàn sö Nhaät Baûn. supermundane world are considered to have Ñaïo Tieàn: Nhöõng giai ñoaïn tröôùc Sô Ñòa cuûa Boà these six aspects." Ching-hui asked, "Is Taùt—The stages of a Bodhisattva before the 'emptiness of space' (k'ung) furnished with initial stage. these six?" Tao-ch'ien was at a loss how to Ñaïo Tin Laønh: Protestantism. answer the question. Ching-hui said, "You ask Ñaïo Tín (580-651): Doshin (jap)—Tao-hsin me." Tao-ch'ien asked, "Is 'emptiness of (Wade-Giles Chinese)—Daoxin (Pinyin space' (k'ung) furnished with these six?" Chinese)—Ñaïo Tín, teân thöôøng goïi laø Tö Maõ, Ching-hui said, "K'ung!" The answer opened ngöôøi goác Haø Nam. Toå thöù tö cuûa doøng Thieàn

Trung quoác, laø ngöôøi keá vò toå Taêng Xaùn vaø laø thaày him the task of building a mausoleum on the slope cuûa Hoaèng Nhaãn. OÂng rôøi boû nhaø töø luùc baûy tuoåi of Shuang-feng. When this was finished, Tao-hsin ñeå theo hoïc Phaät giaùo vaø maáy naêm sau ñoù thì gaëp entered it and sitting absorbed in meditation, thaày Taêng Xaùn. OÂng toû ra laø moät ñeä töû xuaát saéc. passing away. Sau khi truyeàn chöùc tröôûng laõo cho oâng, Taêng Xaù n Moät hoâm treân ñöôøng ñi gaëp Toå Taêng Xaùn, yeâu caàu Ñaïo Tín ôû laïi moät vieän Phaät hoïc treân nuùi Ñaïo Tín lieàn thöa: “Xin Hoøa Thöôïng daïy con Lö, thuyeát giaûng kinh Laêng Giaø, moät vaên baûn coù phaùp moân giaûi thoaùt.” Toå troá maét nhìn baûo: taàm quan troïng haøng ñaàu töø thôøi toå Boà Ñeà Ñaït Ma “Ai troùi buoäc ngöôi?” Ñaïo Tín thöa: “Khoâng vaø giaûng daïy caùch haønh thieàn ôû ñoù . Sau moät luùc ôû ai troùi buoäc.” Toå baûo: “Vaäy thì caàu giaûi thoaùt treân nuùi Lö, Ñaïo Tín nghe theo moät ñieàm baùo vaø ñeå laøm gì?” Caâu traû lôøi nhö saám seùt aáy ñaõ chuyeån sang nuùi beân caïnh maø ñôøi sau bieát ñeán vôùi ñaùnh ñoäng taâm cuûa vò sö treû, khieán ngaøi lieàn caùi teân Song Ñænh. Nhieàu moân ñoà lieàn tuï taäp ôû ñoù; ñaïi ngoä. Ñaïo Tín lieàn suïp laïy Toå. Veà sau ngaøi oâng ra leänh cho hoï laäp ra moät coäng ñoàng töï cung ñöôïc truyeàn y baùt laøm Toå thöù tö cuûa doøng töï caáp laøm kieåu maãu cho nhöõng coäng ñoàng thieàn Thieàn Trung Quoác—One day Tao Hsin sau naày. Trong ba möôi naêm ôû treân nuùi Song Ñænh, stopped the Third Patriarch Seng-Ts’an on the Ñaïo Tín ñaõ taäp hôïp ñöôïc khoaûng naêm traêm moân road and asked: “Honorable Master! Please ñoà. Trong soá caùc moân ñoà cuûa oâng coù Hoaèng Nhaãn, be compassionate to show me the door to veà sau naày laøm tröôûng laõo thöù naêm, naém ñöôïc liberate.” The Patriarch stared at him and chieàu saâu hieåu bieát veà Phaùp cuûa thaày mình. Cuoái earnestly said: “Who has restrained you, tell ñôøi Ñaïo Tín yeâu caàu Hoaèng Nhaãn xaây döïng moät me.” Tao-Hsin replied: “No Sir, no one has.” caùi laêng treân söôøn nuùi Song Ñænh. Laêng xaây xong, The Patriarch then retorted: “So, what do you Ñaïo Tín vaøo ôû ñoù vaø hoùa trong khi chìm saâu vaøo wish to be liberated from now?” This sharp thieàn ñònh—Tao-hsin, whose given name was Ssu- reply thundered in the young monk’s head. As ma, came from Honan. Tao-Hsin (580-651), the a result, Tao-Hsin awaked instantaneously, fourth patriarch of Zen in China, the student and and prostrated the

Patriarch in appreciation. dharma successor of Seng-Ts'an and the master of Thereafter, he was bestowed with robe and Hung-Jen. He left his home at the age of seven in bowl to become the Fourth Patriarch of the order to study Buddhism and met Seng-ts'an a few Zen Sect in China. years later. He proved an excellent student. After Khaùc vôùi caùc toå Thieàn ñôøi tröôùc vaãn coøn chòu Seng-ts'an had transmitted the patriarchate to him, aûnh höôûng naëng neà cuûa Kinh ñieån, Ñaïo Tín ñaõ he told Tao-hsin to take up residence at a cho thaáy moät xu höôùng ñaëc tröng veà Thieàn. monastery on Mount Lu and instruct students in Moät ñoaïn trong caùc tröôùc taùc cuûa oâng oâng ñaõ the Lankavatara sutra, which had been important vieát: "Haõy ngoài thieàn ñònh vôùi loøng haêng haùi, in Ch'an since Bodhidharma and in the practice of vì Thieàn laø caên baûn laø neàn taûng phaùt trieån giaùc sitting meditation (zazen). After some time on Lu- ngoä. Haõy ñoùng cöûa laïi vaø ngoài xuoáng! Ñöøng shan, Tao-hsin, following a sign, moved to a tieáp tuïc ñoïc kinh maø khoâng chòu haønh trì nöõa. neighboring mountain called Shuang-feng (Twin Neáu coá gaéng trong moät thôøi gian daøi, ngöôøi seõ Peaks). Soon many students gathered around him coù moät keát quaû raát dòu laønh, gioáng nhö con khæ there, which encouraged him to establish a self- boác ñöôïc cuøi döøa. Nhöng thaät hieám nhöõng keû sufficient monastic community. This provided the ñaït tôùi choã ñoù."—Tao Hsin was different from model for future Ch'an monastic communities. In other patriarchs preceeding him who were the course of the thirty years that he spent on still strongly influenced by the orthodox Shuang-feng, it is said that he had about him at a Mahayana tradition and sutras. We can find in given time up to 500 studentsAmong the many his works paragraphs encouraged disciples to students of Tao-hsin, Hung-jen, the future fifth meditate: "Let's sit in meditation, Sitting is patriarch, was especially outstanding for his the basis, the fundamental development of profound realization of the dharma teaching of his enlightenment. Shut the door and sit! Don't master. Toward the end of his life, Tao-hsin gave continue to read sutras without practicing.

When you practice like that and work at it for ñaïo, hoïc ñaïo, hay tu taäp. Thöôøng thöôøng moät a long time, the fruit is sweet, as the monkey Thieàn gia ñöôïc ñaøo luyeän ôû moät nôi ñöôïc goïi laø takes the nut from the nutshell. Such ones are "Ñaïo Traøng", cuõng coù nghóa laø "choã ngoài cuûa baäc but few!" toaøn trí", ñaëc bieät ñöôïc döïng leân cho muïc ñích Theo Thieàn sö D.T. Suzuki trong Thieàn Luaän, naøy. Thaät ra, töø ngöõ "Ñaïo Traøng" ñaõ maát ñi yù Taäp I, döôùi traøo Töù Toå Ñaïo Tín, Thieàn chia ra nghóa nguyeân thuûy vaø ngaøy nay ñöôïc duøng ñeå chæ laøm hai ngaønh. Ngaønh ñaàu goïi laø 'Ngöu Ñaàu baát cöù choã naøo ñoù ñeå tu taäp; tuy nhieân, khi aùp duïng Thieàn' ôû nuùi Ngöu Ñaàu vaø khoâng ñöôïc coi trong Thieàn vieän thì noù vaãn giöõ ñöôïc haøm yù nhö Thieàn chaùnh toâng. Tuy nhieân, ngaønh naày nguyeân sô cuûa noù. ÔÛ Nhaät Baûn, "Ñaïo Traøng" gaén ñaõ sôùm mai moät sau khi vò toå khai saùng ra noù lieàn vôùi taát caû caùc thieàn vieän chính, ñöôïc söû duïng laø Phaùp Dung vieân tòch. Ngaønh sau do Hoaèng ñeå ñaøo luyeän caùc thieàn sinh. ÔÛ Nhaät Baûn, taát caû Nhaãn thoáng quaûn; ñoù laø ngaønh

Thieàn coøn toàn caùc Taêng só sau khi thoï giôùi xuaát gia theo nghi leã taïi ñeán ngaøy hoâm nay—According to Zen Phaät giaùo Thieàn toâng, phaûi moät laàn trong ñôøi vaøo master D.T. Suzuki in the Essays in Zen tu ôû ñaïo traøng. Moät thieàn sö chöa thöïc söï laø moät Buddhism, Book I, under Tao-Hsin, the fourth thieàn sö tröø phi oâng ñaõ traûi qua ít nhaát vaøi naêm tu patriarch, Zen in China was divided into two taäp nghieâm tuùc trong ñaïo traøng—A place, or seat branchesThe one known as ‘Niu-T’ou-Ch’an’ where Buddha attained enlightenment. A place of at Mount Niu-T’ou, and was considered not truth where we strive in pursuit of the truth. A belonging to the orthodox line of Zen. place for teaching, learning, or practising religion. However, this branch did not survive long Usually, the training of a Zen practitioner takes after the passing of its founder, Fa-Jung. The place at the Bodhi-mandala which also means the other branch was headed by Hung-Jen, and it "seat of perfect wisdom" specifically built for this is his school that has survived till today. purpose. In reality, "Bodhi-mandala" has lost its Ñaïo Toaøn Thieàn Sö (?-894): Teân cuûa moät vò original meaning and is nowadays used to Thieàn sö thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø designate any placeof training; howerver, it still Ñöôøng (618-907)—Name of a Chinese Ts'ao Tung retains its primary connotation when it is applied Zen master during the T'ang dynasty in China. to the Zen monastery. In Japan, a Bodhi-mandala Ñaïo Toå (347-419): Teân cuûa moät vò danh Taêng is generally attached to all the principal Zen Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—Name temples, used as the training place for Zen monks. of a Chinese famous monk who lived in the He was allowed to teach Zen to his disciples. In Eastern Chin Dynasty in China. Japan, all Zen monks who are ordained after the Ñaïo Toán (556-630): Teân cuûa moät vò danh Taêng rite of the Zen school of Buddhism are supposed Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name once in their life to enter a Dojo. A Zen master is of a Chinese famous monk who lived in the T'ang no Zen master unless he goes through at least a Dynasty in China. few years of severe discipline at a so called Dojo. Ñaïo Toâng Thieàn Sö (1629-1709): Thieàn sö Trung Ñaïo Traøng Thanh Tònh: State of purity. Hoa, thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi Ñaïo Traøng Thaàn: Nhöõng vò thaàn baûo veä ñaïo nhaø nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen traøng—Tutelary deities of Buddhist religious master of the Huang-Po Sect (Obaku) in the end of places, etc. the Ming dynasty and the beginning of the Ch'ing Ñaïo Traøng Thuï: The bodhidruma, or tree under dynasty in China. which the Buddha attained enlightenment—See Ñaïo Trang (525-605): Teân cuûa moät vò danh Taêng Boà Ñeà Thoï. Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of Ñaïo Traên Thieàn Sö (1014-1093): Teân cuûa moät vò a Chinese famous monk who lived in the Sui Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Dynasty in China. nhaø Toáng (960-1279)—Name of a Chinese Zen Ñaïo Traøng: Bodhi-mandala (skt)—Dojo (jap)—master of the Lin-chi Sect, in the Sung dynasty. Boà Ñeà Maïn Ñaø La—Nôi hay choã Phaät thaønh ñaïo. Ñaïo Traân (1056-?): Teân cuûa moät vò danh Taêng Nôi chuùng ta tu haønh tìm caàu chaân lyù. Nôi daïy Trung Hoa vaøo thôøi nhaø Lieâu Toáng (907-1124)—

Name of a Chinese famous monk who lived in the laø haäu dueä thuoäc theá heä thöù ba cuûa doøng Thieàn Liao Sung Dynasty in China. Thaàn Tuù. Vaøo naêm 732, oâng chaúng nhöõ ng laø ngöôøi Ñaïo Trí: Magga-ana (p)—Marga-jnana (skt)— ñaõ ñöa sang Nhaät Baûn tröôøng phaùi Luaät Toâng, maø Knowledge of the path (to eliminate sufferings)— oâng coøn ñöa sang ñoù Hoa Nghieâm vaø phaùi Thieàn Religious wisdom—Understanding of the path Baéc Toâng. Ngöôøi ta noùi raèng Ñaïo Tuyeân cuõng laø leading to nirvana where there are no more ngöôøi trôï giuùp Huyeàn Trang trong coâng vieäc phieân sufferings—Trí hieåu ñaïo hay hieåu Baùt Thaùnh ñaïo. dòch kinh ñieån—T'ao-Hsuan, a celebrated Trí hueä ñaït ñöôïc qua hieåu thoâng con ñöôøng giaûi Chinese master of Vinaya school (702-760), thoaùt ñeå ñi vaøo coõi treân—The wisdom which during the T'ang dynasty, the third generation understands the principles of marga, the eightfold dharma successor of Shen-hsiu. He was the one path. The wisdom obtained through insight into the who brought to Japan in 732 not only the doctrine way of release in the upper realms of form and of Vinaya, but also the Avatamsaka and the formlessness. Northern school of Zen. It is said that T'ao-Hsuan Ñaïo Trieát (564-635): Teân cuûa moät vò danh Taêng also assisted Hsuan-Tsang in his translations. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Ñaïo Tuyeân Luaät Sö: Dao-Hsuan-Lu-Shih (chi)— of a Chinese famous monk who lived in the T'ang Dosen-risshi (jap)—See Ñaïo Tuyeân. Dynasty in China. Ñaïo Tuyeàn (702-760): Teân cuûa moät vò danh Taêng Ñaïo Trung (1653-1744): Teân cuûa moät Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Nhaät Baûn, thuoäc Laâm Teá toâng vaøo theá kyû thöù of a Chinese famous monk who lived in the T'ang XVIII—Name of a Japanese Zen master of the Dynasty in China. Lin-Chi Sect in the eighteenth century. Ñaïo Töø (?-744): Teân cuûa moät vò danh Taêng Nhaät Ñaïo Trung Thieän Hieáu Thieàn Sö: Zen Master Baûn vaøo theá kyû thöù VIII. Sö xuaát gia theo phaùi Ñaïo trung Thieän Hieáu—Thieàn sö Vieät Nam, ñôøi Tam Luaän, ñeä töû cuûa ngaøi Trí Taïng (539-623)— 38 doøng Laâm Teá. Khoâng ai bieát ngaøi queâ quaùn ôû Name of a Japanese famous monk in the eighth ñaâu. Ngaøi khai sôn chuøa Long Höng taïi tænh Soâng century. He left home and became a monk with Beù vaø chuøa Linh Sôn taïi tænh Taây Ninh, Nam Vieät. the San-lun sect, a disciple of master Chih-tsang. Haàu heát cuoäc ñôøi ngaøi, ngaøi hoaèng hoùa taïi mieàn Ñaïo Uyeân: Teân cuûa moät vò danh Taêng Trung Hoa Nam nöôùc Vieät—A Vietnamese Zen Master. His vaøo thôøi nhaø Nam Toáng (1127-1279)—Name of a origin was unknown. He was the Dharma heir of Chinese famous monk who lived during the South the 38th generation of the Linn-Chih Zen Sect. He Sung Dynasty in China. was the founder of Long Höng temple in Soâng Beù Ñaïo Öng Vaân Cö Thieàn Sö: Ungo Doyo (jap)— province and Linh Sôn temple in Taây Ninh Yun-chu Tao-ying (Wade-Giles Chinese)—Yunju province in South Vietnam. He spent most of his Daoying (Pinyin Chinese)—Thieàn Sö Vaân Cö Ñaïo life to expand and revive Buddhism in South Öng laø moät ñeä töû noåi tieáng vaø Phaùp Töû cuûa Thieàn Vietnam. Sö Ñoäng Sôn Löông Giôùi—Zen master Yun-Ju- Ñaïo Truøng Thieàn Sö (1616-?): Thieàn sö Trung T'ao-Ying was a noted disciple and Dharma heir Hoa, thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø nhaø of

Zen Master T'ong-Shan-Liang-Jie—See Vaân Minh ñaàu thôøi nhaø Thanh—Chinese Zen master of Cö Ñaïo Öng Thieàn Sö. the Lin-Chi Sect in the end of the Ming dynasty Ñaïo Vò: Nhöõng giai ñoaïn ñi ñeán Phaät quaû (thaäp and the beginning of the Ch'ing dynasty in China. tín, thaäp truï, thaäp haïnh, thaäp hoài höôùng, thaäp ñòa, Ñaïo Tuïc: Taêng vaø tuïc—Monks and laymen. ñaúng giaùc, vaø dieäu giaùc)—The stages in the Ñaïo Tuïc Thaát Chuùng: Taêng tuïc baûy chuùng ñeä attainment of Buddha-truth (ten faiths, ten töû—Seven classes of disciples of both monks and dwellings, ten practices, ten dedications, ten nuns and laypeople—See Thaát Chuùng. grounds, Samyak-sambodhi or the balanced state Ñaïo Tuyeân: Tao-hsuan Lu-shih (chi)—Daoxuan of truth, and marvellous enlightenment or the fine (chi)—Dosen-risshi (jap)—Nam Sôn Luaät Sö, hay state of truth). Nam Sôn Ñaïi Sö, moät nhaø sö thuoäc phaùi Luaät toâng Ñaïo Vieân Thieàn Sö: Thieàn sö Trung Hoa vaøo theá taïi Trung quoác (702-760) vaøo ñôøi nhaø Ñöôøng. OÂng kyû thöù 11, ñeä töû cuûa thieàn sö Hueä Nam. Moät hoâm

sö nghe hai vò Taêng caõi nhau veà coâng aùn "Baùch Ñaïo Xaùn Thieàn Sö (?-1271): Ñaïo Saùn—Teân cuûa tröôïng Daõ Hoà." Moät vò baûo: "Chæ nhö baát muoäi moät vò Thieàn sö Trung Hoa, thuoäc phaùi Ñaïi Hueä, nhaân quaû, cuõng chaúng thoaùt khoûi caùi kieáp con daõ toâng Laâm Teá vaøo thôøi nhaø Toáng (960-1279)— hoà." Vò kia leân tieáng: "Chính laø baát muoäi nhaân quaû Name of a Chinese Zen master, of the Ta-Hui ñoù, coøn ai töøng ñoïa laøm kieáp daõ hoà nöõa?" Nghe branch, Lin-chi Sect, in the Sung dynasty. vaäy, Ñaïo Vieân laáy laøm laï, ñöùng daäy böôùc leân nuùi Ñaïo Xung Thieàn Sö (1169-1250): Teân cuûa moät vò maø khoâng hay, vöøa khi böôùc ngang doøng suoái, hoát Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhieân ñaïi ngoä. Sau ñoù, khi ñang keå laïi cho Hueä nhaø Toáng (960-1279)—Name of a Chinese Zen Nam vieäc naøy, nöôùc maét chaûy traøn treân maù. Hueä master, of the Lin-chi Sect, in the Sung dynasty. Nam baûo sö haõy ngoài maø nghæ treân gheá. Töø giaác Ñaïo Xuyeân Thieàn Sö: Teân cuûa moät vò Thieàn sö nguû say söa, sö boãng tænh daäy vaø thoát leân raèng: Trung Hoa, thuoäc toâng Laâm Teá vaøo thôø i nhaø Toáng "Nhaän quaû baát laïc baát mò; (960-1279)—Name of a Chinese Zen master, of Taêng tuïc voâ kî voâ huùy. the Lin-chi Sect, in the Sung dynasty. Tröôïng phu khi vuõ nhö vöông, Ñaïo Xöôùc: Tao Ch'o—Teân cuûa vò Taêng noåi tieáng Tranh thoï mang taøng bò caùi. Trung Hoa vaøo theá kyû thöù baûy, thaày cuûa ngaøi Nhaát ñieàu töùc maät nhieäm tung hoaønh, Thieän Ñaïo—Name of a Chinese famous monk in Daõ hoà khieâu nhaäp kim mao ñoäi." the seventh century, master of Shan Tao—See An Tao-yuan Zen master, a Chinese Zen master in Laïc Taäp. the eleventh century. He was a disciple of Zen Ñaïo YÙ: See Ñaïo Taâm. master Hui-nan. One day he heard two monks Ñaïo Yeáu: 1) Nhöõng yeáu lyù cuûa ñaïo Phaät: The engaged in discussion regarding the koan of Pai- fundamentals of Buddhism; 2) Yeáu Chæ Thieàn, chang and the fox. The one said, "Even you say nghóa lyù hay muïc tieâu quan troïng vaø thieát yeáu cuûa 'not to obscure cause and effect, this won't make thieàn: The important meaning or aim of Zen. you free from the fox form of existence.' The Ñaùp Höông: Hoaøn Höông—Caém höông vaøo loø, other immediately responded, "'that is not to

nhö moät vò sö caém höông cho thí chuû (khaùch vì ta obscure cause and effect, and who had ever fallen maø ñeán ñoát höông, ta ñaùp taï baèng caùch ñôû laáy into the fox form of existence?'" Listening to this, höông maø caém vaøo loø)—To stick in incense sticks, Tao-yuan's inquiring spirit was aroused in an as a monk does in acknowledgement of those of unusual manner, and, without realizing how, he worshippers. found himself walking up to the mountain; and Ñaùp Lyù Ma: Dharma (skt)—See Phaùp. when he was about to cross the stream, his mind Ñaùp Ma: Tamas (skt)—Ñaùp ma coù nghóa laø aùm, suddenly opened to the truth contained in the lo, giaän, hay khoå ñau—Darkness, gloom, grief, koan. As he was later telling the incident to Hui- anger, suffering. nan, tears streaked down his cheeks. Nan ordered Ñaùp Maït Toâ Phaït Na: Tamasavana (skt)—AÙm him to have a rest in his attendant's chair. From a Laâm Töï Vieän, coù leõ ôû khu Jalandhara, nôi ñaõ xaõy sound sleep he abruptly awoke and uttered this: ra cuoäc keát taäp kinh ñieån laàn thöù tö döôùi trieàu vua "Cause and effect, not falling? not obscuring? Kaniska—A monastery “Dark Forest,” possibly Whether monk or layman, that of Jalandhara where the “fourth synod” under there is nothing for him to shun. Kaniska held its sessions—See Keát Taäp Kinh Here's the man whose sovereign will is Ñieån (4). peerless, Ñaïp Phaù Thaûo Haøi: Ñi raùch giaøy coû. Trong thieàn, Him no bag can hold, no wrappage hide; töø naày chæ vieäc caùc vò haønh cöôùc Taêng cöù tieáp tuïc Swinging his staff right and left as he will, ñi ñoù ñi ñaây caàu Phaät maø khoâng ñöôïc gì heát, ñeå roài Straight into a troop of golden-haired lions cuoái cuøng bò vua Dieâm La tính tieàn nhöõng ñoâi giaøy jumps he, the master fox." ñaõ söû duïng naày—To wear out grass shoes. In Zen, Ñaïo Voïng: Ñaïo Giôùi—Ñaïo Thanh—Thanh danh the term means wandering Zen monks who keep ñaïo phaùp cuûa nhaø thieàn—Resounding fame of Zen going from place to place to seek Buddha, and not teachings. to attain anything. In the end of their life, King of

hell will send them bills for those torn shoes. Hueä Naêng, ñaéc ñaïo khoâng quan heä gì ñeán söï vaän Ñaïp Saøng: Ñaéng Töû—Cöôùc Ñaïp—Cöôùc Ñaéng— haønh lieân tuïc töø sai laàm ñeán chaân lyù, hay töø voâ Thöøa Tuùc Saøng—Caùi buïc nhoû—A small platform. minh ñeán giaùc ngoä. Ngaøy nay haàu heát caùc thieàn sö Ñaùt: Bi ñaùt—Distressed—Pity. ñeàu ñoàng yù vôùi toå vaø khaúng ñònh raèng chaúng coù söï Ñaùt Baùt Na: Tapana (skt)—Burning—Scorched— giaùc ngoä naøo coù theå ñöôïc ngöôøi ta tuyeân boá caû. Thöùc aên laøm baèng boät nguõ coác—Parched grain. Neáu baïn noùi raèng baïn ñaõ sôû ñaéc caùi gì ñoù, ñoù laø Ñaùt Ñaëc La Giaùo: Tantric Buddhism—See Maät baèng chöùng chaéc chaén nhaát laø baïn ñaõ ñi sai ñöôøng. Giaùo. Do ñoù, khoâng laø coù, im laëng laø saám seùt, voâ minh laø Ñaùt Ñieät Tha: See Ñaùt Tha. giaùc ngoä; nhöõng vò Thaùnh Taêng cuûa thanh tònh ñaïo Ñaùt Ñoà: Danda (skt)—A staff. vaøo hoûa nguïc trong khi caùc Tyø Kheo phaùp giôùi ñi Ñaùt La Daï Da: Traya (skt)—Three, with special vaøo Nieát Baøn; thanh taåy coù nghóa laø tích luõy buïi reference to the Triratna. traàn (vì neáu khoâng coù tích luõy buïi traàn laø khoâng coù Ñaùt Lyù Phaït Ly Ca: Tricivaraka (skt)—Ba loaïi y thanh taåy); taát caû nhöõng töø ngöõ khaúng ñònh nghòch phuïc cuûa moät vò Taêng—The three garments of a lyù naøy vaø ñaày daãy trong vaên hoïc nhaø Thieàn ñeàu monk. noùi

leân taùnh phuû nhaän söï vaän haønh lieân tuïc töø phaân Ñaùt Na: See Ñaøn Na. bieät ñeán voâ phaân bieät, töø traïng thaùi nhieãm aùi ñeán Ñaùt Phöôïc: Tvam (skt)—Anh—Thou—You. khoâng nhieãm aùi, vaân vaân—According to the Sixth Patriarch Hui-Neng, the attainment of the Tao Ñaùt Saùt Na: Trna (skt)—1) Moät khoaûng thôøi gian does not involve a continuous movement from goàm 120 saùt na, hay moät khoaûnh khaéc, moät caùi error to truth, or from ignorance to enlightenment. nhaùy maét: A length of time consisting of 120 Nowadays, all Zen masters agree with the ksana, or moments, or a “wink”; 2) Moät khoaûng patriarch and proclaim that there is no thôøi gian cuûa 20 nieäm: The time for twenty enlightenment whatever which you can claim to thoughts. have attained. If you say you have attained Ñaùt Taùc Ca: Taksaka (skt)—Teân cuûa moät loaïi something, this is the surest proof that you have long vöông—Name of a dragon-king. gone astray. Therefore, not to have is to have; Ñaùt Tha: Tadyatha (skt)—Ñaøn Nhó—Sôû Vò—silence is thunder; ignorance is enlightenment; the Whereas—As here follows. holy disciples of the purity-path go to hell while Ñaùt Tha Nghieät Ña: See Ñaùt Tha Yeát Ña. the precept-violating Bhikshus attain Nirvana; the Ñaùt Tha Yeát Ña: Tathagata (skt)—Ñaùt Tha wiping-off means dirt-accumulating; all these Nghieät Ña—Nhö Lai—Thus Come One. paradoxical sayings, and Zen literature is filled Ñaùt Xoa Thæ La Quoác: Taksasila (p)—Ñöùc Thi with them, are no more than so many negations of La—See Ñaùn Xoùa Thi La. the continuous movement from discrimination to Ñaït: 1) Ñaït ñeán: To reach to; 2) Ñi Ñeán moïi nôi: non-discrimination, from affectability to non- Reaching everywhere; 3) Caùi chuoâng coù quaû laéc ôû affectability, etc., and etc. giöõa: A bell with a clapper; 4) Thoâng ñaït: To Ñaït Ñeán Sieâu Thoaùt: Tokudo (jap)—Töø duøng ñeå comprehend thoroughly. chæ söï theå nghieäm giaùc ngoä—Attainment of going- Ñaït Baø: See Gandharva. beyond—An expression for the experience of Ñaït Baûn Höông: Veà ñeán queâ höông. Trong thieàn, enlightenment. töø naày coù nghóa laø minh taâm kieán taùnh—To go Ñaït Ñeán Toaøn Haûo: Achievement of perfection. back to one's homeland. In Zen, the term means Ñaït Ñöôïc Giaûi Thoaùt Cho Rieâng Mình: To an enlightened mind that sees the nature. achieve self-liberation. Ñaït Baûn Thieàn Sö: Teân cuûa moät vò Thieàn sö Vieät Ñaït Ñöôïc Taùnh Giaùc: Buddhi-labhati (p)—To Nam, thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII— attain awareness. Name of a Vietnamese Zen master, of the Lin-chi Ñaït Ñöôïc Trí Hueä: Jnanam-labhati (p)—To Sect, in the eighteenth century. acquire or to attain knowledge or wisdom. Ñaït Ña: Devadatta (skt)—See Ñeà Baø Ñaït Ña. Ñaït Haït La: Dahara (skt)—Vò Taêng coøn treû, thoï Ñaït Ñaïo: Attainment of the Tao—Theo Luïc Toå cuï tuùc giôùi chöa ñaày 10 naêm—Small, young monk,

ordained less than ten years. Barbaric! Hsieh-san-lang does not know four Ñaït La Tyø Ñoà: Dravida (skt)—Moät khu vöïc veà words. phía bôø bieån ñoâng cuûa Ñeà Caêng—A district on the Ñaït Ma Baø Ñaø Na: Dharma-vardhana (skt)—Cö east coast of the Deccan. Na La—Phaùp Ích—See Cö Na La. Ñaït La Tyø Ñoà Quoác: Dravida (skt)—See Ñaït Ñaït Ma Caáp Ña (?-619): Dharmagupta (skt)— La Tyø Ñoà. Ñaøm Ma Cuùc—Ñaøm Ma Ñöùc—Ñaøm Ma Quaät Ña Ñaït Lai Laït Ma: Dalia-Lama (skt)—Vò

laõnh ñaïo Ca—Ñaït Ma Cuùc Ña—Ñaøm Voâ Cuùc Ña—Ñaøm voâ phaùi Phaät Giaùo Taây Taïng aùo vaøng, cuõng laø vò laõnh Ñöùc (Phaùp Chính)—See Ñaøm Voâ Ñöùc. ñaïo cuûa Taây Taïng—The head of the Yellow robe Ñaït Ma Dieän Bích: Bodhidharma faced the wall. sect of Tibetan Buddhism, and chief of the nation. Ñaït Ma Ña La Thieàn Kinh: Dharmatara-dhyana- Ñaït Leâ Xaù Na: Darsana (skt)—See Ñaït Lôïi Saéc sutra (skt)—Kinh Baát Tònh Quaùn—Sutra on Trí. contemplation of impurity. Ñaït Lôïi Saéc Trí: Drsti (skt)—Ñaït Leâ Xaù Na. Ñaït Ma Ñaø Ñoâ: 1) Kieán trong taø kieán: Seeing, viewing, views, 1) Dharmadhatu (skt)—See Phaùp Giôùi and Nguõ ideas, opinion; especially seeing the seeming Phaùp Giôùi. as if real, therefore, incorrect views, false 2) (731-?): Teân cuûa moät vò danh Taêng Trung Hoa opinions. vaøo thôøi nhaø Ñöôøng (618-907)—Name of a 2) Ngaõ Kieán: Cho raèng coù moät caùi ngaõ haèng Chinese famous monk who lived in the T'ang höõu—The false idea of a permanent self. Dynasty in China. Ñaït Ma: See Dharma. Ñaït Ma Khueách Nhieân: Coâng aùn Boà Ñeà Ñaït Ma Ñaït Ma An Taâm: Bodhidharma Pacifies the Roãng Khoâng—The koan of Bodhidharma's vast Mind—Thí duï thöù 41 cuûa Voâ Moân Quan. Sô toå emptiness—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Ñaït Ma dieän bích, trong luùc ñoù nhò toå ñöùng giöõa quyeån III, Vua Löông Voõ Ñeá vôøi Toå ñeán Nam tuyeát, töï chaët tay maø thöa: "Taâm ñeä töû khoâng an, Kinh ñeå trieàu kieán. Vua hoûi: “Töø khi töùc vò ñeán xin ngaøi an cho." Sô toå daïy: "Ñöa taâm ñaây ta an nay, traãm ñaõ cho taïo chuøa, sao cheùp kinh ñieån vaø cho." Nhò toå thöa: "Ñeä töû tìm maõi khoâng ñöôïc." Sô ñoä Taêng raát nhieàu. Coâng ñöùc nhö vaäy lôùn nhö theá toå noùi: "Ta an taâm cho oâng roài ñoù ." Theo Voâ Moân naøo?” “Khoâng coù coâng ñöùc gì caû,” laø caâu traû lôøi. Hueä Khai trong Voâ Moân Quan, laõo Giaø Hoà suùn Toå laïi noùi tieáp: “Taát caû nhöõng coâng vieäc aáy chæ laø raêng, möôøi vaïn daëm dong thuyeàn vöôït bieån maø nhöõng quaû baùo nhoû cuûa moät caùi thaân höõu laäu, nhö ñeán, quaû thieät laø khoâng gioù maø soùng noåi. Sau roát boùng theo hình, tuy coù maø khoâng phaûi thaät.” Voõ truyeàn thuï ñöôïc cho moät ngöôøi, laïi saùu caên khoâng Ñeá hoûi: “Vaäy ñuùng nghóa theá naøo laø coâng ñöùc?” ñuû. Hôõi oâi, caäu Ba hoï Taï khoâng bieát chöõ Boán!— Boà Ñeà Ñaït Ma ñaùp: “Ñoù laø söï thanh tònh, giaùc Bodhidharma Pacifies the Mind, example 41 of ngoä, söï hoaøn maõn, vaø thaâm thuùy. Coâng ñöùc nhö the Wu-Men-Kuan. Bodhidharma faced the wall. theá khoâng xaây döïng baèng phöông tieän theá gian.” The Second Patriarch stood in the snow, cut off his Voõ Ñeá laïi hoûi: “Theá naøo laø Thaùnh Ñeá ñeä nhaát arm, and said, "Your disciple's mind has no peace nghóa? “Toå traû lôøi: “Roãng tueách, khoâng coù Thaùnh as yet. I beg you, Master, please put it to rest." Ñeá gì heát.” Vua laïi hoûi tieáp: “Vaäy ai ñang dieän Bodhidharma said, "Bring me your mind, and I kieán traãm ñaây?” Toå noùi: “Khoâng bieát.” Löông Voõ will put it to rest." The Second Patriarch said, "I Ñeá laøm ñieàu laønh vôùi hy voïng tích tuï ñöôïc coâng have searched for my mind, but I cannot find it." ñöùc. Boà Ñeà Ñaït Ma gaït boû yù töôûng ñoù cuûa nhaø vua Bodhidharma said, "I have completely put it to vaø ñöa nhaø vua ñeán troïng taâm giaùo huaán cuûa rest for you." According to Wu Men Hui-Kai in mình: 'Vieäc tu taäp cuûa Beä haï vaãn coøn chöa taùch the Wu-Men-Kuan, the snaggletoothed foreigner

khoûi con ngöôøi Beä haï. Khi taâm thöùc cuûa Beä haï came complacently a hundred thousand miles thanh tònh, Beä haï soáng trong moät theá giôùi thanh across the sea. It was like raising waves where tònh. Khi beä haï coøn chaáp nhöõng ñieàu ñöôïc vaø maát, there is no wind. Finally he cobbled together a Beä haï soáng trong theá giôùi meâ hoaëc.' Vò Hoaøng ñeá single disciple, and a crippled one at that. coá hoûi theâm: 'Theá naøo laø Thaùnh ñeá ñeä nhaát nghóa?' Caâu ñaùp cuûa Boà Ñeà Ñaït Ma nhö ñaäp vaøo tai:

'Hoaøn toaøn roãng khoâng, khoâng coù gì laø thaùnh.' understand him. Bodhidharma was famous for his Khoâng chaáp tröôùc baát cöù ñieàu gì. 'Thaùnh' chæ laø interview with Emperor Han Wu Ti. But after that, moät töø ngöõ. Vuõ truï bao la naêng ñoäng cuûa thöïc Bodhidharma went away. He crossed the Yangtze töôùng tuyeät ñoái nôû roä vaø ñoù laø ñieàu bình thöôøng. River and reached the capital, Lo-Yang, of Nhaø vua khoâng hieåu nhöõng gì Boà Ñeà Ñaït Ma noùi Northern Wei. After a sojourn there he went to vaø Thieàn sö sau ñoù cuõng sôùm rôøi khoûi vöông quoác Mount Wu-T'ai-Shan and resided in the Shao-Lin nhaø Löông." Voõ Ñeá khoâng hieåu Toå muoán noùi gì. Temple where he meditated (facing the wall) for Sau cuoäc noùi chuyeän noåi tieáng vôùi vua Haùn Vuõ nine years in silence and departed. Ñeá, Toå ñaõ vöôït doøng Döông Töû vaø ñeán Laïc Ñaït Ma Kî: Kyû nieäm ngaøy thò tòch cuûa Toå Boà Ñeà Döông, kinh ñoâ cuûa Baéc Nguïy. Sau moät thôøi gian Ñaït Ma, ngaøy 5 thaùng möôøi aâm lòch—The ôû ñaây, Toå ñeán Nguõ Ñaøi Sôn vaø truù taïi Thieáu Laâm anniversary of Bodhidharma's death, fifth of the Töï, nôi ñaây ngaøi dieän bích (ngoài xoay maët vaøo tenth month. töôøng) trong 9 naêm tröôøng—According to the Ñaït Ma La Baït Chieân Ñaøn Phaät: Records of the Transmission of the Lamp (Ch'uan-Tamalapattrachandanagandha-Buddha (skt)— Teng-Lu), Volume III, the Emperor Wu-Ti invited Tamalapattra and Chandana Fragrance Buddha— him to Nanking for an audience. The Emperor See Ma Ha Muïc Kieàn Lieân. said: "Since my enthronement, I have built many Ñaït Ma Löu Chi: Dharmaruci (skt)—Name of a monasteries, copied many holy writings and monk who arrived in Chang-an (China) at the invested many priests and nuns. How great is the same time with Kumarajiva to translate sutra in merit due to me?" "No merit at all," was the the fifth century—Teân cuûa moät vò taêng ñeán Tröôøng answer. Bodhidharma added: "All these things are An cuøng thôøi vôùi Cöu Ma La Thaäp vaøo theá kyû thöù merely insignificant effects of an imperfect cause. V ñeå phieân dòch kinh ñieån. It is the shadow following the substance and is Ñaït Ma Ma Ñeà: Dharma-mati (skt)—1) Dharma without real entity." The emperor asked: "Then, idea: Phaùp yù; 2) Teân cuûa moät vò danh Taêng Trung what is merit in the true sense of the word?" Hoa vaøo thôøi nhaø Teà (497-502): Name of a Bodhidharma replied: "It consists in purity and Chinese famous monk who lived in the Ch'i enlightenment, completeness and depth. Merit as Dynasty in China. such cannot be accumulated by worldly means." Ñaït Ma Moân Haï Töù Ñaïi Ñeä Töû: Chæ cho boán vò The emperor asked again: "What is the Noble ñeä töû ñaàu tieân cuûa sô toå Boà Ñeà Ñaït Ma: Ñaïo Phoù, Truth in its highest sense?" Bodhidharma replied: Ni Toång Trì, Ñaïo Duïc, vaø Hueä Khaû—Names of "It is empty, no nobility whatever."

The emperor the first four diciples of the first Patriarch asked: “Who is it then that facing me?” Bodhidharma: Tao-Fu, Taoyu, and Hui K'e—See Bodhidharma replied: “I do not know, Sire.” Wu Boà Ñeà Ñaït Ma Bì Nhuïc Coát Tuûy. had been doing good for the sake of accumulating Ñaït Ma Moân Haï Töù Ñaïi Thaàn Tuùc: merit. Bodhidharma cut through Wu's ideas about Bodhidharma's skin, flesh, bone, and marrow— merit to the core of his teaching, that your practice See Boà Ñeà Ñaït Ma Bì Nhuïc Coát Tuûy. isn't apart from you: when your mind is pure, you Ñaït Ma Toå Sö: Bodai Daruma (jap)— live in a pure universe; when you're caught up in Bodhidharma (skt)—P'u-t'i Ta-mo—Puti Damo— ideas of gaining and losing, you live in a world of See Boà Ñeà Ñaït Ma. delusion. The emperor tried again: 'What is the Ñaït Ma Toâng: Daruma-shun (jap)—The Tamo or fisrt principle of the holy teaching?' And Dharma sect (Meditation or Intuitional School)— Bodhidharma's answer once again cut to the quick: See Thieàn Toâng. 'Vast emptiness, nothing holy.' There is nothing to Ñaït Ma Truyeàn Phaùp Keä: Theo Caûnh Ñöùc cling to, 'holy' is just a word. The great dynamic Truyeàn Ñaêng Luïc, quyeå n III, khi ôû chuøa Thieáu universe of absolute reality flourishes, and it is Laâm, Toå thöôøng daïy nhò toå baèng baøi keä sau: completely ordinary. The emperor did not "Ngoaøi döùt chö duyeân understand what he was saying, and Bodhidharma Trong khoâng toan tính left his kingdom..." The Emperor could not Taâm nhö töôøng vaùch

Môùi laø nhaäp ñaïo." cuoái thôøi nhaø Minh (1368-1644)—Chinese Ngaøi cuõng trao laïi cho moân ñoà cuûa mình baøi keä Zen master in the end of the Ming dynasty in phoù phaùp naøy: China. "Ta voán qua Trung thoå Ñaït Só: Ngöôøi thoâng ñaït ñaïo phaùp—One who Trao phaùp cöùu meâ tình comprehends Buddhism thoroughly Moät hoa naêm caùnh troå Ñaït Taâm: Buddhi (p & skt)—Mind of Traùi keát töï nhieân thaønh." Understanding—Ñaït Taâm hay taâm thoâng trieät According to the Records of the Transmission of phaùp tính—Hieåu bieát—Söï lyù giaûi—Söï laõnh ngoä— the Lamp (Ch’uan-Teng-Lu), Volume III, when he Söï laõnh hoäi—Theo Phaät giaùo, trí tueä khoâng phaûi laø lived at Shao-Lin temple, he always taught the söï chaát ñoáng cuûa tri thöùc. Traùi laïi, noù laø söï vuøng second patriarch with this verse: vaãy ñeå thoaùt khoûi caùc tri thöùc aáy. Noù ñaäp vôõ nhöõng "Externally keep you away tri thöùc cuõ ñeå laøm phaùt sinh nhöõng tri thöùc môùi phuø From all relationships, hôïp vôùi thöïc taïi hôn. Khi Copernicus phaùt hieän traùi And, internaly, ñaát quay xung quanh noù vaø quay xung quanh maët Have no hankerings in your heart; trôøi, coù bieát bao nhieâu yù nieäm cuõ veà thieân vaên hoïc When your mind is like unto bò suïp ñoå, trong ñoù coù yù nieäm treân vaø döôùi. Thuyeát A straight-standing wall Löôïng Töû hieän thôøi ñang phaán ñaáu maõnh lieät ñeå You may enter into the Path." vöôït thoaùt caùc yù nieäm ñoàng nhaát vaø nhaân quaû voán The following is also the gatha from Bodhidharma laø nhöõng yù nieäm caên baûn xöa nay cuûa khoa hoïc. to his disciples: Khoa hoïc cuõng ñang daán thaân treân con ñöôøng ruõ "The original reason of boû yù nieäm nhö ñaïo hoïc. Caùi hieåu bieát nôi con My coming to this country ngöôøi ñöôïc dieãn dòch thaønh khaùi nieäm, tö töôûng vaø Was to transmit the Law ngoân ngöõ. Caùi bieát ôû ñaây laø tri thöùc thu löôïm ñöôïc In order to save the confused; baèng caùch chaát chöùa. Noù laø caùi thaáy tröïc tieáp vaø One

flower with five petals is unfolded, mau leï. Veà maët tình caûm thì goïi laø caûm xuùc. Veà And the bearing of fruit maët tri thöùc thì goïi laø tri giaùc. Noù laø moät tröïc giaùc Will by itself comes." chöù khoâng phaûi laø keát quaû cuûa suy luaän. Coù khi noù Ñaït Ma Töôïng: Statue or image of Bodhidharma. hieän höõu traøn ñaày trong chuùng ta, nhöng chuùng ta Ñaït Naõ: See Ñaït Thaán. khoâng dieãn dòch noù thaønh khaùi nieäm ñöôïc, khoâng Ñaït Ngaïn Thieàn Sö (918-978): Thieàn sö Trung duøng hình thöùc tö duy ñeå chuyeân chôû noù ñöôïc vaø Hoa vaøo thôøi nhaø Toáng (960-1279)—Chinese Zen do ñoù khoâng dieãn taû ñöôïc thaønh lôøi. Khoâng theå master in the Sung Dynasty in China. dieãn taû neân lôøi, ñoù laø taâm traïng cuûa chuùng ta vaøo Ñaït Nhó Khaéc (1865-1928): Dahlke, Paul luùc ñoù. Coù nhöõng tri thöùc ñöôïc noùi trong ñaïo Phaät Wilhelm—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi laø “baát khaû tö, baát khaû nghò, baát khaû thuyeát,” nghóa Ñöùc vaøo theá kyû thöù XIX. OÂng toát nghieäp ñaïi hoïc laø khoâng theå suy tö, nghò luaän vaø laäp thaønh hoïc Berlin veà khoa Söû hoïc Toân giaùo Ñoâng Phöông— thuyeát ñöôïc. Ngoaøi ra, söï hieåu bieát coøn laø mieáng Name of a German Buddhist scholar in the chaén giuùp baûo veä haønh giaû khoûi söï taán coâng cuûa nineteenth century. He graduated from Berlin tham, saân vaø si. Con ngöôøi thöôøng haønh ñoäng sai University on the History of Oriental Religions. quaáy laø do bôûi voâ minh hoaëc khoâng thaáy roõ ñöôïc Ñaït Nò Ca: See Ñaøn Ni Ca. chính mình, khoâng thaáy roõ nhöõng khaùt voïng muoán Ñaït Quaùn: ñaït haïnh phuùc cuõng phöông caùch naøo ñeå ñaït ñöôïc 1) (1138-1212): Teân cuûa moät vò Thieàn sö Trung chaân haïnh phuùc. Söï hieåu bieát coøn giuùp haønh giaû coù Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo khaû naêng trieät tieâu nhieãm tröôïc vaø taêng cöôøng ñöùc thôøi nhaø Toáng (960-1279)—Name of a tính toát nôi chính mình—Basic understanding Chinese Zen master of the Yang-chi branch, (Hieåu bieát caên baûn) or knowledge. According to Lin-chi Sect, in the Sung dynasty. Buddhism, understanding is not an accumulation 2) (1543-1603): Thieàn sö Trung Hoa, thuoäc vaøo of knowledge. To the contrary, it is the result of the struggle to become free of knowledge.

Understanding shatters old knowledge to make Ñaït Thieân Thoâng Lyù (1701-1782): Teân cuûa moät room for the new that accords better with reality. vò danh Taêng Trung Hoa vaøo thôøi nhaø Thanh When Copernicus discovered that the Earth goes (1644-1912)—Name of a Chinese famous monk around the sun, most of the astronomical who lived in the Ch'ing Dynasty in China. knowledge of the time had to be discarded, Ñaït Thuï: Teân cuûa moät vò danh Taêng Trung Hoa including the ideas of above and below. Today, vaøo thôøi nhaø Thanh (1644-1912)—Name of a physics is struggling valiantly to free itself from Chinese famous monk who lived in the Ch'ing the ideas of identity and cause effect that underlie Dynasty in China. classical science. Science, like the Way, urges us Ñaït Thuûy: Anavatapta (skt)—1) Voâ Nhieät, to get rid of all preconceived notions. khoâng coù söùc noùng: Heatless, no heat; 2) A naäu Understanding, in human, is translated into ñaït trì long vöông, teân cuûa moät vò long vöông döôùi concepts, thoughts, and words. Understanding is bieån: Name of a king of dragons under the sea; 3) not an aggregate of bits of knowledge. It is a Voâ Nhieät

Thieân: Heaven without heat or direct and immediate penetration. In the realm of affliction, one of the nine heavens of the fourth sentiment, it is feeling. In the realm of intellect, it dhyana heaven. is perception. It is an intuition rather than the Ñaït Toå: See Boà Ñeà Ñaït Ma. culmination of reasoning. Every now and again it Ñaït Toân Thieàn Sö (1609-1664): Teân cuûa moät vò is fully present in us, and we find we cannot Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi express it in words, thoughts, or concepts. “Unable nhaø Minh (1368-1644)—Name of a Chinese Zen to describe it,” that is our situation at such master, of the Lin-chi Sect, in the Ming dynasty. moments. Insights like this are spoken of in Ñaït Trí: Enlightened mind. Buddhism as “impossible to reason about, to Ñaït Trí Hueä Quaùn Saùt: Ñöôïc trí hueä quaùn saùt, vì discuss, or to incorporate into doctrines or systems thuyeát phaùp ñuùng lyù—Observation attaining of thought.” Besides, understanding also means a wisdom, explaining things as they really are. shield to protect cultivator from the attack of Ñaït Truyeàn: To transmit. greed, hatred and ignorance. A man often does Ñaït Tu: Dasyu (skt)—Dassu (p)—Ñaït Thuû—1) wrong because of his ignorance or Loaïi ngöôøi man rôï: Barbarians; 2) Quyû: Demons; misunderstanding about himself, his desire of 3) Keû cöôùp, thuaät ngöõ aùm chæ nhöõng Phaät töû keùm gaining happiness, and the way to obtain coâng ñöùc. Ngöôøi Phaät töû vôùi hieåu bieát thieån baïc vaø happiness. Understanding will also help cultivators tu haønh caïn côït, chæ noùi maø khoâng tu: A robber, in with the ability to remove all defilements and Buddhism, the term implies a lack-of-merit strengthen their virtues. follower. A Buddhist who has little knowledge of Ñaït Thaán: Daksina (skt)—Ñaøn Thaán—Troïng Buddhism, who only speaks of Buddhism without Thaán—1) Cuûa boá thí: A gift; 2) Nhaän cuûa cuùng any real cultivation. döôøng: The acknowledgement of a gift; 3) Caùnh Ñaït Tö (1849-1917): Teân cuûa moät vò hoïc giaû Phaät tay phaûi maø chö Taêng Ni luoân duøng ñeå nhaän ñoà boá giaùo AÁn Ñoä, ngöôøi xöù Bengal, vaøo theá kyû thöù XIX. thí töø thí chuû, sau ñoù ñaùp laïi baèng moät thôøi thuyeát Vaøo naêm 1889, oâng ñöôïc chính phuû AÁn Ñoä hoã trôï phaùp: The right hand which receives the gift; 4) trong vieäc hoaøn thaønh boä töï ñieån Taïng-Anh— Phía Nam: The south; 5) Theo Eitel trong Trung Name of an Indian Buddhist scholar, from Bengal Anh Phaät Hoïc Töø Ñieån, Ñaït Thaán laø teân moät vuøng (Bangladesh), in the nineteenth century. He was ñaát ôû phía Nam AÁn Ñoä baây giôø laø cao nguyeân Ñeà supported by the Indian government to complete Caêng, nam Behar, thöôøng hay laãn loän vôùi Ñaïi Taàn the Tibetan-English Dictionary in 1889. Quoác—According to Eitel in The Dictionary of Ñaït Vò Thieàn Sö (1618-1684): Teân cuûa moät vò Chinese-English Buddhist Terms, Daksina is an Thieàn sö thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø ancient name for Deccan, situated south of behar, Minh (1368-1644)—Name of a Chinese Lin-chi and that is often confounded with the eastern Zen master in the end of the Ming dynasty in Roman empire. China. Ñaït Thaáu: To comprhend—To penetrate. Ñaéc: Prapti (skt)—1) Ñöôïc, nhaän ñöôïc: Patilabhati

(p)—To get, to obtain, to attain, to receive, to Taùt. Tieáng Phaïn laø Ma Ha Na Baùt, vò coù ñaïi löïc, gain; 2) Ñang ñaéc: Patilabha (p)—Acquisition, ngoài beân phaûi cuûa

Ñöùc A Di Ñaø, tieâu bieåu cho trí attainment, gaining, obtaining. tueä lôùn lao cuûa chö Boà Taùt (Ngaøi laø moät ngoâi trong Ñaéc A La Haùn: Ñaéc ñöôïc quaû vò A La Haùn— A Di Ñaø Tam Toân, tieâu bieåu cho trí tueä, trong khi Attain Arhatship. Ñöùc Quaùn Theá AÂm tieâu bieåu cho töø bi. Töø bi vaø trí Ñaéc Baát Thoái Chuyeån A Naäu Ña La Tam Mieäu tueä keát hôïp laïi thaønh ngoâi chaùnh giaùc, töùc laø ngoâi Tam Boà Ñeà: To attain Annuttara-samyak- vò cuûa Ñöùc Phaät A Di Ñaø)—Name of sambodhi. Mahasthamaprapta, he who has obtained great Ñaéc Baát Thoái Vò: Ñaït ñöôïc quaû vò baát thoái power, or stability, who sits on the right of chuyeån—Attain the state of non-retrogression. Amitabha, controlling all wisdom. Ñaéc Boà Ñeà Toái Thöôïng: Bodhim-labhate (skt)— Ñaéc Ñaïi Theá Boà Taùt: The Bodhisattva Bodhi-prapta (skt)—Attainment of supreme Mahasthama—See Ñaéc Ñaïi Theá. enlightenment. Ñaéc Ñaïi Theá Chí Boà Taùt: Mahasthamaprapta Ñaéc Caù Nhaäp Ñaàu: Ñeán gaàn choã vaøo Ñaïo—To Bodhisattva—Ngaøy vía Ñöùc Ñaéc Ñaïi Theá Chí Boà draw near the entrance of the Way—Trong nhaø Taùt laø ngaøy hai möôi ba trong thaùng—Day Thieàn, haønh giaû muoán ñeán gaàn choã vaøo Ñaïo, phaûi dedicated to His manifestation (to a Buddha's vital ñaït ñöôïc traïng thaùi "dung hoaùt", nghóa laø beân trong spirit) is the twenty-third day of the month—See chaúng thaáy coù thaân taâm, beân ngoaøi chaúng coù theá Ñaéc Ñaïi Theá. giôùi. Chæ khi aáy môùi laø luùc vò haønh giaû baét ñaà u tieán Ñaéc Ñaïo: Attain the Way—To enter into gaàn ñeán choã vaøo Ñaïo. Chæ ngay trong traïng thaùi Nirvana—To attain Nirvana—Nhaäp Nieát baøn hay ñoù, haønh giaû môùi thaáy ñöôïc Ñaïo troøn ñaày nhö thaùi ñaït ñeán Nieát baøn nhôø vaøo giôùi, ñònh, hueä vaø ñaït hö, chaúng thieáu chaúng thöøa—In Zen, a practitioner ñöôïc giaùc ngoä (trí tueä ñoaïn tröø laäu hoaëc, chöùng who wants to draw near the entrance of the Way ñöôïc ñeá lyù goïi laø ñaïo, nhôø thöïc haønh tam hoïc maø must first attain the state of flexible hollowness phaùt sinh ra trí tueä ñoù thì goïi laø “ñaéc ñaïo”). Theo sees no world without and nobody or mind within. Kinh Töù Thaäp Nhò Chöông, Chöông 27, Ñöùc Phaät Only then can he be considered as having drawn daïy: “Ngöôøi thöïc haønh theo ñaïo nhö khuùc goã noåi near the entrance of the Way. Only right in that vaø troâi theo doøng nöôùc. Neáu khoâng bò ngöôøi ta vôùt, state, a Zen practitioner is able to see the Way is khoâng bò quyû thaàn ngaên trôû, khoâng bò nöôùc xoaùy like the great Void, is all-inclusive. It lacks laøm cho döøng laïi, vaø khoâng bò hö naùt, ta ñaûm baûo nothing and nothing remains in it. raèng khuùc caây aáy seõ ra ñeán bieån. Ngöôøi hoïc ñaïo Ñaéc Caàu: Caàu ñöôïc nhöõng ñieàu khoaùi laïc sung neáu khoâng bò tình duïc meâ hoaëc, khoâng bò taø kieán söôùng—Seeking to get something of enjoyment laøm roái loaïn, tinh taán tu taäp ñaïo giaûi thoaùt, ta baûo and happiness. ñaûm ngöôøi aáy seõ ñaéc Ñaïo.”—To obtain the way, Ñaéc Chaân Ngoân: Prapti-dharani (skt)—To attain or religion; by obedience to the commandments, (get, receive, gain or regain) true words, right practice of meditation, and knowledge, to attain discourse, words of truth, or the words of enlightenment. According to the Sutra In Forty-Tathagata. Two Sections, Chapter 27, the Buddha said: Ñaéc Chí: Pleased—Content—Satisfied. “Those who follow the Way are like floating Ñaéc Chæ:

Hoaøn toaøn ñaït ñöôïc thieàn phaùp— pieces of woods in the water flowing above the Absolute comprehension of the important meaning current, not touching either shore and that are not of Zen. picked up by people, not intercepted by ghosts or Ñaéc Chö Phaùp: Hieåu ñöôïc heát moïi söï vaät vaø hieän spirits, not caught in whirlpools, and that which do töôïng—Attain all phenomena. not rot. I guarantee that these pieces of wood will Ñaéc Cöùu Caùnh: Ñaït ñöôïc söï toaøn thieän vieân certainly reach the sea. I guarantee that students maõn—Attain perfection. of the Way who are not deluded by emotional Ñaéc Duïng: To be useful. desire nor bothered by myriad of devious things but who are vigorous in their cultivation or Ñaéc Ñaïi Theá: Mahasthamaprapta (skt)—Teân cuûa development of the unconditioned will certainly Ñaïi Theá Chí Boà Taùt, coøn goïi laø Ñaéc Theá Chí Boà

attain the way." attachment to desire. Ñaéc Ñaéc: Ñaëc bieät—Especially—Specifically. Ñaéc Ngoä Bì Nhuïc Coát Tuûy: Toku-Go-Hi-Niku- Ñaéc Ñoä: Kotsu-Zui (jap)—See Boà Ñeà Ñaït Ma Bì Nhuïc Coát 1) Ñöôïc ñöa sang bôø giaûi thoaùt (sinh töû ví nhö Tuûy. bieån lôùn, Nieát Baøn ví nhö bôø beân kia). Vöôït Ñaéc Ngö Vong Thuyeân: Ñöôïc caù queân nôm, duï qua ñöôïc bieån sinh töû ñeá n beân kia bôø Nieát cho söï vong aân boäi nghóa—Having caught the fish, Baøn goïi laø ñaéc ñoä (trong kinh Di Giaùo, Ñöùc the trap may be forgotten, i.e. it is of secondary Phaät ñaõ daïy: "Nhöõng ngöôøi ñaùng ñöôïc ñoä, duø importance, or an ingratitude. laø trôøi hay ngöôøi ñeàu ñaõ ñöôïc ñoä. Nhöõng Ñaéc Nhaõn Laâm: Aptanetravana (skt)—Khu röøng ngöôøi chöa ñöôïc ñoä cuõng ñaõ taïo nhaân duyeân maø nôi ñoù nhöõng ngöôøi aån tu seõ laáy laïi ñöôïc nhaõn ñöôïc ñoä)—To obtain transport across the river taïng—The forest of recovered eyes. of transmigration; to obtain salvation. Ñaéc Nhaãm Nhuyeãn Ngoan: Keû ngoan coá, chæ 2) Nghi thöùc Sa Di caét toùc xuaát gia cuõng ñöôïc ngöôøi khö khö giöõ laáy ñònh kieán cuûa mình ñeán ñoä goïi laø "Ñaéc Ñoä: A Sramanera enters the khoâng hoïc hoûi ñöôïc gì—A stubborn person, a monastic life. person who stubbornly keeps his prejudiced Ñaéc Ñoäc Giaùc Quaû: Ñaït ñöôïc quaû vò Ñoäc Giaùc— (fixed) ideas to a point that he cannot learn Attainment of the solitary realizer. anything. Ñaéc Ñöùc: Ñaït ñöôïc ñöùc haïnh—Attainment of Ñaéc Nhaân Taéng Xöù: Caûnh giôùi cuûa ngöôøi giaùc virtue. ngoä—The realm of the enlightened one. Ñaéc Ñöông: Thích hôïp vôùi thieàn phaùp—To be Ñaéc Nhaân Taâm: To win the heart of the people. suitable for methods of mysticism (Zen). Ñaéc Nhaân Thaân Nan: Ñöôïc thaân ngöôøi laø khoù— Ñaéc Giôùi: Ñöôïc trao truyeàn giôùi phaùp, hieåu vaø To be in human form is difficult. haønh trì ñöôïc theo giôùi phaùp moät caùch tinh Ñaéc Nhaäp: Coù theå nhaäp vaøo ñöôïc—Nhaäp vaøo chuyeân—To obtain the commandments; to attain Phaät ñaïo (tröø ñöôïc voïng nieäm töùc laø ñaéc nhaäp)— to the understanding and performance of the moral Be able to enter—To attain entry, e.g. to Buddha- law. truth. Ñaéc Giôùi Sa Di: Moät vò Tyø Kheo phaïm giôùi, lieàn Ñaéc Nhaát Thieát Bí Maät Phaùp Taùnh Voâ Hyù Luaän phaùt loà saùm hoái tröôùc chuùng Taêng, taâm khoâng che Nhö Lai: Vairocana-sarva-tathagata-guhya- daáu, ñöôïc chuùng Taêng baïch töù yeát ma vaø trao cho dharmata-prapta-sarva-dharma-prapanca (skt)— phaùp hoïc giôùi. Maëc duø vò naày khoâng coøn laø Tyø The Buddha who attains all mystic

dharma nature Kheo nöõa, nhöng vaãn ñöôïc maëc aùo caø sa nhö moät and not to engage in meaningless argument. vò Sa Di ñang hoïc giôùi, chöù khoâng bò loaïi khoûi giaùo Ñaéc Nhaát Voïng Nhò: Coù ñöôïc moät laïi muoán ñoøi ñoaøn—A monk who is restored, or not unfrocked, hai. Töø naày coù nghóa laø phaøm phu meâ voïng tham on confession of his sin. lam khoâng chaùn—To give him one, he will take Ñaéc Hueä: Pannaya-patilabha (p)—Attainment of two. The term means ordinary people never wisdom. satisfy with what they have. Ñaéc Keá: Successful scheme—Good scheme. Ñaéc Nieát Baøn: Chöùng ñaéc Nieát Baøn—Ñaït ñöôïc Ñaéc La Lö Ca: Trailokya (skt)—Ba coõi— giaùc ngoä—Attain Nirvana. Traidhatuka (skt)—Tiloka (p)—Three realms. Ñaéc Phaùp: Hieåu ñöôïc chö phaùp—Attain the Ñaéc Lôïi: Profitable—Advantageous. dharma. Ñaéc Löïc: To try one's best. Ñaéc Phaät Kieán: Ñaït ñöôïc söï chöùng Phaät— Ñaéc Löïc Cuù: Lôøi noùi coù hieäu nghieäm. Trong Attainment of the Buddha-realization. thieàn, ñaây laø lôøi noùi sieâu vieät söï dieãn taû cuûa ngoân Ñaéc Phaät Quaû: Ñaït ñöôïc quaû vò Phaät— ngöõ—An efficacious speech. In Zen, this is a Attainment of the Buddhahood. speech that goes beyond the expression of Ñaéc Phöông Tieän: Phöông tieän ñaït ñöôïc— language. Expedient means that are attained. Ñaéc Ly Duïc: Ñaït ñöôïc söï ly duïc hay rôøi boû ñöôïc söï ham muoán—Attain (achieve) the freedom

Ñaéc Quaû: Ñaït ñöôïc quaû vò—To obtain the fruit of coøn taïi theá, moät laàn ngaøi ñi khaát thöïc taïi moät laøng. deeds or life. Do söï can thieäp cuûa Ma vöông, Ñöùc Phaät khoâng Ñaéc Quaû Giaùc Ngoä: To attain Enlightenment—To nhaän ñöôïc chuùt ñoà aên naøo caû. Khi Ma vöông hoûi achieve awakening—To become a Buddha—To chaâm bieám, "Ngaøi coù ñoùi khoâng?" Ñöùc Phaät vui veû become an Enlightened One. giaûi nghóa thaùi ñoä tinh thaàn cuûa nhöõng ai thoaùt Ñaéc Quaû Voâ Thöôïng Boà Ñeà: To obtain the khoûi moïi chöôùng ngaïi, Ngaøi ñaùp: "Sung söôùng highest perfect bodhi (wisdom or knowledge). thay, chuùng ta soáng khoâng bò ñieàu gì chöôùng ngaïi. Ñaéc Sanh Cöïc Laïc Quoác Ñoä: To attain birth in Ta thöôøng soáng an vui nhö caùc vò thaàn ôû coõi Trôøi the Ultimate Bliss Land. Quang AÂm. Moät dòp khaùc, Ñöùc Phaät vaø caùc ñeä töû Ñaéc Taøi Baát Thí: Giaøu sang hay ñöôïc cuûa chaúng cuûa Ngaøi an cö vaøo muøa möa taïi moät ngoâi laøng chòu boá thí—In wealth not being charitable. theo lôøi môøi cuûa moät ngöôøi Baø La Moân. Ngöôøi Ñaéc Tam Maät: Ñaït ñöôïc ba bí quyeát tu haønh— naày queân haún vieäc tieáp teá thöïc vaät cho Ñöùc Phaät Attainment of three mysteries. vaø Taêng Giaø. Trong suoát ba thaùng, ngaøi Muïc Kieàn Ñaéc Taïng: Srgarbha (skt)—See Tònh Nhaõn, and Lieân ñaõ phaûi xung phong duøng thaàn thoâng ñi xin Nguõ Nhaõn. ñoà aên, theá maøÑöùc Phaät khoâng heà coù moät lôøi phaøn Ñaéc Taâm: Taâm hoaøn toaøn laõnh ngoä yeáu chæ nhaø naøn vaø chòu duøng coû khoâ cuûa ngöïa do moät oâng laùi thieàn—A mind that absolutely comprehends the ngöïa cuùng döôøng—The Buddha taught: Buddhists important meaning or aim of Zen. should courageously accept losses. One must face Ñaéc Thaønh: Coù theå an laäp ñöôïc—Be able to these losses with equanimity and take them as an establish. opportunity to cultivate our sublime virtues. At the Ñaéc Thaéng: Chieán thaéng—To be victorious—To time of the Buddha,

once the Buddha went obtain the victory. seeking alms in a village. Owing to the intervention of Mara, the Buddha did not obtain Ñaéc Thaéng Ñöôøng: Vejayanta (p)—Pre-eminent any food. When the Mara questioned the Buddha hall—Supreme hall. rather sarcastically whether he was hungry or not, Ñaéc Thaéng Thieàn Sö: Bassui Zenji (1327- the Buddha solemnly explained the mental 1387)—Bassui-Tokusho (jap)—See Baït Ñoäi Ñaéc attitude of those who were free from Thaéng Thieàn Sö. impediments, and replied: "Ah, happily do we Ñaéc Thaèng: Bondage of possession—Sôïi daây troùi live, we who have no impediments. Feeders of joy buoäc chuùng sanh vaøo cuûa caûi taøi saûn (taát caû caùc shall wee be even as the gods of the Radiant phaùp cuûa höõu tình chuùng ñeàu khoâng ngoaøi thaân, Realm." On another occasion, the Buddha and his hay troùi buoäc nôi thaân, neân ví ñoù nhö sôïi daây. Nhö disciples observed the rainy season in a village at caùc nghieäp thieän aùc maø mình taïo ra ñaõ thuoäc veà the invitation of a brahmin who, however, quaù khöù, nhöng quaû cuûa chuùng vaãn coøn troùi buoäc completely forgot to attend the needs of the laáy chuùng ta)—The cord, or bond, of attaining the Buddha and the Sangha. Throughout the period of bondage of possession (past deeds, good or bad, three months, although Venerable Moggallana happened in the past; however, they are still volunteered to obtain food by his psychic powers, binding us in the present with their results). the Buddha making no complaint, was contented Ñaéc Thaäm Thaâm Tri Thöùc: Töï chöùng Thaùnh with the fodder of horses offered by a horse trí—Attain the depth of the consciousness. dealer. Ñaéc Thaàn Thoâng: Attain psychic powers. Ñaéc Thoaùt: Thoaùt khoûi khoå ñau cuûa sanh töû—To Ñaéc Thaát: Ñöôïc vaø maát—Gain and loss— attain deliverance from the misery of Winning and losing—Thaéng phuï—Ñöôïc thua— reincarnation. Success or failure—Ñaéc thaát (thaønh baïi)—Ñöùc Ñaéc Thôøi: To have the opportunity. Phaät daïy: "Phaät töû neân can ñaûm chaáp nhaän söï thua Ñaéc Thoâng: Ñaït ñöôïc thaàn thoâng—Attainment of thieät. Ta phaûi tröïc dieän vôùi söï thua loã moät caùch supernatural powers. bình thaûn vaø laáy noù laøm moät cô hoäi ñeå trau doài Ñaéc Tònh: Ñaït ñöôïc söï thanh tònh—Attainment of nhöõng ñöùc haïnh cao sieâu." Trong thôøi Ñöùc Phaät purity.

Ñaéc Toïa Phi Y: Ñöôïc ngoài maëc aùo, yù chæ vieäc tu Ñaëc Ñòa: Traùi laïi—On the contrary. haønh moät caùch chaân thaät—To have the time to sit Ñaëc Ñieåm: Special mark—Characteristics. down to wear a dress. In Zen, the term indicates Ñaëc Kyø Noa Giaø Ñaø: Daksinagatha (skt)—Baøi an honest cultivation. Giaø Ñaø caàu phuùc cho thí chuû (baøi keä tuïng caàu phuùc Ñaéc Toäi: To be guilty. cho thí chuû cuùng döôøng Tam Baûo)—A song Ñaéc Tri: Coù theå nhaän bieát ñöôïc: Cognizable— offering, or expression of gratitude by a monk for Hieåu roõ (thaáu roõ): Apprehensible. food or gift. Ñaéc Tuûy: Tokuzui (jap)—Got the marrow—Ñaéc Ñaëc Ngöu Sinh Nhi: Traâu ñöïc sanh con, chæ söï ñöôïc coát tuûy hay choã cuøng cöïc cuûa lyù nhieäm maàu vieäc khoâng theå xaûy ra ñöôïc—He-buffalo gives (theo Truyeàn Ñaêng Luïc, toå Boà Ñeà Ñaït Ma noùi vôùi birth to a baby-buffalo. In Zen, the term indicates Hueä Khaû, ta ñaõ traûi qua chín naêm muoán trôû veà an impossible thing. Thieân Truùc. Hueä Khaû ñaûnh leã thaày ba leã, roài lui laïi Ñaëc Phöông Thieàn Kieät Hoaø Thöôïng (1419-

haàu phía sau. Toå Ñaït Ma daïy: “OÂng ñaõ ñaït ñöôïc 1506): Teân cuûa moät vò danh Taêng Nhaät Baûn vaøo choã coát yeáu cuûa ta.” Lieàn quay laïi baûo Hueä Khaû: theá kyû thöù XV—Name of a Japanese famous “Ngaøy xöa Ñöùc Nhö Lai ñem chính phaùp nhaõn monk who lived in the fifteenth century. taïng giao phoù cho ngaøi Ca Dieáp, vaø truyeàn thöøa Ñaëc Toân: The oustanding honoured one. maõi ñeán ta. Nay ta giao phoù cho oâng, oâng haõy giöõ Ñaëc Vò Baøi: Ñaëc Vò Chieáu Baøi—Taám danh baøi gìn. Ta trao aùo Caø sa cho oâng ñeå laøm tín.”)—To daønh cho khaùch taêng—A name tag for a guest obtain the marow, the secret, the essence. monk. According to the Ch'uan Teng Lu, master Taiso Ñaëc Vò Chieáu Baøi: See Ñaëc Vò Baøi. Eka made three prostrations to Master Ñaëc Vò Traø: Traø ñaëc bieät ñöôïc duøng ñeå ñaõi caùc vò Bodhidharma, and returned to his seat. Master toân tuùc lôùn—Special tea which is used in treating Bodhidharma said, "You have got my marrow." major honorable monks (who are honoured and Ñaéc Töï Taïi Thieân Vöông: Sovereign Freedom—advanced in years). Moät trong möôøi Tha Hoùa Töï Taïi Thieân Vöông— Ñaêng: 1) Ñaêng quang, baét ñaàu: To inaugurate, to See Tha Hoùa Töï Taïi Thieân Vöông. start; 2) Ñeøn: Dipa (skt)—A lamp, lantern; 3) Gheá: Ñaéc Töï Taùnh Thanh Tònh Phaùp Taùnh Nhö Lai: A stool, bench, footstool; 4) Leân: To ascend, to Savabha-vasuddha (skt)—Subhava-vasuddha advance. (skt)—Teân cuûa moät ñöùc Nhö Lai—Name of a Ñaêng Chuù: Tim ñeøn—Wick. Tathagata. Ñaêng Dieät: Ñeøn taét—The extinction of a lamp. Ñaéc Vieân Chöùng: Ñaït ñöôïc söï thaáu hieåu troïn Ñaêng Ñaøn Thuyeát Phaùp: Thaêng toïa—To ascend veïn—Ñaït ñöôïc söï chöùng ngoä hoaøn toaøn—Attain the platform to preach (to expound the sutras). perfect realization. Ñaêng Ñaàu: Vò Taêng troâng coi ñeøn ñuoác trong töï Ñaéc Vónh Dieät: Ñaït ñöôïc söï thoaùt ly sanh töû vónh vieän—A monk who is responsible for lamps in a vieãn—Attain permanent extinction. temple. Ñaéc Vónh Ly: Ñaït ñöôïc söï töï do vónh vieãn— Ñaêng Hoûa: Dipapradipa (skt)—Lamp-flame— Attain permanent freedom. AÙnh löûa cuûa ngoïn ñeøn. Ñaéc Voâ Sôû UÙy: Ñaït ñöôïc söï khoâng sôï haõi—Attain Ñaêng Hoån: Ñi vaøo nhaø xí—To go into a fearlessness. restroom—To go into a toilet. Ñaéc YÙ: 1) Ñöôïc nhö yù nguyeän, hay ñaït ñöôïc muïc Ñaêng Lai Thieàn Sö (1614-1685): Teân cuûa moät vò ñích: Satisfied, content, to obtain one’s desires or Thieàn sö thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø aims; 2) Hieåu ñöôïc nghóa cuûa kinh ñieån: To obtain Minh (1368-1644)—Name of a Chinese Lin-chi the meaning of a sutra; 3) Laõnh ngoä hoaøn toaøn yeáu Zen master in the end of the Ming dynasty in chæ nhaø thieàn: Absolute comprehension of the China. important meaning or aim of Zen. Ñaêng Luïc: Ch’uan-Teng-Lu (chi)—Denko-roku Ñaëc: Boø ñöïc: A Bull—Ñaëc bieät: Outstanding (jap)—Records of the Transmission of the Lamp— (special). See Truyeàn Ñaêng Luïc. Ñaëc AÂn: Special favor.

Ñaêng Lung: Ñaêng Lö—Ñeøn loàng—A lantern. Ñaúng Caáp Chuùng Sanh: Orders of beings—See Ñaêng Lö: See Ñaêng Lung. Naêm Ñaúng Caáp Chuùng Sanh. Ñaêng Minh: Dipa (p&skt)—Ngoïn ñeøn saùng treo Ñaúng Chaùnh Giaùc: Samyak-sambodhi (skt)—tröôùc hình töôïng Phaät, laø bieåu töôïng cuûa trí tueä Tam Mieäu Ta Boà Ñeà—Tam Mieäu Tam Phaät Ñaø. Phaät—The lamp hung before the image or statue 1) Chaùnh

Bieán Tri: Complete perfect of a Buddha, a symbol of his wisdom. knowledge. Ñaêng Minh Phaät: Nhaät Nguyeät Ñaêng Minh 2) Phaät Trí: Buddha-knowledge. Phaät—Moät vò Phaät ñöôïc nhaéc ñeán trong Kinh Phaùp 3) Chaùnh Ñaúng Chaùnh Giaùc: Omniscience; the Hoa (vò Phaät thôøi quaù khöù ñaõ thuyeát Kinh Phaùp bodhi of all Buddhas. Hoa)—A Buddha mentioned in the Lotus Sutra, 4) Moät trong möôøi danh hieäu cuûa Phaät: One of who preached the Lotus Sutra in the past. the ten titles of the Buddha—See Thaäp Hieäu. Ñaêng Quang: Abhisluka (skt)—1) AÙnh saùng cuûa Ñaúng Chí: Samapatti (skt & p)—Chöùng ñaéc— ngoïn ñeøn: The light of a lamp, lamp-light, lantern Tam Ma Ñòa—Thieàn Chöùng—"Ñaúng Chí" ñöôïc light; 2) Leân ngoâi hay leân ngai: Enthronement, duøng ñoàng nghóa vôùi “Samadhi” trong taát caû caùc inauguration—See Ñaêng Toïa. kinh ñieån Phaät giaùo. Tam Muoäi, chæ veà boán traïng Ñaêng Thôøi: Ngay töùc khaéc—At once— thaùi ñònh taâm, boán laõnh vöïc voâ saéc, hay traïng thaùi Immediately. loaïi töø. Samapatti coøn chæ caùi traïng thaùi taäp trung Ñaêng Toøa: Böôùc leân toøa (moät vò Phaùp Sö saép cuûa taâm trong ñoù chuû theå ñöôïc hoaøn toaøn ñoàng thuyeát phaùp)—To ascend the throne. nhaát vôùi ñoái töôïng trong söï caân baèng toaøn haûo — Ñaêng Trình: To set out, to start one’s way. "Samapatti" or Attainment of an enjoying stage of Ñaêng Truï: Boà Taùt tieán vaøo ngoâi Thaäp Truï —The meditation is used as a synonym with “samadhi” advance of the Bodhisattva to the ten grounds. in all Buddhist texts. Attainments, referring to the Ñaêng Vöông Phaät: Merupradipa-Buddha (skt)— four absorptions (dhyana), four stages of Sumeru Lamp Buddha—Teân cuûa ñöùc Nhö Lai formlessness, or state of extinction. Samapatti also ñang chuû trì Phaät ñoä naèm veà phía nam cuûa theá giôùi means a concentrated state of mind in which the Ta Baø—Name of a Tathagata who presides the subject is completely identified with the object of Buddha Land on the south side of the Saha world. meditation. Psychologically, it is a state of Ñaéng Ñaéng: Rather bitter. consciousness in perfect equillibrium, i.e., Ñaéng Töû: Cöôùc Ñaéng—Cöôùc Ñaïp—Ñaïp Saøng— tranquillized. Thöøa Tuùc Saøng—Caùi buïc nhoû—A small platform. Ñaúng Chuùng Sanh Giôùi: Phoå giôùi chuùng sanh (goïi Ñaèng: Daây leo—Creepers—Canes. chung cho heát thaûy chuùng sanh)—The universal Ñaèng Ñaèng: Töï taïi: An easy manner (leisurely)— realm of living beings. Voâ vi: Non-action. Ñaúng Cuùng: Ñaúng Ñaéc hay nghi thöùc aên cuûa chö Ñaèng Ñaèng Ngoät Ngoät: Tuøy yù töï nhieân—To be Taêng. Sau khi thöùc aên ñöôïc phaân phoái baèng nhau naturally at one's discretion—At will. thì vò Duy Na hay vò sö chuû leã xöôùng caâu “Ñaúng Cuùng” roài thì chö Taêng môùi baét ñaàu aên— Ñaèng Ñaèng Nhaäm Vaän: See Ñaèng Ñaèng. Synchronous offering, i.e. the simultaneous Ñaèng Xaø: Thaáy daây maø cho laø raén (chæ taâm meâ môø beginning of a meal when the master of cuûa chuùng sanh)—Seeing a cane and thinking it a ceremonies cries that the meal is served. snake. Ñaúng Daãn: Samahita (skt)—Tam Ma Heâ Ña—Ñaúng: Bình ñaúng: Equal—Song song: Parallel— Teân cuûa moät loaïi ñònh, maø khi nhaäp vaøo thì caû Ñaúng caáp: A class (grade, rank)—Nôi nôi bình thaân laãn taâm ñeàu chuyeân chuù taïo neân söï an hoøa ñaúng: Equal everywhere (equivalence, equality, bình ñaúng cuûa thaân taâm—Body and mind both balance)—Phoå quaùt:

Universal. fixed or concentrated in samadhi. Ñaúng Baát Ñaúng Quaùn Boà Taùt: The Bodhisattva Ñaúng Dieäu Giaùc Vöông: King of Universal and Beholding All Things (Everything) As Equal Yet Supernatural Illumination. As Unequal. Ñaúng Ñeá: Teân goïi khaùc cuûa tuïc ñeá—Ordinary rules of life; common morality.

Ñaúng Giaùc: Samyak-sambodhi (skt)—Tokaku taâm—Acts and reacts simultaneously arise from (jap)—The balanced state of truth—Söï giaùc ngoä an unwholesome mind. cuûa chö Phaät bình ñaúng nhaát nhö. Quaû vò thöù 51 Ñaúng Khôûi Nhaân: Hetu-samutthana (p)—YÙ trong 52 quaû vò maø Boà Taùt phaûi traûi qua treân nghieäp doïn ñöôøng cho nhaân khôûi—Mental action ñöôøng ñi ñeán quaû vò Phaät. Ñaúng Giaùc ñi tröôùc give way to the arising of causes. Dieäu Giaùc hay Phaät Quaû Giaùc Ngoä—Absolute Ñaúng Khôûi Thieän: Samuthana-kusalah (skt)— universal enlightenment, omniscience, a quality of Haønh vi vaø taùc ñoäng khôûi leân töø thieän taâm—Acts a term for a Buddha. The fifty-first of the fifty-two and reacts simultaneously arise from a wholesome stages through which a bodhisattva is supposed to mind. pass on the road to Buddhahood. The attainment Ñaúng Löõ: Chö Taêng Ni cuøng moät ñaúng caáp (hay of the Buddha-enlightenment which precedes the cuøng nieân laïp)—Of the same class, company or final stage of truth. fellow. Ñaúng Giaùc Chuûng Tính: Chuûng tính Boà Ñeà tieán Ñaúng Löu: Nishyanda (skt)—Doøng troâi chaûy veà Phaät quaû: The bodhi-rank germ-nature which khoâng phaân bieät: Flowing-out or down, outflow, produces Buddhahood—Ngoâi Boà Ñeà coù khaû naêng regular flow, equal current—Do nhaân maø troâi tieán ñeán Phaät quaû: The bodhi-rank germ-nature chaûy tôùi quaû, do goác maø troâi chaûy tôùi ngoïn töông which produces Buddhahood. töï gioáng nhau: Like producing like; the equality Ñaúng Giaùc Hueä: The wisdom of understanding of of cause and effect; like causes produce like nirvana—Chieáu Tòch Hueä, coøn goïi laø Tòch Chieáu effects; of the same order. Hueä, hay trí hueä cuûa Boà taùt ôû Ñaúng Giaùc Vò ñaõ Ñaúng Löu Quaû: Nishyanda (skt)—Nisyanda- quaùn trieät thöïc taùnh vaø thöïc töôùng cuûa Nieát Baøn — phala (skt)—Uniformly continuous effect—Ñaúng The wisdom of understanding of nirvana. Buddha- löu quaû laø quaû loaïi naøo sanh ra loaïi ñoù. Töø thieän wisdom which comprehends nirvana reality and its nhaân sinh ra thieän quaû, töø aùc nhaân sinh ra aùc quaû, functioning. töø voâ kyù nhaân sinh ra voâ kyù quaû (töø caùi thieän taâm Ñaúng Giaùc Vò: Bodhisattva-stage. cuûa yù nghó tröôùc, maø chuyeån thaønh thieän taâm sau; Ñaúng Hoaït: Samjiv (skt)—Phuïc hoaït laïi hay soáng hoaëc töø caùi baát thieän taâm cuûa yù nghó tröôùc, maø sinh laïi—Revive—Re-animate—Resurrection. ra caùi baát thieän taâm sau, hay baát thieän nghieäp cuûa Ñaúng Hoaït Ñòa Nguïc: Samjiva (skt)—Sanjiva yù nghó sau), tính quaû gioáng tính nhaân maø troâi chaûy (skt)—Hell of rebirth—Töôûng Ñòa Nguïc—Ñòa ra neân goïi laø Ñaúng Löu Quaû. Do thieän taâm ñôøi nguïc ñaàu tieân trong taùm ñòa nguïc noùng—The first tröôùc maø chuyeån thaønh thieän taâm sau khi taùi sanh; of the eight hot hells—Ñaúng Hoaït Ñòa Nguïc (sau do aùc taâm ñôøi tröôùc maø aùc taâm ñôøi naày taêng khi bò hình phaït thì trôû laïi nhö cuõ). Ñaây laø moät tröôûng. Khi laøm moät haønh ñoäng xaáu hay toát, khieán trong taùm ñòa nguïc noùng. Sau

nhieàu nhuïc hình khoå cho ngöôøi laøm haønh ñoäng aáy deã coù xu höôùn g tieán sôû, nhö chaët, ñaâm, baàm, cheùm, tuy theá sau moät côn ñeán nhöõng haønh ñoäng xaáu hay toát. Vì nhaân quaû gioù laïnh thoåi vaø taâm thöùc vaø mang noù trôû traàn theá thuoäc cuøng moät baûn chaát, neân quaû naày ñöôïc goïi laø hay daàn daàn tænh laïi nhö tröôùc ñeå tieáp tuïc thoï “chaûy trong cuøng moät doøng” hay “ñaúng löu.”— hình—This is one of the eight great naraka or hot Like producing like; the equality of cause and hells. Rebirth, where after many kinds of effect; like causes produce like effects. Fruit that suffering, a cold wind blows over the soul and flows in the same course, like effetcs arise from returns it to this life as it was before. The hell in like causes, e.g. good from good, evil from evil; which the denizens are chopped, stabbed, ground, present condition in life from conduct in previous and pounded, but by a cool wind are brought back existence; hearing from sound, etc. Fruit of the to life, to undergo renewed torment—See Baùt Ñaïi same order (goodness reborn from previous Nhieät Ñòa Nguïc. goodness). When an evil or a good deed is done, Ñaúng Khôûi: Samuthana (skt)—Khôûi leân cuøng luùc, this tends to make the doer more easily disposed söï baét nguoàn cuøng luùc—Simultaneous Arising. towards evils or goods. As cause and effect are of Ñaúng Khôûi Baát Thieän: Samuthana-akusalah the same nature, this “phala” is called “flowing in (skt)—Haønh vi vaø taùc ñoäng khôûi leân töø baát thieän the same course.”

Ñaúng Löu Taâm: The production therefrom of the ñònh, giöõ mình buoâng xaû khoâng vöôùng maéc —This causation. is a kind of samadhi in which one is holding Ñaúng Löu Töông Tuïc: Moãi loaïi ñeàu khoâng thay oneself in equanimity—See Ñònh and Tam Muoäi. ñoåi tính chaát cuûa mình trong voøng luaân chuyeån Ñaúng Töø: Universal mercy—Töø bi bình ñaúng ñoái lieân tuïc—Of the same nature, or character; vôùi heát thaûy chuùng sanh, khoâng phaân bieät— connected as cause and effect. Universal or equal mercy toward all beings Ñaúng Maïn: I am equal to—Toâi baèng. without distinction. Ñaúng Nguyeän: Phoå nguyeän cuûa chö Phaät ñeàu Ñaúng Vò: Tính ñöùc duy nhaát moät yù vò bình ñaúng gioáng nhau—The universal vows common to cuûa Nieát Baøn—Of equal flavour, of the same Buddhas. character (nirvana). Ñaúng Nhaøn: Nhaøn roãi—To be free—Idle— Ñaúng Voâ Giaùn Duyeân: Samanantara-pratyaya Leisured. (skt)—Samanantarapaccayo (p)—Contiguity Ñaúng Nhöùt Ñaïi Xa: Theo Kinh Phaùp Hoa (Phaåm condition—Duyeân töùc khaéc tieáp theo—Söï lieân tuïc Thí Duï), ñaây laø chieác xe Traâu Traéng maø vò tröôûng khoâng giaùn ñoaïn cuûa doøng tö töôûng (taâm nieäm giaû duøng ñeå daãn duï caùc con trong nhaø löûa tam giôùi, tröôùc dieät thì taâm nieäm sau lieàn sinh, nieäm tröôùc vì nhö phöông tieän ñeå phoå cöùu chuùng sanh— nieäm sau moãi nieäm ñeàu ngang nhau)—Successive According to the Lotus Sutra, this is the highest continuity, in contrast with interrupted continuity. class great cart, i.e. universal salvation. Uninterrupted continuity, especially of thought, or Ñaúng Nhöùt Thieát Phaät Hoài Höôùng: Great time. enlightening beings’ dedication equal to all Ñaëng AÅn Phong Thieàn Sö: Teng-Yin-Feng Zen Buddhas or the third dedication in the ten master—To impo (jap)—Teân cuûa moät vò thieàn sö dedications—Ñaïi Boà Taùt Ñaúng nhöùt

thieát Phaät hoài ñeä töû cuûa ngaøi Maõ Toå vaøo theá kyû thöù taùm. Hieän höôùng hay laø ñeä tam hoài höôùng trong thaäp hoài nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà höôùng. Thieàn sö Ñaëng AÅn Phong; tuy nhieân, coù moät vaøi Ñaúng Quaùn: Samadarsana (skt)—Quaùn nieäm söï chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn lyù bình ñaúng, xem tam giôùi laø nhö nhau, laø khoâng, Ñaêng Luïc, quyeån VIII—Name of a student of Ma- khoâng laø voâ sôû höõu, xem chuùng sanh laø bình ñaúng Tsu in the eighth century. We do not have detailed ñeàu nhö con cuûa chính mình—The beholding of all documents on Zen Master Teng-Yin-Feng; things as equal, e.g. as unreal, or immaterial; or of however, there is some interesting information on all beings without distinction, as one beholds one's this Zen master in The Records of the child, i.e. without respect of person. Transmission of the Lamp (Ch'uan-Teng-Lu), Ñaúng Quaùn Boà Taùt: Samadarsana-bodhisattva Volume VIII. (skt)—A Bodhisattva who beholds of all things as Moät hoâm Thaïch Ñaàu ñang caét coû, Ñaëng AÅn equal. Phong ñöùng gaàn ñoù. Thaïch Ñaàu lieäng moät boù Ñaúng Taâm: Caùi taâm bình ñaúng ñoái vôùi heát thaûy coû tröôùc maët Ñaëng AÅn Phong, Phong noùi: chuùng sanh, khoâng coù keû oaùn ngöôøi thaân, coi taát caû "Hoøa Thöôïng chæ bieát caét caùi naøy maø khoâng ñeàu nhö nhau—Equal mind; of the same mental bieát caét caùi kia." Thaïch Ñaàu giô löôõi lieàm leân, characteristics; the universal mind common to all. Phong ñoùn laáy vaø ñöùng ra laøm theá ngöôøi caét Ñaúng Thaân: Taïo laäp hình töôïng cuûa chö toân, coû. Thaïch Ñaàu noùi: "OÂng caét ñöôïc caùi kia, gioáng nhö thaân töôïng cuûa ngöôøi thöôøng—A life- nhöng khoâng bieát caét caùi naøy." Phong laëng size image or portrait. thinh khoâng noùi. Ñieàu naøy cho thaáy Thaïch Ñaúng Trí: Moät trong möôøi trí, trí hieåu bieát theá tuïc : Ñaàu khoâng duøng thuû ñoaïn hay phöông phaùp Common knowledge, which only knows rieâng bieät naøo giuùp cho taâm trí cuûa ñeä töû coù phenomena—Teân cuûa moät loaïi thieàn ñònh: A theå ñöôïc chín muoài cho chöùng nghieäm. Ngaøi name for fixation of the mind, or concentration in ñaõ vì Ñaëng AÅn Phong, tuøy cô duyeân maø baøy toû dhyana; an equivalent of samapatti. Thieàn baèng nhöõng ñöôøng loái thöïc tieãn nhaát. Ñaúng Trì: Samadhi (skt)—Concentration of Thaät vaäy, Thieàn khoâng phaûi laø troø hyù luaän maø thought—Taäp trung tö töôûng—Ñaây laø moät loaïi laø moät söï thöïc soáng ñoäng, söï thöïc lieân heä maät

thieát vôùi chính söï soáng. Caùc thieàn sö thöôøng of the Buddha. hay lôïi duïng moïi cô hoäi trong ñôøi soáng haèng Ñaát: Pathavi (p)—Prthivi (skt)—Ñòa—Earth ngaøy. Trong tröôøng hôïp naøy, Thaïch Ñaàu ñaõ element. duøng caùi löôõi lieàm cuûa ngöôøi caét coû ñeå ñaùnh Ñaâu Baø: Thaùp—A stupa. thöùc yù thöùc cuûa ñoà ñeä mình tröôùc chaân lyù cuûa Ñaâu Daï: Trôøi Ñaâu Suaát vaø trôøi Daï Ma—The Thieàn—One day, Teng Ying-feng was Tusita and the Yama heavens—See Ñaâu Suaát, and standing beside Shih-t'ou who was cutting Daï Ma Thieân. weeds. When Shih-t'ou moved a bundle of Ñaâu La: Tula (skt)—Coøn goïi laø Ñoá La hay Ñoå La, grass in front of Feng, the latter said: "You dòch laø hoa döông lieãu, boâng, hay keùn taàm, tô lieãu: only know how to cut this down, but not the Floss, e.g. willow-floss, wild silk—Teân cuûa loaïi other one." Shih-t'ou held up the sickle. Feng caây Ñaâu La: Name of a tree

which produces snatched it from him and assumed the posture willow-floss. of a mower. Shih-t'ou remarked, "You cut the Ñaâu Laâu Baø: Turuska (skt)—Loaïi nhang thôm AÁn other one down, but know not how to cut this Ñoä—Indian incense. one down." Feng made no answer. This shows Ñaâu Phong Khaéc Vaân: Hobo-kokumon (jap)— us that Shih-t'ou used no special contrivance Bao-Feng-Kewen—See Baûo Phong Khaéc Vaân. or method by which the mind of the disciple Ñaâu Sa: Tusara (skt)—Söông mai—Frost. could be matured for the experience. As a Ñaâu Suaát: Tusita (skt)—Tosotsu (jap)—Coøn goïi laø matter of fact, Zen is not a conceptual Ñaâu Suaát Ñaø, Ñaâu Suaát Ñoùa, hay Ñaâu Thuaät, töùc plaything with them but a vital fact which laø cung trôøi Ñaâu Suaát, coõi trôøi duïc giôùi thöù tö, nôi intimately concerned life itself. Zen masters cö nguï cuûa chö Boà Taùt tröôùc khi ñaït thaønh quaû vò usually make use of every opportunity in their Phaät. Di Laëc Boà Taùt laø baäc Nhaát Sanh Boå Xöù, hieän daily life. In this case, Shih-t'ou used the ôû cung trôøi Ñaâu Suaát; Ngaøi seõ thaønh Phaät trong sickle of a mower to demonstrate Zen in most töông lai vaø keá vò Ñöùc Thích Ca Maâu Ni Phaät— practical ways for the sake of Teng Ying- Name of the Tusita heaven, the fourth devaloka in feng's enlightenment. the six passion-realms (duïc giôùi), or desire realms, See AÅn Phong Thoâi Xa. the Delightful Realm, the abode of Bodhisattvas in See AÅn Phong Phi Tích. their last existence before attaining Buddhahood. See AÅn Phong Ñaûo Hoùa. Maitreya Bodhisaatva is a One-Life Bodhisattva Ñaép Y: Donning a dharma robe. who is now in the Tusita Heaven. He will become Ñaáng Cao Caû: Exalted beings a Buddha in the future and succeed Sakyamuni Ñaáng Chí Toân: The Supreme. Buddha. Ñaáng Giaùc Ngoä: The All-Knowing One—A Full Ñaâu Suaát Lai Nghinh Töôùng: Ñöùc Phaät xuoáng töø Enlightened—Buddha is an All-Knowing One— cung trôøi Ñaâu Suaát—The Buddha descends from Baäc giaùc ngoä, nhö Phaät, töï giaùc giaùc tha, giaùc haïnh the Tushita Heaven Palace—See Taùm Thôøi Kyø vieân maõn—An Enlightened (Awakened) One, Trong Cuoäc Ñôøi Ñöùc Phaät. especially a Buddha, enlightened self and others. Ñaâu Suaát Tam Quan: Ba cöûa aûi cuûa Ñaâu Suaát—Ñaáng Phaùp Vöông: The King of Dharma. Tou-shuai's Three Barriers—Thieàn sö Tuøng Duyeät Ñaáng Phaùp Vöông Voâ Thöôïng: The Supreme Ñaâu Suaát laø taùc giaû cuûa taäp 'Ba Chöôùng Ngaïi' ñöôïc King of Dharma. nhaéc tôùi trong thí duï thöù 47 cuûa Voâ Moân Quan. Ñaáng Theá Toân: Bhagava Vaên baûn coâng aùn nhö sau: "Ñi tìm nhöõng ñoàng coû Ñaáng Saùng Taïo: Creator hoang vu ñeå tu taäp thieàn tónh toïa laø ñi tìm baûn tính Ñaáng Sieâu Nhaân: Supreme Being. thaät. Nhöng baûn tính thaät cuûa ngöôi luùc naày, vaøo Ñaáng Tænh Ngoä: An awakened one. giôø phuùt naày, ôû ñaâu? Neáu ngöôi tìm thaáy baûn tính Ñaáng Toái Thöôïng: The Supreme. thaät cuûa ngöôi, ngöôi coù theå töï giaûi thoaùt khoûi sinh Ñaáng Töï Sinh: Svayambhu (skt)—Voâ Sö Giaû— vaø töû. Nhöng laøm theá naøo ñeå ngöôi töï giaûi thoaùt Baäc töï hieän höõu, moät trong nhöõng danh hieäu cuûa khi aùnh maét cuûa ngöôi taét ngaám? Moät khi ñaõ giaûi Ñöùc Phaät—Self-existing one, one of the epithets thoaùt khoûi sinh vaø töû, ngöôi seõ bieát ñöôïc nôi ngöôi

tôùi. Nhöng khi thaân theå ngöôi tan thaønh töù ñaïi, thì words here, you'll be master in all the varied ngöôøi seõ ñi ñaâu?" Nhö vaäy, roõ raøng Hoøa Thöôïng circumstances and will deal with your affinities in Ñaâu Suaát Tuøng Duyeät ñaõ ñaët ra ba cöûa aûi ñeå truy accord with the Buddha Dharma. If you have not vaán ngöôøi hoïc Ñaïo nhö sau: 1) Laën loäi tìm hoïc, chæ resolved the matter yet, the food you bolt down mong thaáy taùnh, vaäy thì taùnh ôû ñaâu? 2) Bieát ñöôïc won't sustain you. Chew it well, and you won't be baûn taùnh môùi thoaùt khoûi sanh töû, vaäy thì khi nhaém hungry. maét buoâng tay thì laøm sao thoaùt ñöôïc? 3) Thoaùt Ñaâu Suaát Thieân: See Ñaâu Suaát. ñöôïc sanh töû môùi bieát choã mình ñi veà, vaäy thì khi Ñaâu Suaát Thieân Cung: Gandan (tib)—Thöôïng töù ñaïi tan raõ, mình ñi veà ñaâu? Muïc ñích cuûa Hoøa Tuùc Cung—Tusita heaven palace. Thöôïng Ñaâu Suaát trong vieäc söû duïng ba caâu Ñaâu Suaát Thieân Thuyeát Phaùp Töôùng: Ñöùc Phaät chuyeån ngöõ cuûa loaïi coâng aùn naøy laø ñeå laøm roõ baûn taïi Ñaâu Suaát Thieân thuyeát phaùp cho chö thieân— chaát thaät söï cuûa sinh töû, hai khía caïnh thöôøng ñöôïc The Buddha dwells at the Tusita Heaven and ngöôøi ñôøi xem laø moät caëp traïng thaùi coù tính töông visibly preaches to the devas—See Taùm Thôøi Kyø phaûn vaø hoaøn toaøn ñoái laäp nhau. Theo Voâ Moân Trong Cuoäc Ñôøi Ñöùc Phaät. Hueä Khai trong Voâ Moân Quan, neáu nôi ñaây maø haï Ñaâu Suaát Thieân Töû: Coøn goïi laø Ñòa Nguïc Thieân ñöôïc ba caâu chuyeån ngöõ, thì ôû ñaâu cuõng laøm chuû Töû. Ñöùc Phaät Thích Ca khi coøn laø moät vò Boà Taùt ñöôïc, nôi naøo cuõng laø nhaø ñöôïc. Coøn neáu chöa, ñoà ñaõ töø cung trôøi Ñaâu Suaát phoùng haøo quang chieáu aên dôû deã no, nhai kyõ khoù ñoùi—Zen master Tzong- thaúng vaøo khaép möôøi phöông, khieán chuùng sanh Yueh Tou-Shuai was the author of the famous trong coõi Ñòa Nguïc khôûi caên laønh, nhôø ñoù maø thoaùt 'Three Barriers' of example 47 of the Wu-Men- khoûi caûnh ñòa nguïc—The Tusita prince, i.e. Kuan. The koan is as follows: "The purpose of Sakyamuni, whose light while he was in Tusita going to forsaken places to practice sitting shone into hell and saved all its occupants. Thus meditation (zazen) is to seek your true nature. he is also called Prince of Hades. Where is your true nature now, in this instant? Ñaâu Suaát Thieân Vöông: Kings of the Tushita When you have experienced your true nature, can Heavens—Chö Thieân Vöông naày ñeàu sieâng trì you liberate yourself from birth and death? How nieäm danh hieäu cuûa taát caû chö Phaät (Kinh Hoa can you liberate when your eyesight gives out? Nghieâm—Phaåm 1)—All of them diligently kept in When you have liberated yourself from birth and mind the names and epithets of the Buddhas. death, you know the place you're going to. When Ñaâu Suaát Thöôïng Sanh: Sanh vaøo taàng trôøi Ñaâu your body has broken down into the four Suaát—Rebirth in tusita heaven. elements, where do you go then?" Zen master Ñaâu Suaát Tuøng Duyeät Thieàn Sö: Tosotsu Juetsu Tou-shuai (Tosotsu) set up three barriers for his (jap)—Tou-shuai Ts'ung-yueh (Wade-Giles disciples: 1) You leave no stone unturned to Chinese)—Doushuai Congyue (Pinyin Chinese)— explore profundity, simply to see into your true Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát nature. Now, I want you to ask, just at this veà Thieàn sö Ñaâu Suaát Tuøng Duyeät; tuy nhieân, coù moment, where is your true

nature? 2) If you moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong realize your true nature, you are free from life and Nguõ Ñaêng Hoäi Nguyeân: Thieàn sö Tuøng Duyeät Ñaåu death. Tell me, when your eyesight deserts you at Suaát sanh naêm 1044 taïi Caùm Chaâu, baây giôø laø tænh the last moment, how can you be free from life Giang Taây. Thieàn sö Trung Hoa thuoäc doøng and death? 3) When you set yourself free from life Hoaøng Laâm cuûa Thieàn Laâm Teá, moân ñoà vaø ngöôøi and death, you should know your ultimate noái phaùp cuûa Ñaâu Phong Khaéc Vaên—We do not destination. So when the four elements separate, have detailed documents on this Zen Master; where will you go? Zen master Tou-shuai's pupose however, there is some interesting information on in using these three turning words of this kind of him in The Wudeng Huiyuan: Zen master Tou- koan is to clarify the true nature of life and death, Shuai Ts'ung-Yueh was born in 1044 in Kan-Chou, normally considered to be entirely different states. a place in modern Jiang-Xi province.Chinese Zen According to Wu Men Hui-Kai in the Wu-Men- master of the Huang-lung (Oryo) lineage of the Kuan, if you can rightly give the three turning Rinzai Zen; a student and dharma successor of

Pao-feng K'o-wen (Hobo Kokumon). laughed and said: “I observe that your breath OÂng laø taùc giaû cuûa taäp 'Ba Chöôùng Ngaïi' ñöôïc is unusual. Why is it that when you speak nhaéc tôùi trong thí duï thöù 47 cuûa Voâ Moân your breath is like that of a drunkard?” Tzong- Quan. Vaên baûn coâng aùn nhö sau: "Ñi tìm Yueh’s face became flushed and he broke out nhöõng ñoàng coû hoang vu ñeå tu taäp thieàn tónh in sweat, and he said: “I hope the master toïa laø ñi tìm baûn tính thaät. Nhöng baûn tính thaät won’t spare your compassion.” Zhi continued cuûa ngöôi luùc naày, vaøo giôø phuùt naày, ôû ñaâu? to talk to Tzong-Yueh, goading him. Tzong- Neáu ngöôi tìm thaáy baûn tính thaät cuûa ngöôi, Yueh was flushed and didn’t understand. He ngöôi coù theå töï giaûi thoaùt khoûi sinh vaø töû. asked to have a private interview with Zhi. In Nhöng laøm theá naøo ñeå ngöôi töï giaûi thoaùt khi the abbot’s room, Zhi asked Tzong-Yueh: aùnh maét cuûa ngöôi taét ngaám? Moät khi ñaõ giaûi “Have you ever seen Zen master Fa-Chang?” thoaùt khoûi sinh vaø töû, ngöôi seõ bieát ñöôïc nôi Tzong-Yueh said: “I have read the record of ngöôi tôùi. Nhöng khi thaân theå ngöôi tan thaønh his talks. I understood it all, so I don’t want to töù ñaïi, thì ngöôøi seõ ñi ñaâu?"—He was the see him.” author of the famous 'Three Barriers' of Hoøa Thöôïng Trí hoûi tieáp: “Töøng thaáy Hoøa example 47 of the Wu-Men-Kuan. The koan thöôïng Vaên ôû Ñoäng Sôn chaêng?” Tuøng Duyeät is as follows: "The purpose of going to thöa: “Ngöôøi Quan Taây voâ naõo, mang moät caùi forsaken places to practice sitting meditation quaàn vaûi khai nöôùc ñaùi, coù choã naøo hay?” Hoøa (zazen) is to seek your true nature. Where is thöôïng Trí noùi ngay: “OÂng neân ñeán ngay choã your true nature now, in this instant? When khai nöôùc ñaùi aáy maø tham vaán.” Sö theo lôøi you have experienced your true nature, can daïy cuûa Hoøa thöôïng Trí, tìm ñeán yeát kieán Hoøa you liberate yourself from birth and death? thöôïng Vaên vaø thaâm nhaän ñöôïc aùo chæ. Sö trôû How can you liberate when your eyesight laïi yeát kieán Hoøa thöôïng Trí. Trí hoûi: “Sau khi gives out? When you have liberated yourself thaáy ngöôøi Quan Taây ñaïi söï theá naøo?” Sö from birth and death, you know the place

thöa: “Neáu chaúng ñöôïc Hoøa Thöôïng chæ daïy, you're going to. When your body has broken ñaõ luoáng qua moät ñôøi.” Sö beøn leã taï Hoøa down into the four elements, where do you go Thöôïng Trí maø lui ra—Zen master Zhi then?" continued to ask Tzong-Yueh: “Have you Sö laøm “thuû chuùng” ôû tu vieän Ñaïo Ngoä, trong seen Zen master Tung-Shan Wen?” Tzong- moät dòp höôùng daãn Taêng chuùng ñeán yeát kieán Yueh said: “Kuan-Hsi’s disciples don’t have Hoøa Thöôïng Trí ôû Vaân Caùi. Sau moät vaøi caâu any brains. If you put on a cotton garment that ñaøm luaän, thieàn sö Trí ñaõ bieát ñöôïc bieät taøi smells like piss, what good is it?” Zhi said: cuûa sö. Hoøa Thöôïng Trí beøn cöôøi baûo: “Xem “You should go and practice at that place that thuû toïa khí chaát phi phaøm, taïi sao thoát ra lôøi smells like piss.” Following Zhi’s instructions, döôøng nhö keû say?” Sö ñoû maët xuaát moà hoâi Tzong-Yueh went and practiced with Zen thöa: “Cuùi mong Hoøa Thöôïng chaúng tieác töø master Wen at Tung-Shan, and deeply bi.” Hoøa thöôïng Trí laïi duøng lôøi chaâm chích realized his great teaching. Later Tzong-Yueh theâm. Sö môø mòt, lieàn xin nhaäp thaát tham vaán returned to see Zen master Zhi. Zhi asked: rieâng vôùi Hoøa Thöôïng. Hoøa thöôïng Trí hoûi: “Now that you’ve seen Kuan-Xi’s disciples, “OÂng ñaõ töøng thaáy Hoøa thöôïng Phaùp Xöôùng what about the great matter?” Tzong-Yueh chaêng?” Sö thöa: “Coù töøng xem ngöõ luïc cuûa said: “Had it not been for your instructions, it Ngaøi, töï hieåu roõ, chöù khoâng mong thaáy.”— would have slipped past me my entire life.” Tzong-Yueh was the head monk at Tao-Wu Tzong-Yueh then bowed and retreated. Monastery, and on one occasion he led a Moät laàn sö thöôïng ñöôøng thuyeát phaùp: “Tai group of monks on a journey to visit Zen maét moät beà trong, ôû yeân trong hang vaéng, gioù master Yun-Kai Zhi. After only a few thu vaøo coå tuøng, traêng thu sanh soâng bieác. sentences of conversation, Zhi knew that Thieàn Taêng khi aáy laïi caàu chôn, hai con khæ Tzong-Yueh possessed special ability. Zhi ñoät boán ñuoâi duoãi.” Noùi xong sö beøn heùt leân

moät tieáng—One time he entered the hall to Cultivate your own field, and don’t steal address the monks, saying: “When a person’ someone else’s seedings. Applying yourself eyes and ears are clear, then he resides in a in this way, your cultivation will certainly remote mountain valley. The autumn wind result in finally seeing the white ox on snow rustles the ancient pines and the autumn moon mountain.” reflects from the cold waters. A patch-robed Vaøo muøa ñoâng naêm 1091, sau khi taém goäi, sö monk who reaches that place must go still hoïp Taêng chuùng laïi noùi keä: further to realize the truth, for this is still just “Boán möôi taùm naêm, two apes with four tails hanging down.” After Thaùnh phaøm gieát saïch, saying this the master shouted. Chaúng phaûi anh huøng, Moät laàn khaùc sö thöôïng ñöôøng thuyeát phaùp: Long An ñöôøng trôn.” “Ñaåu Suaát troïn khoâng bieän bieät, laïi keâu ruøa Noùi xong sö ngoài yeân thò tòch, ñöôïc vua ban ñen laø traïnh, khoâng theå noùi dieäu baøn huyeàn, danh hieäu “Chôn Tònh Thieàn Sö.”—In the chæ bieát khua moâi ñoäng löôõi, khieán cho Thieàn winter of 1091, after bathing, the master Taêng trong thieân haï xem thaáy trong maét moät assembled the monks and recited this verse: gioït maùu, chôù coù ñoåi saân laøm hyû ngöôøi tieáu “After forty-eight years, ngaïo yeân Haø ñoù

chaêng? Sö im laëng giaây laâu Sacred and mundane are completely noùi: “Thoåi leân moät baûn thaêng bình nhaïc, mong killed off, ñöôïc sanh bình chöa heát saàu.”—Another time Although not heroic, Tou-Shuai entered the hall to address the The Longan road is slippery.” monks, saying: “I can’t differentiate anything. Upon finishing the verse, the master passed I see a hard-shelled turtle and I mistakenly away (still sitting). He received posthumous call it soft-shelled. I can’t talk any wondrous title of “True Stillness Zen Master.” talk, or speak about truth. I just flap my lips Ñaáu: Caùi ñaáu duøng ñeå ñong thoùc—A bushel. and drum my tongue. When all the monks in Ñaáu Chieán Thaéng Phaät: Fight-War-Victory the world see me, they laugh so hard in Buddha. derision that their tears turn to blood. Don’t I Ñaáu Muï: Marici (skt)—Thieân haäu—Queen of turn their derision to happiness? Are you heaven—See Ma Lôïi Chi. laughing at me now?” After a pause, the Ñaáu Phuï Thieân Toân: The husband of Marici master said: “I blow a light hearted tune on (Thieân haäu). my flute and it causes people to forget a Ñaáu Tranh Kieân Coáá Thôøi: Thôøi kyø thöù naêm trong lifetime of troubles.” "Nguõ Nguõ Baùch Nieân" sau thôøi ñöùc Phaät. Trong Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: “Môùi naêm traêm naêm thöù naêm Phaät töû chæ chuyeân taâm caõi thaáy taân xuaân laïi sang ñaàu haï, boán muøa döôøng lyù vôùi nhau moät caùch kieân coá—The fifth period of teân saùng toái nhö thoi, boãng chôït maët hoàng trôû the five five-hundred-year periods, after the thaønh ñaàu baïc, caàn phaûi noã löïc rieâng duïng tinh Buddha’s death, Buddhist practitioners are thaàn, caøy laáy vöôøn ruoäng cuûa mình, chôù phaïm engaged in doctrinal disputes—See Nguõ Nguõ luùa maï cuûa ngöôøi, tuy nhieân nhö theá keùo caøy Baùch Nieân. mang böøa, phaûi laø con traâu traéng ôû nuùi Tuyeát Ñaáu Traùnh AÙc Sanh: Striver—Ill-born. môùi ñöôïc. Haõy noùi loã muõi ôû choã naøo? Sö im Ñaáu Traùnh Vöông: Kaliraja or Kalingaraja laëng giaây laâu laïi noùi: “Baäy! Baäy!”—One day (skt)—AÙc Theá Voâ Ñaïo Vöông—Theo Kinh Nieát Zen master Tou-Shuai enterd the hall to Baøn, Ca Lôïi hay vua Ca Lam Phuø hay Ñaáu Traùnh address the monks, saying: “Fist comes the Vöông laø vua cuûa xöù Ma Kieät Ñaø, noåi tieáng veà söï new spring, and then it’s the beginning of baïo ñoäng cuûa oâng ta. Ngöôøi ta noùi raèng trong tieàn summer. The four seasons pass like a shuttle. kieáp, oâng ñaõ töøng caét tai, xeûo muõi, hay chaët tay Before you know it, a red-faced baby has chaân cuûa Ñöùc Phaät—According to the Nirvana turned into an old white-hair. You must truly Sutra, Kaliraja was a king of Magadha noted for exert yourself and use extraordinary effort. his violence; it is said that in a former incarnation

he cut off the ears, nose, and hands of the Buddha, quyù nhaát laø caùi ñaàu, vì noù ôû treân heát, vaø coù naêm who bore it all unmoved. tình baøy toû; trong khi chaân laø boä phaän haï tieän nhaát, Ñaàu Baéc Dieän Taây: Theo Kinh Nieát Baøn: “Ñaàu vì noù ôû döôùi cuøng vaø luoân daãm leân nhöõng choã baát quay veà phöông baéc, maët ngoaûnh sang phöông taây, tònh. Vì theá ñeå toû loøng toân quyù, ta neân laáy caùi cao naèm nghieâng veà beân phaûi, ñoù laø töôùng Nieát Baøn quyù nhaát cuûa mình ñeå leã laïy caùi haï tieän nhaát cuûa cuûa Nhö Lai.” (Baáy giôø Ñöùc Theá Toân , ba laàn nhaäp ngöôøi)—To bow the head and face in worship or thieàn ñònh, ba laàn daïy

baûo töù chuùng xong, ngöôøi reverence, to fall prostrate in reverence. beøn naèm nghieâng treân giöôøng thaát baûo, ñaàu quay Ñaàu Ñaø: Dhutanga or Dhuto (p)—Dhuta (skt)— veà phöông baéc, chaân chæ phöông nam, maët ngoaûnh Mendicant conducts—Religious austerity—Ñoã sang phöông taây, löng quay veà phöông ñoâng. Tôùi Ña—Ñoã Traø—Khoå haïnh—Tu Trò—An ascetic—A nöûa ñeâm, ngöôøi chöùng ñeä töù thieàn, tòch nhieân laëng monk engaged in austerities—Tu haønh khoå haïnh leõ. Vaøo luùc aáy trong khoaûnh khaéc, Ngaøi chöùng Ñaïi hay pheùp tu taåy röûa, ruõ saïch ba loaïi tham tröôùc veà Baùt Nieát Baøn.)—According to The Nirvana Sutra: quaàn aùo, ñoà aên, vaø nôi ôû. Haïnh Ñaàu Ñaø bao goàm “Head north face west, lying on the right side, the 12 haïnh vaø luaät cho ngöôøi tu theo phaùp “Khaát proper attitude in which to sleep, the position of Thöïc”—Hard practice or discipline to shake off or the dying Buddha.” cleanse sins. To get rid of the trials of life; Ñaàu Boân: Loaïi baùt lôùn ñeå ñöïng canh—A big bowl discipline to remove them and attain nirvana. To for soup. practise or to cultivate to release from ties to Ñaàu Caân: Boà Taùt Caân—Ñaàu Tuï—Thieàn Caân— clothing, food, and dwelling. Mendicant conducts See Maïo Töû. include twelve conducts and precepts which those Ñaàu Cô: 1) Chuïp laáy thôøi cô: To avail oneself of who practice the Dharma of “Food Begging” must an opportunity; 2) Quy-y Phaät phaùp ñeå tìm caàu accord to. giaùc ngoä: To surrender onself to the principles of Ñaàu Ñaø Ñaïi: Caùi ñaõy duøng ñeå ñöïng vaät duïng cho the Buddha in search of perfect enlightenment; 3) ngöôøi tu khoå haïnh—A sack for keeping Nhöõng ñieàu caûm nghó trong giaây phuùt môû con maét miscellaneous things for an ascetic. hueä cuûa caùc Thieàn sinh: This is what a Zen Ñaàu Ñaø Ñeä Nhaát: See Ma Ha Ca Dieáp. practitioners perceive or feel at the time when Ñaàu Ñaø Ñòa Taïng: Vò Boà taùt Ñòa Taïng trong ñòa their mental eye opened; 4) Trong caâu hoûi naày, nguïc tay caàm traøng phan hình ñaàu ngöôøi — ngöôøi hoûi cho thaáy y vaãn coøn coù choã nghi ngôø veà Transformation body of Ti-Tsang Bodhisattva who söï thaønh ñaït cuûa mình vaø y dieãn taû öôùc muoán ñöôïc deals with rebirth in the hells—See Luïc Ñòa Taïng. xaùc chöùng cuûa mình. Moät nhaø sö hoûi Thieân Hoaøng Ñaàu Ñaø Giôùi Haïnh: Dhuta (skt)—Dhutaguna Ñaïo Ngoä: “Toâi phaûi laøm gì khi boùng môø cuûa nghi (skt)—Dhutanga (skt)—Dhuto (p)—Austerity— tình chöa döùt?” Ñaïo Ngoä ñaùp: “Giöõ laáy moät caùi Hard practice—Mendicant conducts—Ñoã Ña—Ñoã cuõng coøn caùch xa choã truùng”: The question in Traø—Haïnh ñaàu ñaø—An ascetic—Dhuta rules— which the questioner shows that he still has a Rules and conducts of a mendicant—Ñaàu Ñaø doubt as to his attainment and expresses his desire (Haïnh ñaàu ñaø, thaày Tyø kheo thöïc haønh haïnh naøy for confirmation. A monk asked Tao-Wu of T’ien- ñeå loaïi tröø phieàn naõo. Ngöôøi haønh haïnh ñaàu ñaø giöõ Huang, “What shall I do when there is still a moät soá qui ñieàu chaët cheõ, tri tuùc, töø boû, haïn cheá shadow of doubt?” Tao-Wu replied, “Even caùc nhu caàu, chaúng haïn giöõ haïnh: Chæ duøng moät boä oneness when held on to is wide of the mark”— y goàm: y vai traùi, y noäi, y hai lôùp; aên ngaøy moät See Phaàn Döông Thaäp Baùt Vaán. böõa, soáng trong röøng). Tu haønh khoå haïnh hay pheùp Ñaàu Cô Keä: Gatha of enlightenment—See Ngoä tu taåy röûa, ruõ saïch ba loaïi tham tröôùc

veà quaàn aùo, Giaûi Keä. ñoà aên, vaø nôi ôû. Nhöõng caùch thöïc haønh khoå haïnh Ñaàu Cöu La: Dukula (skt)—Loaïi vaûi mòn laøm töø ñöôïc Phaät cho pheùp, maø ngöôøi ta coù theå baét buoäc voû caây Ñaàu Cöu La—A species of plant, fine cloth mình phaûi theo trong moät thôøi gian nhaát ñònh nhaèm made of the inner bark of this plant, silken cloth. cuûng coá yù chí vaø tröø boû caùc duïc voïng vaø caùc ñam Ñaàu Dieän Taùc Leã: Cuùi ñaàu ñaûnh leã döôùi chaân vò meâ. Haïnh Ñaàu Ñaø bao goàm 12 haïnh vaø luaät cho toân giaû (theo Trí Ñoä Luaän, treân cô theå ngöôøi ta choã ngöôøi tu theo phaùp “Khaát Thöïc”: Thöù nhaát laø maëc

quaàn aùo raùch röôùi. Thöù nhì laø maëc aùo daøi coù ba flowers in worship. maûnh. Thöù ba laø aên xin ñeå aên. Thöù tö laø moãi ngaøy Ñaàu Hoa Tam Muoäi Da: Tam muoäi thöù nhì trong chæ aên moät laàn. Thöù naêm laø töø choái moïi thöùc aên Nguõ Chuûng Tam Muoäi—The second of the five khaùc. Thöù saùu laø chæ aên nhöõng thöù ñöïng trong baùt samadhi—See Nguõ Chuûng Tam Muoäi. xin boá thí. Thöù baûy laø soáng nôi heûo laùnh vaø coâ ñoäc. Ñaàu Kyø Kieáp: Kalpadi (skt)—Khôûi thuûy kieáp— Thöù taùm laø soáng nôi nghóa ñòa. Thöù chín laø soáng Beginning of a kalpa. döôùi goác caây. Thöù möôøi laø soáng ngoaøi trôøi. Thöù Ñaàu Phuïc: To surrender—To submit. möôøi moät laø soáng nôi mình choïn. Thöù möôøi hai laø Ñaàu Quang: AÙnh saùng treân ñænh ñaàu Ñöùc Phaät vaø ngoài maø chaúng bao giôø naèm—A monk engaged in caùc vò La Haùn (cuûa moät böùc töôïng)—The halo or austerities. Hard practice or discipline to shake off nimbus on or round the head of the Buddha and or cleanse sins. To get rid of the trials of life; Arhats (of an image). discipline to remove them and attain nirvana. To Ñaàu Sinh: Taùi sanh—To be born again. practise or to cultivate to release from ties to Ñaàu Thai: Reincarnation—Transmigation—Thaân clothing, food, and dwelling. Mendicant conducts naày cheát, thaân kia sanh. Chuùng sanh sanh töû vì include twelve conducts and precepts which those nghieäp löïc—The passing away from one body to who practice the Dharma of “Food Begging” must be reborn in another body. Where the being will accord to. Ascetic practices accepted by the be reborn depends on his accumulated good or bad Buddha that one may take on oneself in order to karma. develop contentedness and will power and in Ñaàu Thaân: Töï neùm mình hay töï cheá mình (trong order to shake off the passions. The twelve such tu taäp)—To cast away, or surrender one’s body or ascetic practices are: First, wearing patched robes. oneself. Second, wearing a robe made of three pieces. Ñaàu Thuû: Nhaø chuøa chia caùc dòch Taêng ra laøm hai Third, eating only begged food. Fourth, eating ban, “Ñaàu Thuû” laø vò sö troâng coi coâng vieäc trong only one meal a day. Fifth, refraining from all chuøa, vaên phoøng naèm veà phía taây cuûa töï vieän, other food. Sixth, taking only what is given and ngang haøng vôùi “Tri Söï” (tri söï laø vò Taêng troâng placed in the begged bowl. Seventh, living in a coi Ñoâng Ban), chæ döôùi quyeàn truï trì (caùc vò Tieàn secluded, solitary place. Eighth, living in a Ñöôøng Thuû Toïa, vaø Haäu Ñöôøng Thuû Toïa ñeàu laø cemetary or charnel ground. Ninth, living under a Ñaàu Thuû)—The chief monk or director of affairs tree. Tenth, living in the open. Eleventh, living in in a monastery, next below the abbot, whose whatever place

presents itself. Twelfth, sitting office locates on the west side or western band of only, never lying down. the monastery. Ñaàu Ñaàu: Zuzu (jap)—Moïi vieäc: Everything—Ñaàu Thuû Tri Söï: See Ñaàu Thuû and Tri Söï. Moïi nôi: Everywhere. Ñaàu Thöôïng An Ñaàu: Zujo-Anzu (jap)—Placing Ñaàu Ñaàu Thò Ñaïo: 1) Moïi vieäc ñeàu hieån baøy ñaïo the head on the head—Tuyeát Thöôïng Gia phaùp, moïi vieäc ñeàu hieån baøy con ñöôøng hay Söông—Treân tuyeát theâm söông, chæ vieäc laøm truøn g phöông phaùp daãn ñeán nieát baøn: Everything shows laäp uoång coâng—To add more dew on snow. The the way or method to attain nirvana; 2) Moïi nôi terms indicates a coincisive and wasteful task. ñeàu coù ñaïo phaùp, con ñöôøng hay phöông phaùp daãn Ñaàu Tuï: Ñaàu tay aùo: Head-sleeve—Chieác muõ cuûa ñeán nieát baøn ôû khaép moïi nôi: The way or method vò Taêng ñoäi khi trôøi laïnh: A monk's winter hat. to attain nirvana is everywhere. Ñaàu Töû: T'ou-Tzu—1) Teân cuûa moät ngoïn ñoài vaø Ñaàu Giaùc Sinh: Treân ñaàu moïc söøng, yù noùi ngöôøi töï vieän: Name of a hill and monastery; 2) Teân cuûa tu haønh chaát chöùa voïng nieäm ñeå ñöa ñeá n phieàn Thieàn Sö noåi tieáng Nghóa Thanh taïi nuùi Thö Chaâu: naõo, vaø khoâng giuùp ñöôïc gì cho cuoäc tu giaûi Name of a famous monk I-Ch'ing at Shu-Chou thoaùt—The head grows horns. The term means mountain—See Ñaàu Töû Nghóa Thanh Thieàn Sö. practitioners who harbor deluded thoughts that Ñaàu Töû Ñaïi Ñoàng Thieàn Sö: T'ou-tzu Ta-t'ung— lead to afflictions, and not helping anything for the See Ñaïi Ñoàng Ñaàu Töû Thieàn Sö. cultivation of liberation. Ñaàu Töû Nghóa Thanh Thieàn Sö (1032-1083): Ñaàu Hoa: Daâng hoa cuùng döôøng—To cast or offer Tosu Gisei (jap)—T'ou-tzu I-ch'ing (Wade-Giles

Chinese)—Touzi Yiqing (Pinyin Chinese)—Hieän ba naêm, Giaùm ñem toâng chæ cuûa toâng Taøo nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Ñoäng chæ daïy, sö ñeàu dieäu kheá. Giaùm trao Thieàn sö Ñaàu Töû Nghóa Thanh; tuy nhieân, coù moät giaøy, y cuûa Ñaïi Döông Huyeàn vaø daën doø: vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Nguõ "Ngöôi thay ta noái doøng toâng Taøo Ñoäng, Ñaêng Hoäi Nguyeân: Thieàn sö Nghóa Thanh Ñaàu Töû khoâng neân ôû ñaây laâu phaûi kheùo hoä trì." Sau ñoù sanh naêm 1032 taïi moät vuøng trong tænh Haø Nam. Giaùm noùi keä: Sö laø Phaùp töï cuûa tröôøng phaùi Taøo Ñoäng, nhöng "Tu Di laäp Thaùi Hö khoâng phaûi laø ñeä töû tröïc tieáp cuûa Thieàn Sö Ñaïi Nhaät nguyeät phuï nhi chuyeån Döông Kænh Huyeàn—We do not have detailed Quaàn phong tieäm yû tha documents on this Zen Master; however, there is Baïch vaân phöông y caûi bieán some interesting information on him in The Thieáu Laâm phong khôûi tuøng Wudeng Huiyuan: Zen master Yi-Qing-T'ou-Tzi Taøo Kheâ ñoäng lieâm quyeän was born in 1032 in an area in Henan Province. Kim Phuïng tuùc long saøo He was the Xao-T'ong Zen school Dharma heir, Thaàn ñaøi khôûi xa tieån." but not the direct student of T'a-Yang. (Tu Di döïng trong khoâng, Sö xuaát gia naêm leân baûy tuoåi taïi chuøa Dieäu Nhaät nguyeät caïnh maø chuyeån Töôùng. Thoaït tieân sö hoïc Luaän Baùch Phaùp cuûa Nhieàu ñaûnh ñeàu nöông y Toâng Duy Thöùc. Veà sau sö nghe kinh Hoa Maây traéng môùi bieán ñoåi Nghieâm, ñeán caâu "Töùc taâm töï taùnh," sö lieàn Thieáu Laâm gioù toøng tay phaùt tænh, noùi: "Phaùp lìa vaên töï ñaâu coù theå

Ñoäng Taøo Kheâ cuoán saùo giaûng ö?" Sö beøn caát böôùc du phöông qua caùc Phuïng vaøng ñaäu oå roàng thieàn hoäi—He left home at the age of seven Nhaø reâu ñaäu xe nghieàn). to live at Miao-Xiang Temple. Initially, he At that time, Zen master Yuan-Jian was studied the "Hundred Dharmas Doctrine" of staying at Sacred Peak. One night he saw a the Consciousness-Only school of Buddhism. blue eagle in a dream and took it as an omen. Later, he undertook the practices of the Hua- The next morning, T'ou-Tzi arrived and Yen school, but upon reading the words Yuan-Jian received him ceremoniously. Now "Mind is self-nature," he had an insight, because a non-Buddhist once asked the saying: "Dharma is not found in the written Buddha: "I don't ask about that which may be word, and how can one speak of it?" He then spoken of, and I don't ask about what may not went traveling to find and study under a Zen be spoken of… After three years Yuan-Jian teacher. asked T'ou-Tzi: "Let's see if you remember Thieàn Sö Vieân Giaùm ôû hoäi Thaùnh Nham, moät your 'hua-t'ou.' T'ou-Tzi began to answer ñeâm naèm moäng thaáy coù nuoâi con chim öng saéc when Yuan-Jian suddenly covered T'ou-Tzi's xanh, tænh giaác oâng cho laø moät ñieàm laønh. Ñeán mouth with his hand. T'ou-Tzi then saùng ngaøy aáy, sö lieàn ñi ñeá n. Sö leã ra maét, experienced enlightenment. He bowed. Yuan- Giaùm nhaän cho ôû vaø daïy khaùn caâu "Ngoaïi ñaïo Jian said: "Have you awakened to the hoûi Phaät: 'Chaúng hoûi coù lôøi, chaúng hoûi khoâng mysterious function?" T'ou-Tzi said: "Were it lôøi.'" Sö khaùn caâu naày traûi qua ba naêm, moät like that I'd have to spit it out." At that time hoâm Giaùm hoûi: "Ngöôi ghi ñöôïc thoaïi ñaàu an attendant standing to one side said: "Today chaêng, thöû neâu ra xem?" Sö nghó ñaùp laïi, bò Qing Hua-Yan (T'ou-Tzi) is sweating as if he Giaùm buïm mieäng. Boãng nhieân sö khai ngoä, were ill!" T'ou-Tzi turned to him and said: beøn ñaûnh leã. Giaùm baûo: "Ngöôi dieäu ngoä "Don't speak insolently! If you do so again I'll huyeàn cô chaêng?" Sö thöa: "Neáu coù cuõng phaûi vomit!" After three more years, Yuan-Jian möûa boû." Luùc ñoù, thò giaû ôû beân caïnh noùi: "Hoa revealed to T'ou-Tzi the essential doctrine Nghieâm Thanh ngaøy nay nhö beänh ñöôïc ra passed down from T'ong-Shan and T'ou-Tzi moà hoâi." Sö ngoù laïi, baûo: "Ngaäm laáy mieäng grasped it entirely. Yuan-Jian presented T'ou- choù, neáu noùi laêng xaêng, Ta buoàn noân." Sau ñoù Tzi with T'a-Yang's portrait, sandals, and

robe. He then instructed him to carry on the Yi-Qing woke up and asked: "How would the method of this school in my behalf, so that it master prefer that I practice?" Yuan-Tong will not end here. Well and befittingly sustain said: "Why don't you try practicing Zen?" Yi- and preserve it." Yuan-Jian then wrote a Qing said: "Fancy food doesn't interest verse and presented to T'ou-Tzi: someone who's sated." Yuan-Tong said: "But "Mt. Sumeru stands in the great void. I don't think you've gotten there yet." Yi- It supports the spinning sun and moon. Qing said: "What point would there be in Upon its countless peaks do rest, waiting until you believe it?" Yuan-Tong said: The white clouds there transformed. "Who have you been studying with?" Yi-Qing The Shao-Lin wind sows a forest. said: "Fu-Shan." Yuan-Tong said: "No The Cao-T'ong screen rolled up. wonder you're so obstinate!" They then held A golden phoenix lives

in a dragon’s nest. each other’s hands, laughed, and went to talk Imperial moss is crushed by a wagon. in Yuan-Tong’s room. From this incident Yi- Sö ñeán Vieân Thoâng khoâng thöa hoûi gì, chæ aên Qing’s reputation spread widely. côm xong roài nguû. Tri söï thaáy theá, baïch vôùi Ban ñaàu Sö truï trì taïi Baïch Vaân. Sau sö dôøi Vieân Thoâng: “Trong Taêng ñöôøng coù vò Taêng ñeán Ñaàu Töû. Sö thöôïng ñöôøng daïy chuùng: caû ngaøy lo nguû, xin thöïc haønh theo qui cheá.” “Neáu luaän vieäc naày nhö loan phuïng bay giöõa Vieân Thoâng baûo: “Khoan! Ñôïi ta xeùt qua.” hö khoâng chaúng ñeå daáu veát, nhö con linh Vieân Thoâng caàm gaäy ñi vaøo Taêng ñöôøng, thaáy döông moïc söøng ai tìm ñöôïc daáu chôn, roàng sö ñang naèm nguû, Vieân Thoâng goõ vaøo giöôøng, vaøng chaúng giöõ ñaàm laïnh, thoû ngoïc ñaâu gaù quôû: “Trong ñaây toâi khoâng coù côm dö cho boùng coùc. Neáu laäp chuû khaùch thì phaûi ngoaøi Thöôïng Toïa aên xong roài nguû.” Sö thöa: “Hoøa coõi Oai AÂm lay ñaàu, hoûi ñaùp noùi baøy vaãn coøn Thöôïng daïy toâi laøm gì?” Vieân Thoâng baûo: ôû giöõa ñöôøng. Neáu ñöùng troøng chaúng nhoïc “Sao chaúng tham thieàn?” Sö thöa: “Moùn aên thaáy nhau—T’ou-Tzi-Yi-Qing first taught on ngon khoâng caàn ñoái vôùi ngöôøi buïng no.” Vieân White Cloud Temple in Jian-Chou. He later Thoâng baûo: “Taïi sao coù nhieàu ngöôøi khoâng moved to the Sheng-Yin Monastery in Shu- chaáp nhaän Thöôïng Toïa?” Sö thöa: “Ñôïi hoï Chou (located on Mt. Qian) Zen master Yi- chaáp nhaän ñeå laøm gì? Vieân Thoâng hoûi: Qing entered the hall and addressed the “Thöôïng Toïa ñaõ gaëp ai roài ñeán ñaây?” Sö thöa: monks, saying: “To speak of this affair is like “Phuø Sôn.” Vieân Thoâng baûo: “Laï! Ñöôïc caùi gì a phoenix soaring into the heavens, not maø löôøi bieáng.” Vieân Thoâng beøn naém tay, hai leaving a trace behind. It’s like a ram whose ngöôøi cöôøi roài trôû veà phöông tröôïng.”—When horns are entangled in a tree, and thus does T’ou-tzi-Yi-Qing arrived at Yuan-Tong’s not touch the ground. Where will you find any place, rather than going for an interview with tracks? A golden dragon in not concealed in a that teacher at the appointed time, he cold swamp. A jade rabbit nests in the remained sleeping in the monk’s hall. The moonlight. In order to establish the guest and head monk reported this to Yuan-Tong, host, you must stick your head out beyond the saying: “There is a monk who’s sleeping in noisy world. If you answer my questions the hall during the day. I’ll go deal with it properly, you’re singing at the edge of the according to the rules.” Yuan-Tong asked: mysterious road. But in that case, you’re still “Who is it?” The head monk said: “The monk only halfway there. If you’re still staring in Qing.” Yuan-Tong said: “Leave it be. I’ll go miscomprehension, don’t belabor what you find about it.” Yuan-Tong then took his staff see!” and went into the monk’s hall. There he found Moät hoâm, Thieàn sö Ñaàu Töû thöôïng ñöôøng thò T’ou-Tzi-Yi-Qing in a deep sleep. Hitting the chuùng, noùi raèng: "Ñöøng döøng laïi vaø laøm giaûm sleeping platform with his staff, he scolded giaù trò am tranh trong moät ngoâi laøng coâ tòch. him: “I don’t offer any ‘leisure rice’ here for Haõy ñi qua ñeøo cuûa chö Phaät vaø chö Toå. Maáy monks so that they can go to sleep.” T’ou-Tzi- oâng cuõng gioáng nhö moät keû luoân ñuïng phaûi

töôøng, khoâng bao giôø tìm ñöôïc ñöôøng veà nhaø. Upon his death, T’ou-Tzi received the Maáy oâng cuõng gioáng nhö moät oâng töôùng bò posthumous name "Zen Master

Complete quaân ñòch vaây haõm, neân phaûi töï saùt beân bôø Compassion." soâng. Laøm sao thoaùt ñöôïc cuoäc ñôøi ñaày khoå Ñaàu Töû Ngöu Taïi: The koan of T'ou-tzu's "cow is hình naøy? Taát caû chö Thieàn ñöùc ñaõ ñi ñeán still here"—Coâng aùn Ñaàu Töû noùi traâu vaãn coøn. traïng thaùi naøy; neáu hoï böôùc tôùi, hoï seõ rôi vaøo Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, tay cuûa thieân ma. Neáu hoï ruùt lui, hoï seõ bò tröôït moät hoâm coù moät baø laõo ñi ñeán nuùi Ñaïi Ñoàng ñeå vaøo ñöôøng ngaï quyû. Neáu hoï khoâng tôùi khoâng hoûi Thieàn sö Ñaàu Töû: "Chuùng toâi bò maát traâu, thaày lui, hoï seõ bò cheát ñuoái trong vuøng nöôùc cheát. noùi xem caùi gì ñaõ xaõy ra." Ñaàu Töû goïi: "Baø laõo!" Heát thaûy maáy oâng! Maáy oâng tìm nôi naøo ñeå Baø laõo laäp töùc traû lôøi: "Daï!" Ñaàu Töû noùi: "Traâu ñöôïc choã bình an?" Sau khi im laëng moät luùc, vaãn coøn ñaây!" Baø laõo vui möøng rôøi nuùi—The koan Ñaàu Töû noùi: "Ngay caû ba taác tuyeát cuõng of T'ou-tzu's "cow is still here". According to the khoâng nghieàn naùt ñöôïc taâm thöùc cuûa caây tuøng Records of the Transmission of the Lamp (Ch’uan- moät phaân."—One day, Zen master T’ou-Tzi Teng-Lu), Volume XV, one day, an old lady came entered the hall and addressed the monks, to the mountain to ask Zen master T'ou-tzu Ta- saying, "Don't stop in and run-down shack in t'ung (819-914), "We lost a cow, would you please an isolated village. Go through the mountain tell me what happened." T'ou-tzu called, "Old pass of the Buddhas and ancestors. You are lady!" The old lady responded immediately, all like a person who always hitting barriers, "Yes!" T'ou-tzu said, "The cow is still here." The never finding your way home. You're like a old lady left the mountain happily. political-military figure who, being Ñaàu Töû Nhaát Thieát Phaät AÂm: T'ou Tzu's All surrounded by enemy troops, killed himself Sounds are Sounds of Buddha—Theo thí duï thöù 79 on a river bank. Where can you escape your cuûa Bích Nham Luïc. Moät vò Taêng hoûi Ñaàu Töû: tortured life? All Zen worthies who have "Taát caû tieáng laø tieáng Phaät phaûi chaêng?" Ñaàu Töû reached this state; if they go forward, they fall ñaùp: "Phaûi." Vò Taêng thöa: "Hoøa Thöôïng chôù cho into the hands of the celestial demons. If they tieáng haï phong tieáng khua baùt." Ñaàu Töû lieàn ñaùnh. retreat, they slip into the way of the hungry Vò Taêng laïi hoûi: "Lôøi thoâ vaø tieáng teá ñeàu veà ñeä ghosts. If they go neither forward nor nhaát nghóa phaûi chaêng?" Ñaàu Töû ñaùp: "Phaûi." Vò backward, then they drown in the dead water. Taêng thöa: "Keâu Hoøa Thöôïng laø con löøa ñöôïc All of you! Where will you find peace?" After chaêng?" Ñaàu Töû lieàn ñaùnh. Theo Vieân Ngoä trong a pause, T’ou-Tzi said, "Even three feet of Bích Nham Luïc, Ñaàu Töû chaát phaùc ñöôïc taøi huøng snow can't crush a one-inch spiritual pine." bieän sieâu quaàn. Phaøm coù ngöôøi hoûi vöøa môû mieäng Naêm 1083, luùc gaàn thò tòch, sö coù laøm baøi keä: lieàn thaáy maät, chaúng phí söùc thöøa, ngoài ñoaïn ñaàu “Löôõng xöù truï trì löôõi keû khaùc, ñaùng goïi laø ngoài trong phoøng kín tính Voâ khaû trôï ñaïo toaùn quyeát thaéng ngoaøi ngaøn daëm. Vò Taêng naøy Traân troïng chö nhôn ñem kieán giaûi Phaät phaùp thinh saéc daùn ôû treân ñaàu Baát tu taàm thaûo.” gaëp ngöôøi lieàn hoûi. Ñaàu Töû laø haøng taùc gia gioù ñeán (Truï trì hai nôi, bieän raønh. Vò Taêng naøy bieát choã thaät cuûa Ñaàu Töû khoâng theå giuùp ñaïo neân haï moät caùi loàng baãy khieán Ñaàu

Töû vaøo trong, Traân troïng caùc ngöôi, cho neân coù lôøi sau. Ñaàu Töû laïi söû duïng caùi maùy Chaúng caàn tìm thaûo). gaøi coïp, caâu lôøi sau cuûa Sö noùi ra vò Taêng nhaän Sau khi thò tòch, Sö ñöôïc saéc thuïy "Toaøn Bi choã ñaùp kia, lieàn noùi: "Hoøa Thöôïng chôù cho tieáng Thieàn Sö"—When Yi-Qing was near death, haï phong tieáng khua baùt." Quaû nhieân moät phen he composed a poem: caâu lieàn maéc, neáu laø ngöôøi khaùc khoâng laøm gì “As the abbot of two temples, ñöôïc vò Taêng naøy. Ñaàu Töû ñuû maét saùng theo sau I couldn’t assist the Buddha way. lieàn ñaùnh, thuû ñoaïn nhai choù lôïn phaûi trao laïi cho My parting message to you all, haøng taùc gia môùi ñöôïc, xoay beân traùi tuøy kia laên Don’t go seeking after something.” truøng truïc, xoay beân phaûi tuøy kia laên truøng truïc. Vò

Taêng naøy ñaõ taïo caùi loàng baãy caàn ñeán choã nhoå raâu T'ou Tzu's answer by saying, "Teacher, doesn't coïp. Ñaâu ngôø Ñaàu Töû ñi treân loàng baãy kia, neân your asshole make farting sounds?" As it turned lieàn ñaùnh. Vò Taêng naøy ñaùng tieác coù ñaàu khoâng out, as soon as T'ou Tzu set his hook, the monk ñuoâi. Khi aáy ñôïi sö caàm gaäy, lieàn laät ngöôïc giöôøng immediately climb onto it. Anyone else would thieàn, duø cho Ñaàu Töû toaøn cô cuõng phaûi thoái lui ba have been unable to handle this monk, but T'ou ngaøn daëm. Laïi hoûi: "Lôøi thoâ vaø tieáng teá ñeàu veà ñeä Tzu had the eye and followed up behind and hit nhaát nghóa phaûi chaêng?" Ñaàu Töû cuõng noùi phaûi. him. Such "hound biting a boar" ability is only Gioáng heät caâu hoûi tröôùc khoâng khaùc. Vò Taêng thöa: possible for an adept. Whether he turned to the "Keâu Hoøa Thöôïng laø con löøa ñöôïc chaêng?" Ñaàu left or to the right. T'ou Tzu followed him, turning Töû lieàn ñaùnh. Tuy nhieân, vò Taêng naøy taïo saøo smoothly. When this monk made a trap, wanting to huyeät quaû thöïc kyø ñaëc. Neáu laø keû tröôûng laõo grab the tiger's whiskers, he was far from knowing khoâng maét ngoài treân giöôøng goã cuõng khoù maø beû that T'ou Tzu was above his trap and would hit gaõy ñöôïc y. Ñaàu Töû coù choã chuyeån thaân. Vò Taêng him. Too bad for this monk; he has a head but no naøy ñaõ taïo ñaïo lyù coá loâi kia ñi, ñeán roài nhö tröôùc tail. As soon as T'ou Tzu picked up his staff, the chaúng phaûi laøm gì ñöôïc laõo Ñaàu Töû. Nham Ñaàu monk should have overturned his meditation seat. noùi: "Neáu luaän chieán, moãi moãi ñöùng taïi choã Then even if T'ou Tzu had used his full capacity, chuyeån." Ñaàu Töû phoùng ñi raát chaäm, thaâu laïi quaù he still would have had to fall back three thousand nhanh. Khi aáy vò Taêng naøy neáu bieát chuyeån thaân miles. The monk asked, "Coarse words or subtle thoå khí, haù chaúng laøm ñöôïc caùi keû mieäng nhö chaä u talk, all returns to the primary meaning, right or maùu. Haøng thieàn khaùch moät chaúng laøm, hai chaúng wrong?" Again T'ou Tzu said, "Right." This is just thoâi. Vò Taêng naøy ñaõ chaúng gioûi nhaûy neù, laïi bò like his previous answer; there is no difference. Ñaàu Töû xoû loã muõi—According to example 79 of When the monk said, "Can I call you an ass, the Pi-Yen-Lu, a monk asked T'ou Tzu, "All Teacher?" T'ou Tzu again hit him. Although this sounds are the sounds of Buddha, right or wrong?" monkwas making himself a nest, nevertheless he T'ou Tzu said, "Right." The monk said, "Teacher, was still exceptional. if the old fellow up on the doesn't your asshole make farting sounds?" T'ou carved wood seat had been without an eye on his

Tzu then hit him. Again the monk asked, "Coarse forehead, it would have been impossible for him words or subtle talk, all return to the primary to crush this monk made up a theory, he wanted to meaning, right or wrong?" T'ou Tzu said, "Right." plunder T'ou Tzu's shop; but in the end, as before, The monk said, "Can I call you an ass, Teacher?" he couldn't cope with the old fellow. Haven't you T'ou Tzu then hit him. According to Yuan-Wu in seen Yen T'ou's saying? "In battle each one the Pi-Yen-Lu, T'ou Tzu was plain and truthful; he occupies a pivotal position." T'ou Tzu let go very had the eloquence which stood out from the slowly and gathered in very swiftly. At the time, if crowd. Whenever a question was put to him, you this monk had known how to turn himself around saw his guts as soon as he opened his mouth. and show some life, wouldn't he have been able to Without expending superfluous effort, he would act as a man with a mouth like a bowl of blood? A immediately cut off the questioner's tongue. It patchrobed monk either doesn't act or once he could be said that, setting his plan in motion from begins he doesn't wit. Since this monk was unable within his headquarters tent, he decided victory to spring back, his nostrils were pierced by T'ou beyond a thousand miles. This monk had taken his Tzu. views of sound and form Buddhism and stuck Ñaàu Töû Nhaát Thieát Phaät Thanh: Coâng aùn cuûa them to his forehead: whenever he met someone, Ñaàu Töû: "Taát caû aâm thanh ñeàu laø aâm thanh cuûa he would immediately discerns oncoming winds. ñöùc Nhö Lai"—T'ou-tzu's all the sounds are the Knowing that T'ou Tzu was truthful, this monk Buddha’s sound (voice of the Buddha)—See Ñaàu from the start was making a trap for him to go into; Töû Nhaát Thieát Phaät AÂm. hence his subsequent remarks. Nevertheless it Ñaàu Töû Thaäp Thaân Ñieàu Ngöï: Tou Tzu: Ten was T'ou Tzu who used the tiger trap to fish out Buddha-bodies—Coâng aùn noùi veà cô duyeân vaán the monk's subsequent words. This monk received ñaùp giöõa Ñaàu Töû Ñaïi Ñoàng vaø moät vò Taêng veà

Phaät Thaân. Theo Truyeàn Ñaêng Luïc, quyeån XV, Soáng nôi hang ñaù trô troïi hay töï gieo mình vaøo vöïc moät hoâm coù moät vò Taêng hoûi Thieàn sö Ñaàu Töû Ñaïi thaúm maø cheát, moät trong saùu loái tu khoå haïnh cuûa Ñoàng: "Theá naøo laø Thaäp Thaân Ñieàu Ngöï?" Ñaïi ngoaïi giaùo—Naked cave-dwelling or throwing Ñoàng xuoáng giöôøng ñöùng. Vò Taêng laïi hoûi: "Phaøm oneself down precipices, one of the six austerities Thaùnh caùch nhau bao xa?" Sö cuõng xuoáng giöôøng which are referred to as outsiders—See Luïc Khoå ñöùng. Thieàn sö Ñaàu Töû Ñaïi Ñoàng muoán nhaéc nhôû Haïnh. chuùng ta caùi gì? Haønh giaû tu Thieàn neân luoân nhôù Ñaåu: Laéc—To shake. raèng phaøm thaân vaø möôøi thaân Phaät töø thaân Boà ñeà, Ñaåu Caáu: Sanh söï—To cause troubles—To make thaân Nguyeän, thaân Hoùa, thaân Truï trì, thaân Töôùng troubles. haûo Trang nghieâm, thaân Theá löïc, thaân Nhö yù, thaân Ñaåu Ñieäp: Ñaët ra nhöõng lôøi dò nghò—To fabricate Phöôùc ñöùc, thaân Trí, ñeán thaân Phaùp, khoâng caùch xa contrary opinions. laém, khoaûng caùch chæ nhö laø töø treân giöôøng böôùc Ñaåu Hôïp Thieàn: Moät loaïi thieàn ngöõ linh hoaït, xuoáng saøn—The koan about the potentiality and dung hoøa yù nieäm cuûa moïi ngöôøi—A kind of lively conditions of questions and answers between Zen Zen language that

conciliates everybody's master Tou-Tzu and a monk about the concept. Buddhakaya. According to the Records of the Ñaåu Ngaïch: Gaëp nhau, ñoái maët nhau—To face—Transmission of the Lamp (Ch'uan-Teng-Lu), To meet one another. Volume XV, one day a monk asked Zen master Ñaåu Suaát Tuøng Duyeät: Tosotsu Ju etsu (jap)— T'ou-tzu Ta-t'ung, "What are the ten Buddha- Tsung-Yueh-T'ou-Shuai—See Ñaâu Suaát Tuøng bodies?" Master T'ou-tzu Ta-t'ung stepped down Duyeät Thieàn Sö. from the bed. The monk asked again, "How far is Ñaåu Taáu: Taäp hoïp, tuï taäp—To assemble—To it from ordinary people to saints?" Master T'ou-tzu gather. Ta-t'ung also stepped down from the bed. What Ñaåu Taåu: Dhuta (skt)—Ñaàu Ñaø, laéc hay phuûi. Ai does Zen master T'ou-tzu Ta-t'ung want to remind thöïc haønh ñöôïc pheùp naày töùc laø coù theå phuûi boû us? Zen practitioners should always remember phieàn naõo, lìa tham duïc, nhö giô chieác aùo leân maø that the ordinary body and the ten bodies of a giuõ heát buïi baëm—Hard practice or discipline to Thus Come One from the body of Bodhi, the body shake off or cleanse sins. of Vows, the Transformation body, the body of Ñaåu Taåu My Mao: Dòch Khôûi My Mao—See Traùt Maintaining with powers, the body Adorned with Thöôïng My Mao. Marks and Characteristics, the body of Awesome Ñaåu Taåu Thæ Traøng: Vaét oùc suy nghó chuyeän gì— strength, the body produced by mind, the body of To rack one's brain for something. Blessing and Virtue, the Wisdom body, to the Ñaäu: 1) Ñaäu: Beans, peas.; 2) Trì hoaõn: Delay; 3) Dharma body, are not far away; the distance is Ñeán Taän Nôi: To arrive to the place. like from the bed to the floor only. Ñaäu Cô: Giaùo phaùp Tieåu Ñaïi Ñoán Tieäm chæ laø Ñaàu Töû Thieàn Sö: nhöõng phöông tieän, ñeàu döøng laïi ôû töøng caên cô 1) Zen master T'ou-Tzi—See Ñaïi Ñoàng Ñaàu Töû nhaát ñònh—Adaptation of the teaching to the Thieàn Sö. taught. 2) Zen Master T'ou-Tzi-Yi-Qing—See Ñaàu Töû Ñaäu Ñoäc: Phaät Nhaät: Haït ñaäu ñang noå laùch taùch— Nghóa Thanh Thieàn Sö. Fo-Ru: A pea is decrepitating—Coâng aùn noùi veà cô Ñaàu Tî: Moâ Lai Tî—1) Nguyeân taéc söï lyù: duyeân vaán ñaùp giöõa Thieàn sö Phaät Nhaät Baûn Principle of practice and theory; 2) Naém laáy cô Khoâng (ñeä töû noái phaùp cuûa ngaøi Vaân Cö Ñaïo Öng, hoäi: To take advantage of the opportunity. thuoäc Taøo Ñoäng toâng) vaø Thieàn sö Giaùp Sôn Thieän Ñaàu Uyeân: Moät trong saùu khoå haïnh ngoaïi ñaïo, töï Hoäi (805-881). Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, neùm mình xuoáng vöïc saâu vôùi hy voïng vaõng sanh quyeån XV, khi Phaät Nhaät ñeán tham yeát Thieàn sö coõi trôøi—To cast oneself into an abyss, hoping for Giaùp Sôn Thieän Hoäi, Phaät Nhaät neùm caây gaäy tröôùc eternal life, one of the six duskara-carya (ascetic maët Giaùp Sôn, Giaùp Sôn beøn hoûi: "Khoâng phaûi töø practices) of the externalists—See Luïc Khoå Haïnh. Thieân Thai maø ñöôïc ñaáy chöù?" Phaät Nhaät ñaùp: Ñaàu Uyeân Ngoaïi Ñaïo: Naked cave-dwelling— "Chaúng phaûi töø Nguõ Nhaïc." Giaùp Sôn laïi hoûi:

"Cuõng chaúng phaûi töø nuùi Tu Di ñaáy chöù?" Phaät Ñaäu Tieáp: Tieáp Daãn—Tieáp nhaän vaø höôùng daãn— Nhaät ñaùp: "Daàu leân cung traêng cuõng chaúng gaëp Welcoming and escorting—To receive and lead. ñöôïc noù." Giaùp Sôn lieàn noùi: "Theá thì ñaõ töø ngöôøi Ñaày Loøng Töø Bi: To be full of compassion. khaùc maø ñöôïc!" Phaät Nhaät baùc boû ngay vaø noùi: Ñe Doïa: To threaten—To

intimidate—Phaät giaùo "Ngay mình coøn laø oan gia, laøm sao töø ngöôøi khaùc khoâng ñe doïa con ngöôøi baèng nhöõng sôï haõi giaû maø ñöôïc?" Giaùp Sôn khen vaø noùi: "Trong tro laïnh töôûng vaø maëc caûm toäi loãi—Buddhism does not coù moät haït ñaäu noå." Noùi xong, Giaùp Sôn goïi vò frighten people with imaginary fears and guilt- Duy Na ñeán baûo saép xeáp choã ôû. Veà sau, khi nghe feelings. chuyeän naøy, Thieàn sö Ñaïi sö Vaân Cö Ñaïo Öng noùi Ñem Ñaïo Vaøo Ñôøi: Humanistic Buddhism— vôùi caû Taêng ñoaøn cuûa mình: "Neáu maáy oâng muoán Devotion of Buddha’s teachings to the ñaït ñeán ñieàu nhö theá, maáy oâng phaûi laø con ngöôøi humanities—“Ñem Ñaïo Vaøo Ñôøi” laø moät trieát lyù nhö theá. Vì maáy oâng laø con ngöôøi nhö theá, thì taïi caên baûn veà cuoäc soáng khuyeán khích chuùng ta loàng sao maáy oâng laïi baên khoaên veà ñieàu nhö theá?"— nhöõng lôøi Phaät daïy veà töø, bi, hyû, xaû vaøo cuoäc soáng The koan about the potentiality and conditions of haèng ngaøy cuûa chuùng ta vì lôïi ích cuûa chính mình questions and answers between Zen master Fo Ru vaø cuûa ngöôøi khaùc. Theâm vaøo ñoù, trieát lyù naøy cuõng and Chia-shan Shan Hui. According to the Records daïy chuùng ta tu taäp trí tueä ñeå coù ñöôïc söï hieåu bieát of the Transmission of the Lamp (Ch’uan-Teng-roõ raøng veà baûn chaát thaät cuûa vaïn höõu—Humanistic Lu), Volume XV, when Fo-Ru came to seek Buddhism is a basic philosophy of life that instructions from Zen master Chia-shan, Fo-Ru encourages us to integrate the Buddha's teachings threw his staff right in front of Chia-shan, Chia- of kindness, compassion, joyfulness, and shan asked, "Have you not attained this from T'ien equanimity into our daily lives for the benefit of T'ai?" Fo-R replied, "Not from Wu-Yueh." Chia- ourselves as well as others. In addition, it also shan asked again, "Have you not attained this teaches us the ways to cultivate the wisdom that from Mount Sumeru?" Fo-Ru said, "Even if you clearly understands the true nature of all things. went to the moon, you could never find it." Chia- Ñeo Vieäc Theá Tuïc: Weighed down by mundane shan said, "So, Have you obtained it from preoccations. someone else?" Fo-Ru denied right away and said, Ñeâ: 1) Thaáp: Low; 2) Haï thaáp: To lower, to let "Enmity is right inside, why do we need to obtain down. it form someone else?" Chia-shan praised Fo-Ru Ñeâ La Thích Ca: Tiladhaka or Tiladaka or and said, "In the cold ashes, a grain of pea is Tilasakya (skt)—See Ñeâ La Traïch Ca. decrepitating." Later, when hearing this, Zen Ñeâ La Traïch Ca: Tiladhaka or Tiladaka or Master Yunju said to the congregation, "If you Tilasakya (skt)—Ñeâ La Thích Ca—Theo Eitel want to attain such a thing, you must be such a trong Trung-Anh Phaät Hoïc Töø Ñieån, thì ñaây laø moät person. Since you are such a person, why trouble töï vieän khoaûng ba do tuaàn veà phía Taây cuûa about such a thing?" Nalanda, coù leõ baây giôø laø laøng Thelari gaàn Boà Ñeà Ñaäu Giaø Lam: Masura Sangharama (skt)—Moät töï Ñaïo Traøng—According to Eitel in the Dictionary vieän coå, chöøng 200 daäm ñoâng nam Mongali—An of Chinese-English Buddhist Terms, this is a ancient vihara about 200 miles southeast of monastery three yodjana west of Nalanda, perhaps Mongali. the modern village of Thelari near Gaya. Ñaäu Khö: Duhkha (skt)—Baùch Böùc—Phieàn Ñeâ Taâm: Kham Nhaãn hay nhaãn nhuïc chòu ñöïng naõo—Khoå, ñeá thöù nhaát trong töù dieäu ñeá (taát caû moïi khoå

naïn—Patiently endure all sufferings and haønh vi ñeàu do caùi taâm höõu vi gaây ra thöôøng bò voâ difficulties. thöôøng hoaïi giôùi böùc baùch khieán cho phaûi phieàn Ñeâ Xöù Ñeâ Bình: Taát caû nhöõng choã thaáp ñeàu thaáp naõo)—Suffering—Pain—Trouble—Distressed, the baèng nhau—All low places have the same low first of the four dogmas or Noble Truth, is that all level. life is involved, through impermanence, in Ñeá: 1) Chaân ngoân: Satya (skt)—A truth a dogma, distress. an axiom (see Nhò Ñeá, and Töù Dieäu Ñeá); 2) Ñeá Ñaäu Taáu: Goùp nhaët—To collect—To pick up. vöông: Ruler, sovereign; 3) Ngaït muõi: Stuffed

nose; 4) Phaùn xeùt: To judge, to examine into, to kyû thöù X—Name of a Korean famous monk, of the investigate. T'ien-T'ai Sect, in the tenth century. Ñeá Caàu: Tìm kieám leõ thaät—To seek for the truth. Ñeá Sa: Tisya (skt)—1) Teân cuûa moät vò coå Phaät: An Ñeá Cung: Indradhanus (skt)—Coøn goïi laø Ñeá ancient Buddha; 2) Teân cuûa cha ngaøi Xaù Lôïi Phaát: Thích Cung hay Ñeá Thieân Cung. Name of father of Sariputra. 1) Caàu voàng: The rainbow. Ñeá Taâm: Danh hieäu maø vua Ñöôøng Thaùi Toâng 2) Caây cung cuûa Thieân Ñeá: Indra’s bow. ban cho Phaùp Sö Ñoã Thuaän, sô toå toâng Hoa Ñeá Cö: Nôi cö nguï cuûa Trôøi Ñeá Thích—The Nghieâm—Title given to Tu-Shun, founder of the abode of Indra. Hua-Yen school, by T’ang-T’ai-Tsung—See Ñoã Ñeá Duyeân Ñoä: Töù ñeá, thaäp nhò nhaân duyeân, vaø luïc Thuaän. ñoä ba la maät—See Töù Dieäu Ñeá, Thaäp Nhò Nhaân Ñeá Taâm Ñoã Thuaän: Tou-Choun (chi)—See Ñoã Duyeân, and Luïc Ñoä Ba La Maät. Thuaän. Ñeá Ñaùng: Ñeá Thanh: Indranila (skt)—An emerald. 1) Xaùc ñaùng: Exact. Ñeá Thaéng Xöù: Place of victory in gaining truth. 2) Thoûa ñaùng: Satisfactory. Ñeá Thaát La Xoa: Tisya-raksita (skt)—Moät thöù 3) Thích hôïp: Suitable. thieáp cuûa vua A Duïc, keû thuø vaø cuõng laø ngöôøi bò Ñeá Ñaùng Haùn: Ngöôøi ñaõ laõnh ngoä hoaøn toaøn yeá u Kunala phuï tình—A concubine of Asoka, the chæ nhaø thieàn—A person who absolutely rejected lover and enemy of Kunala. She is said to comprehends the important meaning or aim of be Asoka’s second wife. Zen. Ñeá Thích: Indra (skt)—Nguyeân thuûy laø thaàn saám Ñeá Ñaïo Lyù: Principle of truth—Truth—True seùt hay möa, bieåu hieäu cuûa Kim Cang Thuû, trôû principle—Absolute apart from phenomena— thaønh Thieân chuû cuûa Ñoâng Ñoä, chæ sau coù Phaïm Chaân lyù—Nguyeân lyù cuûa chaân lyù. Thieân. Coøn goïi laø Thích Ca Ñeà Hoaøn Nhaân Ñaø La, Ñeá Giaùc: Söï giaùc ngoä veà chaân lyù—Enlightenment goïi taét laø Thích Ñeà Hoaøn Nhaân—Originally, this is of the truths. a god of the atmosphere, i.e. of thunder and rain; Ñeá Hieän Quaùn Trí: Trí hueä quaùn saùt baûn chaát cuûa his symbol is the vajra or thunderbolt; he became chaân nhö—Wisdom that observes the essence of “lord of the gods of the sky,” “region of the east suchness. quarter,” popularly chief after Brahma, Visnu, and Ñeá Leâ Phuù Baø: See Baït Leâ Baø Lyù. Siva. Sovereign Sakra; mighty lord of devas. Ñeá Lôïi Da Cuø Du Neâ Giaø: Tiryagyoni-gati Ñeá Thích Bình: Shakra's vase—Chieác bình cuûa (skt)—Suùc sanh ñaïo—The animal path of vua Trôøi Ñeá Thích, chöùa taát caû nhöõng gì Ngaøi caàn. reincarnation. Cuõng goïi laø bình coâng ñöùc hay bình thieän taøi —The Ñeá Nham: Indrasilaguha (skt)—Coøn goïi laø Ñeá vase of Indra, from which came all things he Nham Quaät, hang cuûa Ñeá Thích ôû Na Lan Ñaø, needed

(the vase produces anything at will); also thuoäc xöù Ma Kieät Ñaø, nôi maø vua Trôøi Ñeá Thích called vase of virtue, or of worth, or of good ñöôïc Ñöùc Phaät Thích Ca giaûi thích thoûa ñaùng fortune. nhöõng nghi vaán cuûa mình—Indra's cave at Ñeá Thích Cung: Indradhanus (skt)—See Ñeá Nalanda in Magadha, where Indra is supposed to Cung. have sought relief for his doubts from the Buddha. Ñeá Thích Haäu: Indrani (skt)—Name of a deity— Ñeá Nham Quaät: Indrasilaguha (skt)—See Ñeá Teân cuûa moät vò trôøi. Nham. Ñeá Thích Ma Ni Baûo Chaâu: Shakra's mani gem— Ñeá Nhaøn (1858-1932): Teân cuûa moät vò danh Taêng Shakra's pendent mani gem—Haït baûo chaâu treân Trung Hoa, thuoäc toâng Thieân Thai, vaøo theá kyû thöù ñænh ñaàu cuûa Ñeá Thích; ngöôøi ta noùi noù laø vieân XX—Name of a Chinese famous monk, of the ngoïc quí giaù nhaát treân ñôøi—The gem on the top of T'ien-T'ai Sect, in the twentieth century. Shakra's head; said to be the most precious gem in Ñeá Quaùn: 1) Quaùn saùt leõ thaät: Contemplation on the world. and inquiry into the truth; 2) Teân cuûa moät vò danh Ñeá Thích Thieân: See Thieân Ñeá Thích. Taêng Trieàu Tieân, thuoäc toâng Thieân Thai, vaøo theá Ñeá Thích Thieân Töù Nguyeän: Boán lôøi öôùc nguyeän

cuûa vua Trôøi Ñeá Thích (Sakka) trong Tuùc Sanh heartedly—Respectful and whole-hearted belief. Truyeän: Thöù nhaát laø öôùc nguyeän khoâng saân haän, Ñeá Tu: Tisya (skt)—Tissa (p)—See Muïc Kieàn khoâng phieàn haø hay coù aùc yù vôùi ngöôøi laùng gieàng. Lieân Tö Ñeá Tu. Thöù nhì laø öôùc nguyeän khoâng tham muoán vaät sôû Ñeá Töôùng: Indra-dhvaja (skt)—Vò Phaät trì vì phía höõu cuûa ngöôøi laùng gieàng. Thöù ba laø öôùc nguyeän taây nam vuõ truï cuûa chuùng ta, ngöôøi ta noùi vò Phaät khoâng luyeán aùi rieâng ngöôøi naøo. Thöù tö laø öôùc naày cuøng thôøi vôùi Phaät Thích Ca. Ngaøi laø con trai nguyeän luoân coù Taâm Xaû—Four wishes of Sakka in thöù baûy cuûa Phaät Ñaïi Thoâng Trí Thaéng—A the Kanha Jataka: First, may I harbor no malice or Buddha, said to have been a contemporary of hatred against my neighbor. Second, may I not Sakyamuni, living south-west of our universe, an covet my neighbor's possessions. Third, may I incarnation of the seventh son of cherish no personal affection towards others. Mahabhijnajnana-bhibhu. Fourth, may I always possess equanimity. Ñeá Voõng: Indra-jala (skt)—See Baûo Voõng. Ñeá Thích Trì: See Ñeá Thích Tyø Laêng Giaø Ma Ni Ñeá Voõng Boà Taùt: The Bodhisattva of Indra-jala. Baûo. Ñeá Vöông Boà Taùt: Indra-jala (skt)—Jewel Net of Ñeá Thích Töù Uyeån: Töù vieân cuûa trôøi Ñeá Thích— Indra—Nhaân Ñaø La Voõng—See Baûo Voõng. See Töù Uyeån. Ñeà: Chaát daàu hay bô—Oil or butter. Ñeá Thích Tyø Laêng Giaø Ma Ni Baûo: Shakra- Ñeà Baø: Deva (skt)—Ñeà Hoøa—Caùc vò trôøi (nguyeân bhilagma-mani-ratna (skt)—Ñoà trang söùc treân coå nghóa: chuùng sanh coù aùnh saùng), coù cô theå vi teá cuûa vua trôøi Ñeá Thích—Adorned jewels on neân maét ngöôøi khoâng nhìn thaáy ñöôïc. Ñaây laø Sakra's neck. nhöõng chuùng sanh soáng treân caùc coõi trôøi, maø cuoäc Ñeá Thích ÖÙng Thaân: The body of a Shakra— soáng raát thoï, moâi tröôøng soáng an vui haïnh phuùc, vaø Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc traïng thaùi taâm luùc naøo cuõng ñaày phöôùc baùu hôn coõi Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc ngöôøi. Tuy nhieân, trong truyeàn thoáng

Phaät giaùo, öùng thaân laøm Ñeá Thích noùi phaùp, khieán cho chuùng coõi naày khoâng thöôøng vaø khoâng vónh cöûu. Khi heát sanh ñöôïc thaønh töïu—According to The tuoåi thoï, thieân chuùng vaãn coøn phaûi taùi sanh trôû laïi Surangama Sutra, book Six, Avalokitesvara chòu khoå trong sanh, giaø, ñau, cheát, töùc laø vaãn coøn Bodhisattva vowed in front of the Buddha about luaân löu trong voøng luaân hoài—The inhabitants of his appearance in the body of a Shakra before the heavenly realms, which are characterized by sentient beings and speak Dharma for them, long life, joyous surroundings and blissful state of enabling them to accomplish their wish—See Tam mind. However, in the Buddhist tradition, these Thaäp Nhò ÖÙng Thaân. states are understood to be impermanent and not Ñeá Thích Voõng: Indra-jala (skt)—See Baûo Voõng. eternal. At the end of their lives, they are still Ñeá Thieän Xaûo: Moät trong thaäp thieän xaûo. Ñaây laø subject to rebirth in the cycle of birth and death. phaùp thieän xaûo quaùn töù ñeá cuûa ngöôøi theo phaùp Ñeà Baø Ñaït Ña: Devadatta (skt)—Ñeà Baø Ñaït Ña, tam thöøa—The ten good crafts. This is the con trai cuûa Hoäc Phaïn Vöông, anh em hoï vôùi Phaät expedient method implies strategically correct Thích Ca. Thoaït ñaàu, oâng laø ñeä töû cuûa Phaät, nhöng contemplation on the four noble truths of veà sau oâng trôû thaønh keû luoân thuø hieàm ganh gheùt adherents of the three vehicles—See Phöông Tieän vôùi Phaät. OÂng thöôøng phaïm nhieàu toäi phæ baùng Thieän Xaûo. giaùo phaùp Phaät. Vaøo cuoái ñôøi, Ñeà Baø Ñaït Ña nhaän Ñeá Thính: Sravana (skt)—Chuyeân taâm laéng nghe bieát loãi laàm cuûa mình. Ngaøy noï, oâng ñang treân Phaät phaùp, moät trong möôøi haïnh thoï trì kinh ñöôøng ñeán gaëp Ñöùc Phaät ñeå saùm hoái, nhöng chöa ñieån—Listening to the dharma whole-heartedly kòp tôùi gaëp Phaät thì oâng ñaõ bò löûa ñòa nguïc ñoát (with single mind), one of the ten practices of chaùy. Trong Kinh Hoa Nghieâm, Phaät ñaõ khaúng receiving and retaining sutras. ñònh raèng chính Ñeà Baø ñaõ mang laïi nhöõng lôïi ích Ñeá Thuø La Thí: Tejorasi (skt)—See Quang Tuï khoâng töôûng töôïng ñöôïc cho Phaät giaùo, vaø Ngaøi ñaõ Phaät Ñaûnh. thoï kyù raèng sau naày Ñeà Baø seõ thaønh Phaät. Ñeà Baø Ñeá Tín: Tin töôûng moät caùch cung kính vaø chí laø moät ñaïi Boà Taùt maø haønh vi vaø cöû chæ cuûa oâng thaønh—To believe respectfully and whole- chæ coù Phaät môùi hieåu ñöôïc. OÂng ñöôïc Phaät thoï kyù

thaønh Phaät hieäu laø Thieân Vöông Nhö Lai— his disciples were free to adopt these rules or not, Devadatta, son of Dronodana raja, and cousin of but would not make them compulsory for all: First, Sakyamuni Buddha. At first, he was a follower of Monks should live their lives in the forest. Second, the Buddha, but later he became his most Monks should live on alms begged. Third, Monks persistent enemy. He often committed many should wear robes made from rags collected from offenses against the Buddha and His Teachings. dust-heap and cemeteries. Fourth, Monks should Near the end of his life, Devadatta realized his live at a foot of a tree. Fifth, Monks should not eat mistakes. One day, he was coming to the Buddha fish or flesh throughout life. to ask for his forgiveness, but before he reached Ñeà Baø Nguõ Nghòch: Naêm nghòch toäi cuûa Ñeà Baø the Buddha, he was consumed by hell-fire. In the Ñaït Ña: Thöù nhaát laø phaù hoøa hôïp Taêng. Thöù nhì laø Dharma Flower Sutra, the Buddha says he has

neùm ñaù lôùn laøm thaân Phaät chaûy maùu. Thöù ba laø xuùi brought unimaginable advantages to Buddhism vua A Xaø Theá thaû voi say ñeå giaøy xeùo Phaät. Thöù (with regard to Buddha's precepts) and even gave tö laø ñaám cheát Tyø Kheo Ni Hoa Saéc. Thöù naêm laø him the prophecy to attain Buddhahood. He is a taåm thuoác ñoäc vaøo nhöõng moùng tay, ñònh khi vaøo Maha-Bodhisattva whose conduct and actions can leã Phaät seõ haïi ngaøi—Five unpardonable sins of only be understood by the Buddha. Nevertheless, Devadatta: First, destroyed the harmony of the he is predicted to become a Buddha as Devaraja. community. Second, injured Sakyamuni with a big Ñeà Baø Boà Taùt: Devabodhisattva (skt)—Ñeà Baø Boà stone, shedding his blood. Third, induced King Taùt, Ñoäc Nhaõn Ñeà Baø (chæ coù moät maét vì ngaøi ñaõ Ajatasatruto let loose a rutting elephant to trample boá thí cho Thieân Thaàn con maét kia), sanh tröôûng down Sakyamuni. Fourth, killed a nun. Fifth, put taïi vuøng Pataliputra, ñeä töû cuûa ngaøi Long Thoï. poison on his finger-nails and saluted Sakyamuni Ngaøi laø vò toå thöù 15 taïi AÁn Ñoä. Ñeà Baø Boà Taùt ñaõ intending to destroy him thereby. cuøng vôùi Ngaøi Long Thoï laäp ra Tam Luaän Toâng— Ñeà Baø Nguõ Phaùp: Ñeà Baø Nguõ Taø Phaùp—Five The one-eyed deva (Aryadeva or Kanadeva), a obnoxious rules of Devadatta—Naêm phaùp cuûa Ñeà monk of Pataliputra, a disciple of Nagarjuna, Baø Ñaït Ña neâu ra khi Ñöùc Phaät coøn taïi theá: chaúng fifteenth patriarch; along with Nagarjuna he is neân thuï duïng söõa; kieâng aên thòt; kieâng aên muoái; counted as founder of the Madhyamika School. chæ neân maëc aùo chaúng may caét (trong khi Phaät cho Ñeà Baø Ñòa Ñeà Baø: Devatideva (skt)—Thieân maëc vaûi vuïn may thaønh caø sa); khoâng neân ôû chuøa Thöôïng Thieân: The god of gods—Teân cuûa Ñöùc caän keà beân thoân xoùm—Five suggestions from Phaät tröôùc khi Ngaøi xuaát gia: Name of the Buddha Devadatta: not to take milk in any forms; not to before he left home. eat meat; not to take salt; to wear only unshaped Ñeà Baø Ma La Baù Baïi: Deva-mara-papiyan garments; to live apart from hamlets. (skt)—Ma Vöông—Mara—The evil one, king of Ñeà Baø Teâ Na: Devasena (skt)—Thieân Chuùng: demons. Celestial host—Teân cuûa moät vò A La Haùn: Name Ñeà Baø Nguõ Giôùi: Five rules among the Bhiksus of an Arhat. requested by Devadatta—Naêm giôùi luaät cho haøng Ñeà Baø Thieát Ma: Devaksema or Devasarman xuaát gia maø Ñeà Baø Ñaït Ña ñaõ ñeà nghò vôùi Phaät. (skt)—Teân theo chöõ Haùn laø Hieàn Tòch hay Thieân Tuy nhieân Phaät ñaõ tuyeân boá raèng ñeä töû cuûa Ngaøi Tòch. Ngaøi laø vò A La Haùn ñaõ soaïn boä A Tyø Ñaït ñöôïc töï do löïa choïn, theo hay khoâng theo naêm Ma Thöùc Thaân Tuùc Luaän, trong ñoù oâng phuû nhaän ñieàu aáy, chöù Ngaøi khoâng baét buoäc. Thöù nhaát laø Tyø caùi "ngaõ." OÂng soáng khoaûng moät traêm naêm sau kheo phaûi soáng troïn ñôøi trong röøng. Thöù nhì laø Tyø ngaøy ñöùc Phaät nhaäp dieät. OÂng laø ngöôøi vieát ra boä Kheo phaûi soáng ñôøi du phöông khaát só. Thöù ba laø Luaän "Söu Taäp veà Thöùc", moät trong nhöõng boä Tyø Kheo phaûi ñaép y baù naïp (may baèng nhöõng saùch thuoäc boä Luaän Taïng cuûa tröôøng phaùi Thuyeát maûnh vaûi cuõ löôïm ôû nhöõng ñoáng raùc hay nghóa Nhöùt Thieát Höõu Boä. Boä saùch lieân quan tôùi vieäc xaùc ñòa). Thöù tö laø Tyø Kheo phaûi soáng döôùi goác caây. nhaän caùc hoïc thuyeát cuûa

Thuyeát Nhöùt Thieát Höõu Thöù naêm laø Tyø kheo phaûi tröôøng chay (aên chay Boä veà hieän höõu quaù khöù vaø töông lai cuûa chö phaùp suoát ñôøi)—The rules among the Bhiksus requested vaø voâ ngaõ. Saùch ñöôïc ngaøi Huyeàn Trang dòch sang by Devadatta; however, the Buddha declared that Hoa ngöõ khoaûng naêm 649 sau Taây Lòch—An

Arhat who wrote the Abhidharma Vijnana Kaya Ñeà Ñieåm: Vò Taêng troâng coi luùa thoùc vaø tieàn baïc Pada, in which he denied the ego. He was trong thieàn vieän—A monk who is responsible for recorded about 100 years after the Buddha's cereals (rice) and money in a Zen monastery. death. He wrote the Vijnanakaya, one of the Ñeà Ha: Deha (skt)—Thaân—The body. books of the Sarvastivadin Abhidharma Pitaka. Ñeà Hoøa: Deva (skt)—See Ñeà Baø. This is the collection on consciousnesses, written Ñeà Hoaøn: Deva (skt)—See Ñeà Baø. by Devasarman, concerned with substantiating the Ñeà Hoaøn Kieät: Dipankara (skt & p)—Ñaïi Hoøa Sarvastivadin doctrines on the past and future Kieät La—Kindler of lights—Burning Lamp existence of dharmas, and anatman. It was Buddha, or Light-causer (the Luminous)—Light- translated into Chinese by Hsuan-Tsang around causer—See Nhieân Ñaêng Phaät. 649 A.D. Ñeà Hoà: Sarpirmanda (skt)—Daigo (jap)—Vò cuûa Ñeà Baø Toâng: Coøn goïi laø Long Thoï Toâng (do hai vò söõa ñaõ ñöôïc tinh cheá nhö phoù maùt, moät trong naêm ñaïi só Long Thoï vaø Ñeà Baø saùng laäp). Coøn goïi laø thöùc aên cheá ra töø söõa, laø moùn boå döôõng nhaát, ñöôïc Tam Luaän Toâng—The school of Nagarjuna, so toâng Thieân Thai ví vôùi giaùo phaùp cuûa Phaät trong called after Aryadeva. Also called Madhyamika. kinh Nieát Baøn vaø Phaùp Hoa—Clarified butter Ñeà Ña Ca: Dhitika (p)—Dhrtaka (skt)—Toå thöù ghee, one of the five main products from milk, a naêm trong hai möôi taùm Toå AÁn Ñoä. Theo Eitel kind of butter-cream made of whey, a rich liquor trong Trung Anh Phaät Hoïc Töø Ñieån, Ñeà Ña Ca, toå skimmed from boiled butter; clarified butter; ghee; thöù naêm taïi AÁn Ñoä, khoâng ñöôïc Phaät Giaùo Nam used for the perfect Buddha-truth, as found Truyeàn bieát ñeán, sanh tröôûng taïi xöù Ma Kieät Ñaø, according to T'ien-T'ai, in Nirvana and Lotus ñeä töû cuûa Öu Ba Cuùc Ña. OÂng ñeán xöù sutras. Madhyadesa nôi ñaây oâng laøm leã quy y thoï giôùi cho Ñeà La: Teân goïi taét cuûa Phieán Ñeà La, teân goïi cuûa Micchaka vaø 8.000 ñeä töû. Sau ñaây laø baøi keä phoù moät ngöôøi khoâng ñaày ñuû nam caên nöõ caên (Xöa coù phaùp cuûa Toå Ñeà Ña Ca: 5 vò Tyø Kheo muoán ñöôïc lôïi loäc, neân aên baän traù "Thoâng ñaït baûn theå taâm hình laø baäc Thaùnh giaû. Coù moät ngöôøi ñaøn baø tin Khoâng phaùp khoâng chaúng phaùp töôûng beøn cuùng döôøng. Vì theá ngöôøi ñaøn baø ñöôïc Ngoä roài nhö chöa ngoä phöôùc lôùn, coøn 5 vò Tyø Kheo kia khi cheát bò ñoïa Khoâng taâm cuõng khoâng phaùp." xuoáng ñòa nguïc. Sau ñoù taùi sanh laøm ngöôøi baùn The fifth of twenty eight Indian Patriarchs. nam baùn nöõ)—An abbreviation of Sandhila, one According to Eitel in The Dictionary of Chinese- with abnormal sexual organs. English Buddhist Terms, Dhrtaka, the fifth Ñeà Muïc: Subject—text—A heading—A theme, patriarch "Unknown to Southern Buddhists, born etc. in Magadha, a disciple of Upagupta, went to Ñeà Na Baø: Dinabha or Dinesvara (skt)—Theo Madhyadesa where he converted the heretic Eitel trong

Trung Anh Phaät Hoïc Töø Ñieån, Dinabha Micchaka and his 8,000 followers. The following laø Thaàn Maët Trôøi, ñöôïc ngoaïi ñaïo thôø taïi Persia— is the gatha from Patriarch Dhrtaka: According to Eitel in The Dictionary of Chinese- "Penetrate into the ultimate truth of mind, English Buddhist Terms, Dinabha, the sun-god, And we have neither things nor no-things; worshipped by “heretics in Pesia.” Enlightened and not-enlightened, Ñeà Teâ: 1) Neâu ra moät vaán ñeà: To bring up a They are the same; subject or a topic; 2) Trong thieàn, töø naày coù nghóa Neither mind nor thing there is." laø khôi daäy hay khuaáy ñoäng taâm thöùc cuûa ñeä töû: In Ñeà Ña La Tra: Dhrtarastra (skt)—Trì Quoác Thieân Zen, the term means to arouse or stimulate a Vöông, Hoaøng Hoä Phaùp ôû beân phía ñoâng cuûa nuùi student. Tu Di, moät trong Töù Thieân Vöông—One of the Ñeà Thoï: Caây Boà Ñeà Coå—The bodhidruma tree. four maharajas, the yellow guardian eastward of Ñeà Trì: Naém chaët moät vaán ñeà. Trong thieàn, töø naày Sumeru. coù nghóa laø thieàn sö khoâng chaáp nhaän kieán giaûi cuûa Ñeà Ñaït (yù kieán): To present (recommend) opinion ñeä töû, neân chæ cho hoï caùch phaù tröø kieá n giaûi sai or suggestion. laàm cuûa mình, töø ñoù hoï coù theå phaùt trieån cô duyeân

ngoä ñaïo cho chính mình—To have a firm grasp on luoân nhôù raèng "ñeà xöôùng" khoâng coù nghóa laø a subject or a topic. In Zen, the term means Zen "thuyeát giaûng veà kinh vaên trong saùch," maø noù coù masters don't accept the comprehension of their nghóa laø theå hieän yù nghóa noäi taïi cuûa noù. Vò thaày students, so they show the students the way to khoâng giaûi thích gì caû, bôûi vì oâng töø choái söï keâu destroy their wrong understanding so that they can goïi cuûa trí naêng cuûa thính chuùng trong buoåi thuyeát develop opportunities and conditions toward their giaûng cuûa oâng; noùi ñuùng hôn laø oâng coá gaéng ñaùnh own enlightenment. thöùc laïi trong taâm thöùc cuûa caùc ñoà ñeä caùi taâm lyù Ñeà Vaân Baùt Nhaõ: Devaprajna (skt)—Thieân Trí cuûa caùc baäc thaày ñôøi xöa ñaõ höôùng daãn khoùa thoaïi Tyø Kheo hay Ñeà Vaân Baùt Nhaõ Sa Moân, ngöôøi ñaõ thieàn maø oâng ñang ñeà caäp ñeán ngay trong luùc naøy. dòch saùu taùc phaåm Phaät Giaùo sang Hoa ngöõ Nhö vaäy thì ñoái vôùi nhöõng vò Taêng maø con maét trí khoaûng nhöõng naêm 689-691 sau Taây Lòch vaøo ñôøi hueä vaãn coøn ñoùng seõ khoâng ñöôïc khoân theâm hôn nhaø Ñöôøng—A sramana of Kustana (Khotan) who chuùt naøo sau khi tham döï nhieàu buoåi thuyeát giaûng translated six works around 689-691 A.D. during cuûa thaày. Theo Thieàn sö D.T. Suzuki trong quyeån the T’ang dynasty. "Söï Huaán Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," Ñeà Vò Ba Lôïi: Ñeá Leâ Phuù Ta vaø Qua Ly Vò, teân "ñeà xöôùng" laø moät vaán ñeà nghieâm tuùc. Khi saép ñeán hai ngöôøi laùi buoân ñaõ daâng leân Ñöùc Phaät luùa maïch giôø, vò Taêng tröïc goõ vaøo taám baûng treo tröôùc cöûa vaø maät sau khi Ngaøi giaùc ngoä (hai oâng ñaõ ñöôïc chính cuûa Thieàn ñöôøng. Caùc thieàn sinh chuaån bò Ñöùc Phaät ban cho moùng tay vaø toùc ñeå ñöa veà döïng saün saøng baèng caùch khoaùc leân aùo caø sa. Khi hoï thaùp thôø)—Trapusa and Bhallika, the two nghe tieáng troáng hay tieáng chuoâng ôû giaûng ñöôøng, merchants who offered Sakyamuni barley and thieàn sinh xeáp thaønh haøng coù traät töï rôøi khoûi thieàn honey after his enlightenment. ñöôøng

vaø ñi moät caùch nghieâm trang nhaát veà phoøng Ñeà Xaù: Ñeå Sa—1) Ngoâi sao thöù 23 trong 28 sao giaûng. Sau khi hoï ñaõ an toïa, vò thaày môùi töø phoøng cuûa choøm sao Quyû Tuù, coù lieân heä vôùi choøm Siva: cuûa mình ñi ra, coù hai vò thò giaû ñi theo haàu. Ngay The twenty-third of the twenty-eight constellations khi vaøo tôùi giaûng ñöôøng, vò thaày ñi ñeán tröôùc ñieän in Cancer; it has connection with Siva; 2) Thuyeát thôø Phaät. Moät neùn höông ñöôïc daâng leân Phaät, leân phaùp cöùu ñoä cho moïi ngöôøi: Interpreted as ngöôøi saùng laäp thieàn vieän, leân caùc theá heä truï trì, vaø preaching and ferrying people over the stream of ngay caû cho vò laõo sö ñaõ quaù vaõng. Moãi khi neùn transmigration; 3) Teân cuûa Ñöùc Phaät Ñeå Sa, vò ñaõ höông ñöôïc daâng leân, vò thaày quì laïy ba laïy treân töøng daïy Ñöùc Phaät Thích Ca vaø Di Laëc trong tieàn saøn. Trong khi ñoù caùc thieàn sinh tuïng ba laàn moät kieáp: Name of Tisya Buddha who taught baøi chuù ngaén daâng leân Boà Taùt Quaùn Theá AÂm, roài Sakyamuni and Maitreya in a former incarnation. tuïng moät laàn lôøi nhaén nhuû ñeå laïi bôûi vò saùng laäp töï Ñeà Xaù Na: Desaniya (skt)—Phaùt loà saùm hoái (töï vieän hay cuûa moät ñaïi thieàn sö ñôøi tröôùc, hay baøi neâu toäi hay töï thuù toäi maø baûn thaân maéc phaûi tröôùc "Toïa Thieàn Hoøa Taùn" cuûa ngaøi Baïch AÅn Hueä Haïc. chuùng)—Confession. Vieäc ñoïc tuïng ñöôïc ñeäm theo baèng tieáng moõ. Ñeà Xaù Ni: Pratidesaniya (skt)—Ba La Ñeà Xaù Tieáng moõ giuùp cho taâm thöùc ngöôøi nghe löu yù ñeán Ni—See Catra-pratidesaniya. lôøi giaûng hôn. Baây giôø vò thaày ngoài treân gheá cao Ñeà Xuaát: To bring forward (views)—To ñoái dieän baøn thôø Phaät; moät vò thò giaû ñaët baøn giaûng propose—To suggest. tröôùc maët thaày, vò kia thì ñaët leân baøn moät taùch traø. Ñeà Xöôùng: Teisho (jap)—To initiate—To take Thöôøng thì vò thaày seõ noùi raèng: "Neáu nhö hoâm nay initiative—Caùc vò toâng töôïng cuûa thieàn gia neâu ra laõo Taêng phaûi giaûng nhöõng kinh phuø hôïp vôùi cöông yeáu cuûa toâng moân cho moân ñoà tu taäp, tuy coù truyeàn thoáng cuûa chö toå cuûa chuùng ta, thì laõo Taêng giaûng ngöõ luïc, cuõng chæ neâu ra cöông yeáu cuûa toâng tuyeät ñoái khoâng caàn phaûi môû mieäng; bôûi vì ôû ñaây moân, chöù khoâng thuyeát giaûng (caùc toâng phaùi khaùc khoâng coù choã cho ai ñaët chaân vaøo caû. Nhöng laõo thì thuyeát giaûng, coøn Thieàn moân thì baát laäp vaên töï, Taêng seõ chaúng daáu dieám gì maáy oâng veà caùch laõo giaùo ngoaïi bieät truyeàn, tröïc chæ nhaân taâm, kieán Taêng ñoái trò chaân lyù thieàn. Coù ai trong chuùng hoäi, taùnh thaønh Phaät). Ñeà xöôùng coøn coù nghóa laø lôøi gioáng nhö caùc vò töôùng, baøy quaân boá traän vaø bình cuûa moät vò thaày cho moät ñeä töû veà söï tieán boä giöông côø chuaån bò chieán ñaáu moät traän chieán toát trong tu taäp thieàn quaùn. Haønh giaû tu Thieàn neân hay khoâng? Laõo Taêng seõ thöïc chöùng cho hoï tröôùc

hoäi chuùng." Vaø nhöõng gì theo sau ñoù thöôøng laø receptive for the ensuing discourse. Now the nhöõng caâu hoûi cuûa thieàn sinh vaø caâu traû lôøi cuûa vò master mounts the high chair facing the Buddha- thaày—To mention, to deliver oral instruction, or shrine; one of the attendants sets a reading table the gist of a subject as done in the Intuitional before him, and the other a cup of tea. Usually the School. Teisho also means the master's master would say, "Today if I were to expound the

commentary for a disciple regarding his progress great experience in accordance with the tradition in Zen practice. In Zen, the discoursing is of our ancient masters, there would absolutely be technically called "teisho." Zen practitioners no need for opening my mouth at all; for here is should always remember that to give "teisho" does no room for anybody to put in his feet. But this old not mean "lecturing on the textbook," it means to monk will not hide anything from you in my manifest the inner meaning of it. The master does treatment of the truth of Zen. Are there some in not explain anything, for he refuses to appeal to this congregation, who, like great generals, the intellect of his audience in his discourse; what dispose the army in battle array and hoist their he tries to do is rather to re-awaken in the minds banners for the good fight? I will testify to them of his disciples the psychology of the ancient before the congregation." And what going on later master that directed the course of the Zen will be questions from the disciples and answers interview in question. This being the case, the from the master. disciples whose Prajna-eye still remains closed Ñeå: 1) Ñaùy: Bottom, basis; 2) Huùc (traâu boø) huùc will not be any wiser after attending so many khi giaän döõ: To butt against, as an angry bull. discourses given by the master. According to Zen Ñeå Caù: Cuûa—Of. master Daisetz Teitaro Suzuki in "The Training of Ñeå Ñòch Ngöõ: Lôøi noùi taïm khoâng thaät— the Zen Buddhist Monk," the "teisho" is a solemn Temporary and unreal speech. affair. When the hour approaches, the monk on Ñeå Ñòch Sinh Töû: 1) Ñoái phoù vôùi voøng sinh töû duty strikes a board hung at the front entrance to luaân hoài: To face the cycle of birth and death; 2) the Zendo. The occupants make themselves ready Sieâu vieät sinh töû: To be transcendental by putting on a special cloth called "kashaya" (transcending) from birth and death. (kesa). When the drum or the bell is heard at the Ñeå Haï: Beân döôùi: Below—Döôùi ñaùy: At the lecture hall, the monks filling themselves in due bottom—Giai caáp thaáp nhaát: The lowest class of order leave the Zendo and walk in a most men. dignified manner to the room where the teisho Ñeå Laät Xa: Tiryagyoni (skt)—Chuûng loaïi suùc takes place. When they finish sitting the master sanh, ñaëc bieät noùi veà luïc suùc—The animal species, comes out of his own quarters, accompanied by animals, especially the six domestic animals—See two attendant-monks. As soon as he comes in, he Suùc Sanh. walks towards the inner shrine where the Buddha Ñeå Lyù: Ba: Three (Tri)—Luaät caên baûn: The is. A stick of incense is offered to him, to the fundamental principle or law—Choã roát raùo cuûa founder of the monastery, to the succeeding ñaïo lyù: The best end of morality. abbots, and to the master himself if he happens to Ñeå Lyù Tam Muoäi Da: Ba thöù tam muoäi da goàm be already dead. Each time an incense-offering is kim cöông, lieân hoa, Phaät boä Tam muoäi da— made, the master bows and prostrates himself Trisamaya: Diamond samaya, lotus samaya, and three times on the floor. While this goes on, the samaya of the groups of Buddha. monks recite three times a short Dharani-sutra Ñeå Moät Beân: To put aside—To put on one side. dedicated to Avalokitesvara (Kwannon Bosatsu), Ñeå Ngaïn Ña: Tinanta or Tryanta (skt)—Described and then once the spiritual admonition left by the as the singular dual, and plural endings in verbs. founder of the monastery or by one of the great Ñeå Nghó: Ñeå

Ngoâ—ÖÙng phoù—To cope with. ancient masters, or the "Song of Meditation" Ñeå Ngoâ: Ñeå Nghó—ÖÙng phoù—To cope with. (Zazen Wasan) by Hakuin. The recitation is Ñeå Sa: See Ñeà Xaù. punctuated by the Wooden fish (mokugyo). The Ñeå Sa Phaät: Pusya-buddha (skt)—1) Boå Sa Phaät, sound helps to make the minds of the audience Phaát Sa Phaät, teân cuûa moät vò coå Phaät: Name of an

ancient Buddha; 2) Teân cuûa moät trong moät traêm vò life succeeds the previous ones in series. Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Ñeä Luïc Caên: YÙ Caên—Sixth faculty—Mind Isigili: Name of one of one hundred Pratyeka-faculty—Sixth organ of sense. buddhas who lived a long time on Mount Isigili. Ñeä Luïc AÁm: A sixth skandha—Ngoaøi nguõ aám ra, Ñeå Taâm: To hold in the mind. khoâng coù aám thöù saùu, yù noùi söï vaät khoâng coù nhö Ñeå Taâm Ghi Nhôù: To take heed and bear loâng ruøa söøng thoû vaäy—A sixth skandha: as there something in mind. are only five skandhas it means the non-existent, Ñeå Töû: Lieàu Cheát—To risk death—To take risks i.e. the turtle's hairs and rabbit horns. of death. Ñeä Luïc Thieän Baûo: Baùu vaät cuûa coõi trôøi thöù saùu. Ñeä: 1) Em trai: Younger brother; 2) Thöù ñeä: Ñaây laø baùu vaät cuûa coõi trôøi Tha Hoùa Töï Taïi. Chö Number, degree, sign of the ordinals. Thieân Vöông naày ñeàu sieâng tu taäp phaùp moân roäng Ñeä Baùt Ñòa: Astamaka-bhumi (skt)—Baùt Ñòa— lôùn phöông tieän töï taïi (Kinh Hoa Nghieâm —Phaåm Baùt Nhaân Ñòa. 1)—Precious things in the sixth heaven. This is the 1) Bích Chi Phaät ñòa: Pratyekabuddhahood Heaven of Free Enjoyment of Others' (skt)—Trong thaäp ñòa Boà Taùt thöøa, ñaây laø giai Emanations. All of them diligently practiced and ñoaïn cuûa moät vò Phaät Bích Chi—In the ten studied the vast and great teaching of independent stages of Bodhisattvabhumi, this is the in means of liberation—See Luïc Duïc Thieân. Pratyekabuddhahood. Ñeä Luïc Thöùc: Mana (skt)—Sixth consciousness— 2) Baát Ñoäng ñòa: Acala-bhumi (skt)—Trong thaäp Thöùc thöù saùu—YÙ thöùc—Mind consciousness. ñòa Boà Taùt thöøa trong kinh Hoa Nghieâm, ñaây Ñeä Nguõ Ñaïi: Moïi saéc phaùp chæ coù töù ñaïi (ñaát, laø giai ñoaïn baát ñoäng—In the ten stages of nöôùc, löûa, gioù), chöù khoâng coù ñaïi thöù naêm, yù noùi söï Bodhisattvabhumi in the Hua-Yen sutra, this vaät khoâng hieän höõu nhö loâng ruøa söøng thoû vaäy — is the immovable land or the immovable The fifth element, or the non-existent, i.e. the stage. turtoise's hairs and rabbit horns (no such things 3) Tö Ñaø Haøm (Nhaát Lai) ñòa: Sakrdagamin— really exist). Trong thaäp ñòa Thanh Vaên Thöøa, ñaây laø giai Ñeä Nhaát Cuù: 1) Maãu töï ñaàu tieân "a" hay laø chöõ ñoaïn Nhöùt Lai (chæ coøn taùi sanh moät laàn nöõa ñaàu tieân cuûa trí tueä: First and supreme letter, the maø thoâi)—In the ten stages for a hearer (ten alpha of all wisdom; 2) Chæ laø moät, thuaät ngöõ naày Sravaka stages), this is the stage of only one chæ cho huyeàn nghóa thieàn. Chính trong caùi "Ñeä more rebirth. nhaát cuù" tuyeät ñoái aáy Thieàn ñaët caên baûn cho ñaïo 4) Luïc Thoâng ñòa: Trong thaäp ñòa Duyeân Giaùc phaùp. Vaøi cuoäc ñoái thoaïi sau ñaây cho ta moät yù Thöøa, ñaây laø giai ñoaïn ñaït ñöôïc luïc thoâng—In nieäm veà khaùi nieäm "Ñeä nhaát cuù" trong tu taäp the ten stages of the pratyekabuddha, this is Thieàn. Moät vò Taêng hoûi thieàn sö Trieäu Chaâu: "Theá the stage of the six supernatural powers. naøo laø caâu noùi

cuøng tuyeät?" Trieäu Chaâu chæ noùi: Ñeä Baùt Ngoaïi Haûi: Bieån thöù taùm trong taùm bieån bò "Phaûi." Vò Taêng khoâng nhaän ra yù nghóa cuûa chöõ phaân caùch bôûi chín raëng nuùi hay luïc ñòa cuûa vuõ "phaûi", töôûng laø Trieäu Chaâu chöa ñaùp, beøn hoûi laïi. truï—The eighth sea of eight seas separated by Trieäu Chaâu heùt to: "Boä toâi ñieác sao?" Qua cuoäc nine concentric mountain ranges or continents, of ñoái thoaïi treân chuùng ta thaáy thaät khoâng coù caùi gì a universe—See Cöûu Sôn Baùt Haûi. lieân quan trong vieäc giaûi quyeát vaán ñeà troïng ñaïi Ñeä Baùt Thöùc: Teân khaùc cuûa A Laïi Da Thöùc, thöùc nhaát cuûa nhaân sinh, laø caùi moät, hoaëc nguyeân lyù toái thöù 8 trong taùm thöùc (ñaây laø thöùc caên baûn cuûa moïi thöôïng! Nhöng ñoù chính laø choã ñoäc ñaùo cuûa Thieàn, thöùc khaùc)—The eighth vijnana, another name for vöôït leân treân lyù luaän, vöôït ra ngoaøi voøng khoáng Alaya-vijnana. This is the mind-essence, the root cheá cuûa tö töôûng vaø nhöõng tieâu bieåu sai laàm . and essence of all things—See A Laïi Da Thöùc. Thieàn khoâng tin vaøo tri thöùc, khoâng vieän pheùp bieän Ñeä Coân: 1) Huynh ñeä: Brothers; 2) Baïn Ñaïo: luaän coå truyeàn ñoái ñaõi, maø töï naém laáy vaán ñeà baèng Dharma friends. phong caùch rieâng cuûa noù—The absolute oneness, Ñeä Da Na: Dhyana (skt)—Thieàn Ñònh. the term indicates the wonderful meaning of Zen. Ñeä Ñaïi: Chuoãi ñôøi naày noái tieáp ñôøi tröôùc—This In this absolute oneness of things Zen establishes

the foundation of its philosophy. The following Thieân Thai hay Trung Quaùn (thieàn cuûa toâng Thieân dialogue will give us a glimpse into the ways of Thai veà Trung Ñaïo). Zen regarding the "absolute oneness". A monk Ñeä Nhaát Nghóa Taát Ñaøn: Highest siddhanta— asked Chao-chou, "What is the one ultimate word Perfect and highest truth—Giaûng thuyeát veà lyù nhöùt of truth?" Instead of giving him any specific thöïc trung ñaïo, khieán cho chuùng sanh döùt boû meâ answer, Chao-chou made a simple response hoaëc, chöùng ngoä chaân lyù. Ñaây coøn laø taøi kheùo saying, "Yes." The monk who naturally failed to thuyeát giaûng cuûa Ñöùc Phaät. Moùn quaø cao quyù vaø see any sense in this kind of response asked for a bình ñaúng nhaát cuûa Ñöùc Phaät, moät trong töù taát ñaøn, second time, and to this master roared back, "I am chaân lyù cao nhaát cuûa Phaät laøm thöùc tænh khaû naêng not deaf!" Through the above dialogue we can see cao toät cuûa chuùng sanh ñeå ñaït ñöôïc giaûi thoaùt— how irrelevantly the all-important problem of The perfect and highest truth, the highest absolute oneness or the ultimate reason is treated universal gift of Buddha, his teaching which here! But this is characteristic of Zen, this is awakens the highest capacity in all beings to attain where Zen transcends logic and overrides the salvation. Highest universal gift of the Buddha, tyranny and misrepresentation of ideas. Zen one of the four types of siddhanta, the highest mistrusts the intellect, does not rely upon Siddhanta or Truth, the highest universal gift of traditional and dualistic methods of reasoning, and Buddha, his teaching which awakens the highest handles problems after its own original manners. capacity in all beings to attain salvation—See Töù Ñeä Nhaát Ñaïo: Dieäu ñaïo voâ thöôïng—The Taát Ñaøn. wonderful unsurpassed (excellent, peerless, Ñeä Nhaát Nghóa Thieân: Chö Phaät vaø Boà Taùt chaúng

supreme, unexcelled) path. bieán dòch, vì thöôøng truï neân chaúng sinh, chaúng giaø, Ñeä Nhaát Ñoäc Tham: Shokan (jap)—Shoken chaúng bònh, chaúng cheát—A supreme heaven with (jap)—See Tieân Khôûi Ñoäc Tham. Bodhisattvas and Buddhas in eternal immutability. Ñeä Nhaát Nghóa: Chaân lyù toái cao cuûa Phaät giaùo— Ñeä Nhaát Nghóa Trí: Anna (p)—Ajnata (skt)— The highest truth—The ultimate truth of Highest wisdom—Perfect knowledge—Spiritual Buddhism. knowledge—Highest knowledge—Trí tueä vieân Ñeä Nhaát Nghóa Ñeá: Dondam (tib)—Thaùnh Ñeá Ñeä maõn hay trí tueä cao nhaát—Thaùnh Trí. Nhaát Nghóa—See Ñeä Nhöùt Nghóa Ñeá. Ñeä Nhaát Nghóa Truï: Paramartha-nirhara-nirdesa Ñeä Nhaát Nghóa Khoâng: Paramartha-sunyata (skt)—Moät trong 47 teân khaùc nhau cuûa kinh Phaùp (skt)—Emptiness of the ultimate truth—Ultimate Hoa—Name of one of forty-seven different names meaning of emptiness—Highest void—Supreme of the Lotus Sutra. void—The void beyond thought or discussion— Ñeä Nhaát Nguyeät Ñeä Nhò Nguyeät: Dai-Ichi-Getsu, Caùi khoâng tuyeät ñoái hay Nieát Baøn cuûa Ñaïi Thöøa, Dai-Ni-Getsu (jap)—See Moon number one and duø töø naày cuõng duøng cho Nieát Baøn Tieåu Thöøa, nhö moon number two. caùi khoâng cuûa Tieåu thöøa chæ thieân veà caùi “ñaõn Ñeä Nhaát Taùt Ñoûa: Foremost Beings—Hieäu laø Ñeä khoâng” maø thoâi. Caùi “khoâng” maø chö Phaät vaø chö Nhöùt Taùt Ñoûa, vì chöùng phaùp ñeä nhöùt— Boà Taùt chöùng ñöôïc laø caùi “khoâng” ñaõ döùt haún Höõu Enlightening Beings are called Foremost Beings Voâ, vöôït ngoaøi voøng vaät chaát—The highest Void because they realize the foremost truth. or reality, the Mahayana nirvana, though it is also Ñeä Nhaát Thöùc: See Ñeä Nhöùt Thöùc. applied to Hinayana nirvana. A conception of the Ñeä Nhaát Toái Thaéng Tam Muoäi Da AÁn: void, or that which is beyond the material, only Dharmadhatu-samdhi-mudra (skt)—See Phaùp Giôùi attained by Buddhas and bodhisattvas. Ñònh AÁn. Ñeä Nhaát Nghóa Moân: Höôùng Thöôïng Moân— Ñeä Nhò Cuù: Caâu thöù nhì. Töø naày chæ cho caâu noùi Ascendant door—Inclined-to-the-good door—See bieåu ñaït yù nghóa thoâng thöôøng ngoaøi ñôøi—The Höôùng Thöôïng Toâng Thöøa. second sentence, the term indicates worldly Ñeä Nhaát Nghóa Quaùn: Highest meditation—The normal speeches. supreme meditation of T’ien-T’ai, the meditation Ñeä Nhò Ñaàu: Dai-Ni-To (jap)—Ñeä Nhò, Ñeä Tam on the Mean—Pheùp quaùn toái thöôïng cuûa toâng Thuû—Töø naày chæ cho lyù nghóa beân ngoaøi thieàn

phaùp huyeàn dieäu—The term indicates the worldly degree of contemplation in which reasoning gives normal meaning, outside of the wonderful way to intuition. The second dhyana, a degree of meaning of Zen. contemplation where reasoning gives way to Ñeä Nhò Naêng Bieán: Ñeä nhò naêng bieán hay teân goïi intuition. The second three rupa heavens. khaùc cuûa Maït Na Thöùc, hay taâm thöùc bieán ñoäng vì Ñeä Nhöùt: The first—Supreme—Prime—Chief. nhöõng caûnh giôùi beân ngoaøi—The second power of Ñeä Nhöùt Cuù: See Ñeä Nhaát Cuù. change, the klistamano-vijnana, disturbed-mind, Ñeä Nhöùt Nghóa: Nghóa caên baûn toái thöôïng cuûa söï consciousness, or self-consciousness which gives lyù hay chaân lyù toái thöôïng, hay söï giaùc ngoä —The form to the universe—See Maït Na Thöùc. supreme or

fundamental meaning, the supreme Ñeä Nhò Nghóa: Thieàn nghóa töø lyù trí quy öôùc—The reality, i.e. enlightenment. conventional reasoning on Zen meanings. Ñeä Nhöùt Nghóa Ñeá: Dondam (tib). Ñeä Nhò Nghóa Moân: Ñeä Nhò, Ñeä Tam Thuû—See 1) Ñeä Nhöùt Nghóa Ñeá: Ultimate truth—Chaân ñeá Ñeä Nhò Ñaàu. coù nghóa laø baûn chaát toái haäu cuûa thöïc taïi, laø voâ Ñeä Nhò Nguyeät: Daini-Getsu (jap)—Divided vi, laø khoâng sanh khoâng dieät. Noù ngang haøng consciousness—Ngöôøi coù taät nhaùy maét neân thaáy vôùi taùnh khoâng vaø chaân thaân, vaø noù traùi laïi vôùi vaàng traêng thöù hai, ñaây laø ñieàu khoâng coù thaät maø tuïc ñeá, coù sanh coù dieät bôûi nhaân duyeân vaø voâ chæ laø aûo töôûng cuûa thò giaùc—A double or second thöôøng. Chôn nhö tuyeät ñoái, sieâu vieät, hay moon, which is an optical illusion, unreal. chaân khoâng tuyeät ñoái, ñaây laø nhöõng gì chö Ñeä Nhò Thaân: Second body—Vò Tyø Kheo hay Tyø Phaät ñaõ daïy, tuøy duyeân maø baát bieán. Chaân lyù Kheo Ni neân coù moät ñeä nhò thaân ñeå chaêm soùc vaø chæ coù baäc giaùc ngoä môùi nhaän bieát trong ñoù taát naâng ñôõ, cuõng nhö chính vò Tyø Kheo hay Tyø Kheo caû caùc hieän töôïng caû beân trong (tö töôûng vaø Ni aáy cuõng laø moät ñeä nhò thaân cho ngöôøi khaùc ñeå caûm xuùc) vaø theá giôùi vaät chaát beâ n ngoaøi ñeàu ñöôïc ngöôøi naøy chaêm soùc vaø giuùp ñôõ—A Bhiksu khoâng thaät höõu. Ñaây laø moät trong hai ñeá, chaân or Bhiksuni should have another monk or nun as a lyù thaâm dieäu, teân goïi ñoái laïi vôùi tuïc ñeá. Ñeä second body to look after and support, just as he nhöùt nghóa ñeá coøn goïi laø chaân ñeá, Thaéng nghóa himself or she herself is the second body of ñeá, Nieát baøn, chaân nhö, thöïc töôùng, trung ñaïo, another monk and nun who supports and looks phaùp giôùi, chaân khoâng, vaân vaân (theo Ñaïi after other monk or nun. Thöøa Nghóa Chöông, ñeä nhöùt nghóa ñeá coøn goïi Ñeä Nhò Thaát Nhaät Thuyeát: Thuyeát noùi veà thôøi laø chaân ñeá, ñoái laïi vôùi tuïc ñeá hay voïng ñeá) — gian ñöùc Phaät thuyeát giaûng kinh Hoa Nghieâm vaøo Ultimate truth means the final nature of tuaàn thöù hai sau khi ngaøi thaønh ñaïo. Töôûng cuõng reality, which is unconditioned (asamskrta) neân ñeå yù laø naêm Thôøi Kyø, trong ñoù thôøi Hoa and which neither is produced nor ceases. It is Nghieâm keùo daøi 21 ngaøy, thôøi A Haøm keùo daøi 12 equated with emptiness (sunyata) and truth naêm, thôøi Phöông Quaûng keùo daøi 8 naêm, thôøi Baùt body (dharma-kaya) and is contrasted with Nhaõ keùo daøi 22 naêm, vaø thôøi Nieát Baøn keùo daøi 8 conventional truths (samvrti-satya), which are naêm—The theory concerning the second week of produced and ceased by causes and conditions the Buddha's preaching of the Hua-yen sutra after and impermanence (anitya). The absolute His enlightenment. It should be noticed that the Truth, transcending dichotomies, as taught by five Periods of the Buddha's preaching include the the Buddhas. The absolute truth, or the truth Avatamsaka period lasted for twenty-one days, of the void, manifest’s illumination but is the Agama period for twelve years, the Vaipulya always still,’ and this is absolutely period for eight years, the Prajna period for inexplicable. This ultimate truth which can twenty-two years, and the Nirvana period for eight only be perceived by an enlightened years—See Nguõ Thôøi Giaùo. individual in that all phenomena both internal Ñeä Nhò Thieàn: Second dhyana—Coøn

goïi laø ñeä nhò (thoughts and feelings), and external (the tónh löï hay coõi thieàn thöù hai trong töù thieàn thieân outside physical world) do not have any cuûa coõi Saéc giôùi (cuoäc ñaïi thuûy tai thôøi kieáp maït, inherent existence. This is one of the two nöôùc chæ daâng ñöôïc ñeán coõi trôøi naày maø thoâi)—A truths, the highest truth, the supreme truth or

reality, the ultimate meaning, the paramount his won eyelids in order to keep awake and truth in contrast with the seeming; also called aware. Shortly after arriving in China, in Veritable truth, sage-truth, surpassing truth, about 520 A.D., he visited Emperor Wu of nirvana, bhutatathata, madhya, sunyata, etc. Liang. "What is the meaning of the dharma?" 2) Coâng AÙn Thaùnh Ñeá Ñeä Nhöùt Nghóa cuûa Toå the emperor asked. "Vast emptiness without Boà Ñeà Ñaït Ma: Bodhidharma's koan of the holiness," Bodhidharma replied. "Who is Highest Meaning of the Holy Truth—Toå Boà standing before me now?" The emperor Ñeà Ñaït Ma xuaát hieän trong thí duï thöù nhaát cuûa asked. Bodhidharma replied, "I don't know." Bích Nham Luïc. Chuùng ta coù theå bieát theâm veà Evidently neither the master nor the emperor taâm cuûa ngaøi vaø veà ñeä nhaát nghóa ñeá qua thí were particularly impressed with the other. duï naày cuûa ngaøi. Theo John Snelling trong The interview ended and Bodhidharma quyeån Phaät Giaùo Chæ Nam, trong nhöõng böùc departed for the adjacent state of Wei, where tranh Thieàn, ngöôøi ta thöôøng veõ Boà Ñeà Ñaït he is alleged to have spent nine years sitting Ma, Sô Toå Thieàn Toâng Trung Hoa vôùi khuoân facing a wall in the Shaolin temple. Through maët u aùm vaø döõ daèn vaø ñoâi maét oác nhoài to this koan, we see that in the sixth century, töôùng. Truyeàn thuyeát keå raèng Sô Toå ñaõ caét lìa Bodhidharma saw that he need to go to China ñoâi mí maét ñeå luoân luoân tænh vaø thöùc. Khoâng to transmit the Mind seal to people who had laâu sau khi ñeán Trung Hoa (khoaûng naêm 520 the capability of the Great Vehicle. The intent sau Taây lòch), ngaøi beä kieán vua Löông Voõ Ñeá. of his mission was to arouse and instruct those Löông Voõ Ñeá hoûi: "Theá naøo laø Thaùnh ñeá ñeä mired in delusion. Without establishing nhaát nghóa?" Toå ñaùp: "Roãng theânh khoâng written words, he pointed directly to the Thaùnh." Löông Voõ Ñeá hoûi: "Ñoái dieän vôùi traãm human mind for them to see nature and fulfill laø ai?" Toå ñaùp: "Chaúng bieát." Roõ raøng laø caû vò Buddhahood. According to Bodhisharma, the thaày vaø nhaø vua khoâng coù aán töôïng toát ñeïp veà Highest Meaning of the Holy Truth means the nhau. Cuoäc beä kieán chaám döùt vaø Boà Ñeà Ñaït real truth and the conventional truth are not Ma sang nöôùc Nguïy, ôû ñoù, theo truyeàn thuyeát, two. By the real truth we understand that it is ngaøi ngoài dieän bích chín naêm ôû chuøa Thieáu not existent; and by the conventional truth we Laâm. Qua thí duï naày, chuùng ta thaáy vaøo theá understand that it is not non-existent. This is kyû thöù saùu, toå Boà Ñeà Ñaït Ma thaáy caàn phaûi the most esoteric and most abstruse point of ñeán Trung Hoa ñeå truyeàn taâm aán cho nhöõng Buddhist doctrines. ngöôøi coù caên cô Ñaïi Thöøa. Chuû ñích cuûa Ñeä Nhöùt Nghóa Khoâng: Caùi khoâng tuyeät ñoái hay chuyeán ñi truyeàn giaùo cuûa ngaøi laø vaïch baøy Nieát Baøn cuûa Ñaïi Thöøa, duø töø naày cuõng duøng cho nhöõng lôùp meâ, chaúng laäp ngoân ngöõ vaên töï, chæ

Nieát Baøn Tieåu Thöøa, nhö caùi khoâng cuûa Tieåu thöøa thaúng taâm ngöôøi ñeå thaáy taùnh thaønh Phaät. chæ thieân veà caùi “ñaõn khoâng” maø thoâi—The Theo Toå Boà Ñeà Ñaït Ma, Thaùnh Ñeá Ñeä Nhöùt highest Void or reality, the Mahayana nirvana, Nghóa coù nghóa laø chaân ñeá vaø tuïc ñeá khoâng though it is also applied to Hinayana nirvana— hai. Qua chaân ñeá chuùng ta hieåu ñöôïc caùi phi See Baát Tö Nghì Khoâng vaø Ñeä Nhaát Nghóa höõu; vaø qua tuïc ñeá chuùng ta hieåu ñöôïc caùi phi Khoâng. voâ. Ñaây chính laø choã cöïc dieäu cuøng huyeàn cuûa Ñeä Nhöùt Nghóa Laïc: Hyû laïc toái thöôïng hay Nieát giaùo lyù nhaø Phaät—The Patriarch Bodhidharma Baøn—The highest bliss—Nirvana. appears in the first example of the Pi-Yen-Lu. Ñeä Nhöùt Nghóa Quaùn: Pheùp quaùn toái thöôïng cuûa We can learn more about the mind of him and toâng Thieân Thai hay Trung Quaùn—The highest the ultimate truth from this koan. According to meditation of T’ien-T’ai, the meditation on the John Snelling in The Buddhist Handbook, Mean. Bodhidharma, the First Ancestor of Chinese Ñeä Nhöùt Nghóa Taát Ñaøn: Moät trong töù taát ñaøn, Ch'an, is depicted in Ch'an and Zen painting chaân lyù cao nhaát cuûa Phaät laøm thöùc tænh khaû naêng as a grim and glowering figure with huge, cao toät cuûa chuùng sanh ñeå ñaït ñöôïc giaûi thoaùt— bulbous eyes. Legend has it that he sliced off One of the four types of siddhanta, the highest

Siddhanta or Truth, the highest universal gift of supreme mind or consciousness. The first vijnana, Buddha, his teaching which awakens the highest another name for Alaya-vijnana—See A Laïi Da capacity in all beings to attain salvation—See Töù Thöùc. Taát Ñaøn. Ñeä Nhöùt Tòch Dieät: Chaân lyù toái thöôïng, nieát Ñeä Nhöùt Nghóa Trí: Trí tueä toái thöôïng—The baøn—The supreme reality, nirvana. highest knowledge, or wisdom. Ñeä Nhöùt Toøa: See Ñeä Nhöùt Toïa. Ñeä Nhöùt Nghóa Trung Ñaïo: The supreme truth of Ñeä Nhöùt Toïa: Lieâu Chuû—Lieâu Nguyeân—Lieâu the Middle Path—Chö phaùp chaúng qua ñeàu ôû Tröôûng—Tröïc Lieâu—Vò sö truï trì töï vieän—The trong trung ñaïo neân goïi laø ñeä nhöùt nghóa. Ñöôïc goïi Chief monk—The head, or manager of a laø Trung Ñaïo vì noù traùnh hai cöïc ñoan. Traùnh hai monastery. cöïc ñoan coù nghóa laø traùnh cöïc ñoan "Höõu", caùi Ñeä Tam Ñòa Boà Taùt: The Third Ground nhìn meâ chaáp cuûa phaøm nhaân; vaø traùnh cöïc ñoan Bodhisattva. "Voâ", caùch nhìn voâ danh voâ töôùng cuûa haøng nhò Ñeä Tam Naêng Bieán: Khaû naêng bieán hieän theo thöøa; traùnh hai cöïc ñoan tuïc ñeá vaø chaân ñeá; traùnh caûnh beân ngoaøi cuûa luïc thöùc, coøn goïi laø luïc thöùc — hai cöïc ñoan theá ñeá vaø ñeä nhaát nghóa ñeá; traùnh taát The third power of change, i.e. the six senses or caû nhöõng cöïc ñoan naøy. Ñaây goïi laø baát nhò (khoâng vijnana. hai). Chaân lyù baát nhò goïi laø Trung Ñaïo... Ñaây laø trí Ñeä Tam Phaùp Luaân: Laàn chuyeån phaùp luaân thöù tueä giaùc ngoä cuûa chö Phaät vaø chö Boà Taùt... neân goïi ba—Third turning of the wheel of the dharma. laø Trung Ñaïo Ñeä Nhaát Nghóa. Cuõng ñöôïc goïi laø Ñeä Tam Phaàn: Töï chöùng phaàn, phaàn thöù ba trong nhaát thöïc ñeá, hoaëc hö khoâng, Phaät taùnh, phaùp giôùi, boán phaàn phaùp töôùng: töôùng phaàn (caûnh sôû hieän nhö thò, vaø Nhö Lai taïng—The “mean” is the first trong taâm hay töôùng maïo noåi leân khi taâm khôûi), and the chief of all principles,

nothing is outside it. kieán phaàn (khaû naêng phaân bieät caûnh sôû hieän ra It is called the Middle because it avoids the two trong taâm hay töôùng phaàn), töï chöùng phaàn (löïc taïo extremes. To avoid the two extremes means to ra khaû naêng phaân bieät), vaø chöùng töï chöùng phaàn avoid the extreme of "existence", the passionate (baèng chöùng hay söï baûo ñaûm cho löïc taïo ra khaû views of ordinary men, and to avoid the extreme naêng phaân bieät caûnh sôû trong taâm)—Power that of "emptiness", the perception of no names and no discriminates, the third part of the four functions of marks by those in the two vehicles; to avoid the cognition: mental phenomena, discriminating such two extremes of the mundane truth and the real phenomena, the power that discriminates, and the truth; to avoid the two extremes of the worldly proof or assurance of that power—See Töï Chöùng truth and the supreme truth; to avoid all of these Phaàn and Töù Phaàn Phaùp Töôùng. extremes. This is called non-duality. The reality of Ñeä Tam Thieàn: Coõi thieàn thöù ba trong töù thieàn non-duality is called the Middle... This is the thieân cuûa coõi Saéc giôùi (trong ñoù coù 3 coõi trôøi laø enlightened perception of all Buddhas and Thieåu Tònh, Voâ Löôïng, vaø Bieán Tònh)—The third Bodhisattvas... therefore it is called the supreme dhyana, a degree of contemplation in which truth of the Middle Path. It is also called the truth ecstasy gives way to serenity; also a state, or of one reality, and is also called emptiness, the heaven, corresponding to this degree of Buddha-nature, the Dharma realm, thusness, and contemplation, including the third three of the the tathagatha-garbha. rupa heavens (minor purity, infinite purity, and Ñeä Nhöùt Thöøa: Teân khaùc cuûa Ñaïi Thöøa (theo universal purity heavens). Kinh Hoa nghieâm, ñeä Nhöùt Thöøa hay Ñaïi Thöøa, Ñeä Thaäp Baùt Nguyeän: Nguyeän thöù 18 trong 48 lôøi hay Thaéng Thöøa vöôït treân Nhò Thöøa cuûa haøng nguyeän cuûa Ñöùc Phaät A Di Ñaø, nguyeän cöùu ñoä heát Thanh Vaên, Duyeân Giaùc, vì ñaây laø Toái Thöôïng thaûy chuùng sanh—The eighteenth of Amitabha’s Thöøa laøm lôïi ích cho heát thaûy chuùng sanh)—The forty-eight vows, the one vowing salvation to all supreme vehicle, another name for Mahayana. believers—See Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñeä Nhöùt Thöùc: Teân khaùc cuûa A Laïi Da Thöùc Ñöùc Phaät A Di Ñaø. (thöùc thöù nhöùt trong taùm thöùc tính veà taàm quan Ñeä Thaäp Ñòa: Tenth ground—Ñòa thöù möôøi—The troïng hay töø goác leân ngoïn)—The prime or last stage of the Bodhisattva's ten stages.

Ñeä Thaát Ñòa: Seventh bhumi—Ñòa thöù baûy trong luùc naøo cuõng voâ hình ñoái vôùi hoï. Coøn traùi laïi, baát thaäp ñòa Boà Taùt. cöù khi naøo Ñöùc Phaät noùi vieäc gì, vieäc ñoù ñaõ ñöôïc Ñeä Thaát Thöùc: Seventh consciousness—Thöùc Ngaøi traéc nghieäm giaù trò cuûa noù qua baûn thaân Ngaøi thöù baûy trong baùt thöùc—See Baùt Thöùc. nhö moät con ngöôøi bình thöôøng. Ngaøi tuyeân boá Ñeä Thaát Tieân: Vò Tieân thöù baûy trong baûy vò Tieân, khoâng coù thaàn linh. Khoâng bao giôø Ngaøi cho raèng teân khaùc cuûa Ñöùc Phaät Thích Ca Maâu Ni (vò Phaät baát cöù vieäc gì laø ñeàu do nhaän ñöôïc töø nguoàn tin thöù baûy trong baûy vò coå Phaät)—The seventh beân ngoaøi. Trong suoát quaù trình hoaèng phaùp cuûa “immortal,” the last of the seven Buddhas, Ngaøi, Ngaøi luoân khaúng ñònh caùc ngöôøi döï thính cöù

sakyamuni—See Thaát Phaät. töï do hoûi Ngaøi, chaát vaán Ngaøi veà giaùo lyù cuûa Ngaøi Ñeä Thaát Tình: Caùi caên thöù baûy, töùc laø caùi khoâng ñeå töï hoï coù theå hieåu ñöôïc chaân lyù. Chính vì vaäy coù (vì chæ coù saùu caên maø thoâi). Caùch noùi naày cuõng maø Ngaøi khaúng ñònh: “Haõy ñeán xem nhaän xeùt, chöù gioáng nhö noùi 13 nhaäp hay 19 giôùi (trong khi treân khoâng phaûi ñeán ñeå tin.” Phaät töû chôn thuaàn neân töï thöïc teá chæ coù 12 nhaäp vaø 18 giôùi maø thoâi)—A hoûi caùi naøo ñaùng tin caäy hôn, lôøi xaùc nhaän do kinh seventh sense, non-existent, like a thirteenth base nghieäm baûn thaân cuûa moät ngöôøi coù thaät, hay tin of perception, or a nineteenth dhatu. caäy vaøo moät ngöôøi maø hoï cho raèng ñaõ nghe thaáy töø Ñeä Töù Thieân: Moät teân khaùc cuûa coõi trôøi Ñaâu Suaát, moät ngöôøi naøo ñoù vaø ngöôøi naøy luùc naøo cuõng voâ coõi trôøi thöù tö trong saùu coõi trôøi duïc giôùi —Another hình—Other religions believe that God gives his name for Tusita, which was regarded as the fourth doctrine in the form of a message to one man who of the six heavens in the world of desire. then spread it to others, so they must believe what Ñeä Töù Thieàn: Coõi thieàn thöù tö trong töù thieàn thieân the man has said even though the so-called cuûa coõi Saéc giôùi, coøn goïi laø ñeä töù tónh löï hay choán “Creator” he has claimed is always invisible to laéng suy thöù tö. Ñaây laø caûnh giôùi cao nhaát—The them. The Buddha on the other hand, whenever fourth dhyana, a degree of contemplation when the Buddha spoke anything, it was because he had the mind becomes indifferent to pleasure and personally experimented the validity of the saying pain; also the last eight rupa heavens. for himself as an ordinary human being. He Ñeä Töû: Sissa (p)—Sisya (skt)—Disciples. claimed no divinity. He never claimed anything Ñeä Töû Cuoái Cuøng Cuûa Phaät: Tu Baït Ñaø La, vò ñeä like receiving knowledge from outside sources. töû cuoái cuøng cuûa Ñöùc Phaät taïi thaønh Caâu Thi Na Throughout His ministry He always asserted that (luùc aáy Tu Baït La ñaõ treân 100 tuoåi)—Subhadra, His listeners were free to question Him and the Buddha’s last disciple in Kusinagara challenge His Teachings so that they could (Subhadra was over 100 years old when he personally realize the truth. Therefore He said: became the Buddha’s disciple). “Come and see, not come and believe.” Sincere Ñeä Töû Thaäp Ñöùc: Ten virtues of a disciple— Buddhists should ask ourselves which is more to Möôøi phaåm haïnh cuûa moät ñeä töû Phaät. reliable, the testimony of one who speaks from Ñeä Töông: Laãn nhau—Each other—One another. personal experience, or that of one who claims to have heard it from someone else who is always Ñeä Voâ Giaùn Duyeân: Samanantara-hetu (skt)— invisible. Condition governing the succession of events— See Thöù Ñeä Duyeân. Ñi Bieån Coù Ñoâi, Tu Haønh Coù Baïn: As a proverb says: “Sea travellers should always be in couple, Ñeán Gaàn Choã Nhö Lai Thaønh Chaùnh Giaùc: To practicing dharma should always be conducted approach the entries into enlightenment of all with friends.” Buddhas. Ñi Ñeán Quaû Vò Phaät: To lead to the ultimate goal Ñeán Thaáy Vaø Tin: Come and see and believe— of Buddhahood. Ñeán xem ñeå nhaän xeùt hay ñeán ñeå tin theo—Caùc toân giaùo khaùc cho raèng Thöôïng ñeá ban giaùo phaùp Ñi Ñöùng Naèm Ngoài: Gyo-ju-za-ga (jap)— cuûa Ngaøi döôùi hình thöùc moät thoâng ñieäp cho moät "Walking-standing-lying

down-sitting"—"Ñi- ngöôøi, roài ngöôøi naøy truyeàn baù ñeán nhöõng ngöôøi ñöùng-naèm-ngoài" aùm chæ vieäc phaûi aùp duïng thieàn khaùc, cho neân hoï caàn phaûi tin ngöôøi naøy duø raèng trong taát caû moïi luùc cuûa ñôøi soáng. Noùi caùch khaùc, caùi goïi laø “Ñaáng Saùng Taïo” maø ngöôøi ñoù tuyeân boá haønh giaû phaûi luoân chuù yù ñaày ñuû vaø hoaøn toaøn vaøo

nhöõng haønh ñoäng cuûa mình. Coù moät giai thoaïi noåi troïng vaø ngöôõng moä vôùi Phaät—Circle seven tieáng laáy töø cuoäc soáng cuûa thieàn sö Nhaát Höõu times—A traditional ritual, practiced in India over Toâng Thuaàn cho thaáy thieàn xem vieäc taïo naêng löïc 2,500 years ago, to show respect and admiration chuù yù coù taàm quan troïng nhö theá naøo: "Moät hoâm for the Buddha. coù moät ngöôøi daân thöôøng ñeán hoûi thieàn sö Nhaát Ñi Nhieãu Quanh: Padakkhina (p)—Loái chaøo cung Höõu Toâng Thuaàn: 'Thöa thaày, xin thaày vui loøng kính baèng caùch ñi voøng quanh theo chieàu kim vieát cho con vaøi caâu chaâm ngoân thoâng tueä nhaát.' ñoàng hoà (töø beân phaûi moät ngöôøi hay ñoái töôïng)—A Nhaát Höõu Toâng Thuaàn beøn caàm ngay buùt loâng vaø mode of reverential salutation by walking vieát: 'Chuù taâm.' Ngöôøi kia hoûi laïi: 'Coù theá thoâi aø? clockwise (round a person or object, keeping the Thaày khoâng theâm ñöôïc gì nöõa sao?' Nhaát Höõu right side turned to him). Toâng Thuaàn beøn vieát theâm hai chöõ nöõa: 'Chuù taâm. Ñi Thieàn Haønh: Ñi kinh haønh—To walk slowly Chuù taâm.' Ngöôøi kia laáy laøm böïc mình noùi: 'Con and enjoyably without thinking about anything. khoâng thaáy coù gì saâu saéc vaø tinh teá laém trong maáy Ñi Vaøo Cuoäc Soáng Tröôøng Cöûu: The entrance to chöõ thaày vöøa vieát.' Nhaát Höõu Toâng Thuaàn laïi vieát eternal life. theâm ba töø: 'Chuù taâm. Chuù taâm. Chuù taâm.' Ngöôøi Ñòa: kia gaàn nhö noåi caùu leân vaø hoûi: 'Nhöõng töø naày coù 1) Prthivi (skt): Tathavi (p)—The earth— nghóa nhö theá naøo?' Nhaát Höõu Toâng Thuaàn beøn Ground. lòch söï traû lôøi: 'Chuù taâm nghóa laø chuù taâm.'"— 2) Bhumi (skt)—Place—Stage—See Bhumi. "Walking-standing-lying down-sitting" implies that Ñòa Ba La Maät: Dasa-paramita (skt)—Ten Zen practice should be maintained uninterrupted transcendent practices—Möôøi Ba La Maät ñöôïc throughout all the business of daily life. In other caùc Boà Taùt tu haønh giaùc ngoä—Ten perfections— words, Zen practitioners should devote to all their See Thaäp Ba La Maät. activities. There is a famous anecdote from the Ñòa Baø Ha La: Divakara (skt)—Teân cuûa moät nhaø life of the Japanese Zen master Ikkyu Sojun, sö ngöôøi mieàn Trung AÁn (vaøo khoaûng 676-688 sau which makes clear what fundamental importance taây Lòch). Ngöôøi Trung Hoa goïi laø sö Nhaät the practice of mindfulness has in Zen: "One day a Chieáu—Name of an Indian monk (sramana) from man of the people said to Zen master Ikkyu, central India (676-688 A.D.). The Chinese call 'Master, will you please write for me some him Jih-Zhao. maxims of the highest wisdom?' Ikkyu Ñòa Bieán Xöù: Earth-Kasina. immediately took his brush and wrote the word: Ñòa Ca Baøn Phöôïc Na Taêng Giaø Lam: 'Attention.' The man asked: 'Is that all? Will you Dirghabhavana-samgharama (skt)—Moät töï vieän not add something more?' Ikkyu then wrote two gaàn Khotan, nôi coù moät töôïng Phaät maëc aùo luïa—A words: 'Attention. Attention,' The man remarked monastery near Khotan, with a statue

dressed in rather irritably: 'Well, I really don't see much silk. depth or subtlety in what you have just written.' Ñòa Chaán AÂm: Voice of Earth. The Ikkyu wrote the same word three times: Ñòa Chuû Vöông: Disampati (p)—Teân cuûa moät vò 'Attention. Attention. Attention.' The man was vua trong thôøi coå AÁn Ñoä, moät trong nhöõng tieàn almost angry and demanded: 'What does that word thaân cuûa ñöùc Phaät—Name of a king in ancient attention mean anyway?' Ikkyu answered gently: India, one of Sakyamuni Buddha's previous lives. 'Attention means attention.'" Ñòa Chuûng: Moät trong töù ñaïi chuûng—Earth- Ñi Ñöôøng Taét: To go the shortest way. seed—Atoms of the element earth, one of the four Ñi Haønh Cöôùc: Anupubbena-carikam-caramano elements. (p)—See Haønh Cöôùc. Ñòa Cö Thieân: Bauma (skt)—Bhumy-avacara- Ñi Kinh Haønh: Ñi thieàn haønh—To stroll around—deva (skt)—Trôøi Ñeá Thích ôû treân ñænh nuùi Tu Di, To circle on foot—To circumambulate. nhöng naèm beân döôùi Khoâng Cö Thieân—Indra's Ñi Laïc: To lose one's way—To go astray. heaven on the top of Sumeru, and below the Ñi Nhieãu Baûy Voøng: Moät nghi thöùc coå truyeàn AÁn heaven in space. Ñoä treân 2.500 naêm tröôùc, ñeå bieåu loä loøng kính Ñòa Doõng: To spring forth or burst from the

earth—See Tuøng Ñòa Doõng Xuaát and Tuøng Ñòa 3) Sôû Y: On which things rely. Doõng Xuaát Boà Taùt. Ñòa Haønh Tieân: Earth-Traveling Immortals—Coù Ñòa Ñaïi: Prithin (skt)—Prthivi-dhatu (skt)— ngöôøi tu pheùp hoøa luyeän ñoà aên kieân coá chaúng thoâi Tathavi-dhatu (p)—Earth element—Solid cho ñeán khi ñaïo aên thaønh hoaøn haûo, goïi laø Ñòa element—Moät trong töù ñaïi (ñaát, nöôùc, löûa, gioù) . Haønh Tieân—Some living beings with unflagging Ñaát (toùc, raêng, moùng, da, thòt, xöông, thaän, tim, resolution make themselves strong with doses of gan, buïng, laù laùch, phoåi, bao töû, ruoät, phaån, vaø medicine. When they have perfected this method nhöõng chaát cöùng khaùc). Ñòa Ñaïi laø thaønh phaàn vaät of ingestion, they are known as Earth-Traveling chaát môû roäng hay theå neàn cuûa vaät chaát. Khoâng coù Immortals. noù vaät theå khoâng coù hình töôùng vaø khoâng theå Ñòa Hoa (1844-1905): Teân cuûa moät vò danh Taêng choaùn khoaûng khoâng. Tính chaát cöùng vaø meàm laø Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— hai ñieàu kieän cuûa thaønh phaàn naày. Sau khi chuùng Name of a Chinese famous monk who lived in the ta cheát ñi roài thì nhöõng thöù naày laàn löôït tan raõ ra Ch'ing Dynasty in China. thaønh caùt buïi, neân noù thuoäc veà Ñòa Ñaïi—Earth, as Ñòa Hueä Ñoàng Töû: Vasumati (skt)—Taøi Hueä one of the four elements (ñaát: earth, nöôùc: water, Ñoàng Töû—Moät trong naêm vò söù giaû cuûa Boà Taùt löûa: fire, gioù: wind). Solid matter means the Vaên Thuø—Earthly-wisdom Youth, one of the five element of extension, the substratum of matter. messengers of Manjusri. Without it objects have no form, nor can they Ñòa Khaùch: Trang Ñieàn—Trang Khaùch—Ngöôøi occupy space. The qualities of hardness and soáng vaø laøm ruoäng trong caùc töï vieän—Farmers softness are two conditions of this element. After who live and cultivate farms of Zen monasteries. death, these parts will decay and deteriorate to Ñòa Loâ: Loø söôûi baèng ñaát duøng trong Taêng become soil. For this reason, they belong to the ñöôøng—Heater or heating stove (made of clay) in Great Soil—See Töù

Ñaïi. the Sangha Hall (Monks' Hall). Ñòa Ñaïi Phaät: Earth element Buddha. Ñòa Luaân: Moät trong nguõ luaân (naêm voøng troøn); Ñòa Ñaàu: 1) Ñieåm cuoái cuøng: Final point; 2) Muïc nguõ luaân thöôøng ñöôïc ñaët treân ñænh caùc thaùp hay ñích: Goal. chuøa—The earth-wheel, one of the five circles, Ñòa Ñeå Ca: Dhitika (skt)—Moät vò sö AÁn Ñoä thôøi i.e. space, wind, water, earth and above them fire; coå xöa vôùi teân Trung Hoa laø Höõu Quyù—An the five wheels or umbrellas shown on the top of ancient Indian monk whose Chinese name is Yu- certain stupas or pagodas. Kuei (Ashamed—Shy). Ñòa Luaän: "Phaùi Ñòa Luaän Trung quoác baøn veà caùc Ñòa Ñoäng: Earthquake—the earth shaken—Chaán xöù sôû." Moät tröôøng phaùi sôùm cuûa Trung Quoác döïa ñoäng cuûa ñaát—Ñoäng ñaát, moät trong nhöõng daáu treân caên baûn luaän cöù cuûa Ngaøi Theá Thaân veà hieäu cuûa Phaät löïc. Coù saùu thöù chaán ñoäng cuûa ñaát. Dashabhumika, ñöôïc dòch ra tieáng Hoa naêm 508. Ñoäng ñaát cuõng laø moät trong saùu ñieàm laønh (luïc Moät trong nhöõng chi nhaùnh cuûa phaùi naày veà sau laø thoaïi)—The earth shaken, one of the signs of tröôøng phaùi Hoa Nghieâm. Theo Giaùo Sö Junjiro Buddha-power. There are six earthquakes or Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, earth-shakings of which there are three categories. tröôùc Hoa Nghieâm toâng, ôû Trung Hoa ñaõ coù moät Earthquake is also one of the six auspicious phaùi mang teân laø Ñòa Luaän Toâng, y cöù treân baûn indications—See Luïc Chuûng Chaán Ñoäng. luaän giaûi cuûa ngaøi Theá Thaân veà Thaäp Ñòa Kinh Ñòa Giaø Na: Dighnamaka (p)—Teân cuûa moät vò sö (Dasa-bhumi Sutra). Taùc phaåm naày ñöôïc phieân ngöôøi AÁn—Name of an Indian monk. dòch sang Haùn vaên trong nhöõng naêm 508-512 sau Ñòa Giôùi: Earth element—Ñaát—Ñòa Ñaïi, moät Taây Lòch do coâng trình cuûa ngaøi Boà Ñeà Löu Chi, trong töù ñaïi. Ñòa giôùi coù nhöõng taùnh sau—The Böûu Hueä, vaø Phaät Ñaø Phieán Ña, taát caû ñeàu töø AÁn realm of earth, one of the four elements. The Ñoä. Veà sau moät cuoäc phaân chia trong Ñòa Luaän ground or realm of earth has the following Toâng xaûy ra. Ñaïo Suûng, moät moân ñeä cuûa Boà Ñeà characteristics: Löu Chi, truù ôû phía baéc thaønh Laïc Döông vaø gaây 1) Naêng Trì: Capable of maintaining. ñöôïc aûnh höôûng lôùn trong quaàn chuùng, trong khi 2) Naêng Sinh: Capable of producing. Tueä Quang, ñoà ñeä cuûa Böûu Hueä, truù ôû phía nam

hoaøng thaønh vaø cuõng coù aûnh höôûng khoâng keùm permanent hell, once these beings pay all trong nhöõng hoaït ñoäng toân giaùo cuûa oâng. Doøng thöù retributions for their past unwholesome karmas, nhaát ñöôïc goïi laø "Baéc Ñaïo Phaùi" vaø doøng thöù hai they can be reborn in a better and happier plane laø "Nam Ñaïo Phaùi."—School of treatise on the owing to their past wholesome karmas. Bhumis, an early Chinese Buddhist school based Ñòa Nguïc AÅm Huyeát: Hell of Blood Drinking. on a commentary by Vasubandhu on the Ñòa Nguïc Baûo Truï: Hell of Embracing Pillar. Dashabhumika which translated into Chinese in Ñòa Nguïc Baït Thieät: Hell of Pulling Tongues. 508. A branch of this school became the Ñòa Nguïc Canh Thieät: Hell of Plowing Tongues. predecessor of the Avatamsaka school (Hua-Yen). Ñòa Nguïc Caän Bieân: Adjacent hells According to Prof. Junjiro Takakusu in the Ñòa Nguïc Caên Boån: The eight hot hells Essentials of Buddhist Philosophy,

prior to the Ñòa Nguïc Caän Bieân: Adjacent hells. Avatamsaka School there was in China a school Ñòa Nguïc Coâ Ñoäc: Isolated hells named Ti-Lun which was founded on Ñòa Nguïc Cöù Nha: Hell of Sawing Teeth. Vasubandhu's commentary on the Dasa-bhumi- Ñòa Nguïc Cöïc Voâ Giaùn: Ultimately Uniterrupted Sutra. The text was translated into Chinese in 508- hell. 512 A.D. by Bodhiruci, Ratnamati, and Ñòa Nguïc Döông Ñoàng: Molten Brass Hell. Buddhasanta, all from India. There appeared in Ñòa Nguïc Ña Saân: Much Hatred Hell. time a split in the Ti-Lun School. Tao-Ch'ung, a Ñòa Nguïc Ñao Ñoà: Hell of Swords—Where the pupil of Bodhiruci, lived in the north district of Lo- leaves and grasses are sharp-edged swords. Yang and exercised a great influence on the Ñòa Nguïc Ñaïo: Ñòa Nguïc Thuù—Moät trong saùu people, while Hui-Kuang, a pupil of Ratnamati, neûo luaân hoài cuûa chuùng sanh, nhöõng chuùng sanh lived in the south district of the capital and was maéc toäi khi cheát seõ bò ñoïa vaøo ñaây—The hell-gati, equally influential in his religious activities. The or destiny of reincarnation in the hells, one of the first line was called 'the Branch of the Northern six gati or ways of transmigration. Path. The line of the former was called "The Ñòa Nguïc Ñoàng Toûa: Hell of Brazen Locks. Branch of Northern Path," and that of the latter Ñòa Nguïc Giaùp Sôn: Squeezing Mountain Hell. "the branch of the Southern Path." Ñòa Nguïc Haø: Vaitarani (skt)—Teân moät con soâng Ñòa Luaän Toâng: Ti-Lun School—See Ñòa Luaän. ôû ñòa nguïc—Name of a river in the Niraya (hells). Ñòa Nguïc: Niraya (p)—Naraka (skt)—Niraya Ñòa Nguïc Höõu: 1) Chuùng sanh trong ñòa nguïc: (p)—Jigoku (jap)—Earth-prison—Ñòa nguïc, moät Beings in the hells; 2) Söï hieän höõu trong ñòa nguïc: trong saùu ñöôøng sanh töû luaân hoài, laø con ñöôøng ñi Existence in the hells. xuoáng, nôi khoâng vui maø chæ coù khoå sôû. Theo Vi Ñòa Nguïc Khieáu Hoaùn: Hell of shrieking—Laâm Dieäu Phaùp cuûa Ngaøi Bhikkhu Bodhi, ñòa nguïc laø Caùt—Ñeà Khoác Khieáu Hoaùn—Ñòa nguïc thöù tö vaø caûnh giôùi sinh toàn thaáp nhöùt, nôi coù nhieàu caûnh thöù naêm (ñaïi khieáu hoaùn) trong baùt nhieät ñòa nguïc, khoå, nôi chuùng sanh phaûi traû nhöõng nghieäp baát nôi toäi nhôn bò cöïc khoå khoâng chòu ñöôïc neân keâu thieän ñaõ taïo trong quaù khöù. Ñaây khoâng phaûi laø ñòa gaøo khoùc loùc—The wailing hells, the fourth and nguïc tröôøng cöûu, ñeán luùc traû xong nghieäp xaáu, the fifth of the eight hot hells, where the inmates chuùng sanh baát haïnh coù theå taùi sanh vaøo moät caûnh cry aloud on account of pain. giôùi khaùc, an vui haïnh phuùc nhôø vaøo caùc nghieäp thieän—Hell or earth prison, one of the six gati or Ñòa Nguïc Kieáu Khaáp: The hell of wailing—See ways of transmigration, the downward path to hell. Ñòa Nguïc Khieáu Hoaùn. A place of joyless and suffering. The realm of hell Ñòa Nguïc Kieáu Oaùn: Hell of Crying Out—See beings. There are different kinds of hells. Ñòa Nguïc Khieáu Hoaùn. According to the Abhidharma, composed by Ñòa Nguïc Löu Hoûa: Hell of Flowing Fire. Bhikkhu Bodhi, Hell (Niraya) is the lowest plane Ñòa Nguïc Phaùp Giôùi: Phaùp giôùi cuûa nhöõng chuùng of existence, the place of most intense suffering. It sanh ñòa nguïc—The Dharma realm of hell-beings. is said that beings in the Hell have to suffer the Ñòa Nguïc Phi Ñao: Hell of Flying Knives result of their evil deeds in the past. This is not a Ñòa Nguïc Thieân Nhaãn: Hell of Thousand Blades.

Ñòa Nguïc Thieân Töû: Ñaâu Suaát thieân töû—The thieàn sö Queá Saâm: Another name for Zen master prince of Hades (Sakyamuni)—The immediate Kuei-ch'en (see Queá Saâm Thieàn Sö). transformation of one in hell into a deva because Ñòa Taïng Boà Taùt: Ksitigarbha (skt)—Earth-Store he had in a previous life known of the merit and Bodhisattva—Töø Ñòa Taïng ñöôïc ñaët teân töø "Ñaát," power of the Hua-Yen Sutra. vì chaúng nhöõng ñaát saûn sanh maø coøn chöùa ñöïng Ñòa Nguïc Thieâu Cöôùc: Hell of Burning Foot. trong noù taát caû moïi thöù nöõa. Vì ñaëc tính cuûa vò Boà Ñòa Nguïc Thieâu Ñoát Khoâng Ngöøng: Hell of taùt naøy cuõng gioáng nhö ñaëc tính cuûa ñaát, neân ngaøi intermitted scorching. ñöôïc ngöôøi ta ñaët teân laø "Ñòa Taïng." Trong Phaät Ñòa Nguïc Thieâu Thuû: Hell of Burning Hands. giaùo Ñaïi Thöøa thì Boà Taùt Ñòa Taïng coøn ñöôïc bieát Ñòa Nguïc Thoâng Thöông: Hell of Piercing ñeán nhö vò Boà Taùt ñaïi hieáu vaø ñaïi nguyeän. Trong Spears. Kinh Ñòa Taïng, Ngaøi ñaõ töøng nguyeän: "Ñòa nguïc Ñòa Nguïc Thuù: See Ñòa Nguïc Ñaïo. vò khoâng, baát nguyeän thaønh Phaät." (chöøng naøo maø Ñòa Nguïc Tranh Luaän: Hell of Quarreling. ñòa nguïc chöa heát chuùng sanh, chöøng ñoù ta nguyeän Ñòa Nguïc Voâ Giaùn: Avici (skt) Avichi (p)—Avici chöa thaønh Phaät). Noùi chung Boà Taùt Ñòa Taïng coù Hell—The hell of no interval—Interrupted hell— ñaày ñuû ñaïi nguyeän, ñaïi haïnh, ñaïi trí, ñaïi bi, vaân A Tyø ñòa nguïc, ñòa nguïc cuoái cuøng trong taùm ñòa vaân. Ñòa Taïng laø moät trong taùm vò Boà Taùt Nhaäp nguïc nôi nhöõng chuùng sanh toäi phaïm cheát vaø taùi Thieàn Ñònh. Vò Boà Taùt ñaõ cöùu ñoä chuùng sanh ñau sanh khoâng ngöøng nghæ. Theo giaùo lyù nhaø Phaät, voâ khoå nôi ñòa nguïc. Hình aûnh Ñòa Taïng laø hình aûnh giaùn ñòa nguïc laø ñòa nguïc thaáp nhaát vaø teä nhaát cuûa moät trong boán vò Boà Taùt lôùn trong Phaät giaùo trong taùm ñòa nguïc noùng. Ñòa nguïc cuûa khoå ñau Trung Hoa. Trong moät quaù khöù xa xöa, Ñòa Taïng khoâng ngöøng nghæ, nôi ñoù toäi nhaân phaûi chòu khoå xuaát thaân töø moät gia ñình Baø La Moân; tuy nhieân hình ñau ñôùn cuõng nhö cheát ñi soáng laïi nhieàu laàn khi quay veà vôùi ñaïo Phaät, Ngaøi ñaõ theä nguyeän vôùi cho ñeán khi traû heát nghieäp baùo, môùi ñöôïc sanh leân Phaät raèng, "Ñòa nguïc vò khoâng, theä baát thaønh caûnh giôùi cao hôn. Nhöõng ngöôøi sanh trong ñòa Phaät." Ngaøi cuõng muoán thaønh Phaät, nhöng theà nguïc A tyø thöôøng chòu khoå vì caùi noùng cuûa löûa. khoâng thaønh Phaät khi taát caû chuùng sanh ñeàu thoaùt Ñòa nguïc A tyø naèm beân döôùi chaâu Dieâm Phuø Ñeà — khoûi voøng luaân hoài sanh töû. Ngaøi thöôøng ñöùng, tay The last of the eight great hot hells where whose phaûi caàm tích tröôïng, tay traùi caàm ngoïc minh chaâu suffers die and reborn incessantly. The lowest and (hieän laøm Voâ Naêng Thaéng Minh Vöông). Ngaøy vía the worst of the eight hot hells, according to the Ñöùc Ñòa Taïng Boà Taùt laø ngaøy hai möôi boán trong Buddhist theory, the hells of no intermission of thaùng—The term Ksitigarbha or Earth Store suffering. Hell of uninterrupted suffering, in which Bodhisattva is named after the earth, which not suffering, death, and painful rebirth are continuous only give birth to things and makes them grow, but until the retribution for the sufferer's evil karma is it can store all things within itself. Because this exhausted, at which time that being will be reborn Bodhisattva has these characters so he is named in a higher

plane of existence. Those who are born “Earth Store.” In Mahayana Buddhism, in this hell always suffer from the heat of fire. Ksitigarbha is also known as the Bodhisattva of Avici is located under the ground of Jambudvipa. great filiality and also as the Bodhisattva of great Ñòa Noäi: Annexes, or subsidiary buildings in the vows. According to Ksitigarbha Sutra, He vowed: grounds of a monastery. “Until the hells are empty I will never become a Ñòa Sai Bieät: Distinction in levels—Söï khaùc bieät Buddha.” In other words, he doesn’t want to attain veà caáp ñoä. Buddhahood until every single living being is Ñòa Taøi Tueä Ñoàng Töû: See Ñòa Trì Tueä Ñoàng Töû. taken across. In general, it can be said of Ksitigarbha as a Bodhisattva who has great vows, Ñòa Taùng: Choân döôùi ñaát, moät trong boán loaïi toáng great conduct, great wisdom, great compassion, taùng ngöôøi cheát—Ground-burial, one of the four etc. Earth-Store Bodhisattva, one of the groups of forms of burial—See Töù Taùng. eight Dhyani Bodhisattvas, who saves suffering Ñòa Taïng: Earth Matrix (Store)—1) Boà Taùt Ñòa beings in the hells, usually represented standing, Taïng: Ksihitigarbha (skt)—Earth-Store, Earth- holding in his right hand a pilgrim’s staff, and in treasury (see Ñòa Taïng Boà Taùt); 2) Teân khaùc cuûa

his left hand a pearl. One of the four great Ñòa Thaàn: The earth-devi—Land Deities—Vò bodhisattvas in Chinese Buddhism. In a long long Thaàn kieåm soaùt ñòa ñaïi—The Earth Spirit who time ago, Ti-ts’ang was from a Brahmin family, controls the earth—See Ñòa Thieân. converted to Buddhism and took a vow before the Ñòa Thieân: Prthivi (skt)—Ñòa Thieân, moät trong Buddha that, “He would never become a Buddha boán vò Chaáp kim cang thaàn trong Kim Cang giôùi — if there’s still even one being in the hell.” He also The earth-deva, one of the four with thunderbolts wanted to become a Buddha, but not before he in the Vajradhatu group. had liberated all beings from the cycle of life and Ñòa Thieân Caáu: The earth-deva in the death. He is usually represented standing, holding Garbhadhatu group. in his right hand a pilgrim’s staff, and in left a Ñòa Thieân Haäu: Earth-devi—See Ñòa Thieân. pearl. Day dedicated to His manifestation (to a Ñòa Thöôïng: On the ground—Above the ground. Buddha's vital spirit) is the twenty-fourth of the Ñòa Tieân: Earth-rsis—Subterranean—Earth- month. immortals—Earth genii—Land Fairies. Ñòa Taïng Boản Nguyeän: Earth-Store Bodhisattva’s Ñòa Tieàn: Nhöõng giai ñoaïn tröôùc Sô Ñòa cuûa Boà original vows. Taùt—The stages of a bodhisattva before the initial Ñòa Taïng Chuûng Ñieàn: The koan about ploughing stage. the soil and eating meals—Coâng aùn noùi veà cô Ñòa Traàn: Earth-dust—Atoms of the earth duyeân vaán ñaùp giöõa Thieàn sö Queá Saâm Ñòa Taïng element—Dust of the earth. vaø moät vò ñeä töû noái phaùp cuûa mình laø Thieäu Tu Ñòa Trí Baø: Titibha (skt)—Moät ngoïn nuùi cao ñaëc Long Teá veà laøm ruoäng vaø aên côm. Theo Truyeàn bieät—A particular high mountain (1,000 Ñaêng Luïc, quyeån XXI, moät hoâm Thieàn sö Queá quadrillion). Saâm hoûi ñeä töû cuûa mình laø Thieäu Tu: "OÂng töø ñaâu Ñòa Trì (Taøi) Hueä Ñoàng Töû: Ñoàng töû kieåm soaùt tôùi?" Thieäu Tu noùi: "Töø phöông Nam." Queá Saâm taøi saûn traàn theá, vò söù giaû thöù tö beân traùi cuûa Ngaøi hoûi: "Phaät phaùp phöông Nam theá naøo?" Thieäu Tu Vaên Thuø treân Phaùp Giôùi—The youth who controls noùi: "Baøn luaän

roäng raõi." Queá Saâm noùi: "Ñaâu baèng earthly possessions, the fourth on left of the chuùng ta ôû ñaây caøy ruoäng vaø aên côm!" Thieäu Tu messengers of Majusri in the Garbhadhatu group. laïi hoûi: "Coøn tam giôùi thì sao?" Queá Saâm hoûi laïi: Ñòa Trì Kinh: Bodhisattva-bhumi-sutra (skt)— Boà "OÂng goïi caùi gì laø tam giôùi?" Qua caâu noùi naøy , Taùt Ñòa Trì Kinh—Du Giaø Sö Ñòa Luaän Trung Boà Thieäu Tu lieàn tænh ngoä—The koan about the Taùt Ñòa—Sutra on Bodhisattva's controls earthly potentiality and conditions of questions and possessions. answers between Zen master Kui-Chen and his Ñòa Trung: See Ñòa Noäi. disciple Shao-Xiu about ploughing the soil and Ñòa Töôûng Quaùn: Quaùn töôûng thaáy ñaát nôi coõi eating meals. According to The Records of the Cöïc Laïc, ñaây laø pheùp quaùn töôûng thöù ba trong 16 Transmission of the Lamp (Ch'uan-Teng-Lu), pheùp quaùn—Visualization of the ground in the Volume XXI, one day, Zen master Kui-Chen Pure Land, this is the third of sixteen asked Shao-Xiu, "Where are you from?" Shao-Xiu contemplations (sixteen meditations)—See Thaäp said, "From the South." Kui-Chen asked, "How is Luïc Quaùn. Buddhism in the South?" Shao-Xiu said, Ñích Coát Toân: 1) Chaùu ñích toân: Eldest son of "Extensive discussions." Kui-Chen said, "It cannot one's eldest son; 2) Ngöôøi noái doøng truyeàn thöøa be compared with what we have here: ploughing ñôøi thöù ba: Dharma Successor (Dharma heir) in the land and eating our meals!" Shao-Xiu asked, the third generation. "What's about the three realms?" Kui-Chen asked, Ñích Ñaùng: 1) Thích hôïp: Suitable; 2) Thoûa ñaùng: "What is it you call the three realms?" Shao-Xiu Satisfactory. thereupon attained enlightenment. Ñích Ñích: Chính xaùc—Accurate—Precise. Ñòa Taïng Phaät: Ksitigarbha-buddha (skt)—Quang Ñích Töï: Ngöôøi noái doøng truyeàn thöøa doøng Minh Chieáu Phaät—Name of a Buddha. chính—Official or legal dharma successor Ñòa Taïng Queá Thaâm Thieàn Sö: See Queá Saâm La (dharma heir) of the main tradition. Haùn Thieàn Sö.

Ñòch: 1) Keû thuø: Enemy; 2) Choáng laïi: To oppose, chính caùi khoù naày môùi ñaùng ñeå thaønh töïu, vì nhôø to compete. söï ñieàm tónh vaø kieåm soaùt nhö vaäy maø chuùng ta Ñòch Baûo Hieàn: Teân cuûa moät vò cö só hoïc giaû Phaät cuûng coá ñöôïc nhaân caùch. Thaät laø sai laàm khi nghó giaùo Trung Hoa vaøo theá kyû thöù XX—Name of a raèng chæ coù nhöõng ngöôøi oàn aøo, ba hoa vaø laêng Chinese Buddhist lay person and Buddhist scholar xaêng môùi laø nhöõng ngöôøi maïnh meõ, ñaày quyeàn in the twentieth century. löïc. Theo Kinh Taêng Chi Boä, "Caùi gì troáng roãng Ñòch Chöùng: Phuû ñònh vaø xaùc ñònh—Opposition thì keâu to, caùi gì ñaày thì yeân laëng. Theo Kinh and affirmation—Negative and positive. Suttanipata, haïng ngu nhö moät nöûa hoäp nöôùc nhoû, Ñòch Dieän Phaân Phoù: Daën doø ai taän maët—To baäc trí nhö ao ñaày. Ngöôøi thöôøng xuyeân trau doài make careful recommendations face to face with taâm ñieàm tónh khoù coù theå bò nao nuùng khi ñöông someone. ñaàu vôùi nhöõng thaêng traàm cuûa cuoäc ñôøi. Ngöôøi aáy Ñòch Dieän Thöøa Ñöông: Nhaän laáy tröôùc maët ai— coá gaéng thaáy caùc phaùp ñuùng theo vieãn caûnh cuûa To receive in front of someone. noù, nghóa laø thaáy ñöôïc vì sao caùc phaùp coù maët ñeå Ñòch Dieän Töông Trình: Trình ra tröôùc maët ai— roài hoaïi dieät. Khoâng coøn lo laéng vaø baát an, ngöôøi To present in front of someone.

aáy coá gaéng ñeå thaáy tính chaát mong manh cuûa caùc Ñòch Luaän: Bieän luaän—To argue—To reason. vaät moûng manh, deã vôõ. Haõy laøm cho taâm yeân tónh Ñòch Nguyeân Vaân Lai (1869-1937): Teân cuûa moät tieán tôùi, duø vaän may hay ruûi, vôùi töøng böôùc chaân danh Taêng kieâm hoïc giaû Phaät giaùo Nhaät Baûn vaøo cuûa chính mình, gioáng nhö chieác kim ñoàng hoà ung theá kyû thöù XX. Vaøo naêm 1899, Sö sang Ñöùc ñeå dung töøng nhòp, töøng nhòp trong côn baõo ñaày saám hoïc Phaïn ngöõ vaø toát nghieäp baèng Tieán Só taïi seùt.”—Calmness is not weakness; on the contrary, tröôøng ñaïi hoïc Strasbourg. Khi veà nöôùc vaøo naêm a calm attitude at all times shows a man of culture. 1905, Sö ñaõ vieát quyeån "Thöïc Taäp Phaïn Ngöõ It is not too hard for a man to be calm when things Hoïc"—Name of a Japanese Buddhist monk and are favorable, but to be composed when things are scholar in the twentieth century. In 1899, he came wrong is hard indeed, and it is this difficult quality to Germany to study Sanskrit and graduated his that is worth achieving; for by such calm and Ph.D. degree from Strasbourg University. When control he builds up strength of character. It is he returned to Japan in 1905, he composed and quite wrong to imagine that they alone are strong completed a book titled "Study and Practice of the and powerful who are noisy, garrulous and fussily Sanskrit". busy. According to the Anguttara Nikaya, Ñòch Sinh Töû: Sieâu vieät sinh töû—To be “Emptiness is loud, but fullness, calm. The fool’s a transcendental (transcending) the cycle of birth half-filled little tin box; the sage, a lake. The man and death—To go beyond the cycle of birth and who cultivates calmness of mind rarely gets upset death. when confronted with the vicissitudes of life. He Ñòch Tu Thuaàn Ñaïo (1907-?): Teân cuûa moät hoïc tries to see things in their proper perspective, how giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX— things come into being and pass away. Free from Name of a Japanese Buddhist scholar in the anxiety and restlessness, he will try to see the twentieth century. fragility of the fragile. According to Suttanipata, quiet mind... go on, in fortune or misfortune, at Ñòch Ung (1921-?): I. W-De Jong—Teân cuûa moät their own private pace, like a clock during a hoïc giaû Phaät giaùo ngöôøi Hoøa Lan vaøo theá kyû thöù thunderstorm.” XX—Name of a Dutch Buddhist scholar in the twentieth century. Ñieàm Toát: Good omen. Ñieàm Tónh: To keep calm or cool—Ñieàm tónh Ñieàm Xaáu: Bad omen. khoâng phaûi laø söï nhu nhöôïc; ngöôïc laò, moät thaùi ñoä Ñieåm: Moät chaám, moät ñieåm: A dot (nod, ñieàm tónh luùc naøo cuõng cho thaáy laø moät ngöôøi coù punctuate)—Tieáng ñoàng hoà ñieåm: The stroke of a vaên hoùa. Thaät ra, khi moïi vaán ñeà ñeàu thuaän lôïi, clock—Kieåm ñieåm: To check off—Roùt nöôùc: To khoâng quaù khoù khaên cho moät ngöôøi giöõ ñöôïc thaùi pour out the water. ñoä ñieàm tónh, nhöng giöõ ñöôïc thaùi ñoä naày trong Ñieåm Ñaêng: Ñoát ñeøn—To light a lamp. nhöõng tình huoáng baát lôïi thì quaû thaät laø khoù, maø Ñieåm Ñoái: Kieåm tra—To inspect.

Ñieåm Hieäp Ñieåm Laëc: Voã ngöïc töï haøo—To clap am ra laøm ñeä töû roài tieáp tuïc giaûng veà xieån ñeà (slap) the chest—To pride oneself proudly. thaønh Phaät. Ñaù nghe ñeàu gaät ñaàu. Veà sau, kinh Ñieåm Hoùa: Caûi hoùa: Touch into activity, or Ñaïi Baùt Nieát Baøn do Ñaøm Voâ Saám dòch truyeàn conversion—Chæ baøy vaø

daãn daét: To show and to ñeán phöông nam, noäi dung veà xieån ñeà thaønh Phaät guide. gioáng nhö ñieàu ngaøi Ñaïo Sinh ñaõ giaûng, moïi ngöôøi Ñieåm Hung: Duøng tay chæ vaøo ngöïc töï haøo—To luùc ñoù môùi nhaän ra sö laø ngöôøi gioûi. Luùc ñoù môùi coù point proudly at the chest—To pride oneself caâu “Sinh coân thuyeát phaùp, ngoan thaïch ñieåm proudly. ñaàu,” nghóa laø khi oâng Sinh thuyeát phaùp thì ñaù Ñieåm Hung Ñieåm Laëc: See Ñieåm Hieäp Ñieåm cöùng cuõng phaûi gaät ñaàu)—The stones nodded in Laëc. approval, when T’ao-Sheâng read the Nirvana Ñieåm Huyeät: To hit a mortal point. Sutra. Ñieåm Kieåm: Phaân bieät roõ raøng: To distinguish Ñieåm Thang: Ñieän Thang—Daâng cuùng nöôùc noùng clearly—Traùch moùc: To reproach—Xem xeùt laïi cho Phaät, Toå, hoaëc ñaïi chuùng—To offer hot water kyõ löôõng ñeå coù nhaän ñònh chung: To evaluate to the Buddhas, patriarchs or the masses. carefully before making a conclusion. To examine Ñieåm Thaäp Ma Taâm?: Ñieåm caùi taâm naøo?— carefully before making a final appraisal. Which mind do you wish to punctuate?—Chuû ñích Ñieåm Maët: To shake (point) one’s finger at ñaàu tieân cuûa Thieàn sö Ñöùc Sôn laø ñi tôùi Long someone’s face. Ñaøm, nôi ñaây coù moät Thieàn sö teân laø Suøn g Tín. Ñieåm Ngaïch: Ñieåm traùn—Thi tröôït—To fail an Ngay tröôùc khi gaëp gôõ Long Ñaøm Suøng Tín, chaéc exam—Not to pass an examination. chaén ngaøi ñaõ phaûi xeùt laïi söù meänh cuûa mình. Treân Ñieåm Nhaõn: Khai môû phaùp nhaõn—To open the ñöôøng leân nuùi, Sö döøng chaân taïi moät quaùn traø vaø dharma-eyes—Consecrated objects—Anointing hoûi baø chuû quaùn coù caùi gì ñieåm taâm. Ñieåm taâm an object with sacred water—Ngöôøi ta ñieåm nhaõn trong tieáng Haùn vöøa coù nghóa laø aên saùng, maø cuõng vaät vôùi loøng tin bieán vaät theá tuïc aáy thaønh ra baûn coù nghóa laø "chaám ñieåm taâm linh." Thay vì mang taùnh cuûa Phaät. Vaät ñaõ ñöôïc ñieåm nhaõn bao goàm cho vò du Taêng nhöõng ñoà aên ñieåm taâm theo lôøi yeâu khoâng chæ hình töôïng, thaùp, maø coøn goàm caû tranh caàu, baø laõo laïi hoûi: "Thaày mang caùi gì treân löng aûnh, kinh saùch vaø nhöõng vaät khaùc—People vaäy?" Ñöùc Sôn ñaùp: "Nhöõng baûn sôù giaûi cuûa kinh consecrate an object with the faith to transmute it Kim Cang." Baø laõo noùi: "Thì ra theá! Thaày cho toâi from a mundane object into the nature of a hoûi moät caâu coù ñöôïc khoâng? Neáu thaày traû lôøi ñuùng, Buddha. Consecrated objetcs include not only toâi xin ñaõi thaày moät böõa ñieåm taâm; neáu thaày chòu images and stupas, but also paintings, books and thua, xin thaày haõy ñi choã khaùc." Ñöùc Sôn ñoàng yù. other objects. Roài baø chuû quaùn traø lieàn hoûi: "Trong kinh Kim Ñieåm Noùng Toái Haäu: Last warm spot—See Luïc Cang toâi ñoïc thaáy caâu naøy 'Quaù khöù taâm baát khaû Ñieåm Taùi Sanh. ñaéc, hieän taïi taâm baát khaû ñaéc, vò lai taâm baát khaû Ñieåm Phaù: Baäc thaày thieàn khai môû phaùp nhaõn ñaéc'. Vaäy thaày muoán ñieåm caùi taâm naøo?" Caâu hoûi baèng caùch thaùo gôõ nhöõng vöôùng maéc cuûa ñeä töû — baát ngôø cuûa moät ngöôøi ñaøn baø queâ muøa coù veû taà m Zen masters undo disciples' attachments and thöôøng aáy ñaõ hoaøn toaøn laøm ñaûo loän taøi ña vaên obstructions in order to open their dharma-eyes. quaûng kieán cuûa Ñöùc Sôn, vì taát caû nhöõng kieán thöùc Ñieåm Sô Khôûi: Initial point. cuûa ngaøi veà Kim Cang cuøng nhöõng sôù giaûi cuûa kinh

chaúng gôïi höùng cho ngaøi chuùt naøo. Hoïc giaû Ñieåm Taâm: Buoåi aên saùng nheï—A snack, or light ñaùng thöông Ñöùc Sôn phaûi ra ñi maø chaúng ñöôïc repast in the morning, not a proper meal. böõa aên naøo. Khoâng nhöõng chæ coù theá, ngaøi coøn phaûi Ñieåm Thaïch: Khi Ñaïo Sinh (355-434) giaûng Kinh töø boû caùi yù ñònh laø khuaát phuïc caùc Thieàn sö, bôûi Nieát Baøn, ñeán choã Xieån Ñeà thaønh Phaät, ñaù nghe neáu chaúng laøm gì ñöôïc vôùi moät baø laõo chuû quaùn coøn phaûi gaät ñaàu (Sö Ñaïo Sinh ngöôøi thôøi Ñoâng traø queâ muøa beân veä ñöôøng thì mong gì khuaát phuïc Taán khoaûng 355-434, coù laàn giaûng veà thuyeát xieån noåi moät Thieàn sö thöïc thuï?—Zen master Te- ñeà thaønh Phaät, bò moïi ngöôøi coâng kích khai tröø, sö Shan's first objective was Lung-T'an where phaûi aån cö veà Lö Sôn. Theo truyeàn thuyeát thì sau resided a Zen master called Ch'ung-Hsin. Even khi veà Lö Sôn, sö baøy nhöõng hoøn ñaù quanh thaûo

before he saw Ch'ung-Hsin, master of Lung-T'an, name. he was certainly made to think more about his Ñieân: Laät uùp ngöôïc laïi: Overturn (upset, upside self-imposed mission. On his way to the mountain down)—Traùn hay ñænh ñaàu: The forehead or top. he stopped at a tea house where he asked the Ñieân Ca: Icchantika (skt)—Unbeliever—See woman-keeper to give him some refreshments. In Xieån Ñeà. Chinese, "refreshment" not only means "hsien- Ñieân Ñaûo: Vipariyaya (p)—Viparyasa (skt). hsin" (breakfast), but literally, it means "to (I) Nghóa cuûa Ñieân Ñaûo—The meanings of punctuate the mind." Instead of setting out the Inversions: request refreshments for the tired monk-traveller, 1) Sai laàm: Error. the woman asked: "What are you carrying on your 2) Söï ñaûo loän ngöôïc söï lyù, nhö cho voâ thöôøng laø back?" Te-shan replied: "They are commentaries thöôøng—Upside down, perversion, inverted; on the Vajracchedika." The woman said: "They contrary to reality; to believe things as they are indeed! May I ask you a question? If you can seem to be, e.g. the impermanent to be answer it to my satisfaction, you will have your permanent; the apparent ego to be real. refreshments free; but if you fail, you will have to (II) Phaân loaïi Ñieân Ñaûo—Categories of go somewhere else." To this Te-shan agreed. The Inversions: woman-keeper of the tea house then proposed the 1) Tam Ñieân Ñaûo: Three inversions—See Tam following: "I read in the Vajracchedika that the Ñieân Ñaûo. mind is obtainable neither in the past, nor in the 2) Töù Ñieân Ñaûo: Four inversions—See Töù Ñieân present, nor in the future. If so, which mind do you Ñaûo. wish to punctuate?" This unexpected question 3) Thaát Ñieân Ñaûo: Seven inversions or upside from an apparently insignificant country-woman down views—See Thaát Ñieân Ñaûo. completely upset knapsackful scholarship of Te- 4) Baùt Ñieân Ñaûo: Eight upside down views— shan, for all his knowledge of the Vajracchedika See Baùt Ñieân Ñaûo. together with its various commentaries gave him Ñieân Ñaûo Taâm: Citta-vipallasa (p)—Taâm ñaém no inspiration whatever. The poor scholar had to tröôùc—Perversion of mind. go without his breakfast. Not only this, he also had Ñieân Ñaûo Tö Töôûng: Sanna-vipallasa (skt)— to abandon his enterprise to defeat the teachers of Delusive thinking—Perversion of perception— Zen; for when he was no match even for the See Ñieân Ñaûo Töôûng. keeper of a roadside tea house, how could

he Ñieân Ñaûo Töôûng: Sanna-vipallasa (skt)— expect to defeat a professional Zen master? Delusive thinking—Tö töôûng coù tính caùch ñieân Ñieåm Tònh: Ñieåm danh: To call the roll—Laáy ñaûo laø moät loái suy töôûng khaùc cuûa con ngöôøi. Giaû mieáng vaûi cuõ vaù leân y môùi, hoaëc chaám moät ñieåm söû baây giôø chuùng ta ñang nhìn böùc töôøng trong caên ñen treân y môùi: Roughly patch an old piece of torn phoøng cuûa chuùng ta; caëp maét cho chuùng ta bieát rags to a new robe, or to draw a black dot on a raèng ñoù laø moät beà maët thaúng ñöùng baèng phaúng new robe. vöõng vaøng vaø im laëng tröôùc chuùng ta. Chuùng ta Ñieåm Traø Nhaát Trung: Nhaát Trung—Roùt traø cho böôùc tôùi moät böôùc ñeå sôø vaøo noù, vaø thaáy raèng böùc taát caû moïi ngöôøi trong trai ñöôøng—To pour out tea töôøng laø caùi gì chaéc, laïnh, vaø ñaëc. Roài chuùng ta for everyone in the monastic dining hall. nhôù laïi nhöõng gì maø caùc moân lyù hoùa noùi veà moät Ñieåm Traàn: See Haèng Haø Sa Soá. böùc töôøng. Hoï quaû quyeát raèng noù goàm nhieàu hôïp Ñieåm Tröôùc Tieän Haønh: Moät phen chaïm maët lieàn chaát vaø thaønh phaàn khaùc nhau haøm chöùa voâ soá haønh ñoäng—To act when to confront—To act nguyeân töû, ñieän töû vaø phaân töû, vaân vaân, taát caû when to meet face to face. khoâng ngôùt vaän ñoäng ôû nhöõng toác ñoä khoù tin trong Ñieåm Töùc Baát Ñaùo: Quyeån soå trong Thieàn ñöôøng, voâ soá caùc quyõ ñaïo cuûa chuùng. Nhö vaäy caûm quan heã vò Taêng naøo vaéng maët ñeå tu taäp thì chaám moät vaø taâm thöùc cuûa chuùng ta cho chuùng ta bieát nhöõng ñieåm beân caïnh teân cuûa vò aáy —A registration book caâu chuyeän khaùc bieät taän goác reã veà cuøng moät söï in the meditation hall; if a monk is absent for vaät. Chuùng ta neân nghe theo caùi naøo? Con ngöôøi practice, a point will be marked on the side of his chuùng ta maõi maõi bò oanh taïc bôûi nhöõng tin töùc

maâu thuaãn ñöôïc chuyeån taûi baèng nhöõng taùc nhaân moät tieâu chuaån bình thöôøng ñöôïc thieát laäp moät caùc caûm giaùc khaùc nhau; nhöng may maén laø chuùng ta voõ ñoaùn ñeå ñong ño moät caùi naøy vôùi moät caùi khaùc. coù moät nhaø hoaø giaûi toát, taâm thöùc, noù toång hôïp, boå Moät tieâu chuaån nhö vaäy thì chæ laø voõ ñoaùn vaø "coá sung, vaø laøm dòu ñi nhöõng xung ñoät giöõa caùc taùc ñònh cheát cöùng"; chính caùi baûn tính cuûa noù caùch nhaân cuûa noù, nhöõng taùc nhaân naøy thöôøng xuyeân bieät noù vôùi caùi toaøn theå naêng ñoäng cuûa Phaùp giôùi. baùo caùo veà toång haønh dinh töø nhöõng tieàn ñoàn khaùc Tieâu chuaån tuyeät ñoái dung nhieáp, thaám nhaäp vaø nhau cuûa chuùng. Maëc daàu caùi taâm thöùc cuûa chuùng bao truøm taát caû. Noù khoâng phaûi laø moät tieâu chuaån, ta chính noù laø moät taùc nhaân ñaùng keå, thöïc tieãn, nhöng, ñuùng ra, noù laø moät caûnh giôùi tuyeät dieäu, minh maãn, vaø giaøu töôûng töôïng, moái quan taâm moät traïng thaùi töông nhaäp vieân maõn cuûa taát caû caùc chính cuûa noù trong ñôøi soáng haèng ngaøy cuûa chuùng Phaùp, caûnh ñòa kyø dieäu baát khaû tö nghì cuûa Phaät ta khoâng phaûi laø ñeå kieåm soaùt xem caùc caûm quan quaû. Hình nhö chuùng ta coù moät baûn naêng thuùc duïc coù truyeàn ñaït tin töùc ñaùng tin caäy nhaát hay khoâng, tìm kieán Chaân Lyù, nhöng laïi coù phaàn thieáu khaû noù cuõng khoâng ñeå phaùn quyeát nhöõng phaùt hieän naêng tìm kieám noù. Söï khoù xöû trong vieäc thieát laäp maâu thuaãn, nhöng noù troâng coi nhöõng taùc nhaân naøy

moät tieâu chuaån tuyeät ñoái chæ laø moät trong nhöõng coù laøm vieäc hoøa ñieäu vôùi nhau hay khoâng maø thoâi. khoù khaên laøm boái roái nhaân loaïi ngay töø buoåi ñaàu Nhöng ôû ñaây moät caâu hoûi nghieâm troïng khôûi leân: cuûa neàn vaên minh. Söï tìm kieán chaân lyù cuûa nhaân Caùi thaùi ñoä thöïc duïng cuûa taâm thöùc con ngöôøi coù loaò vaãn coøn laø moät aùm aûnh khoâng bao giôø chaám taát yeáu xaùc ñaùng khoâng, vaø caùi tieán trình boå sung döùt. Caùc tö töôûng gia Phaät giaùo qui keát tình traïng vaø hoøa giaûi naøy, coù leõ ñi ñeán keát quaû laø huûy hoaïi khoù khaên naøy cho caùi phöông thöùc tö töôûng ñieân chaân lyù hay khoâng? Neáu "ñuùng laø ñuùng" vaø "sai laø ñaûo cuûa nhaân loaïi maø theo hoï neáu khoâng chuyeån sai", nhö lyù trí chuùng ta noùi cho chuùng ta bieát, vaø hoùa phaåm chaát cuûa noù, haún seõ maõi maõi loâi keùo con "ñuùng" khoâng theå naøo coù theå ñoàng thôøi laø "sai", ngöôøi xuoáng vuõng laày cuûa söï ñeo ñuoåi voâ ích. Moät chuùng ta phaûi chaáp nhaän caùi naøo, böùc töôøng "tónh" vöïc thaúm khaùc maø taâm thöùc nhaân loaïi khoâng theå cuûa ñoâi maét hay böùc töôøng "ñoäng" cuûa taâm thöùc? noái keát ñöôïc nhöõng chia caùch giöõa nhöõng caûnh giôùi Theo quan ñieåm cuûa ñoâi maét, böùc töôøng "tónh" laø cuûa "lieãu tri giaùn tieáp" vaø "chöùng tri tröïc tieáp". ñuùng, theo quan ñieåm cuûa taâm thöùc thì böùc töôøng Chuùng ta coù theå hieåu cô caáu nguyeân töû cuûa moät "ñoäng" laø ñuùng, nhöng theo quan ñieåm töø loå muõi vaät, nhöng chuùng ta khoâng theå thaáy hay theå thì caû hai ñeàu sai. Khoâng theå naøo ñònh nghóa ñuùng nghieäm noù moät caùch tröïc tieáp ñöôïc. Taâm thöùc chæ vaø sai maø khoâng coù moät maãu möïc tuyeät ñoái. Treân coù theå cho chuùng ta kích thöôùc giaùn tieáp cuûa söï caên baûn chuùng chæ coù yù nghóa khi moät maãu möïc vaät; chuùng khoâng theå ñaët chuùng ta tieáp xuùc tröïc naøo ñoù ñöôïc thieát laäp. Khoâng coù moät tieâu chuaån tieáp vôùi söï vaät aáy ñöôïc. Chuùng ta coù theå mang ôn nhö vaäy, thì caû ñuùng vaø sai ñeàu trôû neân voâ nghóa. caùi yù töôûng vó ñaïi veà "taát caû trong moät, vaø moät Vì theá maø caùc trieát gia vaø tö töôûng gia trong moïi trong taát caû"; nhöng caùi maø chuùng ta thaät söï thaáy thôøi ñaïi vaãn coá tìm kieám moät maãu möïc tuyeät ñoái quanh mình vaãn chæ laø "taát caû trong taát caû, vaø moät vaø cöùu caùnh. Coù ngöôøi tranh caõi raèng ñoù laø lyù trí; trong moät". Vôùi chuyeân caàn coâng phu vaø suy töôûng ngöôøi khaùc thì cho raèng ñoù laø Thöôïng ñeá, hoaëc yù saâu xa chuùng ta coù theå hieåu ñöôïc chaân lyù thaâm saâu chí cuûa ngaøi môùi coù theå ñöôïc xem nhö tuyeät ñoái. cuûa Taùnh Khoâng, taùnh khoâng cuûa vaïn höõu nhö Giaûi quyeát cuoái cuøng cho vaán ñeà naøy haàu nhö kinh Baùt Nhaõ Ba La Maät Ña ñaõ daïy; nhöng taát caû khoâng theå naøo coù ñöôïc. Sö tìm kieám vaø nhöõng laäp nhöõng gì chuùng ta thaáy vaø theå nghieäm trong ñôøi luaän vaãn tieáp tuïc cho ñeán voâ cuøng taän. Trong khi soáng haèng ngaøy thì ôû trong caûnh giôùi hieän höõu vaø chuùng ta chöa coù theå ñöa ra keát luaän toái haäu naøo, sinh toàn cuûa coõi Ta baø. Taát caû nhöõng tình traïng trieát lyù Hoa Nghieâm cuûa Phaät giaùo Ñaïi Thöøa ñeà khoù xöû naøy ñeàu do caùi maø Phaät giaùo goïi laø "ñieân nghò cho chuùng ta moät giaûi phaùp. trieát lyù naøy chuû ñaûo töôûng cuûa nhaân loaïi"—Delusive thinking is tröông raèng neáu baát cöù moät tieâu chuaån naøo töø baûn another human way of thinking. Suppose

we are chaát voán duy nhaát vaø "coá ñònh", tieâu chuaån ñoù looking at the wall in our room; our eyes tell us khoâng bao giôø ñöôïc xem laø tuyeät ñoái hoaëc toái haäu, that it is an upright, smooth surface standing stably vì neáu tuyeät ñoái, noù phaûi "dung nhieáp taát caû", moät and silently before us. We walk one step forward tieâu chuaån cuûa toaøn theå, vaø vì theá khoâng phaûi laø to touch it, and find that it is something firm, cold,

and solid. Then we remember what chemistry and solution. It holds that if any standard is by nature physics have to say about a wall. They assert that exclusive and "fixed", it can never be considered it is composed of various compounds and elements as "absolute" or final, for if absolute, it must be containing innumerable atoms, electrons, protons, "all-inclusive", a standard of totality, and so not an etc., all constantly moving at incredible speeds in ordinary standard arbitrarily established to their innumerable orbits. So our senses and our measure one thing against another. Such a minds tell us radically different stories about the standard cannot be otherwise than arbitrary and same thing. To which should we listen? We human "deadly fixed"; its very nature sets it apart from beings are perpetually bombarded by discordant the dynamic totality of Dharmadhatu. The information conveyed by our different "sense-absolute standard should include, permeate, and agents"; but fortunately we have a good embrace all. It is not a standard as such, but is, "compromiser" or "arbitrator", the mind, which rather, a realm of wonder, a state of the perfect synthesizes, integrates and smooths out the interpenetration of all Dharmas, the indescribable conflicts between its agents, which are constantly and inexplicable marvel of Buddhahood. We seem reporting to "headquarters" from their various to have an instinctive urge to seek the Truth, but outposts. Although our conscious mind is a somehow lack the capacity to find it. The dilemma remarkable agent in itself, practical, intelligent, of trying to set up an absolute standard is merely and imaginative, its main concern in our everyday one of the many puzzles that have harassed lives is not to check on whether the senses have mankind since the dawn of civilization. Man's conveyed the most reliable information, nor to search for Truth has been a never-ending give a verdict on their discordant findings, but obsession. Buddhist thinkers attribute this rather to see that these agents work harmoniously predicament to the delusive way of human together. But here a serious question arises: Is the thinking which, they say, if not qualitatively pragmatic approach taken by the human mind transformed, will drag man down for ever into the necessarily sound, and does not this integrating morass of futile pursuit. Another gulf that the and "compromising" process result, perhaps, in a human mind cannot bridge separates the realms of mutilation of the truth? If "right is right" and "indirect understanding" and "direct realization". "wrong is wrong", as our reason tells us, and We can understand the atomic structure of a thing, "right" cannot possibly be "wrong" at the same but we cannot see or experience it directly. Our time, whose findings should we accept, the static minds can only give us the indirect measure of a wall of the eye or the "dynamic wall" of the mind? thing; they cannot put us in direct contact with it. From the viewpoint of the eyes, the static wall is We can appreciate the

grand idea of "all in one, right; from that of the mind, the "dynamic wall"; and one in all"; but what we actually see around but from that of the nose, both are wrong. It is us is still the "all in all, and one in one". With hard impossible to define right and wrong without an work and deep thinking we may come to absolute standard. Fundamentally they are understand the profound truth of Emptiness meaningful only when a certain standard or (Sunyata), the void nature of being as taught by criterion has been established. Without such a the Prajnaparamita; but all that we see and standard, right and wrong both become experience in our daily lives is within the samsaric meaningless. An absolute and final standard has realm of existence and subsistence. All these thus been sought by philosophers and thinkers predicaments are caused by what Buddhists call throughout all ages. Some argue that it is reason; "the delusive way of human thinking." others, that only God, or His Will, can be regarded Ñieân Ñaûo Voïng Töôûng: Upside down and illusive as absolute, and so on. The final settlement of this ideas. problem seems well-nigh impossible. The search Ñieàn: Land—Field. and the arguments go on ad infinitum. While no Ñieàn Khoá Noâ: Nhaø queâ—Country people— final conclusion can be drawn, the Hua Yen People in the countryside. philosophy of Mahayana Buddhism suggests one Ñieàn Laêng: Thaùp—A raised mound, or a stupa.

Ñieàn Tín Tröôøng: Oda-Nobunaga (jap)—Sö Ñieàn Ñieån Toïa: Tenzo (jap)—Temple chef—Temple Tín Tröôøng (1534-1582). chef and instructor—Vò Taêng vöøa phuï traùch veà Ñieàn Toá Am: Teân cuûa moät vò cö só Phaät giaùo vieäc saép xeáp choã ngoài, choã ñöùng, giöôøng chieáu, vaø Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng aên uoáng trong töï vieän; maø cuõng vöøa phuï traùch vieäc (960-1279)—Name of a Chinese Buddhist giaùo huaán cho nhöõng ngöôøi môùi xuaát gia—The layperson, of the Lin-chi Sect, in the Sung verger who indicates the order of sitting, standing, dynasty. bedding, mat, and food, etc. in a monastery; at the Ñieàn Trung Trí Hoïc (1861-1939): Teân cuûa moät vò same time, he is also responsible for teaching the Taêng kieâm hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû new novices. thöù XX. Suoát ñôøi, Sö luoân coá gaéng vaän ñoäng caûi Ñieån Toïa Giaùo Huaán: Tenzo kyo kun (jap)—Töïa caùch Phaät giaùo ñeå noù coù theå toàn taïi trong thôøi hieän ñeà moät taäp saùch ghi laïi nhöõng chæ thò cho ngöôøi ñaïi naøy—Name of a Japanese monk and a ñaàu beáp cuûa Thieàn sö Ñaïo Nguyeân Hy Huyeàn — Buddhist scholar in the twentieth century. All his Dogen's Instructions for the Zen Cook: Theo Ñieån life, he tried to campaign to reform Buddhism so it Toïa Giaùo Huaán (nhöõng chæ thò cho ngöôøi ñaàu beáp), could be able to survive in this modern time. Thieàn sö Ñaïo Nguyeân Hy Huyeàn vieát: "Coâng vieäc Ñieàn Töôùng Y: AÙo Caø Sa chaáp laïi bôûi nhieàu maûnh beáp nuùc, cuõng gioáng nhö cuoäc soáng, laø bieán ñoåi. troâng gioáng nhö hình nhöõng bôø ruoäng—A patch- Khi laøm beáp, chuùng ta laøm vieäc tröïc tieáp vôùi caùc robe, its patches resembling the rectangular löïc cô baûn cuûa löûa, söùc noùng, nöôùc, thöùc aên vaø ñaát divisions of fields. seùt. Chuùng ta ñaäy naép noài vaø chôø cho löûa tieán haønh Ñieàn Vöông: Udayana (skt)—See Öu Ñieàn. söï bieán ñoåi vôùi gaïo, hoaëc chuùng ta nhoài boät vôùi Ñieån:

Kinh ñieån—Canon—Rule. men vaø cho vaøo loø ñeå nöôùng. Coù moät ñieàu gì ñoù bí Ñieån Chôùp: Lightning. aån, haàu nhö ñaày ma thuaät nöõa. Kieåu bieán ñoåi naøy Ñieån Coá: Historical references—Words from the ñoøi hoûi chuùng ta phaûi coù loøng tin nhaát ñònh naøo ñoù. sutras—Coá (lôøi daïy trong kinh ñieån)—Trong Chuùng ta phaûi laøm vieäc cöïc nhoïc ñeå chuaån bò thöïc Thieàn, coù loaïi caâu hoûi chöùa ñöïng nhöõng lôøi noùi phaåm. Chuùng ta vo gaïo, nhoài baùnh mì, ñaäp tröùng. trong kinh. Moät nhaø sö hoûi Thuû Sôn: Theo kinh noùi Chuùng ta caån thaän ñong ño caùc moùn. Chuùng ta pha heát thaûy chuùng sanh ñeàu coù Phaät tính; vaäy sao troän va khuaáy ñeàu chuùng. Nhöng chuùng ta phaæ chuùng sanh khoâng bieát?" Thuû Sôn ñaùp: "Bieát ñôïi, ñôïi löûa vaø nöôùc bieán ñoåi nhöõng thöùc aên maø chöù."—In Zen, there is a kind of question which chuùng ta ñaõ chuaån bò saün. Vaø trong suoát thôøi gian contains words from the sutras. A monk asked ñoù, chuùng ta phaûi ñeå maét canh chöøng nhöõng dieãn Shou-Shan: "According to the sutra, all beings are bieán... Moät ñaàu beáp Thieàn thaønh töïu phaûi laø moät endowed with the Buddha-nature; how is it then nhaø luyeän ñan, oâng hay baø aáy coù theå bieán ñoäc that they know it not?" Shou-Shan replied: "They döôïc thaønh thaàn döôïc. Ngöôøi ñaàu beáp Thieàn khoâng know." laøm vieäc naøy baèng caùch theâm vaøo moät moùn bí maät Ñieån Ñöùc Boà Taùt: The Bodhisattva with nhöng baèng caùch bôùt ñi moät thöù gì ñoù. Ngöôøi ñaàu Lightning Merits. beáp Thieàn bôùt ñi caùi chaáp ngaõ."—According to the Ñieån Khaùch: Ñieån Taân—Tri Khaùch—Vò Taêng 'Dogen's Instructions for the Zen Cook', Zen phuï traùch vieäc tieáp khaùch trong töï vieän—The Master Dogen wrote: "Cooking, like life, is about monk who takes charge of visitors in a monastery. transformation. When we cook, we work directly Ñieån Laõm: Phaàn toùm löôïc nhöõng ñieåm chính yeáu with the elemental forces of fire and heat, water, trong kinh—Summary of the essentials of a sutra, meal, and clay. We put the lid on the pot and wait or canonical book. for the fire to transform the rice, or we mix the Ñieån Tang: Vò Taêng phuï traùch vieäc tang leã trong bread with yeast and put it in the oven to bake. töï vieän—The monk who takes charge of funeral There is something hidden, almost magical about services (burial rites) in a monastery. it. This kind of transformation involves a certain amount of faith. We work hard to prepare the Ñieån Taân: See Ñieån Khaùch. food. We wash the rice, knead the bread, and Ñieån Thieân Boà Taùt: Vidyuddeva (skt)—Name of break the eggs. We measure the ingredients a Bodhisattva.

carefully. We mix, stir, blend. But then we have to ñeä töû—Angling words or questions—To fish out wait. We have to let fire and water transform the what a student knows. food we've prepared. But we also have to keep an Ñieàu: 1) AÂm ñieäu cuûa baøi haùt: A song-tune; 2) eye on things. We have to be aware of what is Ñieàu hoøa: To harmonize, to regulate; 3) Ñieàu leä: going on... The accomplished Zen cook is A law, an order. something of an alchemist. He or she can Ñieàu Baø Ñaït Ña: Devadatta (skt)—See Ñeà Baø transform poisons into virtues. The Zen cook Ñaït Ña. doesn't do this by adding a secret ingredient but by Ñieàu Chaéc Chaén: This is a certainty. leaving something out. The Zen cook leaves out Ñieàu Cheá: Ñieàu tieát vaø

cheá phuïc—To regulate our attachment to the self." and subdue—To moderate and restrain. Ñieän: Daâng leã: To offer—Ñeàn chuøa: A temple (a Ñieàu Chi: Theo Eitel trong Trung Anh Phaät Hoïc hall, a place)—Ñieån chôùp: Lightning—Nôi an vò Töø Ñieån, thì ñaây laø vuøng maø xöa kia ngöôøi Tajiks töôïng Phaät: A hall where seated the Buddha ñaõ ñònh cö, gaàn hoà Sirikol—According to Eitel in statue— Töôïng tröng cho voâ thöôøng: Symbolizes The Dictionary of Chinese-English Buddhist the impermanence and transient. Terms, this is the region where the Tajiks Ñieän AÛnh: Söï voâ thöôøng cuûa vaïn höõu cuõng gioáng anciently settled, near the Sirikol lake. nhö aùnh ñieän chôùp—Impermanence of all things Ñieàu Chænh: To adjust. like lightning and shadow. Ñieàu Ñoä: Moderate—Moderate—Temperate—To Ñieän Chuû: Ñieän Ti—Teân goïi khaùc cuûa chöùc Tri arrange—To calculate—Ñaëc bieät noùi veà ñieàu ñoä Ñieän trong chuøa—Another name for the warden of veà vaät chaát. Theo Kinh Phaùp Cuù, caâu 325, Ñöùc a temple. Phaät daïy: "Nhö heo kia öa nguû, laïi tham aên, keû Ñieän Ñöôøng: Saûnh ñöôøng hay nôi cho nhöõng sinh phaøm ngu vì tham aên öa nguû, neân phaûi bò tieáp tuïc hoaït vaø tu taäp trong töï vieän—A hall or a place for sanh maõi trong voøng luaân hoài."—To manage, activities and practices in a monastery. especially relating to provision for material needs. Ñieän Hoûa Thaïch Quang: See Ñieän Quang Thaïch According to the Dharmapada Sutra, verse 325, Hoûa. the Buddha taught: "The stupid one, who is torpid, Ñieän Phaät: Buddhist shrine. gluttonous, sleepy and rolls about lying like a hog Ñieän Quang Thaïch Hoûa: Coøn goïi laø Ñieän Hoûa nourished on pig-wash, that fool finds rebirth Thaïch Quang, ví söï vieäc nhanh nhö laøn ñieån again and again." chôùp—Lightning and flint-fire, transient. Ñieàu Haønh: To handle—To manage. Ñieän Thang: See Ñieåm Thang. Ñieàu Kieän: Condition. Ñieän Thôø: Nôi ñeå thôø phuïng—A place of worship. Ñieàu Kieän Beân Ngoaøi: External conditions—Taát Ñieän Thôø Phaät Tyø Loâ Giaù Na: Vairocana’s Hall. caû nhöõng trôû ngaïi vaø baát toaøn khoâng do nhöõng Ñieän Ti: See Ñieän Chuû. ñieàu kieän beân ngoaøi, maø laø do taâm taïo. Neáu chuùng Ñieän Traø: Daâng cuùng traø leân Ñöùc Phaät, Toå, hay ta khoâng coù söï tænh laëng noäi taâm, khoâng coù thöù gì chö höông linh—To make an offering of tea to a beân ngoaøi coù theå mang laïi haïnh phuùc cho chuùng Buddha, founder of a sect, and/or spirits. ta—Problems and dissatisfaction do not develop Ñieän Tö: Ñieän Ti—Teân goïi khaùc cuûa chöùc Tri because of external conditions, but from our own Ñieän trong chuøa—Another name for the warden of mind. If we don’t have internal peace, nothing a temple. from outside can bring us happiness. Ñieäp: Baûn vaên thö—Records—Tablets. Ñieàu Ngöï: Thuaàn hoùa nhö chuû thuaàn hoùa voi Ñieâu Nhieân (?-1016): Teân cuûa moät vò danh Taêng ngöïa, hay Ñöùc Phaät thuaàn hoùa nhöõng duïc voïng cuûa Nhaät Baûn thuoäc Tam Luaän toâng vaøo theá kyû thöù chuùng sanh—To tame and control as a master X—Name of a Japanese famous San Lun Sect in does a wild elephant or horse, or as the Buddha the tenth century. brings the passions of men under control. Ñieáu: Caâu caù—To angle—To fish. Ñieàu Ngöï Dieäu Phaùp: Command of the Wondrous Ñieáu Ngöõ: Naém baét lôøi noùi, hay söï hieåu bieát cuûa Teaching. Ñieàu Ngöï Sö: See Ñieàu Ngöï Tröôïng Phu.

Ñieàu Ngöi Tröôïng Phu: Purisa-dammasarathi sanh khoâng sai khaùc. Haønh giaû tu Thieàn neân luoân (p)—Purusa-damya-sarathi (skt)—Chogo-Jobu nhôù raèng neáu chuùng ta cho pheùp taâm buoâng lung (jap)—Moät danh hieäu cuûa Phaät vì Ngaøi coù theå giuùp vôùi nhöõng tö töôûng xaáu xa, taâm coù theå gaây neân chuùng sanh ñieàu ngöi nhöõng ham muoán duïc voïng— nhöõng tai hoïa, laém khi toån haïi ñeán taùnh maïng. A title of the Buddha given to him as a master Nhöng ngöôïc laïi, moät caùi taâm thaám nhuaàn tö töôûng who tame and control the passions of men—See thieän laønh coù theå chöõa laønh moät thaân xaùc beän h Thaäp Hieäu. hoaïn. Khi taâm taäp trung vaøo chaùnh tö duy vaø Ñieàu Phuïc To discipline—To bring under chaùnh tinh taán cuõng nhö chaùnh kieán (söï hieåu bieát control—Regulate and subdue. ñuùng ñaén) thì aûnh höôûng cuûa noù thaät saâu roäng voâ Ñieàu Phuïc Duïc Voïng: Get rid of desires—Vò Tyø cuøng. Vì vaäy maø moät caùi taâm thanh tònh vaø thieän Kheo neân tha thieát ñieàu phuïc caùc duïc voïng vaø laønh seõ laøm cho cuoäc soáng maïnh khoûe vaø thö giaõn khaùt voïng ñieàu phuïc caùc duïc voïng trong töôøng hôn. Taâm laø moät hieän töôïng vi teá vaø phöùc taïp ñeán lai—A monk should be keenly anxious to get rid noãi khoâng theå tìm ra hai ngöôøi vôùi cuøng moät taâm of desires, and wants to persist in this—See Thaát taùnh gioáng nhau. Tö töôûng cuûa con ngöôøi dieãn ñaït Thuø Dieäu Söï. ra lôøi noùi vaø haønh ñoäng. Söï laëp ñi laëp laïi cuûa lôøi Ñieàu Phuïc Duïc Voïng Kinh: Raga-vinaya-sutta noùi vaø haønh ñoäng khôûi leân thoùi quen vaø cuoái cuøng (p)—Kinh Ñieàu Phuïc Duïc Voïng trong boä Taêng thoùi quen laâu ngaøy seõ bieán thaønh taâm taùnh. Taâm Nhaát A Haøm IV.96—Sutra on the Subduing of taùnh laø keát quaû cuûa nhöõng haønh ñoäng ñöôïc höôùng Passion, Anguttara Nikaya IV.96. bôûi taâm, vaø nhö vaäy taâm taùnh cuûa moãi ngöôøi khaùc Ñieàu Phuïc Haønh: Dama-patipada (p)—Controlled nhau. Nhö vaäy ñeå thaáu ñaït baûn chaát thaät söï cuûa progress. ñôøi soáng chuùng ta caàn phaûi khaûo saùt töôøng taän Ñieàu Phuïc Ma Quaân: To control or subjugate evil nhöõng hoùc hieåm saâu taän trong taâm chæ coù theå hoaøn spirits. taát ñöôïc baèng caùch duy nhaát laø phaûi nhìn trôû laïi Ñieàu Phuïc Nhaãn: Self-control or conquering saâu vaøo beân trong cuûa chính mình döïa treân giôùi tolerance—See Phuïc Nhaãn. ñöùc vaø ñaïo haïnh cuûa thieàn ñònh. Theo quan ñieåm Ñieàu Phuïc Phaùp: Haøng Phuïc—Subduing Phaät giaùo, taâm hay thöùc, laø phaàn coát loõi cuûa kieáp enemies—Subjugation—See Haøng Phuïc. nhaân sinh. Taát caû nhöõng kinh nghieäm taâm lyù, nhö Ñieàu Phuïc Quang: Vinitaprabha (skt)—Teân cuûa ñau ñôùn vaø sung söôùng, phieàn muoän vaø haïnh phuùc, moät vò sö ngöôøi AÁn—Name of an Indian monk. thieän aùc, soáng cheát, ñeàu khoâng do moät nguyeân lyù Ñieàu Phuïc Taâm: Control one's mind—Regulate ngoaïi caûnh naøo mang ñeán, maø chæ laø keát quaû cuûa one's mind—To tame the mind—Coøn goïi laø Tu nhöõng tö töôûng cuûa chuùng ta cuõng nhö nhöõng haønh Taâm, nghóa laø gìn giöõ taâm, khoâng cho noù phoùng ñoäng do chính nhöõng tö töôûng aáy mang ñeán. Ñieàu tuùng kieâu ngaïo. Ngöôøi khoâng bieát töï ñieàu chænh phuïc taâm coù nghóa laø höôùng daãn taâm chuùng ta ñi taâm mình cho hoøa hôïp vôùi töøng hoaøn caûnh cuõng theo thieän ñaïo vaø traùnh xa aùc ñaïo. Theo giaùo gioáng nhö moät töû thi trong quan

taøi. Haõy quay trôû thuyeát nhaø Phaät, luyeän taâm khoâng coù nghóa laø hoäi laïi höôùng vaøo taâm mình, coá tìm nieàm vui trong nhaäp vôùi thaàn linh, cuõng khoâng nhaèm ñaït tôùi nhöõng chính baûn taâm, baïn seõ luoân tìm thaáy trong ñoù suoái chöùng nghieäm huyeàn bí, hay töï thoâi mieân, maø nguoàn baát taän cuûa söï an vui ñang saün saøng chôø ñoùn nhaèm thaønh töïu söï tænh laëng vaø trí tueä cuûa taâm baïn thöôûng thöùc. Chæ khi naøo taâm baïn ñöôïc ñieàu mình cho muïc tieâu duy nhaát laø thaønh ñaït taâm giaûi phuïc vaø ñi treân con ñöôøng chaân chính thì taâm aáy thoaùt khoâng lay chuyeån. Trong moät thôøi gian daøi môùi höõu duïng cho chính baïn vaø cho xaõ hoäi. Moät chuùng ta luoân noùi veà söï oâ nhieãm cuûa khoâng khí, caùi taâm baát thieän chaúng nhöõng nguy hieåm cho ñaát ñai vaø moâi tröôøng, coøn söï oâ nhieãm trong taâm chính baïn, maø coøn nguy hieåm cho caû xaõ hoäi nöõa. chuùng ta thì sao? Chuùng ta coù neân laøm moät caùi gì Neân nhôù raèng taát caû nhöõng tai öông gaây neân bôûi ñoù ñeå traùnh cho taâm chuùng ta ñöøng ñi saâu hôn vaøo con ngöôøi ñeàu baét nguoàn töø töø nhöõ ng ngöôøi khoâng nhöõng con ñöôøng oâ nhieãm hay khoâng? Vaâng, kieåm soaùt ñöôïc taâm mình hay nhöõng ngöôøi khoâng chuùng ta neân laøm nhö vaäy. Chuùng ta neân vöøa baûo bieát caùch ñieàu phuïc taâm mình. Thaät vaäy, Ngoaïi tröø veä vöøa thanh loïc taâm mình. Ñöùc Phaät daïy: “Töø laâu taâm ra, khoâng coøn thöù gì khaùc. Taâm, Phaät, chuùng roài taâm chuùng ta ñaõ töøng bò tham, saân, si laøm oâ

nhieãm. Nhöõng nhô bôïn trong taâm laøm cho chuùng for your enjoyment. Only when your mind is under sanh oâ nhieãm, vaø chæ coù phöông caùch goäi röõa taâm control and put in the right path, it will be useful môùi laøm cho chuùng sanh thanh saïch maø thoâi.” Phaät for yourself and for society. An unwholesome töû thuaàn thaønh neân luoân nhôù raèng loái soáng haèng mind is not only danger to yourself, but also to the ngaøy cuûa chuùng ta phaûi laø moät tieán trình thanh loïc whole society. Remember all man-made oâ nhieãm lôøi noùi vaø haønh ñoäng moät caùch tích cöïc. calamities in the world is created by men who Vaø chuùng ta chæ coù theå thöïc hieän loaïi thanh loïc have not learned the way of mind control or men naøy baèng thieàn taäp, chöù khoâng phaûi baèng tranh who don’t know how to tame their minds. As a luaän trieát lyù hay lyù luaän tröøu töôïng. Ñöùc Phaät daïy: matter of fact, Outside the mind, there is no other “Daàu ta coù chinh phuïc caû ngaøn laàn, caû ngaøn ngöôøi thing. Mind, Buddha, and all the living, these three nôi chieán tröôøng, ngöôøi chinh phuïc vó ñaïi nhaát vaãn are not different (the Mind, the Buddha and laø ngöôøi chinh phuïc ñöôïc chính mình.” Chinh phuïc sentient beings are not three different things). Zen chính mình khoâng gì khaùc hôn laø töï chuû, hay töï practitioners should always remember that if the laøm chuû laáy mình. Chinh phuïc chính mình laø naém mind is allowed to function viciously and indulge vöõng phaàn taâm linh cuûa mình, laøm chuû nhöõng caûm in unwholesome thoughts, it can cause disaster, kích, tình caûm, nhöõng öa thích vaø gheùt boû cuûa can even cause one’s death. But on the other chính mình. Vì vaäy, chinh phuïc chính mình laø moät hand, a mind imbued with wholesome thoughts vöông quoác vó ñaïi maø moïi ngöôøi ñeàu mô öôùc, vaø can cure a sick body. When the mind is bò duïc voïng ñieàu khieån laø söï

noâ leä ñau ñôùn nhaát concentrated on right thoughts with right effort and cuûa ñôøi ngöôøi. Haønh giaû tu Thieàn neân luoân nhôù right understanding, the effects it can produce are raèng treân ñôøi naøy khoâng coù caùi gì heát ngoaøi yù thöùc, immense. Thus a mind with pure and wholesome vì caùc hieän töôïng chæ laø nhöõng phoùng chieáu cuûa yù thoughts leads to a healthy and relaxed life. Mind thöùc maø thoâi. Muïc ñích cuûa thöïc taäp Thieàn laø ñeå is such a subtle and intricate phenomenon that it is ñieàu taâm vaø coù ñöôïc söï tænh thöùc nôi taâm. Haønh impossible to fine two men of the same mind. giaû neáu bieát roõ ñöôïc taâm mình thì seõ khoâng laõng Man's thoughts are translated into speech and phí coâng khoâng, ngöôïc laïi thì chæ laø uoång coâng phí action. Repetition of such speech and action gives söùc maø thoâi. Muoán bieát taâm mình, baïn phaûi luoân rise to habits and finally habits form character. quaùn saùt vaø nhaän bieát veà noù. Vieäc naøy phaûi ñöôïc Character is the result of man's mind-directed thöïc taäp baát cöù luùc naøo, duø ñi, ñöùng, naèm, ngoài, activities and so the characters of human beings noùi, nín. Ñieàu quan troïng laø coá gaéng ñöøng bò chi vary. Thus to understand the real nature of life, phoái bôûi caùc cöïc ñoan, toát xaáu, thieän aùc, chaùnh taø. one has to explore the innermost recesses of one's Khi moät nieäm thieän phaùt khôûi, ta chæ neân nhaän mind which can only be accomplished by deep dieän: "Moät nieäm thieän vöøa môùi phaùt sanh." Khi self-introspection based on purity of conduct and moät nieäm baát thieän phaùt khôûi, ta cuõng nhaän dieän: meditation. The Buddhist point of view is that the "Moät nieäm baát thieän vöøa môùi phaùt khôûi." Coá gaéng mind or consciousness is the core of our existence. ñöøng loâi keùo hoaëc xua ñuoåi chuùng. Nhaän dieän Of all forces the force of mind is the most potent. nieäm ñeán nieäm ñi laø ñuû. Neáu chuùng coøn, bieát It is the power by itself. All our psychological chuùng ñang coøn. Neáu chuùng ñaõ ñi roài thì bieát experiences, such as pain and pleasure, sorrow chuùng ñaõ ñi roài. Nhö vaäy laø haønh giaû coù khaû naêng and happiness, good and evil, life and death, are ñieàu taâm vaø ñaït ñöôïc söï tænh thöùc nôi taâm —Also not attributed to any external agency. They are the called to cultivate the mind, or to maintain and result of our own thoughts and their resultant watch over the mind, not letting it get out of actions. To tame the mind means to try to guide control, become egotistical, self-centered, etc. A our minds to follow the wholesome path and to man who does not know how to adjust his mind stay away from the unwholesome path. According according to circumstances would be like a corpse to Buddhism teachings, training the mind doesn't in a coffin. Turn your mind to yourself, and try to mean to gain union with any supreme beings, nor find pleasure within yourself, and you will always to bring about any mystical experiences, nor is it find therein an infinite source of pleasure ready for any self-hypnosis. It is for gaining tranquility

of mind and insight for the sole purpose of get rid of it. To acknowledge it is enough. If they attaining unshakable deliverance of the mind. For are still there, acknowledge they are still there. If a long long period of time, we all talk about air, they have gone, acknowledge they have gone. land and environment pollution, what about our That way the practitioner is able to hold of his mind pollution? Should we do something to

mind and to obtain the mindfulness of the mind. prevent our minds from wandering far deep into Ñieàu Phuïc Thaân Khaåu YÙ: To bring into the polluted courses? Yes, we should. We should submission the body, mouth, and will. equally protect and cleanse our mind. The Buddha Ñieàu Phuïc Voïng Taâm: Tame the deluded mind— once taught: “For a long time has man’s mind Theo doøng thieàn Phaät giaùo, ñeå ñieàu phuïc voïng been defiled by greed, hatred and delusion. taâm, chuùng ta phaûi khoâng boû gì vaøo trong ñoù (voâ Mental defilements make beings impure; and only taâm)—According to the Buddhist Zen, to tame the mental cleansing can purify them.” Devout deluded mind we must not have any thing in it Buddhists should always keep in mind that our (take the mind of non-existence or the empty daily life is an intense process of cleansing our mind)—See Ñieàu Phuïc Taâm. own action, speech and thoughts. And we can only Ñieàu Phuïc YÙ: Chuû ñònh kieåm soaùt taâm—Intention achieve this kind of cleansing through practice, not to control the mind. philosophical speculation or logical abstraction. Ñieàu Tieát: To harmonize and moderate. Remember the Buddha once said: “Though one Ñieàu Tieát Cheá Phuïc: Ñieàu Cheá—Ñieàu tieát vaø cheá conquers in battle thousand times thousand men, phuïc—To regulate and subdue—To moderate and yet he is the greatest conqueror who conquers restrain. himself.” This is nothing other than “training of Ñieàu Tieát Luïc Caên: Giôùi chö caên luaät nghi— your own monkey mind,” or “self-mastery,” or Regulating all faculties. “control your own mind.” It means mastering our Ñieàu Tra: Investigation. own mental contents, our emotions, likes and Ñieàu Trò: Therapies. dislikes, and so forth. Thus, “self-mastery” is the Ñieàu Tröïc Ñònh: Theo söï giaûi thích cuûa toâng greatest empire a man can aspire unto, and to be Thieân Thai, Ñieàu Tröïc Ñònh coù nghóa laø laøm cho subject to our own passions is the most grievous hoøa hôïp hay haøi hoøa taâm baèng caùch söõa chöõa ñieàu slavery. Zen practitioners should always chænh nhöõng thöù baát thöôøng vaø laéng taâm khoâng cho remember that nothing exists outside the mind noù voïng ñoäng laõng xao—According to the T’ien- (consciousness), since all phenomena are T’ai sect, “Ñieàu Tröïc Ñònh” means to harmonize projections of consciousness. The purpose of the discord of the mind, to straighten its practicing meditation to take hold of our mind and irregularities, and quiet its distractions. to obtain the mindfulness of the mind. If the Ñieàu Tuïng: AÂm ñieäu trong baøi tuïng—Hymns and practitioner knows his own mind, he will not waste chants of gatha. his time and effort, otherwise, his time and effort Ñieàu Töùc: Pranayana (skt)—Breath control— will be useless. To know your mind, you should Restraint of breaths—Kieåm soaùt theo doõi hôi always observe and and recognize everything thôû—Thuaät ngöõ "Ñieàu Töùc" nguï yù taäp ñieàu ngöi about it. This must be practiced at all times, while hôi thôû theo moät phöông phaùp ñaõ ñöôïc qui ñònh. you are walking, standing, lying, sitting, speaking, Caùc phöông phaùp thoâng thöôøng nhaát laø ñeám hôi or even when you are not speaking. The most thôû, hoaëc laø ñình chæ, hoaëc laø giöõ noù laïi. Trong hai important thing is to try not to be dominated by the caùch naøy thì caùch thöù nhaát laø caùch deã daøng vaø an distinction between extremes of good and bad, toaøn nhaát. Caùch naøy vaãn

ñöôïc caùc thaày Thieàn ñeà wholesome and unwholesome, just and unjust, etc. nghò vaø ñöôïc nhieàu haønh giaû tu taäp moät caùch roäng Whenever a wholesome thought arises, raõi trong nhieàu theá kyû. Khoâng gioáng nhö nhöõng acknowledge it: “A wholesome thought has just loaïi khaùc, loaïi thieàn ñònh naøy coù theå tu taäp maø arisen.” If an unwholesome thought arises, khoâng caàn phaûi tuyeät ñoái döïa vaøo söï höôùng daãn acknowledge it as well: “An unwholesome thöôøng xuyeân cuûa moät vò thaày neáu haønh giaû thaâm thought has just arisen.” Don’t dwell on it or try to hieåu veà nhöõng kyõ thuaät thôû vaø hieåu nguyeân taéc caên

baûn cuûa phaùp moân tu taäp Thieàn ñònh. Ñaïi sö Trí The path of Zen is a straight shortcut which Khaûi, Sô Toå khai saùng toâng Thieân Thai ôû Trung leaves no traces at all—See Ñoäng Sôn Tam Hoa ñaõ giaûi thích raát roõ raøng veà "Soå Töùc vaø Tuøy Loä. Töùc" trong quyeån saùch noåi tieáng coù nhan ñeà laø Ñieåu Ñaïo Huyeàn Loä: Ñöôøng ñi cuûa chim, yù noùi "Luïc Dieäu Phaùp Moân" hay saùu cöûa ñi vaøo giaùc nhöõng vieäc khoù khaên, bí aån—The path of the birds, ngoä—The term "breathing exercise" alludes to the evasive, mysterious, difficult, as is the mystic conditioning of one's breath through certain life—See Ñoäng Sôn Tam Loä. repeated manipulations according to a Ñieåu Khoøa Ñaïo Laâm Thieàn Sö (741-824): Teân predetermined scheme. The commonest methods cuûa moät vò Thieàn sö Trung Hoa, thuoäc Thieàn phaùi are either counting the breath, or suppressing or Ngöu Ñaàu vaøo thôøi nhaø Ñöôøng (618-907)—Name holding it. Of these two approaches the first is of a Chinese Zen master, of the Ox-head School perhaps the easiest and safest way; it has been (Niu-Tou-Tsung) in the T'ang dynasty. highly recommended by many Buddhist masters, Ñieåu Saøo Thöông Haûi Ñeå, Ngö Döôïc Thaïch Sôn and widely practiced by most Buddhist meditators Ñaàu: Chim laøm toå döôùi bieån, caù nhaûy qua ñænh for centuries. Unlike the others, this type of nuùi. Töø naày coù nghóa laø söï kyø ñaëc cuûa thieàn ôû choã meditationmay be practiced without absolute chæ daïy haønh giaû thoaùt ra ngoaøi söï hieåu bieát veà reliance on the constant guidance of the master if nghóa lyù quy öôùc, cuõng nhö deïp boû voïng taâm phaân one has a good knowledge of breathing techniques bieät—Birds build a nest in the ocean, and fish and understands the basic principle of Dhyana jumps over the mountain peak. The term means practice. The great Master Chih-I, the founder of special and wonderful characteristics of Zen which the T;ien-T'ai School of China, explained the teach practitioners on how to escape the "counting and following" breathing exercises very knowledge of conventional meanings, and to get clearly in his celebrated book titled "The Six rid of all discriminated and deluded thoughts. Wondrous Entrances to Enlightenment" (Lu Miao Ñieåu Thöû Taêng: 1) Ñieåu Thöû Taêng laø vò Taêng phaù Fa Men)—See Luïc Dieäu Moân. giôùi, ñöôïc ví vôùi moät loaøi coù thaân hình nöûa chim Ñieàu Y: AÙo ñaép töøng maûnh cuûa chö Taêng Ni—The nöûa chuoät: A “bat monk,” i.e. one who breaks the monk’s patch-robe. commandments, with elusiveness of a creature Ñieàu YÙ: Kieåm soaùt taâm yù vaø haøng phuïc ma that is partly bird and partly mouse; 2) Ngöôøi noùi quaân—To control the will, and to subdue its evil. chuyeän khoâng coù nghóa lyù gioáng nhö tieáng rít cuûa Ñieàu YÙ Haøng Ma: To

control the will and to loaøi chim hay chuoät: One who chatters without subdue the evils. meaning like the twittering of birds or the Ñieåu: Chim—A bird. squeaking of rats. Ñieåu Ñaïo: The bird's path. Ñieåu Tích: Daáu tích maø chim ñaõ ñeå laïi trong 1) Ñöôøng ñi cuûa chim, yù noùi nhöõng vieäc khoù khoâng trung, ñaây laø ñieàu khoâng töôûng—The tracks khaên, bí aån: The path of the birds, evasive, left in the air by a flying bird, unreal—See Voâ mysterious, difficult, as is the mystic life. Löu Tích. 2) Moät hoøn ñaûo thaàn thoaïi chæ coù theå bay ñeán ñoù Ñinh Chuûy Thieát Thieät: Keû mieäng ñinh löôõi saét, maø thoâi: A fabulous island only reached by yù noùi cô ngöõ saéc beùn vaø cöùng raén—Someone with flight. a nailed mouth and an iron tongue. The term 3) Ñaïo phaùp cuûa Thieàn toâng thaúng taét vaø khoâng means someone with a sharp and toughened löu laïi daáu veát gì caû: The path of Zen is a capacity. straight shortcut which leaves no traces at all. Ñinh Nguyeân Coâng: Teân cuûa moät vò danh Taêng 4) Ñieåu ñaïo laø moät trong ba ngheä thuaät höôùng kieâm hoïa só Trung Hoa vaøo cuoái thôøi nhaø nhaø daãn vaø daïy doã ngöôøi hoïc cuûa Ñoäng Sôn Löông Minh ñaàu thôøi nhaø Thanh—Name of a Chinese Giôùi. Ñaïo phaùp cuûa Thieàn toâng thaúng taét vaø monk and a famous painter in the end of the Ming khoâng löu laïi daáu veát gì caû—The straight path dynasty and the beginning of the Ch'ing dynasty is one of the three main arts for guiding and in China. teaching disciples of Tung-Shan-Lieng-Chieh. Ñinh Phuùc Baûo (1874-1952): Teân cuûa moät vò hoïc

giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX— ñaùp: "Caây baùch ôû tröôùc saân." Theo Voâ Moân Hueä Name of a Chinese Buddhist scholar in the Khai trong Voâ Moân Quan, neáu thaáy roõ ñöôïc choã twentieth century. ñaùp cuûa Trieäu Chaâu thì tröôùc khoâng coù Thích Ca, Ñinh Quyeát Khoâng Trung: Hö Khoâng Ñinh sau khoâng coù Di Laëc—The Oak Tree in the Quyeát—Ñoùng coïc vaøo hö khoâng, chæ cho haønh vi Courtyard, example 37 of the Wu-Men-Kuan. A phí söùc, khoâng theå laøm ñöôïc—To drive a stick in monk asked Chao-chou, "What is the meaning of the space, the term indicates an impossible and Bodhidharma's coming from the West?" Chao- wasteful task. chou said, "The oak tree in the courtyard." Ñinh Saùt Cöôùc Caân: Baùm theo saùt goùt, töø naày coù According to Wu Men Hui-Kai in the Wu-Men- nghóa laø haønh giaû phaûi baùm theo söï giaùc ngoä thieàn Kuan, if you can see intimately into the essence of saùt goùt, khoâng ñöôïc lôõ moät giaây—To tread upon Chao-chou's response, there is no Sakyamuni in someone's heels, the term means practitioners the past and no Maitreya in the future. should tread upon the heel of enlightenment of Ñænh: 1) Ñieåm cao nhaát: Highest, summit, apex, Zen without missing a second. zenith; 2) Ñænh ñaàu: Top of the head, crown. Ñinh Trieàu: Trieàu ñaïi nhaø Ñinh ôû Vieät Nam (968- Ñænh Chaâu: Töôùng cuïc thòt troøn nhö vieân ngoïc 980)—The Dinh Dynasty in Vietnam. treân ñænh ñaàu cuûa Ñöùc Phaät—The gem in the Ñinh Tuø Tröôøng Trí: Thieàn toâng chæ trích baát cöù head-dress, or coiffure; the protubereance on the söï trì hoaõn ñeå tìm caùch ñoái phoù naøo. Trong thieàn, Buddha' brow. haønh giaû phaûi loaïi boû baát cöù hình thöùc yù nieäm tö Ñænh Ñòa: Level of the summit—Laïi laáy taâm mình töôøng naøo—Zen criticizes any delay to find way to thaønh ñöôøng loái ñi cuûa Phaät, döôøng nhö nöông maø deal with. In

Zen, practitioners must get rid of any chaúng phaûi nöông. Nhö leân nuùi cao, thaân vaøo hö kind of thoughts. khoâng, döôùi chaân coøn chuùt ngaïi. Goïi laø Ñænh Ñinh Vaân Baèng: Teân cuûa moät vò cö só Phaät giaùo Ñòa—He continues on with his mind, treading kieâm hoaï só noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø where the Buddhas tread, as if relying and yet Minh (1368-1644)—Name of a Chinese Buddhist not. It is as if he were climbing a lofty mountain, layman and a famous painter in the Ming dynasty to the point where his body is in space but there in China. remains a slight obstruction beneath him. Ñính Moân Chính Nhaõn: Ñaûnh Moân Cuï Nhaõn—Therefore it is called 'the level of the summit.' Ñaûnh Moân Nhaõn Chính—Con maét ôû giöõa traùn, chæ Ñænh Leã: See Ñaûnh Leã. con maét trí tueä—The eye in the middle of the Ñænh Luaân: Voøng baùnh xe treân ñænh thaùp, hay forehead, the term indicates the wisdom eye. ñænh ñaàu—A wheel or disc at the top of a temple, Ñính Moân Nhaõn: See Ñính Moân Chính Nhaõn. or on the head. Ñình: Ñieän: Hall—Ñieàu ñình: To settle—Traùn: Ñænh Moân Nhaõn: Trôøi Ma Heâ Thuû La coù ba maét, Forehead—Trieàu ñình: Court. maét naèm doïc treân traùn ñöôïc goïi laø "ñænh moân Ñình Hoaõn: To postpone—To put off—To nhaõn"—One of the three eyes of Mahesvara, the defer—To delay. middle upstanding eye in Mahesvara's forehead. Ñình Nghi: Nghi thöùc khi tieán vaøo chaùnh ñieän Ñænh Phaùp: The level of the summit—See Töù Gia trong buoåi leã—The ceremony on entering the hall Haïnh (2) (d). for service. Ñænh Quang: AÙnh haøo quang treân ñænh ñaàu cuûa Ñình Taâm: OÅn ñònh taâm—Giöõ taâm trong thieàn hình töôïng Phaät hay Boà Taùt—The halo round the ñònh—Stabilizing the mind—To fix or settle the head of an image of a Buddha or a Bodhisattva. mind in meditation. Ñænh Saøo: Ngoài toïa thieàn saâu ñeán ñoä thaân theå Ñình Taâm Quaùn: Nguõ Ñình Taâm Quaùn—Five khoâng ñoäng ñaäy khieán chim choùc ñeán laøm toå ôû methods of calming the mind. treân ñænh ñaàu—Contemplation so profound that a Ñình Tieàn Baùch Thuï: The Oak Tree in the bird may build its nest on the individual's head. Courtyard—Caây baùch tröôùc saân, thí duï thöù 37 cuûa Ñænh Sinh Vöông: Murdhaja-raja (skt)—1) Vò Voâ Moân Quan. Moät oâng Taêng hoûi ngaøi Trieäu thieân vöông sanh ra töø vöông mieän treân ñænh ñaàu: Chaâu: "YÙ Toå Sö sang Ñoâng laø gì?" Trieäu Chaâu The king born from the crown of the head; 2) Teân

cuûa vò Chuyeån Luaân Thaùnh Vöông laø taèng toå cuûa maø thoâi. Traïng thaùi yù thöùc naøy thöôøng ñöôïc coi laø boä toäc Thích Ca: Name of the first cakravarti tinh thaàn chæ coù moät tieâu ñieåm duy nhaát; töø naày coù ancestors of the Sakya clan; 3) Teân cuûa tieàn thaân theå ñöa tôùi choã hieåu sai vì noù laøm cho ngöôøi ta Ñöùc Phaät Thích Ca: The name is also applied to a nghó raèng söï taäp trung ñöôïc höôùng tôùi moät ñieåm cuï former incarnation of Sakyamuni. theå moät caùch töï nguyeän. Tuy nhieân, 'ñònh' khoâng Ñænh Taâm: 1) Trí hueä cao nhaát: Highest wisdom; phaûi laø taäp trung taïi moät ñieåm, vaø tinh thaàn khoâng 2) Taâm quyeát ñöôïc Phaät thoï kyù: The mind of phaûi ñöôïc höôùng töø choã naøy hay chuû theå ñeán choã spiritual baptism by the Buddha. kia hay ñoái töôïng, nhö trong moät sô ñoà nhò Ñænh Thaïch: Luaân hoài sanh töû ñöôïc ví nhö hoøn ñaù nguyeân. Ñoái vôùi haønh giaû tu thieàn,

töï mình coù theå naëng ñeå treân ñænh ñaàu caàn phaûi loaïi boû caøng sôùm böôùc vaøo traïng thaùi ñònh laø ñieàu kieän caàn thieát cuûa caøng toát—Like a heavy stone on the head, to be tónh taâm—Meditative absorption means a state of got rid of with speed, e.g. transmigration. meditative concentration on a single object. Ñænh Töôùng: 1) Chinso (chi): Sahasrara (skt)— Buddhist meditation literature describes a series See Tam Thaäp Nhò Haûo Töôùng; 2) Pho töôïng baùn of such states, each of which is attained through thaân cuûa moät vò toå trong chuøa cuõng ñöôïc goïi laø cultivation of practices designed to lead to its “ñænh töôùng”: An image or portrait of the upper actualization. The development of concentrative half of the body. calmness itself is never an end of the deliverance. Ñònh: Samdhi (skt)—Composing the mind—Intent It is only a means to something more sublime contemplation—Ñònh coù nghóa laø traïng thaùi thieàn which is of vital importance, namely insight ñònh taäp trung vaøo chæ moät vaät. Kinh ñieån Thieàn (vipassana). In other words, a means to the gaining Phaät giaùo dieãn taû veà moät chuoãi nhöõng traïng thaùi, of Right Understanding, the first factor of the moãi traïng thaùi ñaït ñöôïc do thöïc taäp trong tu taäp Eightfold Noble Path. Though only a means to an ñöôïc ñaët ra nhaèm daãn tôùi söï giaùc ngoä. Söï tu taäp end, it plays an important role in the Eightfold “ñònh” töï noù khoâng phaûi laø cöùu caùnh cuûa söï giaûi Noble Path. It is also known as the purity of mind thoaùt. Ñònh chæ laø phöông tieän ñeå ñaït ñeán moät caùi (citta-visuddhi), which is brought about by stilling gì ñoù vi dieäu hôn, thöôøng ñöôïc coi laø coù taàm quan the hindrances. A person who is oppressed with troïng soáng coøn, ñoù laø tueä (vipassana). Noùi caùch painful feeling can not expect the purity of mind, khaùc, ñònh laø phöông tieän ñeå ñi ñeán chaùnh kieán, nor concentrative calm. It is to say that so long as chi ñaàu tieân trong Baùt Thaùnh Ñaïo. Maëc duø chæ laø a man’s body or mind is afflicted with pain, no phöông tieän ñeå ñaït ñeán cöùu caùnh, ñònh cuõng ñoùng concentrative calm can be achieved. According to moät vai troø quan troïng trong Baùt Thaùnh Ñaïo, noù the Samyutta Nikaya, the Buddha taught: “The ñöôïc xem nhö laø söï thanh tònh taâm, maø söï thanh mind of him who suffers is not concentrated.” In tònh taâm naày ñöôïc taïo ra nhôø söï laëng yeân cuûa naêm Zen, samadhi means perfect absorption of thought trieàn caùi. Neáu moät ngöôøi coøn bò nhöõng thoï khoå böùc into the one object of meditation. Abstract baùch, ngöôøi aáy khoâng theå troâng ñôïi söï ñònh taâm. meditation, the mind fixed in one direction, or Nghóa laø chöøng naøo thaân taâm chuùng ta coøn bò khoå field. Collectedness of the mind on a single object sôû vì ñau ñôùn, thì khoâng theå naøo coù ñöôïc söï ñònh through calming of mental activity. In Zen, taâm ñuùng nghóa. Theo Kinh Töông Öng Boä, Ñöùc samadhi is a non-dualistic state of consciousness Phaät ñaõ daïy: “Do khoâng coù khinh an, neân soáng ñau in which the consciousness of the experiencing khoå. Do taâm ñau khoå neân khoâng coù ñònh tónh. Do object becomes one with the experienced object, taâm khoâng ñònh tónh, neân caùc phaùp khoâng hieän roõ.” thus, is only experiential content. This state of Trong thieàn, ñònh laø söï hoaøn toaøn chuù taâm vaøo moät consciousness is often referred to as 'one- chuû ñeà thieàn quaùn. Taâm chuyeân chuù vaøo moät caûnh pointedness of mind'; this

expression, however, is maø khoâng bò taùn loaïn. Taäp trung tinh thaàn vaøo moät misleading because it calls up the image of ñoái töôïng duy nhaát do töø töø giaûm bôùt hoaït ñoäng 'concentration' on one point on which the mind is tinh thaàn. Trong thieàn, ñònh laø yù thöùc phi nhò directed. However, samadhi is neither a straining nguyeân, keát hôïp ñöôïc chuû theå vaø ñoái töôïng cuûa söï concentration on one point, nor is the mind theå nghieäm; vì vaäy chæ coøn coù noäi dung theå nghieäm directed from here to there (from subject to

object), which would be a dualistic mode of black. During this stage we experience our experience. For Zen practitioners, the ability to deepest sleep—See Taùm Töôùng. attain the state of samadhi is a precondition for Ñònh Chaáp: Söï chaáp tröôùc cöùng nhaéc, khö khö absorption. chaáp giöõ—A fixed attachment—A rigid Ñònh AÁn: Samdhi-mudra (skt)—Seal of attachment—A stubborn attachment. composing the mind—Seal of intent Ñònh Chí: To make up one's mind—To decide. contemplation—See Ñònh. Ñònh Choã: To apoint the place. Ñònh Baøn Tinh: Ñònh Baøn Töû—Caùi caân—Thieàn Ñònh Chung: Hoài chuoâng 18 tieáng ñöôïc ñaùnh leân toâng duøng töû naày ñeå chæ kieán giaûi chuû quan—A vaøo luùc 10 giôø ñeâm ñeå baùo cho chö Thieàn sinh bieát scale—Zen uses this term to indicate a subjective laø ñaõ heát giôø toïa Thieàn trong töï vieän—The bell is understanding (comprehension). struck 18 times at ten p.m. to announce that the Ñònh Buïng: To intend to do something. time for meditation is over in a monastery. Ñònh Caên: Samadhindriya (skt)—Faculty of Ñònh Chöôùng: Hatred is a bar to meditation—Thuø concentration—Sense of meditation—Visionary haän laø moät chöôùng ngaïi cho thieàn ñònh. Ñaây laø moät meditation—Ñònh taâm laïi moät choã hay chuyeân chuù trong naêm chöôùng ngaïi maø Ñöùc Phaät ñaõ noùi tôùi taâm vaøo moät choã. Ñònh laø goác reã cuûa moïi "ñöùc." trong Kinh Phaùp Hoa—This is one of the five Ñònh caên laø moät caùi taâm xaùc ñònh. Moät khi ta coù hindrances which the Buddha mentioned in the loøng tin toân giaùo, chuùng ta khoâng bao giôø bò xao Lotus Sutra—See Nguõ Trieàn Caùi and Nguõ Chöôùng ñoäng vì baát cöù ñieàu gì, duø theá naøo ñi nöõa. Ta kieân Ngaïi. nhaãn chòu ñöïng moïi söï ngöôïc ñaõi vaø duï doã, vaø ta Ñònh Coäng Giôùi: To practice meditation at the vaãn maõi tin vaøo chæ moät toân giaùo maø thoâi. Ta phaûi same time with observing precepts—Tu taäp thieàn duy trì maõi söï quaû quyeát vöõng chaéc nhö theá maø ñònh vaø giöõ vöõng giôùi caám. khoâng bao giôø naûn chí. Neáu chuùng ta khoâng coù Ñònh Danh: Vyapadisati (skt)—Goïi teân hay ñaët moät thaùi ñoä taâm thöùc nhö theá thì chuùng ta khoâng teân—To designate—To call a name—To give a theå ñöôïc goïi laø nhöõng con ngöôøi vôùi nieàm tin toân name or title. giaùo—The samadhi faculty or virtue of Ñònh Dò: Pratini-yama (skt)—Distinction of concentration. Meditation as the root of all virtue. karma—Nhaân laønh döõ cuûa moãi söï vieäc ñeàu khaùc The sense of meditation implies a determined nhau—One of the twenty-four non-interactive mind. Once we have faith in a religion, we are activity dharmas—See Hai Möôi Boán Phaùp Baát never agitated by anything, whatever may happen. Töông Öng Trong Duy Thöùc Hoïc. We bear patiently all persecution and temptation, Ñònh Ñaùng: Ñònh Thuû—Nhaän bieát

hay phaân bieät and we continue to believe only in one religion. roõ raøng—To realize or to distinguish clearly. We must constantly maintain such firm Ñònh Ñònh: Chaéc chaén: To be certain (to be determination, never becoming discouraged. We reliable, to be reliable solid)—Nhaát thieát phaûi nhö cannot be said to be real people with a religious vaäy: It is absolutely necessary. faith unless we have such a mental attitude. Ñònh Ñoaït: To determine—To decide. Ñònh Caän Haønh: Access meditation—Khaû naêng Ñònh Ñoäng: Chôùp maét: To blink—Do döï: To be gaàn chöùng ñaéc ñònh an chæ—Ability to enter hesitant—Ngôø vöïc: To be doubtful. concentration—Theo Laït Ma Geshe Kelsang Ñònh Giaû: Sudhana (skt)—Sudhana-sresthi-daraka Gyatso trong Phaät Giaùo Truyeàn Thoáng Ñaïi Thöøa, (skt)—Good Wealth Bodhisattva—See Thieän Taøi töôùng gioáng nhö aûo töôïng laø moät trong taùm taâm Ñoàng Töû. phaùt sinh trong giaác nguû. Moïi söï xuaát hieän nhöng Ñònh Giaûû Sa Di: See Thieän Taøi Ñoàng Töû. coù moät maøu ñen kòt. Trong giai ñoaïn naày, ta traûi Ñònh Giaùc Chi: Samadhi-bodhyanga (skt)— qua giaác nguû saâu xa nhaát cuûa mình—According to Samadhi-sambodhyanga (skt)—Ñònh giaùc phaàn— Lama Geshe Kelsang Gyatso in Buddhism in Ñònh giaùc phaàn, moät trong thaát giaùc chi, laø moät Mahayana Tradition, this is one of the eight levels trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì of mind development during the sleep process. nhôø ñoù maø chuùng ta nhaän bieát ñöôïc söï caân baèng Everything appears entirely empty but dark or cuûa vaïn phaùp—The enlightenment of meditation,

one of the seven bodhyanga, or the balanced state doøng Thieàn Voâ Ngoân Thoâng. Sau ñoù ngaøi dôøi veà is one of the most important to the great truï taïi chuøa Caûm ÖÙng ôû Thieân Ñöùc ñeå tieáp tuïc enlightenment; for with it, we recognize that all hoaèng döông Phaät phaùp cho ñeán khi thò tòch vaøo dharmas are in equilibrium—See Thaát Giaùc Chi. naêm 1051. Ngaøi thöôøng nhaéc nhôû ñeä töû: “Taát caû Ñònh Giaùc Phaàn Tam Muoäi: Samadhi-sapta- nhöõng hieän töôïng khoâng thaät nhö ngöôøi ta töôûng. bodhyanga-samadhi (skt)—Concentration on Chuùng laø huyeãn, laø taïm bôï, voâ thöôøng vaø khoâng coù seven awakening states. thöïc theå. Kyø thaät chuùng laø nhöõng boùng ma aûo aûnh. Ñònh Hoûa: Löûa ñònh—Fire of concentration. Khi tu ñaïo ngöôøi ta coá gaéng döùt boû moïi huyeãn Ñònh Hoïc: Hoïc qua thieàn ñònh (khaû naêng thu hoaëc, nghi hoaëc, meâ muoäi, tham, saân, si, ñeå tieán nhieáp nhöõng tinh thaàn phaân taùn hoãn loaïn ñeå hieåu ñeán giaùc ngoä. Tuy nhieân, haønh giaû neân luoân nhôù roõ ñaïo lyù vaø thaáy töï tính cuûa mình), moät trong tam raèng xöa nay khoâng xöù sôû cho luïc caên truù nguï, maø hoïc (giôùi, ñònh, tueä)—Learning through xöù sôû cuõng laø chaân phaùp. Roài chaân phaùp nhö theá meditation, one of the three learnings (Morality- huyeãn, huyeãn coù laø khoâng khoâng. Chæ coù Chaùnh Giôùi, Meditation-Ñònh, Wisdom-Hueä). kieán môùi ñoaïn töø nhöõng voïng töôûng ñieâ n ñaûo naày, Ñònh Hueä: Tòch Chieáu Minh Tònh—Meditation vaø giuùp ngöôøi ta nhaän ra baûn chaát thaät naèm trong and wisdom—Wisdom arising from meditation. moïi giaû töôûng. Chæ khi naøo con ngöôøi thoaùt ra khoûi Ñònh Hueä Thieàn Sö: Teân cuûa moät Thieàn sö Vieät ñaùm maây muø aûo töôûng vaø ñieân ñaûo naày thì con Nam ôû Caåm Ñieàn Phong Chaâu, Baéc

Vieät. Cuøng ngöôøi môùi choùi saùng vôùi chaùnh trí, gioáng nhö aùnh vôùi Vaïn Haïnh, ngaøi ñaõ toân Thieàn OÂng Thieàn Sö traêng raèm thoaùt khoûi ñaùm maây ñen vaäy.”—Name laøm sö phuï vaø ñaõ trôû thaønh Phaùp töû ñôøi thöù 13 of a Vietnamese monk from Chu Minh, North doøng Thieàn Tyø Ni Ña Löu Chi. Ít laâu sau ñoù sö veà Vietnam. He left home when he was very young truï taïi chuøa Quang Höng, trong phuû Thieân Ñöùc. and became one of the most outstanding disciples Ngaøy thò tòch cuûa sö khoâng ai bieát —Name of a of Zen Master Ña Baûo. After the latter’s death, he Vietnamese Zen master from Caåm Ñieàn, Phong became the Dharma heir of the sixth lineage of Chaâu, North Vietnam. Together with Vaïn Haïnh, the Wu-Yun-T’ung Zen Sect. Later he went to Ñònh Hueä honored Zen Master Thieàn OÂng as their Thieân Ñöùc and stayed at Caûm Thaønh Temple to master. He became the Dharma heir of the twelfth expand the Buddha Dharma until he passed away lineage of the Vinitaruci Zen Sect. Sometime later in 1051. He always reminded his disciples: he moved and stayed at Quang Höng Temple in “Things in the phenomenal world are not real or Thieân Ñöùc to expand the Buddha Dharma. When substantial, as ordinary people regard them to be. he passed away was unknown. They are illusory, transient, momentary, Ñònh Hueä Giaûi Thoaùt: Complete deliverance in indefinite, insubstantial, and subject to constant regard to both wisdom and vision. alteration. In reality, they are like phantoms or Ñònh Höông: hallucinations. In practice or performance that is 1) Concentration-refuge—Ñònh höông laø thaáy in the process of attaining enlightenment, caùc caûnh töôùng thieän aùc maø töï taâm chaúng loaïn practitioners are trying to get rid of illusion, such goïi laø ñònh höông—The concentration-refuge as desire, hate, etc. However, originally, there is is just your own mind which does not become no place for the six senses dwelling. Any place is confused when seeing the marks of all good true dharma; then, true dharma is thus illusory. and evil conditions. Illusory existence is not nothing. Right 2) Zen Master Ñònh Höông (?-1051)—See Ñònh understanding alone removes these illusions and Höông Thieàn Sö. helps man to cognize the real nature that underlies Ñònh Höông Thieàn Sö: Zen Master Ñònh Höông all appearance. It is only when man comes out of (?-1051)—Teân cuûa moät Thieàn sö Vieät Nam, queâ ôû this cloud of illusions and perversions that he Chu Minh, Baéc Vieät. Ngaøi xuaát gia vaøo luùc haõy shines with true wisdom like the full moon that coøn raát treû vaø trôû thaønh moät trong nhöõng ñeä töû xuaát emerges brilliant from behind a black cloud.” saéc cuûa Thieàn Sö Ña Baûo. Sau khi Thieàn sö Ña Ñònh Höông Tröôûng Laõo: Zen Master Ñònh Baûo thò tòch, ngaøi trôû thaønh phaùp töû ñôøi thöù saùu cuûa Höông (?-1051)—See Ñònh Höông Thieàn Sö.

Ñònh Khoâng: Thieàn Sö Ñònh Khoâng (730-808)— chuùng ta coù theå haønh ñoäng ngay töùc khaéc, duø laø Zen Master Ñònh Khoâng—See Ñònh Khoâng Thieàn trong nhöõng tình huoáng baát ngôø nhaát, theo moät loái Sö. hoaøn toaøn thích hôïp vôùi hoaøn caûnh, maø khoâng caàn Ñònh Khoâng Thieàn Sö: Thieàn Sö Ñònh Khoâng phaûi huy ñoäng heát tinh thaàn cuûa chuùng ta. Ai ñaït (730-808)—Zen Master Ñònh Khoâng—Thieàn sö ñöôïc ñònh löïc, ngöôøi ñoù khoâng coøn laø noâ leä cho Vieät

Nam, queâ taïi Coå Phaùp, Baéc Vieät. Sö con nhaø nhöõng ñam meâ cuûa chính mình nöõa, baát chaáp moâi danh giaù, xuaát gia khi ñaõ lôùn tuoåi, nhöng tu haønh tröôøng soáng cuûa mình nhö theá naøo. Bao giôø cuõng thieàn ñònh raát tinh chuyeân tònh haïnh. Luùc ñaàu sö laøm chuû baûn thaân vaø hoaøn caûnh soáng cuûa mình, khai sôn chuøa Quyønh Laâm ôû Coå Phaùp. Ít laâu sau ngöôøi ñoù coù theå haønh ñoäng hoaøn toaøn töï do vaø vôùi ñoù, sö dôøi veà truï taïi chuøa Thieàn Chuùng ôû Thieân moät söï bình ñaúng hoaøn toaøn veà tinh thaàn. Tuy Ñöùc. Sö thò tòch khoaûng naêm 808—A Vietnamese nhieân daàu laø ñònh löïc coù theå phaùt ra nhieàu khaû Zen master from Coå Phaùp, North Vietnam. He was naêng khaùc thöôøng, töï noù khoâng theå nhoå ñöôïc goác from a noble family, left home in his old age; reã cuûa theá giôùi quan aûo töôûng cuûa haønh giaû ñöôïc. however, he focused on practicing meditation Tröôùc söï haáp daãn vaø nhöõng khaû naêng thaàn dieäu vigorously. First, he built Quyønh Laâm Temple in cuûa "ñònh löïc', thieàn sö Thaïch Ñaàu Hy Thieân ñaõ Coå Phaùp. Sometime later, he moved to stay at nhaéc laïi: "Trong toâng phaùi cuûa chuùng ta, söï hieåu Thieàn Chuùng Temple in Thieân Ñöùc. He passed baûn tính Phaät cuûa chuùng ta phaûi ñöôïc ñaët leân haøng away in 808 AD. ñaàu, chöù khoâng phaûi laø nhöõng baøi thöïc taäp thieàn Ñònh Khoâng Voâ Bieân Xöù: Aksanantyayatana- ñôn giaûn, hay nhöõng khaû naêng do söï taäp trung ñem dhyana (skt)—See Khoâng Voâ Bieân Xöù Ñònh. laïi"—The ability to concentrate one’s mind or the Ñònh Kieán: Prejudiced (fixed) ideas. power of meditation (dhyana) which leads to Ñònh Luaân: Baùnh xe thieàn ñònh—Wheel of eliminate all passions and desires. The power of Meditation. abstract or estatic meditation, ability to overcome Ñònh Luaät Taùc Nghieäp: Karma-niyama (skt)— all disturbing thoughts, the fourth of the five Law of karma produce—Lawfulness of karma. powers (bala). This is the power of mind and this Ñònh Luaät Taâm Lyù: Citta-niyama (skt)—Law of particular power or force that arises from the mind—Lawfulness of the mind— Psychological concentrated mind and that is brought about law. through training in sitting meditation (zazen). This Ñònh Luaät Vaät Lyù: Rtu-niyama (skt)—Law of power of meditation makes possible continuous physical events—Lawfulness of the physical presence of mind as well as the ability, even in events—Physical principles. unexpected or difficult circumstances, Ñònh Luaät Vuõ Truï: Universal law. spontaneously to do the right thing. According to Ñònh Löõ: Baïn ñoàng tu hay baïn thieàn—Fellow- the modern Zen master Hakuun Ryoko Yasutani, monks—Fellow meditators the power of samadhi is more than the ability to concentrate in the usual sense of the word. It is a Ñònh Löïc: Joriki (jap)—Samadhibhala (skt)— dynamic power which, once mobilized, enables us Force of concentration—Powers of mind-control—even in the most sudden and unexpected situations The power of samadhi—The power of to act instantly, without pausing to collect our wits, meditation—Ñònh löïc laø söùc maïnh cuûa Tam Ma and in a manner wholly appropriate to the ñòa nhaèm loaïi boû ñam meâ duïc voïng. Ñònh löïc thieàn circumstances. One who has developed this power quaùn coù theå phaù vôû moïi loaïn töôû ng, moät trong nguõ of samadhi is no longer a slave to his passions, löïc. Ñaây laø naêng löïc tinh thaàn ñaëc bieät do taäp

trung neither is he at the mercy of his environment. tinh thaàn ñem laïi. Ñònh löïc ñaëc bieät mang laïi moät Always in command of both himself and the söï nhanh trí thöôøng xuyeân vaø naêng löïc luoân luoân circumstances of his life, he is able to move with ñaùp öùng thích hôïp vôùi caùc hoaøn caûnh, duø coù baát perfect freedom and equanimity. While it is true ngôø vaø khoù khaên ñeán theá maáy. Theo thieàn sö Baïch that many extraordinary powers flow from the Vaân Hueä Hieåu, ñònh löïc coøn lôùn hôn caû khaû naêng power of samadhi, neverhteless through it alone taäp trung theo nghóa thoâng thöôøng. Noù laø moät loaïi we cannot cut the roots of our illusory view of the khaû naêng ñoäng maø khi ñöôïc huy ñoäng, noù laøm cho

world. Since the power of samadhi and the should remember an absolute truth that: “No miraculous powers that can arise from it constitute karma created will go without having karmic for many people an extraordinary lure, the great retribution.” Chinese Zen master Shih-t'ou Hsi-t'ien stressed: Ñònh Nghieäp Dieäc Naêng Chuyeån: Ñònh Nghieäp "In our school the realization of Buddha-nature Coù Theå Ñöôïc Chuyeån Hoùa—Ngay caû ñònh nghieäp takes priority and not mere devotional practices or cuõng coù theå ñöôïc chuyeån hoùa baèng caùch thöïc taäp the accumulation of awakened powers." giôùi Phaät hay nhôø thaàn löïc cuûa chö Phaä t hay chö Ñònh Löïc Kieân Coá: Solid samadhi—Haønh giaû Boà Taùt—Even the determined fate can be nhôø coù ñònh löïc kieân coá maø ma quaân khoâng theå changed by practicing the Buddhism precepts or ñeán gaàn quaáy phaù ñöôïc, khoâng theå laøm cho taâm by the powers of Buddhas and Bodhisattvas. lay ñoäng—Owing to the solid samadhi, demons Ñònh Nghieäp Quyeát Ñònh: Do ñònh löïc thieàn ñònh can not come to bother practitioners, nor can they maø thaønh töïu chính ñònh nghieäp vónh vieãn chaúng bò wave the practitioners’ resolve for cultivation. maát—The certainty of unfailingly good karma— Ñònh Meänh: Niyati-vada (skt)—Fate— See Luïc Chuûng Quyeát Ñònh. Determined period of life—Fatalism—Thuyeát veà Ñònh Nhaãn: Kieân nhaãn trong thieàn ñònh—Patience soá phaän ñaõ ñöôïc ñònh tröôùc—See Meänh (2). and perseverance in meditation. Ñònh Nghieäp: Viniscita-karman (skt)—1) Söï taùi Ñònh Phaùp: Samadhanga (p)—Factors of sanh ñöôïc quyeát ñònh bôûi nghieäp thieän aùc trong concentration. quaù khöù: Fixed karma, rebirth determined by the Ñònh Phaän: Danh phaän ñaõ ñöôïc xaùc ñònh—Honor good or bad deeds in the past; 2) Vieäc thöïc haønh and position have been determined. thieàn ñònh vaø keát quaû taát yeáu cuûa noù: The work of Ñònh Phi: Caùc Thieân nöõ ôû Maïn Ñoà La ñeàu töôïng meditation with its result. tröng cho Ñònh Moân; nam phoái vôùi tueä, nöõ phoái vôùi Ñònh Nghieäp Baát Ñònh Nghieäp: Fixed Karma and ñònh—The female figures representing meditation Non-fixed Karma—Trong voøng luaân hoài sanh töû, in the mandalas; male is wisdom, female is chuùng sanh ñaõ töøng taïo ra voâ soá nghieäp toäi khaùc meditation. nhau, nhöng öôùc löôïc laïi maø noùi thì coù hai loaïi: Ñònh Quang: Joko (jap)—Samadhi-Light—See Ñònh Nghieäp vaø Baát Ñònh Nghieäp. Ñònh Nghieäp laø Ñònh Quang Phaät. thöù nghieäp nhöùt ñònh phaûi bò quaû baùo chöù khoâng Ñònh Quang Phaät: Nhieân Ñaêng Phaät—Dhyana- theå naøo traùnh khoûi. Trong khi Baát Ñònh Nghieäp laø Light Buddha—Kindler of lights—Burning Lamp loaïi nghieäp coù

theå bò quaû baùo, maø cuõng coù theå Buddha, or Light-causer (the Luminous)—Light- traùnh ñöôïc, hoaëc laø chuyeån töø naëng thaønh nheï, hay causer—(The Luminous—Theo truyeàn thuyeát chuyeån quaû baùo sôùm thaønh ra quaû baùo muoän. Tuy Phaät giaùo AÁn Ñoä, trong hieàn kieáp (kieáp hieän taïi), nhieân, duø laø ñònh nghieäp hay baát ñònh nghieäp, ngöôøi ta ñaõ thaáy hai möôi boán vò Phaät tröôùc Phaät ngöôøi Phaät töû neân luoân nhôù moät söï thaät tuyeät ñoái Thích Ca Maâu Ni, maø Ñöùc Phaät Nhieân Ñaêng laø vò raèng: “Taát caû caùc toäi nghieäp taïo ra, khoâng toäi coå Phaät ñaàu tieân). Ngaøy vía Ñöùc Phaät Ñònh Quang nghieäp naøo maø chaúng coù quaû baùo caû.”—Along the laø ngaøy moàng moät trong thaùng—According to circle of births and deaths, sentient beings have Indian Buddhist legends, the present age has seen created infinite types of karma, but overall, there twenty-four Buddhas prior to Sakyamuni Buddha, are two kinds of karma: fixed or determinate first of whom was Dipankara. Day dedicated to karma and non-fixed or indeterminate karma. His manifestation (to a Buddha's vital spirit) is the Fixed karma is a kind of karma that is certain to first day of the month. have karmic consequences and is absolutely Ñònh Sanh Hyû Laïc Ñòa: Stage of the Happiness unavoidable. While the non-fixed karma is a kind of Producing Samadhi—Theo Hoøa Thöôïng Tuyeân of karma that has potential for having karmic Hoùa trong Khai Thò, Taäp IV, giai ñoaïn Ñònh Sanh retribution, but it is also possible to avoid or Hyû Laïc Ñòa, coøn goïi laø Nhò Thieàn. Trong giai ñoaïn change from heavy to light consequences, or naày, haønh giaû kinh nghieäm moät thöù khoaùi laïc change from early retribution to later. Generally khoâng gì saùnh baèng, chính laø ‘Thieàn duyeät vi thöïc, speaking, no matter what kind of karma, Buddhists phaùp hyû sung maõn’, bôûi trong caûnh giôùi naày haønh

giaû thaáy khoaùi laïc queân luoân caû ñoùi, coù theå nhòn for meditation and an indefined field are aên, nhòn uoáng trong nhieàu ngaøy maø khoâng heà haán considered as valuable. gì. Tuy nhieân, haønh giaû khoâng neân chaáp tröôùc vaøo Ñònh Taùnh: Gotrani (skt)—Fixed nature—Settled thaønh töïu naày. Neáu quaù luyeán aùi vôùi caûnh giôùi naày. mind. Trong traïng thaùi naày, khoâng nhöõng hoâ haáp ñình chæ Ñònh Taùnh Hyû Laïc Ñòa: Nhò Thieàn Thieân trong maø maïch cuõng ngöng ñaäp. Khi naøo ra khoûi ñònh, coõi trôøi saéc giôùi, trong ñoù chö thieân vöôït qua thieàn cô theå trôû laïi hoaït ñoäng bình thöôøng—According ñònh ñeå sanh hyû laïc—The second dhyana heaven to Most Venerable Hsuan-Hua in the Dharma form, in which the occupants abide in surpassing Talk, Volume IV, this stage is also called the meditation or trance, which produce mental joy. Second Dhyana. In a state of concentration, an Ñònh Taâm: Joshin (jap)—Collected mind—Fixed incomparable happiness comes forth. We refer to mind—A mind fixed in meditation—Ñònh taâm laø it as ‘taking the bliss of Dhyana as food and being taâm thieàn ñònh hay Taâm ñònh tænh trong thieàn ñònh. filled with the joy of Dharma.’ Happiness such as Taâm ñònh ngöôïc laïi vôùi taâm taùn loaïn. Taâm ñònh this leaves one unaware of hunger. Thus, we can baèng thieàn, ñoái laïi vôùi taâm taùn vôùi nhöõng loaïn sit for many days without any problem. However, ñoäng. Ñaây laø taâm cuûa nhöõng baäc Thaùnh.

Taâm we must not become attached to this state, for as chuyeân chuù vaøo thieàn ñònh. Ñaây laø traïng thaùi yù soon as we become attached, all our previous thöùc trong ñoù tinh thaàn hoaøn toaøn taäp trung ñöôïc efforts will be wasted and we will enter a demonic thu huùt vaøo söï suy töôûng veà moät söï vaät vaø chæ coøn state. So we must be extremely careful. At the laø moät vôùi noù. Söï nhaäp ñònh naày khoâng phaûi laø söï stage of Second Dhyana, not only does the breath taäp trung ñôn giaûn theo nghóa thoâng thöôøng nhaèm stop, but the pulse stops as well. When one leaves ñöa toaøn boä naêng löôïng cuûa taâm töø caùi ôû ñaây (chuû concentration, these processes resume their theå) tôùi moät caùi ôû kia (ñoái töôïng) vì thaùi ñoä naày theå normal functioning. hieän baèng moät noã löïc chuû ñoäng caêng thaúng; trong Ñònh Saâm (1632-1689): Thieàn sö Trung Hoa, khi 'ñònh taâm' laø moät traïng thaùi tieáp nhaän 'thuï ñoäng' thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi nhaø nhaø veà caên baûn maø tinh thaàn vaãn tænh thöùc. Naêng löïc Minh ñaàu thôøi nhaø Thanh—Chinese Zen master of 'ñònh taâm' laø moät trong nhöõng ñieàu kieän can baûn the Huang-Po Sect (Obaku), in the end of the ñoái vôùi vieäc tu taäp toïa thieàn—The meditative Ming dynasty and the beginning of the Ch'ing mind or mind fixed on goodness, the mind of dynasty in China. Dhyana or the mind of meditation. A heart of Ñònh Taøi: Treasure of concentration—Laáy söï tu concentration in meditation. A settled mind verse haønh thieàn ñònh laøm cuûa baùu. A wandering mind. A mind organized by Ñònh Taùn: Ñònh Taâm Taùn Taâm. meditation or disorganized by distraction. The 1) Taâm ñònh ngöôïc laïi vôùi taâm taùn loaïn. Taâm characteristic of the saint and sage. A mind fixed ñònh baèng thieàn, ñoái laïi vôùi taâm taùn vôùi nhöõng on goodness. Collected mind is a state of loaïn ñoäng. Ñaây laø taâm cuûa nhöõng baäc consciousness in which the mind is fully and Thaùnh—A settled mind verse A wandering integrally collected and absorbed by one thing mind—A mind organized by meditation or with which it has become one. This collectedness disorganized by distraction. The characteristic is not concentration in the conventional sense, of the saint and sage. which usually refers to a directedness from here 2) Taùn Taâm: Taâm taùn loaïn hay töï taùnh cuûa (subject) to there (object) and thus, in contrast to nhöõng haïng phaøm phu bao goàm: Thieän, Baát collectedness is a dualistic state and is generally Thieän, vaø Trung Tính—A mind disorganized brought about by active pushing. In contrast to by distraction or a wandering mind of this, collectedness is characterized by 'passive' common untutored man. The distracted heart though wakeful receptivity. The ability to 'collect may have the following distinctions: Good, the mind' is an essential prerequisite for the Bad, and Indifferent. practice of sitting meditation (zazen). Ñònh Taùn Nhò Thieän: Caû hai thöù “ñònh” vaø “taùn” Ñònh Taâm Ñònh YÙ: A mind fixed in meditation— ñeàu ñöôïc xem laø Thieän—Both a definite subject A fixed mind samadhi.

Ñònh Taâm Hieän Löôïng: Yogipratyaksa (skt)— Chinese Zen master in the 9th century, a student Taâm thieàn ñònh vaø nhaän bieát caûnh vaät—A mind and dharma successor of Lin-chi I-hsuan. We fixed on reasoning from the manifest—A encounter Head Monk Ting in example 32 of Pi- meditative mind on reasoning from

the manifest. Yen-Lu. Ñònh Taâm Nieäm Phaät: Settled mind Buddha Moät laàn, Ñònh Thöôïng Toïa hoûi Laâm Teá: "Theá recitation. naøo laø ñaïi yù cuûa Phaät phaùp?" Laâm Teá böôùc Ñònh Taâm Tam Muoäi: Quaùn Phaät Tam Muoäi— xuoáng thieàn saøn, naém laáy Thöôïng toïa, ñaùnh Quaùn töôûng tuïng nieäm (veà söï baùo ñaùp y baùo vaø cho moät baït tai, roài xoâ ra. Ñònh Thöôïng toïa chaùnh baùo)—A fixed mind samadhi, i.e. fixed on ñöùng khöïng. Vò Taêng ñöùng keá beân nhaéc: the Pure Land and its glories. "Ñònh Thöôïng toïa, sao khoâng laïy Hoøa Thöôïng Ñònh Taâm Taùn Taâm: See Ñònh Taùn. ñi?" Ñònh Thöôïng Toïa toan laïy thì ngay luùc aáy Ñònh Taâm Truï: Settled firmness on concentration hoát nhieân ñaïi ngoä. Theo thieàn sö D.T. Suzuki or the mind that resides in samadhi—Giöõ gìn trí trong Thieàn Luaän, Taäp I, thöôøng thì söï böøng saùng, khaép caû traïm tòch, tòch dieäu thöôøng yeân laëng. ngoä naøy chæ keùo daøi vaøi giaây, nhöng neáu laø thöù Ñaây goïi laø ñònh taâm truï—As the wisdom and 'chaùnh ñònh' vaø ñöôïc dieäu thuû cuûa thaày höôùng brightness are held steadfast, a profound stillness daãn thí chaéc chaén cô khai ngoä vaãn coù theå dieãn pervades. The stage at which the majesty of this ra, nhö tröôøng hôïp Toå Laâm Teá khai ngoä cho stillness becomes constant and solid. This is called Ñònh Thöôïng Toïa. Trong tröôøng hôïp naøy, söï the mind that resides in samadhi. töï tònh cuûa Ñònh Thöôïng Toïa haàu nhö khoâng Ñònh Taân: Teân cuûa moät vò danh Taêng Trung Hoa keùo daøi laâu laém; söï vaùi laïy ñaùnh daáu ñieåm vaøo thôøi nhaø Ñöôøng (618-907)—Name of a cuøng bieán bieán thoâng taát caû, vaø phuïc hoaøn laïi Chinese famous monk who lived in the T'ang thöùc giaùc, khoâng phaûi thöù thöùc giaùc thöôøng Dynasty in China. nhö khi tænh taùo, maø chính laø thöùc giaùc noäi taïi Ñònh Thaân: Samadhi-skandha (skt)—Joshin veà töï theå con ngöôøi. Thöôøng thì chuùng ta (jap)—Ñònh thaân, moät trong nguõ phaàn phaùp thaân. khoâng coù nhöõng buùt tích thuaät laïi coâng phu tu Chaân thaân vaø taâm cuûa Nhö Lai tòch tónh vaø xa lìa taäp coù ñöôïc tröôùc khi ngoä, neân chuùng ta hay moïi voïng nieäm—The Dharmakaya of meditation, phôùt lôø löôùt qua bieán coá cuøng toät aáy, coi nhö one of the five forms of the Buddha-dharma-kaya. chæ laø söï may maén baát thöôøng, hoaëc nhö laø True body and mind of the Tathagata is tranquil moät mieáng trí thöùc phuø phieám naøo ñoù khoâng and apart from all false ideas—See Nguõ Phaàn coù chieàu saâu. Cho neân ñoïc nhöõng caâu chuyeän Phaùp Thaân. ngoä ñaïo naøy, haønh giaû caàn ñem kinh nghieäm Ñònh Thieän: Thieän nghieäp ñaït ñöôïc qua thieàn baûn thaân ra boå khuyeát cho choã thieáu soùt taøi ñònh, ngöôïc laïi vôùi thieän nghieäp ñaït ñöôïc baèng lieäu veà taát caû coâng phu haï thuû caàn cho cô söï caùch vun boài—Goodness achieved by meditation, khai ngoä buøng noå—One time, Ting Shan Sho in contrast with goodness cultivated during normal asked Lin-Chi, "What is the ultimate principle life (Taùn thieän). of Buddhism?" The master came right down Ñònh Thoï: Niyati-vada (skt)—Fate—Determined from his seat, took hold of Ting, slapped him period of life—See Ñònh Meänh. with his hand, and pushed him away. Ting Ñònh Thuû: See Ñònh Ñaùng. stood stupefied. A bystander monk suggested, "Why don't you make a bow?" Obeying the Ñònh Thuûy: Ñònh taâm trong saùng ví nhö maët nöôùc suggestion, Ting was about to bow, when he phaúng laëng—Calm

waters—Quieting the waters abruptly awoke to the truth of Zen. According of the heart, and so beholding the Buddha, as the to Zen master D.T. Suzuki in Essays in Zen moon is reflected in still water. Buddhism, First Series (p.259), this kind of Ñònh Thöôïng Toïa: Jojoza (jap)—Ting-Shang- enlightenment may last just a second or two, Tso—Head Monk Ting—Thieàn sö vaøo theá kyû thöù and if it is the right kind of concentration, and IX, moân ñoà vaø truyeàn nhaân noái phaùp cuûa Laâm Teá rightly handled by the master, the inevitable Nghóa Huyeàn. Teân cuûa oâng ñöôïc nhaéc tôùi trong thí opening of the mind will follow. In this case, duï thöù 32 cuûa Bích Nham Luïc—Name of a

Ting's self-absorption or concentration did not Ñònh Tính Duyeân Giaùc: Fixed nature seemingly last very long; the bowing was the Pratyekas—See Ñònh Tính Nhò Thöøa. turning point, it broke up the spell and Ñònh Tính Ñoäc Giaùc: Fixed nature Pratyekas— restored him a sense, not to an ordinary sense See Ñònh Tính Nhò Thöøa. of awareness, but to the inward consciousness Ñònh Tính Hyû Laïc Ñòa: Nhò Thieàn Saéc Giôùi, trong of his own being. Generally we have no ñoù chuùng sanh soáng trong traïng thaùi thieàn ñònh kyø records of the inner working prior to an dieäu, nhôø ñoù maø naûy sinh söï vui söôùng taâm thöùc — enlightenment, and may pass lightly over the The second dhyana of form, in which the event as a merely happy incident or some occupants abide in surpassing meditation or intellectual trick having no deeper trance, which produces mental joy. background. When we read such records, we Ñònh Tính Nhò Thöøa: Baäc coù chuûng töû voâ laäu cuûa have to supply from our own experience, Thanh Vaên Duyeân Giaùc, chæ caàn tu theo nhôn whatever this is, all the necessary antecedent Thanh Vaên Duyeân Giaùc ñeå chöùng quaû A La Haùn, conditions for breaking up into an chöù khoâng caàu mong tieán leân ngoâi vò Phaät — enlightenment. Sravakas and Pratyeka-buddhas, whose mind is Ít laâu sau ñoù, Ñònh Thöôïng Toïa qua caàu gaëp fixed on arahanship, and not on Buddhahood. ba vò sö hoïc giaû Phaät giaùo. Moät vò hoûi: "Nghe Ñònh Tính Thanh Vaên: Fixed nature Hearers— noùi doøng thieàn saâu thaúm phaûi doø ñeán ñaùy, theá See Ñònh Tính Nhò Thöøa. nghóa laø gì?" Ñuùng vôùi gia phong Laâm Teá, Ñònh Tónh Löï: Tónh Löï Thieân—See Töù Thieàn Ñònh Thöôïng Toïa naém laáy ngöôøi hoûi, toan Thieân (IV). neùm oâng ta xuoáng soâng thì hai vò kia naøi næ xin Ñònh Trí: Thieàn ñònh vaø trí hueä—Meditation and Ñònh Thöôïng Toïa môû löôïng töø bi tha cho wisdom. ngöôøi phæ baùng. Ñònh Thöôïng Toïa thaû vò sö aáy Ñònh Tuï: Moät trong Tam Tuï—Accumulation of ra vaø baûo: "Neáu khoâng coù hai oâng ñaây caàu samadhi, one of the three accumulations. khaån, ta ñaõ ñöa ngöôi xuoáng doø ñaùy Thieàn." Ñònh Tueä: Concentration and Wisdom. Vôùi Ñònh Thöôïng Toïa, haún nhieân Thieàn (I) Nghóa cuûa Ñònh Tueä—The meanings of khoâng phaûi laø moät troø ñuøa, moät cuoäc luyeän trí “Concentration and Wisdom”: Thieàn ñònh (thu ñeå tieâu khieån; traùi laïi, noù laø caùi gì heä troïng nhieáp nhöõng tö töôûng hoãn taïp) vaø trí tueä (quaùn nhaát trong ñôøi maø ngaøi saün saøng daâng troïn caû chieáu thaáu suoát söï lyù), gioáng nhö hai caùnh tay, maïng soáng cuûa chính mình—Sometime later, tay traùi laø thieàn ñònh, tay phaûi laø trí tueä — Ting Shan Sho was passing over a

bridge, he Meditation and wisdom, two of the six happened to meet a party of three Buddhist paramitas; likened to the two hands, the left scholars, one of whom asked Ting, "The river meditation, the right wisdom. of Zen is deep and its bottom must be (II) Ñònh Tueä theo quan ñieåm cuûa Luïc Toå Hueä sounded. What does this mean?" Ting, Naêng trong Kinh Phaùp Baûo Ñaøn, Phaåm Thöù disciple of Lin-Chi, at once seized the Tö—Concentration and Wisdom according to questioner and was at the point of throwing the Sixth Patriarch's point of view in the him over the bridge, when his two friends Dharma Jewel Platform Sutra, Chapter interceded and asked Ting's merciful Fourth: treatment of the offender. Ting released the Toå daïy chuùng raèng: Naày thieän tri thöùc! Phaùp scholar, saying, "If not for the intercession of moân cuûa ta ñaây laáy ñònh tueä laøm goác, ñaïi his friends I would at once let him sound the chuùng chôù laàm noùi ñònh tueä rieâng. Ñònh tueä bottom of the river himself." With Ting Shan moät theå khoâng hai. Ñònh laø theå cuûa tueä, tueä laø Sho Zen was no joke, no mere play of ideas; duïng cuûa ñònh. Ngay khi tueä, ñònh ôû taïi tueä; it was, on the contrary, a most serious thing on ngay khi ñònh, tueä ôû taïi ñònh. Neáu bieát ñöôïc which he would stake his life. nghóa naày töùc laø caùi hoïc ñònh tueä bình ñaúng. Ñònh Tính: 1) Taùnh Ñònh: Fixed natures; 2) Taâm Nhöõng ngöôøi hoïc ñaïo chôù noùi tröôùc ñònh roài Ñònh: Fixed mind. sau môùi phaùt tueä, hay tröôùc tueä roài sau môùi

phaùt ñònh, moãi caùi rieâng khaùc. Khôûi caùi thaáy like? They are like a lamp and its light. With nhö theá aáy, thì phaùp coù hai töôùng. Mieäng noùi the lamp, there is light. Without the lamp, lôøi thieän, maø trong taâm khoâng thieän thì khoâng there is darkness. The lamp is the substance coù ñònh tueä, ñònh tueä khoâng bình ñaúng. Neáu of the light and the light is the function of the taâm mieäng ñeàu laø thieän, trong ngoaøi moät thöù, lamp. Although there are two names, there is ñònh tueä töùc laø bình ñaúng. Töï ngoä tu haønh one fundamental substance. The dharma of khoâng ôû choã tranh caõi, neáu tranh tröôùc sau töùc concentration and wisdom is also thus." laø ñoàng vôùi ngöôøi meâ, khoâng döùt söï hôn thua, Ñònh Töï Taïi Vöông: Samadhi-vikurvita-raja trôû laïi taêng ngaõ vaø phaùp, khoâng lìa boán (skt)—King with power of non-impediment töôùng—The Master instructed the assembly: concentration. "Good Knowing Advisors, this Dharma-door Ñònh Töï Taïi Vöông Boà Taùt: The Bodhisattva of of mine has concentration and wisdom as its Sovereign Serenity. foundation. Great assembly, do not be Ñònh Töôùng: Determined—Determination— confused and say that concentration and Fixity—Nirvana—Unchanging—Töôùng thöôøng truï wisdom are different. Concentration and baát bieán (heát thaûy moïi phaùp trong theá gian ñeàu wisdom are one substance, not two. khoâng coù ñònh töôùng)—The appearance of Concentration is the substance of wisdom, meditation—All phenomena have no fixity. and wisdom is the function of concentration. Ñònh Uaån: Concentration. Where there is wisdom, concentration is in the Ñònh Voâ Bieåu: Avijgapti-rupa (skt)—Voâ Taùc wisdom. Where there is concentration, Saéc—See Voâ Bieåu Saéc. wisdom is in the concentration. If you Ñònh Voâ Saéc: Loaïi ñònh sieâu vieät trong coõi saéc

understand this principle, you understand the giôùi. Ñaây laø boán traïng thaùi thieàn ñònh cuoái cuøng balanced study of concentration and wisdom. trong thaäp nhò thieàn ñònh. Thöù nhaát laø Khoâng Voâ Students of the Way, do not say that first there Bieân Xöù Ñònh: Traïng thaùi thieàn ñònh trong ñoù taâm is concentration, which produces wisdom, or troáng roãng nhö hö khoâng. Thöù nhì laø Thöùc Voâ Bieân that first there is wisdom, which produces Xöù Ñònh: Traïng thaùi thieàn ñònh trong ñoù khaû naêng concentration: do not say that the two are hieåu bieát khoâng coøn giôùi haïn. Thöù ba laø Voâ Sôû different. To hold this view implies a duality Höõu Xöù Ñònh: Traïng thaùi thieàn ñònh trong ñoù söï of dharma. If your speech is good, but your phaân bieät cuûa taâm bò cheá ngöï. Thöù tö laø Phi Töôûng mind is not, then concentration and wisdom Phi Phi Töôûng Xöù Ñònh: Traïng thaùi sieâu vieät thieàn are useless because they are not equal. If ñònh cuûa töôûng vaø phi töôûng—The kind of superior mind and speech are both good, the inner and samadhi in the formless realm. These are four outer are alike, and concentration and wisdom balanced states which transcend the world of are equal. Self-enlightenment, cultivation, matter. The last four of the twelve dhyanas. First, and practice are not a matter for debate. If balance in infinite space in which the mind you debate which comes first, then you are becomes void and vast like space. Second, similar to a confused man who does not cut balance in infinite consciousness in which the off ideas of victory and defeat, but magnifies power of perception and understanding are the notion of self and dharmas, and does not unlimited. Third, balance in not having anything in disassociate himself from the four makrs. which the discriminative powers of mind are Toå laïi noùi theâm: “Naày thieän tri thöùc! Ñònh tueä subdued. Fourth, balance in transcendence of ví nhö caùi gì? Ví nhö ngoïn ñeøn vaø aùnh saùng. thinking and not thinking. The realm of Coù ngoïn ñeøn töùc coù aùnh saùng, khoâng ñeøn töùc consciouness or knowledge without thought is laø toái, ñeøn laø theå cuûa aùnh saùng, aùnh saùng laø reached. duïng cuûa ñeøn; teân tuy coù hai maø theå voán ñoàng Ñoùa Caên: Chaáp tröôùc vaøo yù nghóa cuûa ngoân cuù— moät. Phaùp ñònh tueä naày laïi cuõng nhö theá.”— Attachment to the meaning of words and phrases. The Patriarch added: “Good Knowing Ñoïa: 1) Rôi rôùt: To fall; 2) Rôi rôùt töø cao xuoáng Advisors, what are concentration and wisdom thaáp, töø nôi toát xuoáng nôi xaáu: To fall from a

higher to a lower place or condition. Ñoan Trang: Dignity—Decent (a). Ñoïa AÙc Xuùc: Bò taùi sanh vaøo aùc ñaïo—Fall into Ñoaøn: 1) Baêng (nhaïc): Band; 2) Moät khoái: A mass, negative rebirths. a lump; 3) Moät nhoùm: A group, a company; 4) Quaû Ñoïa Caên: 1) Ñaøo saâu tìm hieåu lôøi giaûi ñaùp quy caàu: A ball; 5) Troøn: Round. öôùc cho vaán ñeà: To dig deep to search for Ñoaøn Baùi: Moïi ngöôøi cuøng quyø laïy vôùi nhau—To conventional answers; 2) Chaáp neâ vaøo ngoân cuù vaø kneel, or worship altogether as a company. tri giaûi phaøm phu: Be stubbornly attached to words Ñoaøn Ñoaøn Chaâu Nhieãu Ngoïc San San: See and, and worldly knowledge; 3) Nhaø thieàn duøng töø Traàn Thaùo Ñoäc Nhaõn. naày ñeå chæ trích ngöôøi caâu chaáp vaøo ngoân ngöõ vaên Ñoaøn Minh Huyeân (1807-1856): Teân cuûa moät vò töï: Zen uses

this term to criticize those who are danh Taêng Vieät Nam vaøo theá kyû thöù XIX. Ngöôøi attached to words and speeches. Vieät ôû mieàn Nam coøn goïi Sö laø Phaät Thaày Taây An. Ñoïa Khanh Laïc Tieäm: Sa haàm suïp hoá. Töø naày coù Sö cuõng laø Sô Toå cuûa phaùi Böûu Sôn Kyø Höông, nghóa laø haønh giaû ñeå lôõ maát cô duyeân ngoä thieàn— moät toâng phaùi Phaät giaùo ñòa phöông ôû mieàn Nam To fall into a trench, and to collapse into a hole. Vieät Nam—Name of a Vietnamese famous monk The term means practitioners miss opportunities in the nineteenth century. Vietnamese people in and conditions for realization of Zen. Cochinchin also call him "Phaät Thaày Taây An". He Ñoïa La Baùt Ñeå: Dvarapati or Dvaravati (skt)— was also the First Patriarch of the Böûu Sôn Kyø Moät vöông quoác coå naèm treân cao nguyeân vuøng Höông, a local Buddhist Sect in Southern Irawaddy—An ancient kingdom on the upper Vietnam. Irawaddy. Ñoaøn Thöïc: See Suyeån Thöïc. Ñoïa Laïc: Decadent. Ñoaøn Trung Coøn (1908-1988): Teân cuûa moät vò Ñoïa Phuï: Nigrahasthana (skt)—Moät trong 16 chaân hoïc giaû Phaät giaùo Vieät Nam vaøo theá kyû thöù XX. lyù cuûa Chaùnh Lyù Phaùi ôû AÁn Ñoä (phaùi theo phöông OÂng raát gioûi chöõ Haùn vaø tieáng Phaùp, chính vì theá phaùp ñuùng)—One of the sixteen kinds of truth of maø sau moät thôøi gian nghieân cöùu Phaät giaùo, oâng ñaõ the Right Method Sect in India. phieân dòch raát nhieàu kinh ñieån töø chöõ Haùn ra chöõ Ñoïa Xöù: Apaya-bhumi (skt)—Nhöõng nôi taùi sanh Vieät. Nhöõng taùc phaåm cuûa oâng bao goàm Phaät Hoïc khoå ñau—Evil paths—Lower realm—Realm of Töø Ñieån, Ñaïo Lyù Nhaø Phaät, Toâng Phaùi Phaät Giaùo, suffering. vaân vaân—Name of a Vietnamese Buddhist scholar Ñoan: Baét ñaàu: Beginning, coming forth, in the twentieth century. He was fluently in elementary principles, a point either beginning or Chinese and French, so after a long time of end—Ñoan chính: Proper, straight—See Ñoan studying Buddhist sutras, he translated and Trang. composed a lot of Buddhist books. His works Ñoan Chính: Proper—Properly—Ordered— include Buddhist Dictionary (in Vietnamese), Rectitude—Integrity. Buddhist Teachings, and Buddhist Sects, and so Ñoan Ñích: Chaân thaät: Trully—Xaùc thaät: Real on. (true)—Chæ roõ: To show clearly (to guide Ñoaûn Tröôøng: Short and long. clearly)—Laõnh hoäi: To comprehend. Ñoaïn: Uccheda (skt)—Caét ñöùt—Dieät— Ñoan Nghieâm: Majestic—In strict propriety—Uy Annihilation—To cut off—To get rid of—To nghi—Moät trong saùu ñaëc taùnh cuûa töø Baït Giaø cause to cease. Phaïm—One of the six charateristics of a Ñoaïn AÙi: Caét ñöùt aùi duïc—To cut off attachment, Bhagavat—See Phaät Luïc Ñöùc. craving, or desire. Ñoan Nham Sö Nhan: Ruiyan Shiyan (jap)—See Ñoaïn AÙc: Caét ñöùt moïi aùc nghieäp—To cut off evil, Thoaïi Nham Sö Ngaïn Thieàn Sö. or wickedness. Ñoan Taâm Chính YÙ: Taâm ñoan chính yù, khoâng Ñoaïn AÙc Tu Thieän: Caét ñöùt moïi aùc nghieäp vaø tu laøm vieäc aùc—With a proper mind and regulated caùc nghieäp laønh—To cut off evil or wickedness, will, doing no evil. and to cultivate all the wholesome deeds. Ñoan Toïa: Ngoài thaúng vaø ñuùng caùch (toïa thieàn)—Ñoaïn AÛo: Cutting away delusion. To sit straight and proper. Ñoaïn Bieán Tri: Ñoaïn bieán tri laø moät trong chín

hình thöùc cuûa toaøn tri (bieát heát thaûy) veà boán chaân thuyeát—Negativism or Nihilism opposed to lyù (kieán khoå, kieán taäp, kieán dieät vaø kieán ñaïo) cuõng eternalism. nhö nhöõng phöông caùch caét ñöùt duïc voïng vaø aûo Ñoaïn Duïc: Ñoaïn duïc baèng quaùn voâ duïc—The töôûng—One of the nine forms of complete abandoning of desire, through the means of the knowledge of the four Noble Truths (knowledge contemplation of the desireless. of sufferings, accumulation of sufferings, Ñoaïn Ñaïo: 1) Giai ñoaïn phaùt trieån khi phieàn naõo termination of sufferings and knowledge of the ñoaïn taän: The stage in development when illusion path) as well as the cutting off passion and is cut off; 2) Chaám döùt troäm caép: Cutting off delusion—See Cöûu Bieán Tri. stealing (see Töù Giôùi (D) (3)). Ñoaïn Boà Taùt Haïnh: Chaám döùt Boà Taùt haïnh— Ñoaïn Ñaàu Thuû Hoaït: Vì muoán tìm söï soáng maø Putting an end to the practices of enlightening caét ñöùt caùi ñaàu, yù noùi moät haønh ñoäng ngu xuaån— beings, one of the ten things that Bodhisattvas To search for life by cutting one's head. The term should avoid. indicates a stupid act. Ñoaïn Caùi Töôûng: Ñoaïn caùi töôûng nguyeân veïn Ñoaïn Ñaàu Toäi: Boán toäi daâm duïc, troäm caép, saùt baèng quaùn hoaïi—Abandoning of the perception of sanh, vaø voïng ngöõ laø nhöõng toäi Ba La Di compactness through the means of the (parajika), töùc laø toäi cheùm ñaàu. Tyø Kheo phaïm toäi contemplation of destruction. naày laø maát heát tö caùch trong giaùo ñoaøn, töïa nhö ñaõ Ñoaïn Chaáp Thuû: Ñoaïn chaáp thuû baèng quaùn töø bò cheùm ñaàu, khoâng theå soáng laïi ñöôïc vaäy—The boû—Abandoning of grasping through the means of “top off the head” sins, i.e. adultery, stealing, the contemplation of relinquishment. killing, lying, sins which entail immediate Ñoaïn Chuùng Sanh Nghi Hoaëc Caàu Phaùp: Vì döùt exclusion from the order. nghi cho taát caû chuùng sanh maø caàu phaùp, vì laøm Ñoaïn Ñoà: Trong caùc dòp leã, caám khoâng ñöôïc saùt cho hoï khoâng do döï—Quest for truth to resolve sanh thuù vaät—To prohibit butchering of animals, the doubts of all sentient beings, to free them from on special occasions. vacillation. Ñoaïn Ñöùc: Practicing virtue—Tu ñöùc—Ñöùc tính Ñoaïn Daâm: Cutting off lust—See Töù Giôùi (D) (1). do tu taäp maø coù. Ñoaïn taän phieàn naõo duïc voïng vaø Ñoaïn Dieät: Ucchindati (p)—Ucchinatti (skt)—To chöùng nhaäp nieát baøn voâ thöôïng, moät trong ba ñöùc annihilate—To destroy utterly—Eliminate— cuûa Nhö Lai—The merit of cutting off all illusion Eradicate—Extinct—To extirpate—Remove— and perfecting of supreme nirvana, one of the Giaùo thuyeát ngoaïi ñaïo choái boû luaät nhôn quaû cuûa Buddha’s three kinds of virtue—See Tam Ñöùc. nghieäp. Trong khi theo Phaät giaùo, khi chuùng ta Ñoaïn Giaûm: Sallekha (p)—Effacement—Wiping ñoaïn dieät heát loøng tham vaø duïc voïng, thì söï khoå out. ñau seõ chaám döùt—The heterodox teaching which Ñoaïn Giaûm Phaùp: Sallekha-dhamma (p)— denies the law of cause and effect, i.e. karma. Effacement of defilements—Phaùp maø moät vò haønh While according to Buddhism, when we remove giaû duøng ñeå taåy tröø haàu heát nhöõng nhieãm oâ. Ñeà all craving and desire from our mind, suffering muïc ñoaïn giaûm bao goàm thieåu duïc tri tuùc vôùi caùi will come to an end. mình coù, soáng aån cö, ít quan heä giao thieäp, nhaãn Ñoaïn Dieät Kieán: Uccheda-drsti (skt)—View of nhuïc, ñöùc haïnh, thieàn ñònh,

chaùnh nieäm, khoâng extinction—Ñaây laø quan ñieåm cuûa nhoùm theo duy phaân bieät vaø xaû boû—Dharma that a practitioner vaät quyeát ñònh chuû nghóa, tin töôûng raèng sau ñôøi uses to wipe out most defilements. Topics of soáng laø hö voâ khoâng coøn gì heát—The standpoint of effacement include having few desires, being materialistic determinism, the cutting-off view. content with what one has, seclusion, Ñoaïn Dieät Luaän: Ucchedavada (p & skt)—Chi Ta uninvolvement in companionship, endurance, (tib)—Negativism—Nihilism—See Luaän Ñoaïn virtue, meditation, mindfulness, discernment, and Dieät. release. Ñoaïn Dieät Thuyeát: Ucchedavada (p & skt)— Ñoaïn Hoøa: Quyeát ñònh baøn caõi vaø ñi ñeán hoøa hôïp Doctrine of annihilation—Thuyeát noùi veà söï ñoaïn (Taêng chuùng)—To decide a dispute and cause dieät—Ñoaïn dieät thuyeát ñoái laïi vôùi Thöôøng haèng harmony.

Ñoaïn Hoïc Baùt Nhaõ: Cut off the studies of vaøo Ñoaïn Kieán—Thuyeát naày tin raèng loaøi ngöôøi Prajna—Neáu chuùng ta khoâng chòu tu hoïc Baùt Nhaõ cuõng nhö vaät, cheát laø maát laø maát haún, khoâng coøn gì thì chuùng ta seõ trôû neân ngu ñaàn. Caùi quaû baùo cuûa sau ñoù, laø caùt buïi con ngöôøi trôû veà vôùi caùt buïi. Caùc ngu si sau naøy seõ laøm mình ñoïa vaøo ñöôøng suùc khoa hoïc gia cho raèng moãi caù nhaân vaøo ñôøi luùc sanh—If we don’t study any kind of Prajna, we ñöôïc thoï thai do tinh cha tröùng meï, soáng cuoäc ñôøi will be stupid. The retribution of stupidity is that cuûa mình vaø cheát, chaám döùt hieän höõu. Thuyeát nay we will fall into the destiny of animals. khoâng ñuùng vôùi luaät “Luaân Hoài” cuûa ñaïo Phaät. Ñoaïn Hoaëc: Klesa-prahiyate (skt)—Döùt boû meâ Theo giaùo lyù nhaø Phaät thì chuùng sanh laên loän trong laàm voïng hoaëc (baèng chaân trí)—To bring illusion luaân hoài sanh töû, voøng luaân hoài xoay chuyeån to an end. chuùng sanh trong luïc ñaïo. Phaät töû khoâng tin nôi Ñoaïn Hoaëc Phoå: Universal cutting off of ñoaïn dieät, vì ñoaïn dieät caên cöù treân söï hieåu bieát delusions. khoâng toaøn haûo veà chaân nhö thöïc taùnh; maø cuõng Ñoaïn Keát: Caét ñöùt söï troùi buoäc cuûa phieàn naõo duïc khoâng tin nôi thöôøng haèng vì Phaät töû khoâng tin theá voïng—To cut off the bonds, i.e. of passion. giôùi naày hay theá giôùi naøo khaùc laïi coù söï tröôøng cöûu Ñoaïn Khoaùi Caûm: Ñoaïn khoaùi caûm baèng quaùn ly khoâng thay ñoåi—This theory believes in nihilism, duïc—Abandoning of delight through the means of claims that after death there is nothing left. Man the contemplation of dispassion (revulsion). born from dust will return to dust. This is what Ñoaïn Kieán: Ucchedaditthi (p)—Ucchedadarsana scientists believe. They say every person (skt)—Danken (jap)—Annihilation-illusion or conceived by the fusion of a sperm and egg, will Annihilation-view—Nihilism—Holding to the live his life and will die, thus terminating his view of total annihilation—Cho raèng moïi thöù ñeàu existence on earth. This theory does not conform ñoaïn dieät. Phuû ñònh hay ñoaïn dieät luaän ñoái nghòch to the Buddhist law of causality. In Buddhist view, vôùi thöôøng haèng luaän; tröôøng phaùi trieát hoïc cho men are tied to the cycle of birth and death, the raèng theá giôùi ñi ñeán moät söï ñoaïn dieät hoaøn toaøn cycle of reincarnation. This cycle turns around and khi luaät nhaân quaû khoâng coøn vaän haønh nöõa. Ñoaïn around, compelling men to reincarnate in one of bieân kieán, coi moïi vaät khoâng hieän höõu,

ngay caû the six realms. Buddhists believe that Nihilism is nhöõng aûo giaùc hieän leân, hay baát cöù thöù gì tieáp tuïc false because it is based on incomplete sau khi cheát. Taø kieán naày phuû nhaän thuyeát taùi understanding of reality. Eternalism is also wrong, sanh. Ñoaïn kieán phuû nhaän söï hieän höõu cuûa hieän because Buddhists cannot accept that there is töôïng vaø baùm vaøo chuû nghóa hoaøn toaøn huû y dieät, anything either in this world or any other world nghóa laø khi cheát laø chaám döùt taát caû, ñoái laïi vôùi chuû that is eternal or unchangeable. tröông cho raèng thaân taâm laø thöôøng truï baát dieät; caû Ñoaïn Kieán Ngoaïi Ñaïo: Danken-Gedo (jap)— hai ñeàu laø taø kieán—Holding to the idea of Cutting view non-Buddhism—See Ñoaïn Kieán annihilation. Negativism or nihilism opposed to Chaáp. eternalism; the philosophical school which teaches Ñoaïn Kieàu Hoøa Thöôïng: Zen Master Tuan that the world is destined to come to a total Chiao—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo extinction when the law of causation works no theá kyû thöù 13. Hieän nay chuùng ta khoâng coù nhieàu more. Considering that things do not exist in any taøi lieäu chi tieát veà Sö Ñoaïn Kieàu; tuy nhieân, coù sense, even the delusory manifestations of the moät chi tieát nhoû veà vò Thieàn sö naøy trong Cao world, nor anything continue after death. Denial of Phong Töï Truyeän. Thieàn sö Cao Phong vieát: the doctrine of reincarnation. Annihilation-view "Khoaûng naêm 1253, toâi ñi xuaát gia luùc möôøi laêm holds to the view of total annihilation, or the view tuoåi, naêm hai möôi tuoåi toâi thoï cuï tuùc giôùi, vaøo ôû that death ends life, or world-extinction and the chuøa Tònh Töø. Toâi nguyeän trong ba naêm khoâng hoïc end of causation, in contrast with the view that ñöôïc Thieàn thì thaø cheát coøn hôn. Ban ñaàu toâi tham body and soul are eternal, both views being hoïc vôùi Hoøa Thöôïng Ñoaïn Kieàu. Ngaøi daïy toâi heterodox. The philosophic doctrine that denies a tham caâu thoaïi ñaàu, 'Sinh töø ñaâu, cheát veà ñaâu?' Toâi substantial reality to the phenomenal universe. tuaân theo lôøi chæ daïy cuûa ngaøi vaø tu taäp caâu thoaïi Ñoaïn Kieán Chaáp: Attachment on Nihilism—Chaáp ñaàu naøy, nhöng khoâng taäp trung tö töôûng ñöôïc vì

taâm cöù bò taùn loaïn."—Master Tuan Chiao, name of cho aên thòt?" Ñöùc Theá Toân baûo: "AÊn thòt laø laøm a Chinese Zen Master in the thirteenth century. maát ñi haït gioáng töø bi.")—Abstention from eating We do not have detailed documents on this Zen meat. Meat was permitted by the Buddha under Master; however, in Kao Feng's autobiography, the Hinayana cult, but forbidden in Mahayana there is a small detail on him: "Around 1253, I under the Bodhisattva cult. entered a monastery at the age of fifteen and was Ñoaïn Nhöùt Thieát Chuùng Sanh Tinh Khí: ordained at twenty, staying at Chin Tzu. I vowed Sarvasattvaujohari (skt)—Thuû Nhaát Thieát Tinh La to learn Zen within three years. First, I worked Saùt Nöõ—Teân cuûa moät trong möôøi loaøi la saùt nöõ under Master Tuan Chiao. He taught me to work ñöôïc noùi ñeán trong kinh Phaùp Hoa, vò coù lieân heä at the 'head phrase', 'Where was I before birth, and tôùi ngaøi Ñòa Taïng Boà Taùt—Name of one of ten where will I be after death?' I followed his Raksasi (female demon) mentioned in the Lotus instructions and practiced, but could not sutra, who is associated with Ksitigarbha (Earth- concentrate

my mind because of the dichotomy in Store Bodhisattva). the very 'head phrase'. My mind was also Ñoaïn Phi Tö Duy: Ñoaïn phi tö duy baèng quaùn tö scattered." duy—The abandoning of non-reflexion, through Ñoaïn Laïc Töôûng: Ñoaïn laïc töôûng baèng quaùn the means of the contemplation of reflexion. khoå—Abandoning of the perception of pleasure Ñoaïn Phieàn Naõo Nieäm Xöù: Chaùnh nieäm treân vieäc through the means of the contemplation of pain. ñoaïn tröø heát thaûy caùc phieàn naõo—Mindfulness of Ñoaïn Luaän: Lyù luaän veà dieät—Nihilistic theory. the elimination of afflictions. Ñoaïn Luaät Nghi: Prahana-samvara (skt)—Cease Ñoaïn Phuïc: Caét ñöùt vaø cheá ngöï hay khuaát phuïc to keep precepts—Khoâng giöõ giôùi luaät nöõa. (khoâng cho phieàn naõo vaø ma quaân aån nuùp trong Ñoaïn Maït Ma: Marmacchid (skt)—Noãi ñau ñôùn thaân taâm)—To cut off and overcome (passion and cuøng cöïc luùc laâm chung vì töû huyeät bò toån haïi (noãi illusion). ñau naày chæ coù trong duïc giôùi chöù khoâng coù trong Ñoaïn Quaû: Nirvana. saéc giôùi vaø voâ saéc giôùi)—To cut through wound, or Ñoaïn Saùt: Cutting off killing. reach vital parts; cause to die. Ñoaïn Sinh: Ñoaïn sinh baèng quaùn dieät— Ñoaïn Ngaõ Töôûng: Ñoaïn ngaõ töôûng baèng quaùn voâ Abandoning of originating through the means of ngaõ—Abandoning of the perception of self the contemplation of cessation. through the means of the contemplation of not Ñoaïn Taø Giaûi: The abandoning of self. misinterpreting—Ñoaïn taø giaûi baèng quaùn khoâng. Ñoaïn Nghi Sinh Tín: Ñoaïn tröø nghi hoaëc vaø khôûi Ñoaïn taø giaûi do chaáp thuû vaøo moät caùi loõi kieâ n coá leân tín taâm—Cutting through doubts and arising baèng quaùn ñi saâu vaøo taêng thöôïng tueä. Ñoaïn taø with faith. giaûi do meâ môø baèng chaùnh tri kieán. Ñoaïn taø giaûi Ñoaïn Nghi Thanh Tònh: Purity of cutting through do y cöù caùc haønh baèng quaùn nguy hieåm trong caùc doubts. haønh. Ñoaïn taø giaûi do troùi buoäc baèng quaùn quay Ñoaïn Nhaát Thieát Chuùng Sanh Phieàn Naõo Caàu ñi—The abandoning of misinterpreting, through Phaùp: Vì muoán ñoaïn tröø phieàn naõo cho taát caû the means of the contemplation of voidness. The chuùng sanh maø caàu phaùp, vì chaúng vì danh, lôïi hay abandoning of misinterpreting due to grasping at a söï cung kính—Quest for truth to destroy all core, through the means of insight into states that sentient beings' afflictions, not doing it for fame, is higher understanding. The abandoning of profit, or respect. misinterpreting due to confusion, through the Ñoaïn Nhuïc: Mamsa-bhak-sana-vinivrtta (skt)— means of correct knowledge and vision. The Forbid flesh—Döùt boû vieäc aên thòt. Tieåu Thöøa abandoning of misinterpreting due to reliance on khoâng caám duøng thòt (tam tònh, nguõ tònh, hay cöûu formations, through the means of the tònh nhuïc), coøn trong luaät Ñaïi Thöøa Boà Taùt ñaïo, contemplation of danger in them. The abandoning laáy taâm ñaïi bi laøm goác neân nghieâm caám vieäc aên of misinterpreting due to bondage, through the thòt (trong Kinh Ñaïi Baùt Nieát Baøn, Ngaøi Ca Dieáp means of the contemplation of turning away. hoûi Ñöùc Theá Toân: "Vì sao maø Theá Toân laïi khoâng Ñoaïn Taän AÙc Nghieäp: To annihilate evil karma.

Ñoaïn Taän AÙi: Tanhasankhaya (p)—Caét ñöùt heát Ñoaïn Tröø Lieãu Tri: Trí theo yù nghóa töø boû (theo moïi aùi duïc—To annihilate attachment, craving, or Thanh Tònh

Ñaïo)—Full understanding as desire. abandoning (according to The Path of Ñoaïn Tham: Ñoaïn tham baèng quaùn ly tham—The Purification). abandoning of greed, through the means of the Ñoaïn Tröø Nhaát Thieát AÙc: Get rid of all evil—To contemplation of fading away. remove all evil—Tröø boû taát caû nhöõng ñieàu aùc. Ñoaïn Thaát: Thaát thöù baûy hay thaát cuoái cuøng cuûa Ñoaïn Tröø Saân Haän: Get rid of ill-will. baûy thaát—The final seventh, i.e. forty-ninth day of Ñoaïn Tröø Tham Duïc: Get rid of sensuality. obsequies for the dead. Ñoaïn Tröø Traïo Hoái: Get rid of worry and flurry. Ñoaïn Thieän Caên: Kusala-mula-samuccheda Ñoaïn Tröø Töôûng: Pahana-sanna (p)—The (skt)—Dan-Zenkon (jap)—Caét ñöùt vaø ñoaïn taän perception of abandoning. thieän caên—To cut off or destroy, roots of Ñoaïn Tuyeät: Danzetsu (jap)—Caét ñöùt— goodness. Severance. Ñoaïn Thieän Xieån Ñeà: “Cut off roots of goodness” Ñoaïn Töôùng: Ñoaïn töôùng baèng quaùn voâ töôùng— Icchanti—1) Loaïi cöïc aùc ñaõ döùt boû heát moïi thieän The abandoning of the sign, through the means of caên, neân khoâng bao giôø thaønh Phaät ñöôïc: The the contemplation of the signless. icchanti, or outcast, who cannot attain Ñoaïn Töôûng: Pahana-sanna (p)—Perception of Buddhahood, i.e. a man of great wickedness; 2) Vò abandoning—Ñoaïn tröø voïng töôûng beàn bæ baèng Boà Taùt ñaïi bi khoâng muoán thaønh Phaät vì muoán löu quaùn bieán ñoåi—The abandoning of the perception chuyeån trong coõi Ta Baø ñeå cöùu ñoä chuùng sanh: A of lastingness, through the means of the bodhisattva who separates himself from contemplation of change. Buddhahood to save all beings. Ñoaïn Tyù: Chaët ñöùt caùnh tay—To cut off one's Ñoaïn Thöïc: 1) AÊn kieâng hay aên chay: To fast; 2) arm—See Hueä Khaû. Töï nhòn ñoùi: To starve oneself voluntarily. Ñoaïn Vieân: Döùt tröø moïi phieàn naõo—Complete Ñoaïn Thöôøng: Danjo (jap)—1) Chaám döùt vaø tieáp extinction of passion and delusion—Perfect tuïc: End and continuance; 2) Ñoaïn kieán vaø thöôøng extinction of passion and delusion. kieán: Annihilation and Permanence; 3) Töû vaø baát Ñoaïn Vieân Ñöùc: Coâng ñöùc vieân maõn ñaït ñöôïc qua töû: Death and immortality. ñoaïn tröø heát thaûy moïi thöù khoå ñau vaø phieàn naõo — Ñoaïn Thöôøng Nhò Kieán: See Ñoaïn Thöôøng. Complete or perfect merit attained through the Ñoaïn Thöôøng Töôûng: Ñoaïn thöôøng töôûng baèng extinction of passion and delusion. quaùn voâ thöôøng—Abandoning of the perception of Ñoaïn Voïng: Cutting off lying—Cutting off false permanence through the means of the speech. contemplation of impermanence. Ñoaït: See Ñoaït Laáy. Ñoaïn Tí: Chaët ñöùt caùnh tay—Cutting off the Ñoaït Caûnh Baát Ñoaït Nhaân: To snatch away the arm—See Hueä Khaû Thieàn Sö. object but not to snatch the person—Boû caûnh Ñoaïn Tích Luõy: Ñoaïn tích luõy baèng quaùn dieät— chaúng boû ngöôøi hay caùi nhìn chuû quan, ñaây laø moät The abandoning of accumulation, through the trong boán caùch caân nhaéc trong giaùo töôùng cuûa toâng means of contemplation of fall. Laâm Teá. Phöông phaùp naày raát toát cho nhöõng ñeä töû Ñoaïn Tieâu Töùc: Moät Tung Tích—Khoâng ñeå laïi naøo coøn naëng veà ngaõ chaáp. Noùi toùm laïi, 'ñoaït caûnh daáu veát gì caû—To leave behind no traces at all. chaúng ñoaït nhaân' coù nghóa laø phaûn ñoái hay baùc boû Ñoaïn Trí: Trí hueä coù khaû naêng ñoaïn tröø heát thaûy

lôøi cuûa ngöôøi hoûi nhöng khoâng baùc boû ngöôøi aáy. moïi thöù khoå ñau phieàn naõo —Wisdom that has the Coù moät vò Taêng hoûi Thieàn sö Laâm Teá: "Theá naøo laø ability to cut off all kinds of sufferings and ñoaït caûnh khoâng ñoaït nhaân?" Laâm Teá traû lôøi: afflictions. "Vöông leänh dó haønh bieán thieân haï, Ñoaïn Tröø Chöôùng Ngaïi: To overcome Töôùng quaân taùi ngoaïi tuyeät yeân traàn." hindrances (illusion, karma and suffering). (Leänh vua ñaõ ban haønh khaép thieân haï, Ñoaïn Tröø Hoân Traàm Thuïy Mieân: Get rid of Töôùng quaân ngoaøi aûi döùt khoùi buïi). sloth and torpor.

Baøi keä raát bí hieåm vaø khoâng roõ raøng laøm cho ngöôøi author of the book titled "Mind, the Source of All bình thöôøng cöïc kyø khoù hieåu ñöôïc tinh yeáu cuûa Dharmas," one day, a monk asked, "What does it phöông phaùp töù lieäu giaûn naøy. Theo Thieàn sö Toå mean to snatch away the object, but not the Nguyeân, taùc giaû boä saùch Vaïn Phaùp Qui Taâm Luïc, person?" Tsu-yuan replied, "In the realm of self-moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø ñoaït awareness, one does not dwell on outer objects caûnh khoâng ñoaït nhaân?" Sö ñaùp: "Trong töï chöùng but reflects with one's mind alone. Therefore, the phaàn, haønh giaû khoâng truï ngoaïi caûnh maø chæ coù caùi Zen Master should snatch away the object but not taâm ñoäc chieáu. Vì theá khi thieàn sö daïy ñeä töû thuoäc the person when the disciple is of average loaïi haï caên, thì ñoaït caûnh chöù khoâng ñoaït nhaân." capacity." Here is another example on "Snatching Ñaây laø moät thí duï khaùc veà "Boû caûnh chaúng boû away the object but not snatching the person": ngöôøi": Moät hoâm Thieàn sö Laâm Teá thöôïng ñöôøng One day, Lin-Chi entered the hall to preach, thuyeát phaùp: “Treân ñoáng thòt ñoû loøm coù moät voâ vò saying: “Over a mass of reddish flesh there sits a chaân nhaân thöôøng ra voâ theo loái cöûa môû treân maët true man who has no title; he is all the time caùc ngöôi. Thaày naøo sô taâm chöa chöùng cöù ñöôïc coming in and out from your sense-organs. If you thì nhìn ñaây.” Coù moät thaày böôùc ra hoûi: “Voâ vò have not yet testified to the fact, look, look!” A chaân nhaân aáy laø caùi gì?” Laâm Teá vuït böôùc xuoáng monk came forward and asked: “Who is this true thieàn saøng, naém cöùng vò sö heùt lôùn, ‘Noùi ñi! Noùi man of no title?” Lin-Chi came right down from ñi!’” Vò sö ñang lính quyùnh thì Toå buoâng ra, treà his straw chair and taking hold of the monk moâi noùi: “Voâ vò chaân nhaân, oà chæ laø moät cuïc phaân exclaimed: “Speak! Speak!” The monk remained khoâ.” Noùi xong ngaøi ñi thaúng vaøo phöông tröôïng. irresolute, not knowing what to say, whereupon Thí duï naøy chæ ra raèng Thieàn sö Laâm Teá boû caûnh, the master, letting him go, remarked, “What nghóa laø boû caùi chuû ñeà ñang baøn caõi hoaëc khaùi worthless stuff is this true man of no title!” Lin- nieäm trong taâm. Coâng aùn cho thaáy caùch maø vò Chi then went straight back to his room. This Thieàn sö ñaët baãy vôùi moät yù töôûng kyø quaùi vaø moät really shows that Zen master Lin-chi snatched caùi teân kyø laï, ñôïi cho vò ñeä töû ñang chaáp tröôùc vaø away the object, i.e., the topic in quesion or the theo ñuoåi kia rôi vaøo. Söï chaán ñoäng kinh ngaïc naøy notion one has in mind. The koan shows how the khoâng nhöõng ñaùnh tan taát caû nhöõng khaùi nieäm khoûi Zen master sets the trap with a fancy idea and a caùi tö töôûng

lieân tuïc cuûa anh ta maø coøn ñöa haønh strange name and waits for the clinging-bound and giaû ñeán caûnh giôùi sieâu thoaùt—Forget people, but the constantly pursuing disciple to fall into it. This not forget external sceneries, or a subjective point kind of surprising shock will not only knock all of view, one of four considerations of Lin-Chi notions from one's sequential thought but also school (an offshoot of the Ch'an). This method is bring one to the state of the beyond—See Töù Lieäu very good for those who hold to the concept of the Giaûn. reality of the ego. In short, 'to snatch away (or to Ñoaït Hoàn Quyû: Loaïi quyû ñi thu hoàn ngöôøi saép reject, to refuse, to repudiate, disapprove, or steal cheát (coøn hai loaïi quyû nöõa laø "ñoaït tinh quyû" vaø away) the person's remark, but not to snatch (or to "phöôïc phaùch quyû")—A demon that carries off the save) or to disapprove or reject the questioner soul. himself. A monk asked Zen master Lin-chi, "What Ñoaït Laáy: Giöït laáy baèng vuõ löïc—To take by does it mean to snatch away the object, but save force—To snatch—To seize. the person?" Lin-chi replied: Ñoaït Nhaân Baát Ñoaït Caûnh: To snatch away the "The king's commands are sanctioned by person but not to snatch the object—Töø choái ngöôøi the nation, hoûi, nhöng khoâng töø choái lôøi cuûa ngöôøi aáy hay caùi The general, free from smoke and dust, nhìn khaùch quan, ñaây laø moät trong boán caùch caân has gone abroad." nhaéc trong giaùo töôùng cuûa toâng Laâm Teá. Phöông This stanza is very enigmatic and not reasonably phaùp naày raát toát cho nhöõng ñeä töû naøo coøn naëng veà clear, that makes the gist of the fourfold method is phaùp chaáp, hay coøn phaân bieät theo söï chaáp vaøo caùc extremely difficult for ordinary people to phaùp (hieän töôïng). Noùi toùm laïi, 'ñoaït nhaân chaúng understand. According to Zen master Tsu-yuan, ñoaït caûnh' coù nghóa laø phaûn ñoái hay baùc boû ngöôøi

hoûi nhöng khoâng baùc boû lôøi cuûa ngöôøi aáy. Coù moät Teá ñaùnh vò Taêng. Moät luùc sau, coù moät vò Taêng vò Taêng hoûi Thieàn sö Laâm Teá: "Theá naøo laø ñoaït khaùc ñeán. Sö laïi giô caây phaát traàn leân. Vò Taêng nhaân khoâng ñoaït caûnh?" Sö ñaùp: khoâng kính leã Sö, Sö cuõng ñaùnh vò Taêng naøy. Laâm "Huù nhaät phaùt sinh phoâ ñòa caåm. Teá. Leã baùi hay khoâng leã baùi roõ raøng khoâng phaûi laø Anh haøi thuøy phaùt baïch nhö ty." nguyeân nhaân cuûa vieäc ñaùnh. Söï kieän laø ngay sau (Maët trôøi aám hieän phoâ gaám voùc. khi Laâm Teá thaáy hai vò Taêng, Sö bieát hai vò Taên g Treû thô ruõ toùc traéng nhö tô). naøy thuoäc loaïi ngöôøi naøo. Khoâng keå laø hoï leã baùi Daàu baøi keä coù phaàn roõ raøng, nhöng ngöôøi bình hay khoâng, Sö ñeàu ñaùnh caû hai. Ñieàu naøy chöùng toû thöôøng cuõng khoù hieåu ñöôïc tinh yeáu cuûa phöông moät caùch roõ raøng caùi maø Thieàn sö Laâm Teá quan phaùp töù lieäu giaûn naøy. Coù moät vò Toïa chuû hoûi taâm khoâng phaûi laø haønh ñoäng beân ngoaøi maø laø söï Thieàn sö Laâm Teá: "Tam thöøa möôøi hai phaàn giaùo thöïc chöùng beân trong cuûa ngöôøi aáy—Forget ñieån haù khoâng phaûi laø ñeå minh giaûi Phaät tính hay people, but not forget external sceneries, or an sao?" Laâm Teá ñaùp: objective point of view, one of four considerations "Hoang thaûo baát taêng söø." of Lin-Chi school (an offshoot of the Ch'an). This (Coû daïi chöa töøng xôùi). method is very good for those who harbor Caâu

traû lôøi cuûa Thieàn sö Laâm Teá haøm yù phaûn ñoái discriminations in terms of attachment to hay baùc boû ngöôøi hoûi nhöng khoâng baùc boû lôøi cuûa phenomena. In short, 'to snatch away (or to reject, ngöôøi aáy. Noùi caùch khaùc, Thieàn sö Laâm Teá ñoàng yù to refuse, to repudiate, disapprove, or steal away) lôøi cuûa vò Toïa chuû laø ñuùng, nhöng theo quan ñieåm the person but not to snatch (or to save) the object' thöïc tieãn cuûa Thieàn coù leõ chuùng ta neân noùi: "Coù means to disapprove or reject the questioner but ích lôïi gì neáu chuùng ta khoâng veùn môû ñöôïc caùi not to reject or disapprove his remark. A monk Phaät tính naøy?" Ñieàu naøy cuõng gioáng nhö caâu noùi asked Lin-chi, "What does it mean to snatch away "Noùi nhieàu veà thöùc aên khoâng bao giôø laøm mình the person, but save the object?" Lin-chi replied: no." Hoaëc "Neáu giaùo lyù cuûa ñöùc Phaät thaät söï "When the sun is bright flowers cover all the khoâng ñöa ngöôøi ta ñeán töùc thôøi ñaït ngoä, thì giöõa earth. coû daïi vaø nhöõng boä kinh ñoà soä coù gì khaùc ñaâu?" The baby's hair hangs down as white as snow." Lôøi noùi cuûa vò Taêng khoâng coù gì laø sai traùi, nhöng Although the stanza is reasonably clear, the gist of chính baûn thaân oâng ta laïi thieáu kinh nghieäm veà the fourfold method is still very difficult for chaân lyù Baùt Nhaõ. Chính vì theá maø Thieàn sö Laâm ordinary people to understand. A chief monk Teá noùi: "Coû daïi chöa töøng xôùi." Vò Taêng coù veû asked Lin-chi, "Are not the teachings of the Three khoâng chòu neân noùi: "Nhöng ñöùc Phaät coù khi naøo Vehicles and the Twelve Divisions given for laïi doái ngöôøi chaêng?" Laâm Teá lieàn ñaùp laïi: "Phaät ôû illustrating Buddha-nature?" Lin-chi answered: ñaâu?" Ñoái vôùi moät ngöôøi khoâng coù kinh nghieäm "The weeds have not yet been cleared away." tröïc tieáp veà caùi Phaät tính baûn höõu trong mình thì Lin'chi's answer implies an objection or snatching Phaät chæ laø moät caùi teân, moät khaùi nieäm, hoaëc moät away the person, but not his remark (the object). caùi boùng chaúng coù nghóa lyù gì. Chính vì theá maø In other words, Zen master approved what the Thieàn sö Laâm Teá môùi noùi moät caùch nhaïo baùng vò monk had said (he agreed what the monk had said Taêng "Phaät ôû ñaâu?" Theo Thieàn sö Toå Nguyeân, taùc was correct), but from the practical Zen viewpoint giaû boä saùch Vaïn Phaùp Qui Taâm Luïc, moät hoâm, coù one would say, "What is the use if one cannot moät vò Taêng hoûi: "Theá naøo laø ñoaït nhaân khoâng have his Buddha-nature unfolded?" It is similar to ñoaït caûnh?" Sö ñaùp: "Trong töï chöùng phaàn, neáu the saying "Much talk about food will never still haønh giaû laøm troáng khoâng ñöôïc caùi taâm cuûa mình one's hunger." Or again, "If the teaching of the thì ngoaïi caûnh coøn ngaên ngaïi gì ñöôïc nöõa? Vì theá Buddha cannot actually bring one to direct khi thieàn sö daïy ñeä töû thuoäc loaïi haï caên, thì ñoaït enlightenment, what difference remains between nhaân chöù khoâng ñoaït caûnh." Sau ñaây laø moät thí duï common weeds and bulky sutras?" There was khaùc veà "Ñoaït Nhaân Baát Ñoaït Caûnh": Moät hoâm, nothing wrong with the remark made by the monk, Thieàn sö Laâm Teá thaáy moät vò Taêng ñeán gaàn, Sö but the fault lay in his lack of a direct experience giô caây phaát traàn leân. Vò Taêng leã baùi, nhöng Laâm in Prajna-truth. This was why Lin-chi said, "Weeds

have not yet been cleared away." The monk as counting other people’s money while we are seemed disagreeing by asking, "But can the still remaining poor and destitute ourselves. Buddha ever cheat me?" Lin-chi replied, "Where Ñoïc Kinh Phaùp Sö: Reader—Reading master— is the Buddha?" To a person who has no direct Vò Phaùp sö chuyeân nhìn vaøo kinh maø ñoïc —Ñoïc experience of the innate Buddhahood within nghóa laø thöïc söï ñoïc kinh, haïnh naøy bao goàm söï himself Buddha is merely a name, amotion or ñoïc lôùn tieáng hay ñoïc im laëng hay chuù taâm laéng shadow which does not mean anything at all. That nghe ngöôøi khaùc ñoïc—Reading means actually is why Lin-chi said mockingly to him, "Where is reading the sutras, this practice includes reading the Buddha?" According to Zen master Tsu-yuan, the sutras aloud, or reading them silently, or listen author of the book titled "Mind, the Source of All intently to others’ reading of them. Dharmas," one day, a monk came and asked, Ñoïc Sö: A reader to an assembly. "What does it mean to snatch away the person but Ñoïc Tuïng: Reading and reciting. not snatch away (save) the object?" Tsu-yuan Ñoïc Tuïng Veä Ñaø: Rigveda (skt)—Haø Löïc Bì replied, "In the realm of self-awareness, if one Ñaø—Moät trong boán phaàn cuûa kinh Veä Ñaø (goàm can empty one's mind, what obstruction can be nhöõng baøi ca tuïng thaàn thaùnh)—One of the four there from an outer object? Therefore, when a divisions of Vedas. Zen master teaches a disciple of low capacity, he Ñoùi Khaùt: To be hungry and thirsty. should snatch away the person but not the object." Ñoùn Röôùc: To welcome—To receive someone The following is another example of "Snatching with a warm reception. away the person but not snatching the object": Ñong: To measure. One day when Zen master Lin-chi saw a monk Ñoùng: To close—To shut. approaching him, he raised his dust-whisk. The Ñoùng Caën: To form a deposit. monk then bowed before him, but Lin-chi beat Ñoùng Cöûa: To close the door. him. After a while another monk came. Lin-chi Ñoùng Traêng: To fetter. again raised his dust-whisk. When the monk paid Ñoâ: Ñoâ thò: Metropolis, imperial city or domain— no respect to him, Lin-chi beat him as well. The Taát caû: All. paying or not paying respect was obviously not the Ñoâ Giaùm Töï: The director—Coøn goïi laø Ñoâ Toång, real reason for the beatings. The fact was that as hay teân goïi khaùc cuûa chöùc Ñoâ Toång—The director soon as Lin-chi saw these two monks he or second in command of a monastery. immediately knew what kind of men they were. Ñoâ Hoùa La: Tukhara (skt)—Theo Eitel trong No matter whether they bowed or not, he beat Trung Anh Phaät Hoïc Töø Ñieån, Ñoâ Hoùa La coøn goïi them both. This shows clearly that what knew laø nöôùc Nguyeät Chi, goïi theo töø ñòa lyù hoïc thì ñaây what cared for was not the outward action but the laø xöù sôû cuûa baêng tuyeát, vuøng maø baây giôø goïi laø inner realization of the person—See Töù Lieäu Badakchan, vaø caùc nhaø ñòa lyù AÛ Raäp vaãn coøn goïi Giaûn. laø Tokharestan. Theo nhaân chuûng thì ñaây vuøng cuûa Ñoaït Nhaân Ñoaït Caûnh: To eliminate both daân toäc Tocharoi hay Indo-Scythians (ngöôøi Trung subjective and objective—See Nhaân Caûnh Caâu Quoác goïi laø Tocharoi Tartars), bò ngöôøi Hung Noâ Ñoaït. ñuoåi chaïy veà phöông nam, chieám vuøng Trans- Ñoaït Tinh Quyû: Loaïi quyû ñi thu tinh linh cuûa oxania, tieâu dieät vöông quoác Ñaïi Haï vaøo naêm 126 ngöôøi saép

cheát—A demon that carries off the vital tröôùc Taây Lòch, vaø cuoái cuøng chieám vuøng Punjab, breath of the dying. Cashmere, vaø phaàn lôùn laõnh thoå AÁn Ñoä. Vò vua Ñoïc: To read. noåi tieáng cuûa xöù naày laø Kanichka—According to Ñoïc Kinh: To recite one's prayers—To read the Eitel in Chinese-English Buddhist Terms, scriptures. Tukhara, the Yueh-Chih country, a topographical Ñoïc Kinh Baát Lieãu Nghóa: Ñoïc kinh maø khoâng term designating a country of ice and frost lieãu nghóa chaúng khaùc chi ñeám tieàn cho keû khaùc (tukhara), and corresponding to the present maø mình vaãn ngheøo naøn—To recite sutras without Badakchan which Arab geographers still call thoroughly understanding the meaning is the same Tokharestan. An ethnographical term used by the

Greeks to designate the Tocharoi or Indo- Xoa hay quyû noùi chung, nhöng ñaëc bieät laø loaïi quyû Scythians, and likewise by Chinese writers chuyeân moi moùc tim gan ngöôøi ñeå luyeän ma thuaät applied to the Tochari Tartars who driven on by taø thuaät—Yaksas or demons in general, but the Huns (180 B.C.) conquered Trans-Oxania, especially those which eat a man's vitals; they are destroyed the Bactrian kingdom in 126 B.C., and invoked in witchcraft to obtain power; 2) Khoâng finally conquered the Punjab, Cashmere, and the Haønh Nöõ, thuaät ngöõ Baéc Phaïn naøy cuõng coù nghóa greater part of India. Their greatest king was laø "Ngöôøi ñi trong khoâng gian." Trong Thieàn, Kanichka. Dakini coù söù meänh hôïp nhaát söùc maïnh ñöôïc haønh Ñoâ Lai: Ñoâ Loâ—Ñoâ Thoâng—Taát caû—All. giaû giaûi thoaùt vaøo tieán trình höõu hình hoùa—This Ñoâ Loâ: Ñoâ Lai—Ñoâ Thoâng—Taát caû—All. Sanskrit term also means "sky-goer." In Zen, Ñoâ Maâu Loâ Thieân: Tumburu (tib)—Timbaru Dakini has the task of integrating powers liberated (tib)—Teân cuûa moät vò thieân trong thai taïng maïn ñaø by the cultivator in the process of visualization. la—Name of a deity in the Garbha-mandala. Ñoà Chæ Ni: Dakini (skt)—See Ñoà Caùt Ni. Ñoâ Suaát Thieân: Tusita (skt)—See Ñaâu Suaát. Ñoà Chuùng: The company of disciples. Ñoâ Söû Ña: Coøn goïi laø Ñaâu Saét Ña, Ñaâu Söû Ña, Ñoå Ñoà Coâ: Hai haïng ñoà teå vaø baùn haøng rong. Chieân Söû Ña, teân goïi cuõ cuûa Ñaâu Suaát Thieân —The Ñaø La laø teân goïi cuûa ngöôøi thuoäc giai caáp thaáp Tusita Heaven. nhaát trong xaõ hoäi thôøi Ñöùc Phaät coøn taïi theá — Ñoâ Thò Vöông: Vò thöù taùm trong 10 vò Dieâm Butcher and huckster. Candala is the "generic Vöông, troâng coi Ñaïi Nhieät Ñòa Nguïc (nguïc naày name for a man of lowest and most despite tribe in roäng 500 do tuaàn, trong ñoù coù 16 ñòa nguïc nhoû. Indian society during the Buddha's time." Toäi nhaân maõn nguïc naày thì ñöôïc giaûi vaøo ñieän thöù Ñoà Ñeä: Disciple—Follower. 9)—The ruler of the eighth hot hell. Ñoà Ñoäc Coå: Troáng coù treùt thuoác ñoäc khieán ngöôøi Ñoâ Thoâng: Ñoâ Lai—Ñoâ Loâ—Taát caû—All. nghe phaûi cheát ngay. Thieàn toâng duøng töø naày ñeå Ñoâ Toång: See Ñoâ Giaùm Töï. duï cho lôøi noùi tuøy cô duyeân coù theå giuùp cho haønh Ñoâ Tra Ca: Tutaka (skt)—Coøn goïi laø Ñoát Tra giaû phaù tröø ñöôïc voïng nieäm. Ñoàng thôøi, noù cuõng coù Ca—1) Söï vui möøng: Joyful sound, united voice, theå giuùp haønh giaû nhoå taän goác tham saân si—A derivation uncertain; 2) Teân cuûa moät loaøi chim: drum smeared with poison to destroy those who Name of a bird. hear it. Zen uses the term to imply that Ñoâ Trang: See Trang Chuû. appropriate

speeches can help practitioners get rid Ñoâ Töï: Tsu-Su (jap)—See Khoá Chuû. of deluded thoughts. At the same time, it can also Ñoá Baát Nam: Irsyapandaka (skt)—Baát löïc, moät help practitioners eradicate greed, anger and trong naêm loaïi “thaùi giaùm”—Impotent except ignorance. when aroused by jealousy, one of the five classes Ñoà Hoà: Gieãu côït—To fool—To ridicule. of ""“eunuchs." Ñoà Hoâi Ngoaïi Ñaïo: Bhasman (skt)—Pamsupatas, Ñoá Kî: Envy—Jealous. or Pasupatas (skt)—Ñoà ñeä cuûa phaùi ngoaïi ñaïo boâi Ñoà: Baûn ñoà: A map (a plan)—1) Con ñöôøng: A tro—Followers of Siva, Saiva ascetics; a class of road (way); 2) Ñoà aùn (phöông caùch): Method; 3) heretics who smeared themselves with ashes. Ñoà ñeä: A follower (a disciple); 4) Saùt haïi: To Ñoà Höông: Xoa höông leã Phaät—To rub the body butcher (to kill); 5) Sôn pheát hay chaø xaùt: To with incense or scent to worship Buddha. smear or rub. Ñoà Khoâi Giaùo: See Ñoà Hoâi Ngoaïi Ñaïo. Ñoà Caùt: Xoa höông vaøo tay, vaø caét ñöùt tay laø hai Ñoà Laêng Huyeän, UÙc Sôn Chuû: Tu-Ling-Huen-Yu thaùi cöïc bieåu loä thöông vaø gheùt (Phaät laáy hai hình (?-1049)—Ñoà Laêng Huyeän, UÙc sôn chuû laø ñeä töû aûnh naày ñeå ví vôùi hai loaïi nhaân duyeân aân oaùn)— cuûa Döông Kyø—Tu-Ling-Hsuen-Yu, a disciple of To anoint the hand, or cut it off, instances of love Yang-Chi—Sö thöôøng cuùng thöïc cho caùc Thieàn and hatred. Taêng treân ñöôøng haønh cöôùc moãi khi ngang qua Ñoà Caùt Ni: Dakini (skt)—Ñaø Kyø Ni—Coøn goïi laø chuøa cuûa sö. Moät hoâm sö tieáp ñoùn moät thaày Taêng Ñoà Chæ Ni, Naõ Caùt Nhó, hay Xaù Chæ Ni—1) Daï töø Döông Kyø ñeán vaø hoûi toâng chæ Thieàn cuûa Toå sö cuûa Thaày Taêng laø gì? Thaày Taêng noùi: “Sö toå cuûa

toâi thöôøng hay hoûi moân ñoà nhö sau, ‘coù moät thaày chieàn ôû Trung Hoa coù toå chöùc leã hoäi naày, nhöng Taêng hoûi Phaùp Ñaêng traêm thöôùc ñaàu gaäy laøm sao ñaây chæ laø moät taäp tuïc coå cuûa ngöôøi Hoa maø thoâi, böôùc tôùi?’ Phaùp Ñaêng baûo, ‘AÙ!’” Khi Ñoà Laêng chöù khoâng coù gì lieân quan ñeán Phaät giaùo caû—A Huyeän UÙc nghe chuyeän naày, suy nghó raát nhieàu. feast in which participants smear themselves with Moät hoâm ñöôïc môøi ra ngoaøi, Ñoà Laêng cöôõi moät charcoal. Although some temples in China con löøa khaäp khieång, khi baêng qua moät caây caàu, celebrate this feast, but this is only an ancient con löøa bò keït chaân vaøo moät caùi loã, khieán sö bò teù Chinese custom, there is nothing related to nhaøo. Sö la leân “AÙ!” Hoát nhieân tieáng la ñaùnh thöùc Buddhism. caùi yù bò che khuaát cuûa mình, vaø sö toû ngoä. Sö laøm Ñoà Tuùc Daàu: Phaùi ngoaïi ñaïo xoa daàu döôùi chaân baøi keä giaûi baøy: ñeå traùnh beänh hoaïn—Oil rubbed on the feet to “Ngaõ höõu thaàn chaâu nhaát loõa avoid disease. Cöûu bò traàn lao cô toûa Ñoà Tyø: Coøn goïi laø Traø Tyø—Cremation. Kim trieâu traàn taän quang minh Ñoã: Ngöøng laïi—To stop. Chieáu kieán sôn haø vaïn ñoùa. Ñoã Bì Thieàn: Thieàn moät buïng, chæ cho thieàn phaùp (Ta coù thaàn chaâu moät haït caïn côït, khoâng döùt tröø ñöôïc goác reã sanh töû luaân Laâu bò buïi môø che khuaát hoài—Zen is full in one's belly. The term is used to Ngaøy nay saïch buïi saùng tröng indicate practitioners' method of mysticism is Soi thaáy nghìn truøng non nöôùc). shallow, and cannot help them to go beyond the He used to feed Zen monks on pilgrimage, who cycle of birth and death. passed by his temple. One day he entertained a Ñoã Ña: See Ñaàu Ñaø.

monk from Yang-Chi and asked what his master's Ñoã Haïnh Khaûi: Teân cuûa moät vò cö só Phaät giaùo teaching of Zen was. The monk said: "My master Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name would usually ask his pupils the following: A of a Chinese layperson who lived in the T'ang monk came to Fa-Teng and asked, 'How should Dynasty in China. one advance a step when he comes to the end of a Ñoã Hoùa La: Tukhara (skt)—Nöôùc Höõu Chi, baây pole one hundred feet long?' Fa-Teâng said: 'Oh'" giôø laø Badakchan maø caùc nhaø ñòa lyù AÛ Raäp vaãn When Tu-Ling Hsuen-Yu was told of this story, it coøn goïi laø Ñoã Hoùa La (Tokharestan)—The present made him think a great deal. One day being Badakchan which Arab geographers still call invited out, Tu-Ling rode on a lame donkey, and Tokharestan. when he was crossing a bridge the donkey got one Ñoã Khaåu: Im mieäng—To shut the mouth—To of its legs caught in a hole, and this at once render speechless—See Im Laëng Phi Nhò Nguyeân. overthrew the rider on the ground. He loudly Ñoã La: Ruta (skt)—Tieáng noùi lôùn—A loud sound, exclaimed 'Oh!' and evidently the exclamation or voice. waked up his hidden consciousness to a state of Ñoã Loã: Turuska olibanum (skt)—Moät loaïi nhang enlightenment. The verse gives vent to his thôm cuûa AÁn Ñoä. Moät loaïi nhöïa duøng laøm nhang experience: thôm. Ngöôøi ta noùi caây cuûa noù gioáng nhö caây ñaøo, "I have one jewel shining bright, moïc trong vuøng Atali, Trung AÙ, nhöïa cuûa noù chaûy Long buried it was underneath worldly ñaày treân caùt—A kind of Indian incense. Gum used worries. for incense. It is said to resemble peach resin and This morning the dusty veil is off, grow in Atali of Central Asia. Its gum flow out on And restored its lustre, to the sands. Illuminating the blue mountains in Ñoã Soaïn Thieàn Hoøa: Haïng Thieàn Taêng chöa hieåu endless undulations." Phaät phaùp—Zen monks who have not yet Ñoà Loâ Ñaøn Na: Dronodana (skt)—See Hoäc Phaïn understood Buddhist teachings. Vöông. Ñoã Söû Ña Thieân: Trôøi Ñaâu Suaát—The Tusita Ñoà OÂ: Laøm dô—To soil—To stain. heaven. Ñoà Thaùn Trai: Tutanzhai (chi)—Ngaøy leã nhòn ñoùi Ñoã Taây Ñaït Tö (1532-1623): Tulsi Das—Teân cuûa boâi than ñen leân ngöôøi. Maëc daàu moät soá chuøa moät vò hoïc giaû Phaät giaùo AÁn Ñoä, oâng coøn laø moät

thi só noåi tieáng vaø laø moät nhaø caûi caùch toân giaùo vaøo Paramita, interpreted by "to ferry over," or theá kyû XVI—Name of an Indian Buddhist scholar "save." The mortal life of reincarnations is the in the sixteenth century. He was also a famous sea; nirvana is the other shore. It also means to poet and religious reformer in that century. leave the world as a monk or nun. Ñoã Thuaän: Tou-Choun (chi)—Ngaøi Ñeá Taâm Ñoã Ñoä Bieân Haûi Huùc (1872-1933): Teân cuûa moät vò Thuaän beân Trung Hoa laøm thuûy toå toâng Hoa danh Taêng Tònh Ñoä Nhaät Baûn Hoa vaøo theá kyû thöù Nghieâm, ngaøi thò tòch naêm 640. Sau khi chính thöùc XIX—Name of a Japanese famous Pure Land khai saùng toâng Hoa Nghieâm, thì taát caû ñoà ñeä cuûa monk in the nineteenth century. Ñòa Luaän Toâng Nam Ñaïo Phaùi thaûy ñeàu bò thu huùt Ñoä Chuùng Sanh Ñaùo Bæ Ngaïn Thuû: Tay ñaët nôi quanh ngaøi. Töø ñoù Ñòa Luaän toâng ñöôïc coi nhö keát bæ ngaïn, vì cöùu chuùng sanh ñang ñaém trong boán hôïp vôùi Hoa Nghieâm Toâng. Theo Giaùo Sö Junjiro doøng nöôùc cuoän—Hands of

settlement on the Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Other Shore, saving drowning sentient beings from Hoa Nghieâm toâng, sau khi ñaõ tieáp nhaän Ñòa Luaän the four torrents. Toâng, khai saùng moät thôøi kyø phoàn thònh cho Phaät Ñoä Duïng Quaû: Purushakara (skt)—Present Giaùo Trung Hoa. Cô sôû cuûa hoïc thuyeát ñaõ ñöôïc position and function fruit—Purushakara (skt)— thieát laäp ngay töø ñoù bôûi nhaø taøi danh Ñoã Thuaän. Quaû taïo neân bôûi coâng ñöùc cuûa ñôøi tröôùc —The Phaùp danh oâng laø Phaùp Thuaän, nhöng vì gia ñình reward of moral merit in previous life—Nghóa ñen oâng hoï Ñoã neân oâng ñöôïc goïi laø Ñoã Thuaän. OÂng coù nghóa laø söï vaän duïng cuûa ngöôøi. Noù laø keát quaû noåi tieáng nhö laø moät thuaät só vaø vua Ñöôøng Thaùi cuûa nhaân toá trong coâng vieäc. Vò theá hieän taïi vaø quaû Toân ñaõ töøng cho vôøi oâng vaøo cung vaø phong oâng haønh veà sau, söï thöôûng phaït ñôøi naày do coâng ñöùc töôùc hieäu “Tam Ñeá Toân Giaû.” Ngöôøi ta tin raèng ñôøi tröôùc maø ra. Rau quaû hay nguõ coác sinh soâi töø oâng laø hoùa thaân cuûa Ngaøi Vaên Thuø sö Lôïi Boà Taùt. ñaát leân do bôûi yù chí, trí tueä, vaø söï caàn maãn cuûa OÂng thò tòch naêm 640—Hua-Yen tsung was ngöôøi noâng daân; vì muøa gaët laø keát quaû do bôûi nhaân founded in China by Ti-Hsin-T’u-Shun. When Tu- toá con ngöôøi mang laïi, neân “Ñoä Duïng Quaû” ñöôïc Shun, the nominal founder of the Hua-Yen School, ñaët teân cho keát quaû naày—Literally means man- appeared on the scene, the best workers of the Ti- working. It is the effect produced by a human Lun School were all attracted around him. Since agent at work. Present position and function fruit, then, the Ti-Lun School was united with the Hua- the reward of moral merit in previous life. Yen School. According to Prof. Junjiro Takakusu Vegetables or cereals grow abundantly from the in the Essentials of Buddhist Philosophy, the Hua- earth owing to the will, intelligence, and hard Yen School, having absorbed the Ti-Lun School, work of the farmer; as the harvest is the fruit opened a flourishing period of Chinese Buddhism. brought about by a human agency, the name The foundation-stone of the Hua-Yen doctrine purusha is given to this form of effect. was laid once and for all by the famous Tu-Shun. Ñoä Ñieäp: Giaáy chöùng nhaän laøm Taêng cuûa caùc His Buddha name was Fa-Shun, but his family trieàu ñình Trung Hoa thôøi xöa—A monk's identity name was Tu, people generally called him Tu- card in ancient Chinese courts. Shun. He was famous as a miracle worker, and Ñoä Haø: Qua soâng—Cross a river. Emperor T’ang T’ai-Tsung of Tang invited him to Ñoä Khoa: Chö Taêng môùi xuaát gia phaûi laøu thoâng his palace and gave him the title of ‘the moät phaàn naøo ñoù trong tam taïng kinh ñieån ñeå Venerable Imparial Heart.” He was believed to be chuaån bò thi “Ñoä Taêng.” Leä naày baét ñaàu töø ñôøi an incarnation of Majusri. T’u-Shun died in 640 Ñöôøng Trung Toâng beân Trung Quoác—The portion A.D. of the sutras supposed to be learned by religious Ñoã Thuaän Ñeá Taâm: Tou-Choun (chi)—See Ñoã novices as preparation for leaving the world as Thuaän. monks. Ñoä: 1) Quoác ñoä: Ksa (skt)—Land; 2) Ba La Maät, Ñoä Laïc Xoa: 1,000,000—One million. ‘Ñoä’ ñöôïc dòch laø vöôït qua. Sanh töû ví nhö bieån, Ñoä Löôïng: Generous. nieát baøn laø vöôït qua bieån sanh töû qua bôø beân kia Ñoä Ngoï: To have lunch (in a monastery). laø. Ñoä coøn coù nghóa laø xuaát gia nhö chö Taêng Ni: Ñoä Ngöôøi: To take someone across—1) Ñaõ

ñoä:

Has been taken across; 2) Ñöông ñoä: Are being cuûa ngöôøi khaùc, taken across; 3) Chöa ñoä (seõ ñoä): Will be taken Nhöõng chæ trích seõ laø bieåu hieän across. loãi laàm cuûa chính mình. Ñoä Nhaát Thieát Theá Gian Khoå Naõo: Sarvaloka- Ngöôøi khaùc coù theå sai laàm, dhatu-padravodvega-pratyuttirna (skt)—Theo nhöng chuùng ta khoâng chæ trích, Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, thì ñaây Vì neáu chæ trích, töùc chuùng ta ñaõ sai laàm. laø vò cöùu vôùt taát caû con ngöôøi töø theá giôùi khoå naõo. Chuùng ta phaûi gaït boû caùi taâm pheâ phaùn Ñaây laø moät vò Phaät giaû töôûng cö nguï veà phöông Ñeå baét ñaàu döùt boû tam ñoäc vaø aâu lo. taây cuûa vuõ truï chuùng ta, laø tieàn thaân cuûa ngöôøi con Khi ñöôïc giaûi thoaùt khoûi caùi yeâu, caùi gheùt, thöù möôøi cuûa Phaät Ñaïi Thoâng Trí Thaéng— Taâm thöùc coù theå thö thaùi According to Eitel in The Dictionary of Chinese- nhö ngöôøi duoãi chaân naèm nguû. English Buddhist Terms, this one who redeems Neáu muoán coù khaû naêng giuùp ñôõ ngöôøi khaùc, men from the misery of all worlds. A fictitious Chính chuùng ta phaûi coù Buddha who dwelled west of our universe, an moät caùi taâm ñoä theá roäng môû." incarnation of the tenth son of Mahabhijnajnana- To talk about the mind that vows to save the bhibhu. world, the Sixth Patriarch taught in The Flatform Ñoä OÁc Tieâu: Danh hieäu cuûa Ñöùc Phaät Thích Ca Sutra: Maâu Ni, ngöôøi cöùu ñoä chuùng sanh khoûi bò ñoát chaùy "If we truly practice the Dharma, bôûi löûa duïc voïng cuûa chính hoï, gioáng nhö ñaù chaùy We will not see fault anywhere. trong bieån beân treân ñòa nguïc vaäy—An epithet of If we see the deficiencies of others, Sakyamuni Buddha who rescues all the living Our criticisms are in themselves from being consumed by their desires, which manifestations of our own faults. resemble the burning rock in the ocean above Others may be wrong, purgatory. but we do not criticize, Ñoä Sanh: Salvation—Teá ñoä hay ñoä thoaùt chuùng For if we criticize we are already at fault. sanh thoaùt khoûi meâ ñoà taêm toái ñeå ñeán beán bôø giaùc We have only to be rid of ngoä—Rescue all beings or help others liberate or our censorious minds free from delusions. To start abolishing Ñoä Thaân: To earn a living. our defilements and anxieties. Ñoä Theá: 1) Böôùc qua khoûi theá giôùi naày: Pass When the mind is no longer concerned through the world; 2) Cöùu ñoä chuùng sanh: To help with likes and dislikes, mankind, to get through life, to pass safely through Then it can be at ease, as if we were asleep this life, to save the world. with our legs fully stretched. Ñoä Theá Nguõ Truøng: Naêm lôùp laøm sôû y cho thaân If we want to be able to help others, cuûa ñöùc Nhö Lai trong vieäc cöùu ñoä chuùng sanh: We must ourselves have the open-minded chaân nhö, chaân trí, baûn thöùc (a laïi da thöùc), töù traàn helpfulness..." (saéc, höông, vò vaø xuùc), vaø chö söï—Five layers Ñoä Thò Vöông: The ruler of the Hot Hell. that are the basis for the body of a Tathagata in Ñoä Thoaùt: Ñoä ngöôøi thoaùt khoûi voøng luaân hoài saving mankind: true suchness, true wisdom, sanh töû—Saving—Taking across—Rescuing—To Original mind (because it is the root of all things), give release from the wheel of transmigration; four dusts include form, smell, flavor, and touch; enlightenment. and affairs. Ñoä Thoaùt Chuùng Sanh: To save sentient Ñoä Theá Taâm: The mind that

vows to save the beings—Theo Kinh Duy Ma Caät, khi ñeán thaêm world—Noùi veà 'Ñoä Theá Taâm,' Luïc Toå Hueä Naêng beänh cö só Duy Ma Caät, Duy Ma Caät coù noùi vôùi daïy trong Kinh Phaùp Baûo Ñaøn: ngaøi Vaên Thuø Sö Lôïi Boà Taùt veà “Ñoä Thoaùt Chuùng "Neáu chuùng ta thaät söï tu taäp Phaät phaùp, Sanh” nhö sau: Vaên Thuø laïi hoûi Duy Ma Caät: Chuùng ta seõ khoâng thaáy ôû ñaâu coù laàm loãi. “Muoán ñoä chuùng sanh, Boà Taùt phaûi töø nhöõng gì?” Neáu chuùng ta thaáy nhöõng thieáu xoùt Duy Ma Caät ñaùp: “Muoán ñoä thoaùt chuùng sanh

tröôùc nhaát phaûi töø phieàn naõo cuûa hoï.” Vaên Thuø discrimination.” Manjusri asked: “What is the root hoûi: “Muoán töø phieàn naõo, phaûi thöïc haønh nhöõng of inverted thinking?” Vimalakirti replied: “Non- gì?” Duy Ma Caät ñaùp: “Phaûi thöïc haønh chaùnh abiding is the root of inverted thinking.” Manjusri nieäm.” Vaên Thuø hoûi: “Theá naøo laø thöïc haønh chaùnh asked: “What is the root of non-abiding?” nieäm?” Duy Ma Caät ñaùp: “Phaûi thöïc haønh phaùp Vimalakirti replied: “Non-abiding is rootless. khoâng sanh khoâng dieät.” Vaên Thuø hoûi: “Phaùp gì Manjusri, from this non-abiding root all things khoâng sanh, phaùp gì khoâng dieät? Duy Ma Caät ñaùp: arise.” “Phaùp baát thieän khoâng sanh, phaùp thieän khoâng Ñoä Thoaùt Chuùng Sanh Caàu Phaùp: Vì ñoä chuùng dieät.” Vaên Thuø hoûi: “Phaùp thieän vaø phaùp baát thieän sanh maø caàu phaùp, vì phaùt Boà Ñeà taâm —Quest for laáy gì laøm goác?” Duy Ma Caät ñaùp: “Laáy thaân laøm truth to liberate sentient beings, engendering the goác.” Vaên Thuø hoûi: “Thaân laáy gì laøm goác?” Duy determination for enlightenment. Ma Caät ñaùp: “Laáy tham duïc laøm goác.” Vaên Thuø Ñoä Thoaùt Tam Giôùi: Cöùu thoaùt ba coõi— hoûi: “Tham duïc laáy gì laøm goác?” Duy Ma Caät ñaùp: Liberating those in the triple world. “Laáy hö voïng phaân bieät laøm goác.” Vaên Thuø hoûi: Ñoä Trì: To help—To assist. “Hö voïng phaân bieät laáy gì laøm goác?” Duy Ma Caät Ñoä Ö Töû: Anagamin (skt)—Laàn cheát sau cuøng vaø ñaùp: “Laáy töôûng ñieân ñaûo laøm goác.” Vaên Thuø hoûi: khoâng coøn taùi sanh nöõa—Final death and no “Töôûng ñieân ñaûo laáy gì laøm goác?” Duy Ma Caät rebirth. ñaùp: “Laáy khoâng truï laøm goác.” Vaên Thuø hoûi: Ñoä Vong: To conduct a requiem mass. “Khoâng truï laáy gì laøm goác?” Duy Ma Caät ñaùp: Ñoä Voâ Cöïc: Paramita (skt)—Tieáng Phaïn Ba La “Khoâng truï thì khoâng goác. Thöa ngaøi Vaên Thuø, ôû Maät Ña (dòch cuõ laø Ñoä Voâ Cöïc, dòch môùi laø Ñaùo nôi goác khoâng truï maø laäp taát caû phaùp.”— Bæ Ngaïn)—To ferry across, or save, without limit. According to the Vimalakirti Sutra, when Manjusri Ñoác Thuùc: To encourage. Bodhisattva called to enquire after Vimalakirti’s Ñoác Tín-Hieáu Hoïc-Thuû Töû Thieän Ñaïo: Doác loøng health, Vimalakirti told Manjusri about “saving tin, luoân taàm hoïc vaø laøm vieäc thieän duø cheát cuõng sentient beings” as follows: Manjusri asked: quyeát giöõ thieän ñaïo—Keep the faith, be dilligent “What should a Bodhisattva wipe out in order to in your study, and always do the right thing even liberate living beings?” Vimalakirti replied: at the cost of your life. “When liberating living beings, a Bodhisattva Ñoäc: Ñoäc Nhaát: Only (sole)—Ñôn Ñoäc (leõ loi): should first wipe out their klesa (troubles and Solitary—Chaát Ñoäc: Poison (See Tam Ñoäc)— causes of troubles)?” Manjusri asked: “What Traâu hay boø con: A calf, a young animal (vatsa

should he do to wipe out klesa?" Vimalakirti (skt)—Ñöùa treû: A child. replied: "He should uphold right mindfulness." Ñoäc AÙc: Maliciousness—Ñoäc aùc laø tìm caùch laøm Manjusri asked: "What should he do to uphold haïi ngöôøi khaùc. Ñoäc aùc bao goàm vieäc raép taâm traû right mindfulness?" Vimalakirti replied: "He ñuõa ngöôøi ñaõ laøm ñieàu sai traùi ñoái vôùi chuùng ta, should advocate the unborn and the undying." tìm caùch laøm cho ngöôøi khaùc bò daøy voø trong ñau "Manjusri asked: "What is the unborn and what is khoå hay laøm cho ngöôøi khaùc bò rôi vaøo tình caûnh the undying?" Vimalakirti replied: "The unborn is theïn thuøa khoù xöû—Maliciousness is planning to evil that does not arise and the undying is good harm others. It includes thinking how to revenge a that does not end." Manjusri asked: "What is the wrong done to us, how to hurt others' feelings or root of good and evil?" Vimalakirti replied: "The how to embarrass them. body is the root of good and evil." Manjusri asked: Ñoäc AÛnh Caûnh: Object-domain of mere shadow "What is the root of the body?" Vimalakirti or illusion—Theo giaùo sö Takakusu trong "Trieát replied: "Craving is the root of the body." Hoïc Phaät Giaùo Yeáu Nghóa." ñoäc aûnh caûnh laø Manjusri asked: "What is the root of craving?" nhöõng ñieàu kieän töôûng töôïng hay phaân bieät taø Vimalakirti replied: "Baseless discrimination is voïng nhaát thôøi, aûo töôûng vaø khoâng thaät. Ñaây chæ laø the root of craving." Manjusri asked: "What is the aûo giaùc. Hình boùng chæ xuaát hieän töï nôi töôûng root of baseless discrimination?" Vimalakirti töôïng vaø khoâng coù hieän höõu thöïc söï. Leõ dó nhieân, replied: "Inverted thinking is the root of noù khoâng coù baûn chaát nguyeân baûn, nhö moät boùng

ma voán khoâng coù hieän höõu. Chæ coù trung taâm giaùc Ñoäc Chieám: To monopolize. quan thöù saùu hoaït ñoäng vaø töôûng töôïng ra loaïi Ñoäc Coâ Laïc Ca: Dukula (skt)—A Loaïi vaûi mòn caûnh naày. Tuy nhieân, theo Baùt Thöùc Qui Cuû Tuïng, hay moät loaïi næ—Fine cloth or a kind of linen. boä luaän ñöôïc vieát bôûi ngaøi Huyeàn Trang vaøo theá Ñoäc Coå: Poisoned drum—Troáng coù treùt thuoác ñoäc kyû thöù VII, trong ñoù giaûi thích tieâu chuaån cuûa taùm khieán ngöôøi nghe phaûi cheát ngay—A drum thöùc, ñaëc bieät laø Ñeä Luïc Thöùc lieân heä vôùi ba caûnh smeared with poison to destroy those who hear it. trong caâu tuïng sau ñaây: "Noù bao haøm ba tính, ba Ñoäc Coå Chöõ: Kim Cang moät tay—The single-arm löôïng, vaø ba caûnh." Caâu naøy dieãn taû Ñeä Luïc Thöùc vajra. bao haøm caû ba tính: thieän, aùc, vaø trung tính; ba Ñoäc Cö: Soáng ñôn ñoäc nhö moät aån só—Solitary löôïng: hieän löôïng, tyû löôïng, vaø phi löôïng; vaø ba dwelling—Dwelling alone as a hermit—Live caûnh: tính caûnh, ñoäc aûnh caûnh, vaø ñôùi chaát caûnh. alone. Nhö theá, qua "Baùt Thöùc Qui Cuû Tuïng" chuùng ta Ñoäc Cö Hay Tu Taäp Trong Coäng Ñoàng: To live bieát raèng Ñeä Luïc Thöùc khoâng phaûi chæ duyeân caùc alone or to practice in a community?—Theo Thieàn hình aûnh aûo töôûng maø ñaëc tính laø thuoäc phi löôïng sö Thích Nhaát Haïnh trong 'Söï Heïn Öôùc Cuûa maø coøn duyeân caû tính caûnh thuoäc hieän löôïng, vaø Chuùng Ta Vôùi Cuoäc Soáng', soáng moät mình khoâng trong vaøi tröôøng hôïp duyeân caû vôùi ñôùi chaát caûnh— coù nghóa laø töø boû theá giôùi vaø xaõ hoäi. Ñöùc Phaät noùi According to Prof. Junjiro

Takakusu in "The raèng soáng moät mình coù nghóa laø soáng trong khoaûnh Essentials of Buddhist Philosophy" (p.88), an khaéc hieän taïi vaø quaùn saùt nhöõng gì ñang xaûy ra. object-domain of mere shadow is imaginary or Neáu chuùng ta laøm ñöôïc ñieàu ñoù, chuùng ta seõ khoâng illusory conditions, ideal and unsubstantial. The bò loâi keùo veà quaù khöù hay bò queùt troâi trong nhöõng shadow-image appears simply from one's own yù töôûng töông lai. Ñöùc Phaät noùi raèng neáu chuùng ta imagination and has no real existence. Of course, khoâng bieát soáng trong khoaûnh khaéc hieän taïi, daàu it has no original substance as a ghost which does coù ôû moät mình giöõa röøng saâu, chuùng ta vaãn khoâng not exist at all. Only the six sense-center, soáng moät mình. Ñöùc Phaät cuõng noùi theâm raèng neáu functions on it and imagines it to be. However, soáng troïn veïn trong khoaûnh khaéc hieän taïi, daàu ôû according to the "Standard Recitation on the Eight giöõa ñaùm ñoâng chen chuùc, vaãn coù theå noùi raèng Consciousnesses", a commentary written by chuùng ta ñang soáng moät mình. Caùc tu só Phaät giaùo Hsuan-Tsang (600-664) in the seventh century, bieát ñöôïc taàm quan troïng cuûa vieäc tu taäp coäng that explains the standards of eight ñoàng. Ñoù laø yù nghóa cuûa caâu: "Ñeä töû quy-y Taêng." consciousnesses, especially the Sixth Moät caâu ngaïn ngöõ Vieät Nam noùi raèng: "Coù theâm Consciousness in relation to the three object- baïn ñoàng tu cuõng gioáng nhö coù theâm baùt canh realms in the following sentence: "It includes the trong böõa aên." Tieáp xuùc vôùi coäng ñoàng, hoïc hoûi töø three natures, three measurements, and also three coäng ñoàng vaø quy y theo coäng ñoàng laø ñieàu raát object domains." This sentence describes the Sixth quan troïng. Nhöng tìm ñöôïc caùch soáng moät mình Consciousness as embracing all the three natures: trong tu taäp coäng ñoàng laø ñieàu maø chuùng ta caàn good, bad, and neutral; the three measurements: phaûi laøm—According to Zen Master Thich Nhat direct, indirect, and erroneous; and the three Hanh in Our Appointment With Life, to live alone object-realms of nature, of mere shadow, and of does not mean to reject the world and society. The the original substance. Thus, through "Pa Shih Buddha said that living alone means living in the Kuei Chu Sung" (Standard Recitation on the Eight present moment deeply observing what is Consciousnesses), we know that the Sixth happening. If we do that, we will not be dragged Consciousness functions not merely on the into the past or swept away into thoughts about the delusive images which characteristically belong to future. The Buddha said that if we cannot live in the erroneous measurement but also functions on the present moment, even if we are alone in the the object-realms of nature which belongs to the deepest forest, we are not really alone. He said direct measurement, and in some cases on the that if we are fully alive in the present moment, object of the original substance. even if we are in a crowded, urban area, we can Ñoäc Buïng: Wicked—Cruel. still be said to be living alone. Buddhist meditators

know the importance of practicing in a community. nhöõng chuùng sanh thuoäc haøng Bích Chi Phaät, That is the meaning of the phrase, "I take refuge moät trong 10 giai ñoaïn tieán ñeán Phaät quaû. in the Sangha." A Vietnamese proverb goes: Bích Chi Phaät laø nhöõng vò nhôø quaùn nhaân "Soup is to a meal what friends are to be

duyeân cuûa vaïn höõu maø giaùc ngoä. Vaøo muøa practiced." To be in touch with a community, to Xuaân thaáy hoa nôû. Muøa Thu thaáy laù vaøng rôi, learn from its members, and to take refuge in a vaân vaân, hoï tænh giaùc ra raèng moïi hieän töôïng community is very important. But to discover the khoâng thöôøng haèng. Caùc vò nhaän thaáy raèng way of being alone in a practice community is moïi söï moïi vieäc ñeàu phaûi traûi qua tieán trình something we need to do. sanh, truï, dò, dieät. Bích Chi Phaät laø ngöôøi thaáu Ñoäc Döôïc: 1) Chaát ñoäc: Poison; 2) Nhöõng ngöôøi hieåu möôøi hai nhaân duyeân, vaø do ñoù ñaït ñöôïc con trai uoáng chaát ñoäc cuûa cha trong phaåm Phoå trí hueä. Baäc naày ñaõ ñaït ñöôïc Bích Chi Ñòa. Moân Kinh Phaùp Hoa: The sons who drank their Ñaây laø nhöõng baäc tu haønh tìm caàu giaùc ngoä father's poisons in the Lotus Sutra, Chapter cho chính mình, ñöôïc ñònh nghóa trong Kinh Universal Door. Phaùp Hoa laø nhöõng vò tinh chuyeân haønh trì, Ñoäc Ñaïo: Con ñöôøng ñoäc nhaát ñöa ñeán Phaät thích nôi vaéng veû yeân tónh, tu haønh vieân maõn quaû—Single path leading to Buddhahood. maø khoâng coù thaày baïn daïy baûo, moät mình töï Ñoäc Ñaàu Voâ Minh: Baát Coäng Voâ Minh, hay voâ nhieân giaùc ngoä, chöù khoâng cöùu ñoä tha nhaân minh do haäu quaû khôûi leân töø söï xaáu aùc ñaëc bieät nhö muïc ñích cuûa caùc vò Boà Taùt (quaùn saùt hoa naøo ñoù, moät trong hai loaïi voâ minh—Distinctive bay laù ruïng vaø 12 nhaân duyeân maø ñaït ñeán giaùc kinds of unenlightenment, results arise from ngoä). Caùc nhaø Thieân Thai thì cho raèng "Chi particular evils, one of the two kinds of ignorance. Phaät" hay "Ñoäc Giaùc" laø loaïi ngoä ñaïo khi ñôøi Ñoäc Ñaàu YÙ Thöùc: YÙ thöùc khoâng cuøng vôùi naêm khoâng coù Phaät, töï mình giaùc ngoä, khoâng nhôø thöùc tröôùc (nhaõn thöùc, nhó thöùc, tyû thöùc, thieät thöùc, thaày baïn, vaø cuõng khoâng cöùu ñoä ai—Those of thaân thöùc) trong luïc thöùc cuøng luùc sinh khôûi—The the Pratyekabuddha order or realizer of mind consciousness does not arise at the same conditions. This is one of the ten stages time with the previous five organs of sense (sight toward the Buddhahood. Pratyekabuddhas are consciousness, hearing consciousness, scent those who are enlightened to conditions. In consciousness, taste consciousness, body the spring, they watch the white blossoms consciousness). open. In the autumn, they see the yellow Ñoäc Giaùc: Pacceka-buddha (p)—Pratyeka-buddha leaves fall, etc., they awake to the knowledge (skt)—Independently awakened, or alone (lonely) that all phenomena are not existent enlightenment—See Ñoäc Giaùc Phaät. permanently. They see that everything must Ñoäc Giaùc Boà Ñeà: Ñoäc giaùc hay duyeân giaùc Boà Ñeà follow the same process: birth, formation, laø moät trong ba loaïi boà ñeà. Hai loaïi kia laø thanh decay, and death. Pratyeka-buddha who vaên boà ñeà vaø Phaät Boà Ñeà—The enlightenment of understands the twelve nidanas, or chain of Pratyeka-buddhas is one of the three kinds of causation, and so attains to complete wisdom. bodhi. The other two are the enlightenment of His stage of attainment is Pratyeka-buddha sravakas and that of Buddhas. stage. One who seeks enlightenment for Ñoäc Giaùc Caûnh Giôùi: Coõi cuûa caùc baäc ñaõ ñaït himself, defined in the Lotus sutra as a ñöôïc quaû vò Duyeân Giaùc—Realm of solitary believer who is diligent and zealous in realizers. seeking wisdom, loves loneliness and Ñoäc Giaùc Ñòa: Ground of

the solitary realizers— seclusion, and understands deeply the Caûnh giôùi cuûa caùc baäc chöùng ñöôïc quaû vò ñoäc giaùc. nidanas. It is a stage above Sravaka and is Ñoäc Giaùc Phaät: Pacceka-buddha (p)—Pratyeka- known as the middle vehicle. T'ien-T'ai buddha (skt)—Taát Laëc Chi Ñeå Ca—Bích Chi Phaät. distinguishes as an ascetic in a period without (I) Toång quan veà "Ñoäc Giaùc Phaät"—An a Buddha, as a pratyeka-buddha. He attains overview of "Pratyekabuddha": Ñoäc Giaùc his enlightenment alone, independently, of a Phaät hay Chi Phaät ñòa. Duyeân Giaùc Phaät hay teacher, and with the object of attaining

nirvana and his own salvation rather than that 1) Nhöõng vò Phaät Ñoäc Giaùc laø nhöõng vò Phaät ñaéc of others, as is the object of a bodhisattva— quaû voâ thöôïng Boà Ñeà baèng caùch thieàn ñònh See Thaäp Ñòa. phaùp nhôn duyeân. Tuy nhieân, khoâng gioáng vôùi (II) Nghóa cuûa "Ñoäc Giaùc Phaät"—Meanings of Phaät Thích Ca, nhöõng vò naày khoâng daïy ngöôøi Partyeka-buddha: Phaïn ngöõ "Pratyeka-khaùc—Individually Illuminated Buddhas buddha" coù nghóa laø "ngöôøi giaùc ngoä ñôn ñoäc" become fully enlightened by meditating the hay "Ñoäc giaùc Phaät." Ñaây laø ngöôøi ñaïi giaùc principle of causality. Unlike the perfect (ñôn ñoäc), ñi moät mình vaøo ñaïi giaù c roài nhaäp Buddha; however, they do not exert Nieát baøn moät mình. Ngöôøi aáy ñaït ñöôïc ñaïi themselves to teach others. giaùc nhôø hieåu ñöôïc thaäp nhò nhaân duyeân baèng 2) Ngöôøi chöùng ngoä Nieát baøn moät mình trong nôi töï thaân (töï giaùc, khoâng caàn thaày, vaø ñaït thôøi khoâng coù Phaät taïi theá. Nhöõng vò naày cuõng ñeán giaùc ngoä cho töï thaân hôn laø cho tha nhaân). cöùu ñoä ngöôøi khaùc, nhöng chæ trong moät phaïm Noùi toùm laïi, Ñoäc Giaùc Phaät laø vò aån cö vaø tu vi nhoû haïn heïp. Nhöõng vò naày khoâng coù khaû giaûi thoaùt chæ cho chính baûn thaân mình maø naêng truyeàn ñaït chôn lyù nhö vò Phaät ñaõ chöùng thoâi. Trong Phaät giaùo Nguyeân Thuûy ngöôøi ta ngoä Tam Mieäu Tam Boà Ñeà —A person who noùi Phaät ñoäc giaùc chæ coù trong thôøi ñieåm realizes Nirvana alone by himself at a time khoâng coù Phaät. Ñoäc giaùc Phaät vöôït troäi moät vò when there is no Samyaksambuddha in the A La Haùn veà söï ñaït thaønh thieàn ñònh vaø trí world. He or she also renders services to hueä, nhöng haõy coøn keùm xa caùc vò Phaät. Ñoäc others, but in a limited way. He or she is not giaùc ñaïo theo Ñaïi Thöøa laø moät trong ba ñöôøng capable of revealing the Truth to others as a giaûi thoaùt khaû dó ñaõ ñöôïc Ñöùc Phaät giaûng Samyaksambuddha, a fully enlightened giaûi, cuøng vôùi hai ñöôøng khaùc laø Thanh Vaên Buddha does. vaø Boà Taùt ñaïo—A Sanskrit term for "Solitary 3) Ngöôøi ñaït ñöôïc giaùc ngoä qua tu taäp phaùp nhaân realizer." A Pratyeka Buddha is the solitary duyeân. Vò naøy coøn ñöôïc goïi laø Ñoäc Giaùc Phaät (awakened) sage of Indian life whose ideal hay vò Phaät coù söï giaùc ngoä caù nhaân cho rieâng was incompatible with that of the Bodhisattva, mình—A person who enlightens through in that he walked alone, and having attained cultivating on the reasoning of the riddle of his Enlightenment, passed into Nirvana, life, especially as defined in the twelve indifferent to the woes of men. He attains nidanas. This person is also called Solitary enlightenment through the insight of the Enlightened One or Individula Enlightenment. twelve nidanas by himself (independently of a 4) Trong

thôøi khoâng coù Phaät, ngöôøi töï quaùn saùt teacher and attainment of his enlightenment möôøi hai nhaân duyeân maø tu haønh giaùc ngoä thì rather than that of others). In summary, goïi laø Ñoäc Giaùc Phaät, tuy nhieân chæ giaûi thoaùt Pratyeka-Buddha is one who lives in vaø giaùc ngoä cho caù nhaân mình maø thoâi (Laân seclusion and obtains emancipation for Giaùc Duï laø nhöõng ngöôøi tu taäp moät mình; Boä himself only. In Nikaya Buddhism it is said Haønh Duï laø nhöõng ngöôøi tu haønh cuøng vôùi that Pratyeka-buddhas can only exist during a thieän tri thöùc)—Who are enlightened in the time and place in which there is no Buddha. twelve nidanas (Thaäp nhò nhaân duyeân); They are said to to be superior to Arhats in however, the objective is personal salvation terms of meditative attainment and wisdom, or own enlightenment. but far inferior to Buddhas. The path of the (IV) Söï khaùc bieät giöõa “Ñoäc Giaùc Phaät” vaø Boà Pratyeka-buddha is said in Mahayana to be Taùt—Differences between Pratyeka-buddhas one of the three possible paths to salvation and Bodhisattvas: Chö Ñoäc Giaùc Phaät hay taught by the Buddha, along with the path of Phaät Bích Chi töï mình giaùc ngoä, töï mình ñaït the Sound-hearer or Sravaka and that of the ñöôïc trí tueä toaøn haûo vaø toái thöôïng, nhöng caùc Bodhisattva. baäc naøy nhaäp dieät maø khoâng tuyeân boá thoâng (III) Nhöõng ñaëc tính khaùc cuûa “Ñoäc Giaùc Phaät”— ñieäp giaûi thoaùt cho theá gian. Vieäc naøy hoaøn Other characteristcs of a Partyeka-buddha: toaøn khaùc haún vôùi lyù töôûng Boà Taùt. Tuy nhieân,

phaøm nhaân phaûi luoân nhôù raèng chö Phaät Bích Ñoäc Khoâng Kieán: Quan ñieåm cho raèng heát thaûy Chi ñaõ noã löïc bieát bao nhieâu môùi thaønh Phaät moïi hieän töôïng chæ laø khoâng—Viewpoint that all trong hoaøn caûnh cuûa caùc ngaøi. Vì vaäy caùc ngaøi phenomena are nothing but emptiness. cuõng thaät xöùng ñaùng cho chuùng ta kính leã vaø Ñoäc Kinh: To recite one’s prayers—To read the chieâm ngöôõng—Pratyekabuddhas enlightened scriptures. by themselves. They have attained to Ñoäc Laâu Lyù Nhaõn Tình: Con maét trong ñaàu laâu. supreme and perfect insight, but they enter Töø naày coù nghóa laø khi döùt töø heát thaûy voïng nieäm Nirvana without proclaiming the truth to the thì con maét trí hueä seõ töï nhieân hieån baøy—An eye world. This is totally different from the in a skull of a death body. The term means when Bodhisattva’s ideal. However, ordinary practitioners get rid of all deluded thoughts, the people should always remember that how eye of wisdom will naturally appear. much efforts Pratyeka-buddhas did in their Ñoäc Long: Theo Ñaïi Trí Ñoä Luaän, ñaây laø con situation. So they deserve our admiration and roàng ñoäc, ñaõ chaáp nhaän giôùi phaùp vaø thoaùt khoûi respect. hình roàng, nhö Ñöùc Phaät Thích Ca Maâu Ni trong Ñoäc Giaùc Thaân: Thaân Bích Chi Phaät—Body of a tieàn kieáp—According to the Maha-Paramita Pratyeka-buddha—See Bích Chi Phaät Thaân. Sastra, this is a poisonous dragon, who accepted Ñoäc Giaùc Tieân Nhaân: Ekasrnga or Unicorn rsi the commandments and thus escaped from his (skt)—Nhaát Giaùc Tieân Nhaân—Ngöôøi tieân moät dragon form, i.e. Sakyamuni in a former söøng—The ascetic who fell through the wiles of a incarnation. woman. Ñoäc Minh Chaâu: Haït chaâu duy nhaát saùng nhö aùnh Ñoäc Giaùc ÖÙng Thaân: The body of a solitarily

traêng, bieåu töôïng cuûa ñöùc Phaät—The only bright- enlightened one—Theo Kinh Thuû Laêng Nghieâm, moon mani or pearl, emblem of Buddha. quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch Ñoäc Ngöu Tieàn Thaân: Tieàn thaân cuûa con ngheù. tröôùc Phaät veà vieäc öùng thaân laøm Ñoäc Giaùc noùi Thieàn toâng duøng töø naày ñeå chæ trích caùc thieàn sö phaùp, khieán cho chuùng sanh ñöôïc thaønh töïu— ngaøy nay chæ laø tieàn thaân cuûa con ngheù, chöù khoâng According to The Surangama Sutra, book Six, phaûi laø con ngheù ngay trong luùc naày. Töôûng cuõng Avalokitesvara Bodhisattva vowed in front of the neân nhaéc laïi, con ngheù chæ cho toâng töôïng cuûa Buddha about his appearance as a solitarily Thieàn toâng—The former life or lives of a young enlightened one before sentient beings and speak buffalo. In Zen, this term expresses nowadays Zen Dharma for them, enabling them to accomplish masters are only former lives of a young buffalo, their wish—See Tam Thaäp Nhò ÖÙng Thaân. and not a buffalo itself at the present time. It Ñoäc Haønh Baát Coäng Voâ Minh: Baát Coäng Voâ should be rementioned that a young buffalo Minh, hay voâ minh do haäu quaû khôûi leân töø söï xaáu (buffalo calf) is the symbol of the master workman aùc ñaëc bieät naøo ñoù, moät trong hai loaïi voâ minh— of a sect who founded its doctrines. Distinctive kinds of unenlightenment, results arise Ñoäc Nhaõn Long: 1) Ngöôøi choät maét: A one-eyed from particular evils, one of the two kinds of person; 2) Ngöôøi coù hoïc vaán vaø ñaïo ñöùc: An ignorance. educated and virtuous person. Ñoäc Kha Ña: Duskrta (skt)—Toäi—Offence. Ñoäc Nhaát Phaùp Giôùi: Solitary realm of reality— Ñoäc Khí: 1) Hôi ñoäc toûa ra töø ba chaát ñoäc tham, Coõi thöïc taïi chæ coù moät—Nhaát Chaân Phaùp Giôùi saân, si: Poison vapour, emitted by the three (Hieån Giaùo)—Theo Maät giaùo thì Ñoäc Nhaát Phaùp poisons (desire, hatred and ignorance); 2) Ví thaân Giôùi laø heát thaûy phaùp giôùi laø nhaát phaùp (laáy moät ngöôøi nhö moät nôi chöùa chaát ñoäc: The poison phaùp maø thu ñöôïc muoân phaùp)—According to the vessel, the body. esoteric schools, this is the one and only universal Ñoäc Khoâng: Caùi khoâng duy nhaát hay caùi lyù khoâng dharma-realm, or reality, behind all phenomena. cuûa vaïn höõu chæ laø moät (chuùng ta tuøy theo söï Ñoäc Nhaát Thieän: Ñoäc nhaát thieän hay ñoäc phaùp laø duyeân maø noùi veà caùi khoâng cuûa caùc phaùp)—The moät trong baûy ñieàu thieän toái thaéng trong Phaät only or singular emptiness, the one immaterial phaùp. Saùu ñieàu thieän kia laø: hôïp thôøi, hôïp nghóa, reality behind all phenomena. hôïp ngöõ, cuï tuùc, thích nghi thanh tònh, vaø phaïm

haïnh—The uniquness is one of the seven lìa boû caùi coâng aùn phaûi giaûi quyeát naøy, khoâng xa excellences claimed for the Buddha’s teaching. laùnh caùc minh sö chaân chính, vaø khoâng laøm keû meâ The other six excellences are: right timing or theo danh voïng vaø taøi lôïi; neáu toâi töï yù pheá boû seasonable, right meaning, right expression, nhöõng lôøi phaùt theä naøy thì phaûi chòu rôi vaøo aùc completeness, pure adaptability, and noble ñaïo.' Laäp theä roài, haõy beàn söùc maø caûnh tænh taâm objective of nirvana. mình, nhieân haäu môùi xöùng ñaùng laø moät ngöôøi laõnh Ñoäc Nhaát Voâ Nhò: Peerless thoï coâng aùn. Luùc caùc oâng ñöôïc daïy cho khaùn nghóa Ñoäc OÂng Thieàn Sö: Tou-Weng Zen Master— cuûa chöõ 'Voâ', vieäc

laøm coát yeáu ôû ñaây laø cöù ñeå cho Thieàn sö Trung Hoa vaøo theá kyû thöù 12. Hieän nay taâm mình taäp trung treân caùi 'taïi laøm sao' Phaät taùnh chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn khoâng coù nôi con choù. Roài khi coâng aùn baét sang caùi sö Ñoäc OÂng; tuy nhieân, coù moät chi tieát nhoû veà vò 'Moät' cuûa vaïn phaùp, haõy ñeå cho taâm mình dính Thieàn sö naøy trong Voâ Vaên Töï Truyeän. Thieàn sö chaët treân caùi 'nôi ñaâu' cuûa caùi 'Moät' naøy. Khi caùc Voâ Vaên ñaõ keå laïi nhöõng kinh nghieäm Thieàn cuûa oâng ñöôïc daïy cho ñaët nghi tình vaøo nghóa cuûa mình nhö sau: "Ban ñaàu, toâi ñeán tìm Ñoäc OÂng Hoøa nieäm Phaät, haõy cöù töï nhieân maø chuù taâm ngay treân Thöôïng ñeå hoïc Thieàn; ngaøi daïy toâi tham cöùu coâng choã 'ai' nieäm Phaät. Theá roài, do hoài quang phaûn aùn 'Khoâng phaûi taâm, khoâng phaûi Phaät, khoâng phaûi chieáu, caùc oâng cöù taän löïc böôùc saâu vaøo nghi tình. vaät (Baát thò taâm, baát thò Phaät, baát thò vaät)'. Sau Neáu nhö caùc oâng caûm thaáy mình chaúng coøn hôi söùc chuùng toâi laäp thaønh moät nhoùm saùu ngöôøi goàm caû naøo nöõa ñeå thöïc taäp, haõy laáy laïi coâng aùn suoát moät Vaân Phong, Nguyeät Sôn..., khuyeán khích nhau tu maïch töø ñaàu ñeán cuoái. Nhôø theo ñuoåi coâng aùn coù taäp thieàn ñònh. Keá ñeán toâi yeát kieán Thieàn sö Hoaøi traät töï nhö theá, caùc oâng seõ döïng ñöôïc nghi tình cuûa Taây, ngaøi daïy cho coâng naêng cuûa chöõ 'Voâ', vaø ñeà mình höôùng ñeán chung cuoäc cuûa noù. Khi nghi tình khôûi chöõ 'Voâ'—Tou-Weng Zen Master, name of a aáy ñöôïc giöõ linh hoaït, khoâng giaùn ñoaïn vaø trung Chinese Zen Master in the twelfth century. We do thaät nhaát, seõ ñeán luùc caùc oâng caát moät böôùc nhaûy not have detailed documents on this Zen Master; vaøo trôøi roäng maø khoâng hay bieát. Sau khi kinh however, in Wu Wen's autobiography, there is a nghieäm nhö theá, caùc oâng haõy trôû laïi ñaây tìm toâi roài small detail on him. Zen Master Wu Wen told the seõ thaáy toâi phaân phaùt maáy caùi heøo ra sao?"—Tu- following stories of his experience in Zen: "Tou- feng Pen-shan, a Chinese Zen master in the latter weng was the first master that I saw in my study of half of the fifteenth century. He used to advocate Zen; he had me inquire into the meaning of strongly the awakening of an inquiring spirit. He 'Neither mind, nor Buddha, nor a thing.' Later we often taught his disciples: "If you are determined formed a group of six including Yun-feng, Yueh- to escape birth and death, a great believing heart shan, so that we might be a stimulation to one is first of all to be awakened and great vows to be another in the Zen exercise. Next I went to see established. Let this be your prayer: 'So long as Zen master Huai-Shi, who taught me to work on the koan I am holding this moment is not solved, the 'Wu' word."—See Höông Sôn Voâ Vaên Thoâng so long as my own face which I have even prior to Thieàn Sö. my birth is not seen, so long as the subtle deeds of Ñoäc Phaùp: Uniqueness. transmigration are not destroyed, I make up my Ñoäc Phong Baûn Thieän Thieàn Sö: Tu-feng Pen- mind most resolutely not to abandon the koan shan Zen master—Thieàn sö Trung Hoa vaøo haäu given me for solution, not to keep myself away baùn theá kyû thöù 15, ngöôøi beânh vöïc quyeát lieät söï from truly wise teachers, and not to become a troãi daäy cuûa nghi tình. OÂng thöôøng daïy chuùng: greedy pursuer of fame and wealth; and when "Neáu caùc oâng muoán thoaùt khoûi

voøng sanh töû luaâ n these determinations are deliberately violated, hoài, tröôùc heát phaûi phaùt khôûi caùi taâm ñaïi tín vaø may I fall in the evil paths. Establishing this vow, thieát laäp nhöõng ñaïi nguyeän. Haõy phaùt theä nhö vaày: keep a steady watch over your heart so that you 'Bao laâu chöa giaûi quyeát ñöôïc coâng aùn hieän tieàn will be a worthy recipient of a koan. When you naøy, bao laâu chöa thaáy ñöôïc baûn lai dieän muïc naøy, are told to see into the meaning of 'Wu' the bao laâu chöa ñoaïn tröø nhöõng vi teá hieän haønh cuûa essential thing to do in this case is to let your voøng soáng cheát, toâi kieân quyeát giöõ vöõng taâm khoâng thought be focussed on the 'why' of the Buddha-

nature being absent in the dog When the koan phaûi trong thöïc haønh haèng ngaøy, cuõng nhö deals with the oneness of all things, let your chöùng toû cho thaày bieát mình ñaõ ñaït tôùi giai thought be fixed on the 'where' of this oneness. ñoaïn tieán boä naøo ñeå thaày thaêm doø chieàu saâu When you are told to inquire into the sense of the kinh nghieäm thieàn cuûa ñeä töû. Noäi dung cuûa Buddha-recitation (Nembutsu), let your attention ñoäc tham luoân ñöôïc giöõ bí maät vaø trong ñoäc be principally drawn on the 'who' of the Buddha- tham, ngöôøi ñeä töû phaûi luoân luoân chaân thaønh recitation. Thus, turning your light of reflection vaø trung thöïc hoaøn toaøn; ñieàu naày khoù coù theå inwardly, endeavor to enter deeply into a spirit of laøm ñöôïc khi coù maët nhieàu ngöôøi khaùc. Hôn inquiry. If you feel that you are not gaining nöõa, khi vò ñeä töû trình baøy vôùi thaày lôøi giaûi strength in this exercise, repeat the whole koan as coâng aùn cuûa mình, neáu coù vò hoïc troø khaùc one complete piece of statement from the nghe ñöôïc, coù theå gaây trôû ngaïi cho vieäc tu taäp beginning to the end. This orderly pursuance of cuûa ngöôøi nghe. Cuoái cuøng, lôøi khuyeân cuûa the koan will help you to raise your spirit of thaày chæ phuø hôïp cho hoaøn caûnh rieâng cuûa inquiry as to the outcome of it. When this spirit is töøng ngöôøi—A private consultation of a kept alive without interruption and most sincerely, disciple with his master in the master’s the time will come to you when you perform, even chamber. “Going to a high person,” the without being aware of it, a somersault in the air. practice of direct meetings between a Zen After experiencing this you may come back to me master and student, during which the student and see how my blows are dealt with." demonstrates his or her level of Ñoäc Sinh Ñoäc Töû Ñoäc Khöù Ñoäc Lai: Chuùng ta understanding. This is a private consultation sinh töû hay ñeán ñi moät mình, khoâng ai coù theå thay of a disciple with his master in the master’s theá ñöôïc söï soáng vaø söï cheát, söï ñi vaø söï ñeán cuûa chamber. This is a period of interaction chính mình—Alone we are born and die, or come between a Zen student and a Zen master, and go; no one can replace our own life and death, which is done according to a regular schedule. go and come. It is mainly found in the Japanese Rinzai Ñoäc Sö: Reader. tradition and generally focuses on the Ñoäc Taâm: Malignity. student’s current progress in resolving his or Ñoäc Tham: Dokusan (jap). her Koan. According to Zen tradition, the (I) Ñoäc tham coù nghóa laø ñi ñeán gaëp moät cao practice was initiated by Sakyamuni Buddha. nhaân—'Dokusan' means Going to a high 'Dokusan' is among the most important person: Cuoäc gaëp gôõ rieâng cuûa ñeä töû

vaø thaày elements in Zen training. It provides the trong phoøng cuûa thaày. “Ñi ñeán gaëp moät cao student an opportunity privately to present to nhaân,” loái thöïc taäp cuûa vieäc gaëp gôõ tröïc tieáp his master all problems relating to his practice giöõa moät vò Thieàn sö vaø Thieàn sinh, trong buoåi of sitting meditation (zazen) and to gaëp gôõ aáy, thieàn sinh bieåu loä möùc ñoä hieåu bieát demonstrate the state of his practice in the cuûa mình cho thaày thaáy. Ñaây laø cuoäc gaëp gôõ encounter with the master so as to test the rieâng cuûa ñeä töû vaø thaày trong phoøng cuûa thaày. profundity of his Zen experience. The content Ñaây laø luùc thieàn sinh trao ñoåi kinh nghieäm of 'dokusan' is subject to strict secrecy thieàn vôùi thaày trong moät thôøi bieåu thoâng because in 'dokusan', it requires from the thöôøng. Loái tham vaán naøy chuû yeáu ñöôïc tìm student complete openness and honesty thaáy nôi toâng Laâm Teá vaø thöôøng taäp trung vaøo towards the master, which for many people is söï tieán boä hieän taïi cuûa thieàn sinh trong vieäc difficult in the presence of others. In 'dokusan' giaûi ñaùp coâng aùn ñaõ ñöôïc thaày giao cho. Theo the student demonstrates to the master his truyeàn thoáng nhaø Thieàn, loái thöïc taäp naøy khôûi solution of a koan; if other students were to nguoàn töø thôøi Ñöùc Phaät coøn taïi theá. Ñoäc tham witness this response, it could hinder their laø moät phaàn trong nhöõng yeáu toá ñaøo taïo thieàn; struggle for the own answer. Furthermore, it is noù taïo cho hoïc troø khaû naêng chæ phuïc tuøng generally the case that the instruction of the rieâng moät vò thaày veà taát caû nhöõng vaán ñeà gaëp master only accords with the particular

situation of an individual student. friendly meeting. neither does it involve a (II) Muïc ñích chính cuûa Ñoäc tham—The main discussion of Buddhist doctrine in the manner goal of 'Dokusan': Thieàn sö Philip Kapleau of the classroom. Still less is it a counseling vieát trong quyeån 'Thieàn: Truyeàn Thoáng & Söï session during which a student may seek Chuyeån Tieáp': "Cuoäc gaëp gôõ rieâng vôùi Thieàn advice on matters affecting personal sö laø moät trong ba truï coät neàn moùng cuûa giaùo relationships. In dokusan the teacher probes huaán Thieàn. Hai truï coät kia laø toïa thieàn vaø lôøi the student's understanding and realization, if pheâ bình cuûa thaày (ñeà xöôùng). Khoâng moät töø any, and gives him pointers for future Anh ngöõ naøo coù theå dieãn ñaït heát yù nghóa chính practice. With a more advanced student the xaùc vaø tinh thaàn cuûa 'Ñoäc Tham' (moät mình 'testing' is more active, as the teacher tries to ñeán gaëp rieâng thaày), chæ vì cho ñeán gaàn ñaây, evoke a demonstration of the student's trong vaên hoùa phöông Taây, chöa heà coù moät understanding, not unlike the insertion of an phöông thöùc reøn luyeän taâm linh naøo ñi theo irritant into an oyster to cause it to produce a höôùng naøy. Dieän kieán rieâng khoâng phaûi laø moät pearl." cuoäc hoäi kieán ñeå ngöôøi ñöôïc xem laø ñeä töû neâu (III) Coù ba loaïi ñoäc tham—There are three types: nhöõng thaéc maéc, hay traên trôû veà chính mình, 1) Thính Tham: Laéng nghe caùc baøi giaûng chung giaûi thích lyù do taïi sao muoán tu Thieàn vaø ñaët cuûa thaày veà thieàn taäp, thöôøng laø töøng nhoùm. ra caû môù caâu hoûi khoâng lieân quan gì ñeán vieäc Thính Tham coù tính caùch baét buoäc vôùi nhöõng tu taäp. Laïi cuõng khoâng phaûi laø moät cuoäc hoäi ngöôøi môùi baét

ñaàu tu—Listening to the master kieán thaân aùi, hoaëc moät cuoäc tranh luaän naëng geneal lectures on Zen pactice, usually in a veà saùch vôû veà caùc luaän thuyeát Phaät giaùo. Laïi group. This is mandatory for all beginners. caøng khoâng phaûi laø moät cuoäc tham vaán ñeå 2) Ñoäc Tham: Gaëp gôõ moät mình vôùi thaày vaøo ngöôøi ñeä töû xin thaày khuyeân baûo ñeå giaûi quyeát nhöõng luùc ñaõ ñònh tröôùc. Ñoäc Tham khoâng baét nhöõng vaán ñeà trong quan heä rieâng tö. Trong buoäc. Khi chôø ñôïi, moät khi chuoâng vang leân ôû buoåi ñoäc tham, thaày taùn thöôûng söï quaùn thoâng, phoøng vò Thieàn sö, nhöõng thieàn sinh ñaõ chuaån vaø coù theå, söï chöùng ngoä cuûa ñeä töû vaø chæ daãn bò caâu traû lôøi, töøng ngöôøi moät ra baèng cöûa theâm cho ngöôøi ñeä töû trong vieäc tu taäp veà sau chính. Tham vaán vôùi Thieàn sö dieãn ra trong naøy. Vôùi moät ñeä töû coù trình ñoä cao hôn, baøi phoøng cuûa vò thieàn sö. Tröôùc khi vaøo phoøng traéc nghieäm seõ tích cöïc hôn, vì thaày seõ thuùc thieàn sö, vò Taêng phaûi ñaùnh chuoâng baùo tröôùc ñaåy hoïc troø chöùng minh phaàn quaùn thoâng cuûa laø mình ñeán. Vò aáy coù theå gaëp ngöôøi ñi tröôùc mình, khoâng khaùc gì caùch gieo moät vaät kích mình hieän ñang treân ñöôøng trôû veà phoøng. Vò thích vaøo trong thaân con trai ñeå baét noù laøm ra Taêng cuùi laïy nôi cöûa phoøng, trong aáy vò Thieàn ngoïc."—Zen Master Philip Kapleau wrote in sö ngoài yeân laëng nhö moät con sö töû ngoài xoåm Zen: Tradition & Transition: "The private chôø vò thieàn sinh. Khi ñaõ ôû trong phoøng vaø leã encounter with the Zen master is one of the laïy xong roài, thieàn sinh saün saøng cö xöû baèng three pillars on which Zen training rests; the baát cöù caùch naøo ñeå dieãn taû quan ñieåm cuûa other two are meditation (zazen) and the mình moät caùch toát nhaát. Khoâng coù quy ñònh master's commentary (teisho). No English naøo ngaên khoâng cho vò aáy khoûi taùt tay hay ñaù word conveys the precise meaning and spirit vò thieàn sö. Veà phaàn mình, vò thieàn sö coù theå of dokusan (going alone or private encounter ñaùnh hay thoâ baïo ñuoåi ngöôøi hoïc troø ra khoûi with the master), only because no such mode phoøng. Ngöôøi ta coù theå nghe thaáy nhöõng hoãn of spiritual training has existed in our own loaïn tieáp theo sau ngay caû töø trong phoøng chôø culture until recent times. The private ñôïi nôi caùc thieàn sinh tuï taäp ñeå ñôïi ñeán phieân encounter is not an interview in which a mình—Meeting singly with the master at would-be student answers questions about given periods. This is optional. In the waiting himself, explains why he wants to practice time, when the bell rings at the master's Zen, and perhaps asks a variety of questions quarters, those monks who have prepared an unrelated to practice. Nor is it a simple, answer, go out each singly by the front door.

The Zen interview with the master takes Ñoäc Tính: Toxicity—Poisonousness. place in his own room. before a monk invades Ñoäc Toá: Toxin. the latter, he strikes the bell and announces Ñoäc Toân: 1) Vò duy nhaát ñaùng toân kính: The alone his coming. He may meet the one who honoured one; 2) Ñöùc Phaät: Buddha. preceded him and is now on his way back. He Ñoäc Toân Leänh: Leänh ñoäc toân trong cheá ñoä quaân bows at the entrance to the room where the chuû—Exclusive order. master sits quietly like a crouching lion and Ñoäc Trieät (1587-1656): Teân cuûa moät vò danh awaits the monk. Once in this room and all the Taêng Trung Hoa, soáng vaøo cuoái thôøi nhaø

nhaø Minh preliminary bowings over, the monk is ready ñaàu thôøi nhaø Thanh—Name of a Chinese famous to behave himself in the way best expressive monk, who lived in the end of the Ming dynasty of his view. No conventionalism will restrain and the beginning of the Ch'ing dynasty in China. his giving the master a slap or a kick. On his Ñoäc Truøng: Venomous. part the master may strike the student monk Ñoäc Tu Thaùnh: Vò Thaùnh tu khoå haïnh—Hermit and most violently chase him out of the room. sage. The confusion thus ensuring may be heard Ñoäc Tuùc Quyø: Con quyø moät chaân. Quyø laø moät loaïi even in the waiting room where the monks thuù ñaëc bieät, chæ coù moät chaân maø ñi ñöôïc. Thieàn congregate, each biding the time for his turn. toâng duøng töø naày ñeå noùi raèng thieàn phaùp laø heát söùc 3) Ñaëc Tham: Gaëp gôõ thaày moät caùch bí maät baát söï kyø dieäu—It is a kind of one-legged animal, but cöù luùc naøo, ngaøy hay ñeâm, khi coù nhöõ ng tình it has the ability to walk. Zen uses this term to say huoáng ñaëc bieät—Visiting secretly at any time, that Zen is extremely wonderful. day or night, when special circumstances Ñoäc Töû: Vasiputra (skt)—Vatsa (skt)—Vatsipatra warrant it. (skt)—Ngöôøi saùng laäp ra Ñoäc Töû Boä—The Ñoäc Thaûo: Venomous plants. founder of the The Vatsiputriyas was the sub-ect Ñoäc Thaàn Giaùo: Monotheism. of the Sammitiyas.. theo Eitel trong Trung Anh Ñoäc Theå (1601-1679): Teân cuûa moät vò Taêng Trung Phaät Hoïc Töø Ñieån, Ñoäc Töû (coù thuyeát noùi luùc oâng Hoa, vò toå thöù hai cuûa phaùi Thieân Hoa, thuoäc Luaät soáng ôû nuùi röøng vaéng veû ñaõ taïp giao vôùi traâu caùi Toâng vaøo cuoái thôøi nhaø nhaø Minh ñaàu thôøi nhaø maø sanh ra con trai noái doõi ñeán ngaøy nay) nguyeân Thanh—Name of a Chinese monk, the second laø ngoaïi ñaïo, veà sau quy y ñaàu Phaät, vaø laø ngöôøi patriarch of the T'ien-Hua branch, Chinese Vinaya ñaõ saùng laäp ra Ñoäc Töû Boä, moät trong nhöõng boä Sect, in the end of the Ming dynasty and the phaùi chaùnh Nhaát Thieát Höõu Boä; laäp ra thuyeát “phi beginning of the Ch'ing dynasty in China. töù phi ly chi ngaõ,” nghóa laø caùi ngaõ khoâng gaén lieàn Ñoäc Thieân Nhò Coå: Poison and Deva- drums—Coù cuõng khoâng rôøi nguõ uaån, neân hoï chaúng giöõ giôùi hai loaïi troáng tieâu bieåu cho Phaät taùnh coù theå tieâu luaät, traùi laïi vôùi yù chæ maø Ñöùc Phaät ñaõ laäp ra— dieät nhöõng ñieàu quaáy aùc: ñoäc coå (lôøi noùi ñaéng cay According to Eitel in The Dictionary of Chinese- ñeå traán aùc ñieàu aùc, hay laø nghòch Phaùp hay phaùp English Buddhist Terms, Vatsa is the founder of traùi duyeân) vaø thieân coå (lôøi noùi hoøa dòu sanh ra the Vatsiputriyas., one of the main divisions of the ñieàu thieän)—There are two kinds of drums: poison Sarvastivada (Vaibhasika) school; they were drum (harsh or stern words for repressing evil or considered schismatics through their insistence on misleading teaching) and deva drum (gentle words the reality of the ego; their failure in points of for producing good). They represent the Buddha- discipline,” etc.; the Vinaya as taught by this nature which can slay all evil. school has never reached China.” Ñoäc Thoaùt: Ñoäc laäp sieâu thoaùt chöù khoâng nöông Ñoäc Töû Boä: Pudgala-vada (skt)—Puggala-vada töïa vaøo ai caû—To end the cycle of birth and death (p)—Vajjiputtaka (p)—Vatsiputriya (skt)—See independently, and not to rely on any people. Ñoäc Töû. Ñoäc Thuï: 1) Moät loaïi caây ñoäc: A poison

tree; 2) Ñoäc Töû Ñaïo Nhaân: Ngoaïi ñaïo phuï vaøo Phaät phaùp Moät vò AÙc Taêng: An evil monk. trong Tieåu Thöøa chaáp vaøo lyù “khoâng kieán”— Ñoäc Tieãn: Muõi teân ñoäc, ví vôùi phieàn naõo—Poison Heretical followers of Hinayana, who hold a false arrow, i.e. illusion. doctrine of the Void, teaching it as total non-

existence or nihilism. be self or an abiding ego, which is in reality an Ñoäc Öu: Dokubatsu (jap)—See Unique illusion since it is not self at all. outstandingness. Ñoái Chieáu: Contrast. Ñoäc Vieân: See Kyø Thoï Caáp Coâ Ñoäc Vieân. Ñoái Cô: Ñoái ñaùp tuøy theo caên cô cuûa ngöôøi Ñoäc Xaø: 1) Raén ñoäc: A poisonous snake; 2) YÙù noùi nghe—To respond to the opportunity, or the töù ñaïi ñaát, nöôùc, löûa, gioù coù theå laøm toån haïi con capacity of hearers. ngöôøi: The four elements of the body, earth, Ñoái Cô Thuyeát Phaùp: Thuyeát phaùp tuøy theo caên water, fire and wind which harm a man by their cô cuûa ngöôøi nghe—To preach or to lecture to the variation, i.e. increase and decrease. opportunity, or the capacity of hearers. Ñoâi: Moät ñoáng—A heap—A pile. Ñoái Dieän Thieân Lyù: ÔÛ ngay tröôùc maët maø nhö xa Ñoâi AÙp Ñòa Nguïc: Teân goïi khaùc cuûa Chuùng Hôïp caùch ngaøn daëm. YÙ noùi, thieàn nghóa ôû saùt beân chuùng Ñòa Nguïc, trong ñòa nguïc coù nuùi Ñaïi Thaïch ñeø naùt ta maø raát khoù nhaän bieát ñöôïc —Something is right thaân theå toäi nhaân—The hell of crushing, the third in front of us, but seems like three thousand miles great hell in which sinners are crushed to death. far away. The term is used to emphasize that it is Ñoâi Ñoâi: Ngoài laâu baát ñoäng nhöng ñôø ñaãn. YÙ noùi extremely difficult to recognize Zen meanings. Thieàn khoâng phaûi laø ngoài laâu baát ñoäng vôùi caùi taâm Ñoái Döông: Ngöôøi vaïch ra toâng chæ hay nhöõng baøi ngu si—Long sitting, immovable and stupid. The thuyeát giaûng cuûa ñöùc Phaät—One who draws out term implies that Zen is not long sitting and remarks or sermons from the Buddha. immovable with a stupid mind. Ñoái Ñaõi: Ñaõi ñoái—Relationship—In relation with Ñoâi Phoøng: Nhaø duøng ñeå giaõ gaïo trong töï vieän— (one thing associated with another). A room, used for husking rice in a monastery. Ñoái Ñaõi Nhò Nguyeân: Quan nieäm chaân lyù nhö moät Ñoâi Töû: Baùnh bao, baùnh haáp—A dumpling. thöù sôû tri ngoaïi thuoäc maø chuû theå naêng tri phaûi Ñoái: 1) Ñoái dieän: To face, opposite; 2) Ñoái ñaùp: nhaän ra, phaûi vaän duïng tri thöùc ñeå laõnh hoäi, ñaây laø To reply, to respond; 3) Song ñoái: Pair; 4) Tyû ñoái: loaïi kieán giaûi löôõng nguyeân ñoái ñaõi. Ngöôïc laïi, To compare. theo Thieàn, chuùng ta hoaøn toaøn soáng ngay trong Ñoái Caùo Chuùng: Ngöôøi laøm trung gian (ñaët ra chaân lyù, soáng baèng chaân lyù; khi soáng vôùi Thieàn nhöõng caâu hoûi) cho Phaät thuyeát phaùp cho töù chuùng, chuùng ta khoâng theå naøo taùch rôøi vôùi chaân lyù ñaëc bieät laø Ngaøi A Nan—The intermediary for the ñöôïc—To conceive the truth as something Buddha’s address to the assembly, especially external which is perceived by a perceiving Ananda. subject is dualistic and appeals to the intellect for Ñoái Chaát: To confront—To bring to face-to-face. its understanding. On the contrary, according to Ñoái Chaát Caûnh: Object-domain with the original Zen we are living right in truth, by the truth, from substance—Ñoái töôïng coù moät baûn chaát nguyeân which we cannot be separated. baûn nhöng laïi khoâng ñöôïc tri nhaän ñuùng y nhö vaäy. Ñoái Ñaøm: To

converse. Khi ñeä thaát Maït Na Thöùc nhìn laïi nhieäm vuï chuû Ñoái Ngaïn: Bæ ngaïn—The other shore—The theå cuûa ñeä baùt A Laïi Da Thöùc, noù xem thöùc naày opposite bank. nhö laø ngaõ. Nhieäm vuï chuû theå cuûa A Laïi Da ñeä baùt Ñoái Ngöu Ñaøn Caàm: Play the lute before an ox— thöùc coù baûn chaát nguyeân baûn, nhöng noù khoâng Ñaøn khaûy tai traâu—Ñem chaân lyù saâu xa maø giaûng ñöôïc ñeä thaát Maït Na Thöùc nhìn thaáy y nhö vaäy, vaø giaûi cho moät ngöôøi ngu cuõng gioáng nhö ñem ñaøn chæ ñöôïc xem nhö laø ngaõ, maø thöïc taïi thì chæ laø aûo maø khaûy vaøo tai traâu vaäy—To explain deep truths giaùc vì noù khoâng phaûi laø ngaõ—The object has an to a dull person is similar to play the lute before original substance and yet is not perceived as it is. an ox. When the seventh, the thought-center, looks at the Ñoái Nhaõn Ñaàu Cô: Kheá Hôïp Thieàn Phaùp—Thích subjective function of the eighth, the store-center, hôïp vôùi thieàn phaùp—To be suitable for methods of it considers that it is self or ego. The subjective mysticism (Zen). function of the eighth, the store-center, has its Ñoái Nhaát Thuyeát: Lôøi noùi ñuùng—Correct original substance or entity, but it is not seen as it speeches. is by the seventh consciousness and is regarded to

Ñoái Phaùp: Abhidharma (skt)—Corresponding Ñoái Töôïng Cuûa Söï Hoaïi Dieät: Ñoái töôïng cuûa cuûa law—Phaùp ñoái quaùn hay ñoái höôùng, nghóa laø duøng söï hoaïi dieät laø voâ thöôøng, khoå vaø baát tònh— trí hueä cuûa baäc Thaùnh ñaïo voâ laäu ñeå ñoái quaùn caùi Subject to destruction—Impermanence, suffering lyù cuûa töù ñeá Nieát Baøn—The corresponding law, and impurity are subject to destruction. the philosophy in the Buddha’s teaching, the Ñoái Töôïng Nhaän Bieát: An object of experience. abhidharma; comparison of cause and effect. Ñoái Töôïng Nhìn Thaáy: Visible objects. Ñoái Phaùp Luaän: Teân khaùc cuûa A Tyø Ñaït Ma Ñoái Töôïng Sôû Tri: The objective known—See Luaän—Another name for Abhidharma sastra. Töôùng Phaàn. Ñoái Phaùp Taïng: Luaän Taïng, taïng thöù ba trong tam Ñoái Töôïng Xuùc Chaïm: Tangible objects. taïng kinh ñieån—The third section of the Tripitaka, Ñoái Xuùc Leã: Thôø phöôïng toân kính baèng maët ñoái the sastra, or Abhidharma. maët—To worship, or pay respects, face to face. Ñoái Phaùp Toâng: Toâng phaùi theo A Tyø Ñaït Ma Ñoân: 1) Ñoân ñoác: To urge; 2) Ñoân haäu (hieàn laønh Luaän—The Abhidharma sect. löông thieän): Honest, staunch. Ñoái Thoaïi Noäi Taâm: Inner dialogue. Ñoân Hoaøng: Teân moät thaønh phoá trong thaønh Ñoái Thuø Chuøy Taïc: Thieàn sö duøng phöông thöùc Kansu, gaàn ñoù coù Vaïn Phaät Ñoäng—The city in öùng ñoái vaø vaán ñaùp thieàn ngöõ qua laïi nhaèm khaûi Kansu near which are the Cave-temples of phaùt taùnh linh hay khai môû phaùp nhaõn—Zen thousand Buddhas—See Ñoân Hoaøng Thaïch Thaát. masters use questions and answers in sessions to Ñoân Hoaøng Thaïch Thaát: Coøn goïi laø Ñoân Hoaøng help opening disciples' eye of wisdom. Thaïch Quaät, hay Hang Ñoäng Ñoân Hoaøng (naèm veà Ñoái Thuû: Phaùt loà saùm hoái baèng caùch maët ñoái maët phía ñoâng nam huyeän Ñoân Hoaøng thuoäc tænh Cam vôùi vò Y Chæ Sö—Face to face confession. Tuùc, coù ngoïn nuùi Minh Sa, döôùi chaân nuùi coù chuøa Ñoái Trò: 1) Ñoaïn tröø phieàn naõo baèng caùch ñoái ñaàu Tam Giôùi, quanh chuøa coù haøng ngaøn hang ñoäng. vaø cheá ngöï:

Pratipaksa (skt)—To eliminate Tröôùc kia goïi laø ñoäng Nghìn Phaät vì xung quanh afflictions, to subdue afflictions by responding or vaùch ñaù ñeàu coù chaïm troå hình töôïng Phaät). Vaøo facing up to and controlling them; 2) Thuoác giaûi nam 1900 coù moät vò Taêng queùt doïn caùt buïi trong ñoäc (Phaät phaùp ñöôïc xem nhö laø thuoác giaûi ñoäc chuøa, töø choã töôøng vôû tình côø nhìn thaáy moät caên cho chuùng sanh): Antidote. phoøng trong ñoù chöùa ñaày kinh saùch. Khi môû saùch Ñoái Trò Taát Ñaøn: The diagnostic treatment of ra thaáy nhöõng saùch naày ñöôïc cheùp töø theá kyû thöù their moral diseases—Ñoái trò taát ñaøn laø moät trong naêm ñeán theá kyû thöù 10 (trong khoaûng trieàu ñaïi nhaø boán loaïi thaønh töïu. Ba loaïi thaønh töïu kia laø Theá Ñöôøng. Coù leõ vaøo thôøi Taây Haï loaïn laïc neân ngöôøi Giôùi Taát Ñaøn, Caù Vò Nhôn Taát Ñaøn vaø Ñeä Nhöùt ta ñem caát saùch vaøo ñaây). Moät ngöôøi Anh Sir Nghóa Taát Ñaøn. Giaûng thuyeát veà lyù nhöùt thöïc trung Aurel Stein laø ngöôøi ñaàu tieân ñaõ mang moät soá saùch ñaïo, khieán cho chuùng sanh döùt boû meâ hoaëc, chöùng naày ra ngoaøi—Cave-temples of the thousand ngoä chaân lyù. Ñaây coøn laø taøi kheùo thuyeát giaûng cuûa Buddhas; where a monk in 1900 A.D., sweeping Ñöùc Phaät—The diagnostic treatment of their away the collected sand, broke through a partition moral diseases is one of the the four kinds of and found a room full of sutras, ranging in date siddhanta. The other three kinds of siddhanta are from the beginning of the 5th to the end of the 10th mundane or ordinary modes of expression, century, together with block prints and paintings, individual treatment or adapting the teaching to first brought to light by Sir Aurel Stein. the capacity of his hearers, and the perfect and Ñoán: 1) Ngaõ daäp ñaàu: To fall headlong, to highest truth or the highest universal gift of prostrate; 2) Töùc thì, ngay töùc khaéc, ñoái laïi vôùi Buddha, his teaching which awakens the highest “tieäm” hay töø töø: At once, suddenly, immediate, capacity in all beings to attain salvation—See Töù make ready, used chiefly in contrast with Taát Ñaøn. “gradually”. Ñoái Trò Trôï Khai: Duøng trôï ñaïo ñeå ñoái trò chöôùng Ñoán Chæ: YÙ chæ ñoán ngoä—The will or aim of ngaïi—Utilization of auxiliary means to overcome immediate attainment. obstructions. Ñoán Chöùng Boà Ñeà: Giaùc ngoä voâ thöôïng chaùnh ñaúng chaùnh giaùc moät caùch nhanh choùng—Rapidly

(quickly) realize unsurpassed perfect lead to a fast awakening and enlightenment such enlightenment. as Zen Buddhism, reserved for those at the highest Ñoán Cô: Caên cô töùc thì giaùc ngoä—The capacity level of cultivators. or opportunity for immediate elightenment. Ñoán Giaùo Nhaát Thöøa: The One Vehicle of Ñoán Ñaïi: Ñoán giaùo Ñaïi Thöøa, chæ Kinh Hoa Sudden Teaching—Chæ phaùp moân Tònh Ñoä theo söï Nghieâm laø boä kinh khi Ñöùc Phaät môùi thaønh ñaïo, phaùn giaùo cuûa ñaïi sö Thieän Ñaïo vaøo thôøi nhaø ñoán thuyeát Ñaïi Thöøa giaùo cho caùc vò Boà Taùt ñoán Ñöôøng beân Trung Hoa—The term implies the nhaäp—The Immediate school and sutra of the Pure Land perfect sudden teaching based on great Mahayana, i.e. the Hua-Yen. master Shan-tao's teachings. Great master Shan- Ñoán Ñònh: Vaøo thieàn ñònh vaø taäp trung tö töôûng tao was one of the famous monks in China during töùc thì—To enter dhyana with immediate the T'ang dynasty (618-907). concentration—To

concentrate immediately. Ñoán Kinh: Cheùp laïi Kinh Phaùp Hoa chæ trong Ñoán Ñoaïn: Caét ñöùt ngay töùc khaéc taát caû moïi phieàn voøng moät ngaøy—To copy the Lotus Sutra at one naõo—To cut off at once stroke all the passions. sitting. Ñoán Ñoán Vieân: Thuyeát töùc thì giaùc ngoä cuûa toâng Ñoán Ngoä: Tongo (jap)—Lyù thuyeát giaùc ngoä baát Hoa Nghieâm, töø ñöôïc Ngaøi Tröøng Quaùn duøng khi thaàn do Thieàn Nam Toâng chuû tröông, ngöôïc laïi vôùi ngaøi boû toâng Phaùp Hoa ñeå qua toâng Hoa Thieàn Baéc Toâng hay phaùi ñaïi giaùc tuaàn töï cuûa Nghieâm—Instantaneous perfect enlightenment of Tieåu Thöøa. Tröôøng phaùi naày do Luïc toå Hueä Naêng, the Hua-Yen, a term used by Ch'eâng-Kuan, who toå thöù saùu cuûa doøng Thieàn trung Hoa chuû xöôùng. left the Lotus for the Hua-Yen. Ñoán ngoä daønh cho nhöõng baäc thöôïng caên thöôïng Ñoán Giaùc: See Ñoán Ngoä. trí. Ñoán ngoä laø giaùo phaùp toái thöôïng thöøa coù coâng Ñoán Giaùo: Sudden teaching—Ñoán ngoä laø giaùo naêng giuùp giaùc ngoä töùc thì. Giaùo phaùp naày lieân heä phaùp toái thöôïng thöøa coù coâng naêng giuùp giaùc ngoä vôùi tröôøng phaùi Hoa Nghieâm vaø Thieàn. Ñoán ngoä töùc thì. Giaùo phaùp naày lieân heä vôùi tröôøng phaùi Hoa giaûng veà thöïc chöùng chaân lyù töùc thì khoâng tuøy Nghieâm vaø Thieàn. Ñoán ngoä giaûng veà thöïc chöùng thuoäc vaøo nhöõng thôøi giaûng thuyeát baèng lôøi hay chaân lyù töùc thì khoâng tuøy thuoäc vaøo nhöõng thôøi qua nhöõng giai ñoaïn khaùc nhau. Vì leõ "Ngoä" ñaäp giaûng thuyeát baèng lôøi hay qua nhöõng giai ñoaïn thaúng vaøo caên baûn cuûa cuoäc soáng, neân ñaït ngoä khaùc nhau. Phöông phaùp ñoán giaùo naày ñöôïc nhöõng ñaùnh daáu moät khuùc quanh quyeát ñònh cho cuoäc tu ngöôøi thöôïng caên thöôïng trí aùp duïng, vì nhöõng taäp cuûa haønh giaû. Tuy nhieân, caùi ngoä aáy phaûi laø ngöôøi naày coù khaû naêng hieåu ñöôïc chaân lyù baèng toaøn trieät, phaûi "tieät ñoaïn" môùi coù ñöôïc keát quaû tröïc giaùc. Ñoán giaùo laø giaùo phaùp ñoán ngoä hay ngoä thoûa ñaùng. Ngoä chính thaät laø moät cuoäc caùch maïng caáp kyø töùc laø phaùp moân tröïc chæ daønh cho nhöõng noäi taâm cuøng tuyeät. Vì Thieàn thuoäc phaïm vi caù haønh giaû thöôïng caên trong nhaø Thieàn—Perfect taùnh, chaúng phaûi trí thöùc, nghóa laø Thieàn naûy maàm sudden teaching, sudden teaching, perfect and leân töø yù chí nhö nguyeân lyù ñaàu tieân cuûa cuoäc soáng. immediate teaching, a supreme teaching which Moät trí oùc tinh nhueä coù theå khoâng xoâ noåi caùnh cöûa enables ones to attain enlightenment immediately, huyeàn vi cuûa ñaïo Thieàn, nhöng moät baûn laõnh oai or the doctrine that enlightenment or Buddhahood huøng uoáng ngay ñöôïc ngoïn nöôùc ñaàu nguoàn. may be attained at once, or immediate teaching of Khoâng bieát trí thöùc coù phaûi chæ laø phieán dieän chaïm the higher truth without preliminary stages. It is sô beân ngoaøi rìa cuûa caù theå con ngöôøi hay khoâng. usually associated with the Avatamsaka and Zen nhöng thöïc söï thì yù chí môùi chính laø con ngöôøi, schools. Sudden teaching expounds the abrupt neân Thieàn keâu goïi ñeán yù chí. Heã naém chaët ñöôïc realization of the ultimate truth without relying then maùy aáy laø coù "Ngoä Thieàn." Tuy nhieân, haønh upon verbal explanations or progression through giaû tu Thieàn neân luoân nhôù raèng seõ laø quaù kieâu various stages of practice. This sudden method or ngaïo khi thaät tin raèng mình coù theå trôû

neân giaùc ngoä the method of the Buddhavatamsaka-Sutra, which hay ñoán ngoä sau moät vaøi ngaøy tu taäp. Ngöôïc laïi, is to be used with the most talented students who haønh giaû caàn phaûi kieân trì tinh taán tu taäp, gioáng understand the truth directly. Instantaneous or nhö moät doøng nöôùc chaûy maõi khoâng ngöøng—The Sudden Doctrine is Dharma teachings which will doctrine of “sudden” enlighenment (instantly to

apprehend, or attain to Buddha-enlightenment) Ñoán Ngoä Nhaäp Ñaïo Yeáu Moân Luaän: Doctrine of associated with the Southern school of Zen in the Vital Gate of Sudden Entry into the Way—Boä China, in contrast with the Northern school of luaän ñöôïc vieát bôûi thieàn sö Ñaïi Chaâu Hueä Haûi, “gradual” enlightenment, or Hinayana or other trong ñoù trình baøy söï giaûi thích chi tieát vaø chính methods of gradual attainment. This school was xaùc veà quan ñieåm cuûa Thieàn Nam Toâng vaø söï tu founded by the sixth patriarch Hui-Neng. taäp Ñoán Ngoä vaøo theá kyû thöù VIII hay thöù IX khi Immediate awakening or Immediate teaching or Thieàn baét ñaàu höng thònh. Boä luaän ñöôïc vieát döôùi practice for awakening for the advanced. Perfect hình thöùc "Hoûi vaø Ñaùp" giöõa moät ñeä töû vaø moät vò sudden teaching, sudden teaching, perfect and thaày nhöng khoâng neâu danh taùnh. Boä luaän thieát laäp immediate teaching, a supreme teaching which thieàn laø phöông phaùp caên baûn ñeå hieåu veà baûn taâm. enables ones to attain enlightenment immediately, Sau ñaây laø moät ñoaïn trích ra töø taùc phaåm "Ñoán or the doctrine that enlightenment or Buddhahood Ngoä Nhaäp Ñaïo Yeáu Moân Luaän" trong ñoù thieàn sö may be attained at once, or immediate teaching of Hueä Haûi phaân bieät taø nieäm vôùi chaùnh nieäm vaø noùi the higher truth without preliminary stages. It is raèng trong voâ nieäm coù chaùnh nieäm chöù khoâng coù taø usually associated with the Avatamsaka and Zen nieäm. Vò Taêng hoûi: "Chaùnh nieäm laø gì?" Hueä Haûi schools. Sudden teaching expounds the abrupt ñaùp: "Chaùnh nieäm laø nieäm Boà Ñeà, laø giaùc ngoä." realization of the ultimate truth without relying Taêng hoûi: "Boà ñeà coù theå chöùng ñaéc khoâng?" Hueä upon verbal explanations or progression through Haûi ñaùp: "Khoâng theå chöùng ñaéc." Taêng hoûi: "Neáu various stages of practice. As enlightenment at the khoâng theå chöùng ñaéc, laøm sao coù theå nieäm?" Hueä primary fact of existence, its attainment marks a Haûi ñaùp: "Boà ñeà chæ laø giaû danh, vaø khoâng coù (thöïc turning point in a Zen practitioner's life. The taïi caù bieät töông öùng laøm ñoái töôïng) chöùng ñaït. attainment, however, must be thorough-going and Trong quaù khöù chöa töøng coù ai chöùng ñaït, trong vò clear-cut in order to produce a satisfactory result. lai khoâng heà coù ngöôøi chöùng ñaït; vì noù laø caùi vöôït Enlightenment is really a mental revolution that is ngoaøi tính caùch chöùng ñaït. Nhö theá khoâng coù gì ñeå so complete. Zen is a matter of character and not nieäm, ngoaïi töø chính Voâ Nieäm. Ñaây goïi laø nieäm of the intellect, which means that Zen grows out of chaân chaùnh. Boà ñeà khoâng coù nghóa laø coù moät tö the will as the first principle of life. A brilliant töôûng gì veà moät vaät naøo ñoù, nghóa laø khoâng baän intellect may fail to unravel all the mysteries of taâm ñeán caùi gì caû. Khoâng baän taâm ñeán caùi chi heát Zen, but a strong soul will drink deep of

the töùc laø Voâ Nieäm trong moïi töôøng hôïp. Khi ñaõ hieåu inexhaustible fountain. We don't know if the nhö vaäy, chuùng ta ñaït ñöôïc Voâ Nieäm, vaø khi chöùng intellect is superficial and touches only the fringe ñaït Voâ Nieäm, töùc laø ñaõ giaûi thoaùt." Vaø tieáp theo of one's personality, but the fact is that the will is ñaây laø moät ñoaïn khaùc cuõng trích ra töø taùc phaåm the man himself, and Zen appeals to it. When one "Ñoán Ngoä Nhaäp Ñaïo Yeáu Moân Luaän" trong ñoù becomes penetratingly conscious of the working thieàn sö Hueä Haûi phaân bieät ngoân ngöõ vaø taâm. Coù of this agency, there is the opening of moät vò Taêng hoûi: "Ngoân ngöõ coù phaûi laø taâm enlightenment and the understanding of Zen. khoâng?" Hueä Haûi ñaùp: "Ngoân ngöõ laø duyeân, khoâng However, Zen practitioners should always phaûi laø taâm." Vò Taêng laïi hoûi: "Lìa duyeân thì caùi gì remember that if you expect to become laø taâm?" Hueä Haûi ñaùp: "Lìa ngoân ngöõ thì khoâng coù enlightened or attain a sudden enlightenment after taâm." Vò Taêng laïi hoûi: "Lìa ngoân ngöõ ñaõ laø khoâng a few days of cultivation, it would be too coù taâm, vaäy thì tìm taâm ôû ñaâu?" Hueä Haûi ñaùp: presumtuous. On the contrary, you should apply "Khoâng coù Taâm naøo ñoäc laäp vôùi ngoân ngöõ. Nghóa sustained effort on a regular basis, like the laø Taâm trong ngoân ngöõ, nhöng chaúng theå ñöôïc continual flowing of a stream. ñoàng hoùa vôùi ngoân ngöõ." Vò Taêng laïi hoûi: "Khoâng Ñoán Ngoä Boà Taùt: Vò Boà taùt coù khaû naêng ñaït thaønh coù caùi Taâm ñoäc laäp vôùi ngoân ngöõ , vaäy thì caùi gì laø ñaïo quaû töùc thì maø khoâng phaûi traûi qua nhöõng giai Taâm?" Hueä Haûi ñaùp: "Taâm khoâng coù hình töôùng. ñoaïn khaùc—A bodhisattva who attains Chaân lyù ôû choã Taâm chaúng ñoäc laäp maø cuõng chaúng immediately without passing through the various khoâng ñoäc laäp vôùi ngoân ngöõ. Taâm luoân trong suoát stages. vaø töï taïi trong söï vaän haønh cuûa noù. Toå Sö noùi raèng:

'Khi mình hieåu ñöôïc Taâm laø phi taâm, laø hieåu ñöôïc unconscious of all things is to have no-mind on all taâm vaø taâm phaùp.'" Thieàn sö Hueä Haûi vieát theâm: occasions. When this is understood, we have the "Theo Toå Sö Maõ Minh, 'Caùi saûn sanh ra vaïn höõu Unconscious, and when the Unconscious (wu- ñöôïc goïi laø Phaùp taùnh hay Phaùp thaân. Phaùp nghóa nien) is realized, emancipation follows by itself." laø taâm chuùng sanh. Neáu taâm bò khuaáy leân thì taát caû Next is also another extracted passage from the caùc phaùp ñeàu bò khuaáy leân; neáu taâm khoâng bò Doctrine of the Vital Gate of Sudden Entry into khuaáy leân thì taát caû caùc phaùp cuõng khoâng bò khuaáy the Way (Tun-wu Ju-tao Yao-men Lun) in which leân vaø khoâng coù coù danh töï. Ngöôøi meâ khoâng hieåu Hui-hai distinguishes between mind and words. A Phaùp thaân, töï noù voâ töôùng, öùng vôùi nhöõng hình monk asked Zen master Hui-hai, "Are words the thöùc caùc bieät tuøy theo duyeân. Ngöôøi meâ cho raèng mind?" Hui-hai said, "No, words are external truùc bieác laø Phaùp thaân, cho raèng caây vaøng hoa röïc conditions; they are not the Mind." The monk rôõ laø Baùt Nhaõ. Nhöng neáu caây vaøng hoa laø Baùt asked, "Apart from external conditions, where is Nhaõ, thì Baùt Nhaõ ñoàng vôùi voâ tình; truùc bieác neáu laø the Mind to be sought?" Hui-hai replied, "There is Phaùp thaân, thì Phaùp thaân ñoàng

vôùi coû caây; ví nhö no Mind independent of words. That is to say, the ngöôøi aên maêng tre töùc laø aên Phaùp thaân. Nhöõng Mind is in words, but is not to be identified with quan ñieåm nhö vaäy thì khoâng ñaùng ñeå noùi."—A them." The monk asked, "If there is no Mind Commentary written by Hui-hai that lays out a independent of words, what is the Mind?" Hui-hai detailed and concise explanation of how replied, "The Mind is formless and imageless. The "Southern Zen School" viewed itself and its truth is, it is neither independent of nor dependent practice of "Sudden Enlightenment" in the eighth upon words. It is eternally serene and free in its or the ninth century, when Zen had begun to activity. Say the Patriarch, 'When you realize that flourish in all its brilliance and with all its the Mind is no Mind, you understand the Mind and uniqueness. The text was written in the form of its workings.'" Hui-hai further wrirtes: "According questions and answers between a student and an to Patriarch Asvaghosa, 'That which produces all unidentified Zen master. The text establishes things is called Dharma-nature, or Dharmakaya. meditation as the basic method for understanding By the so-called Dharma is meant the Mind of all the nature of the mind. The following is extracted beings. When this Mind is stirred up, all things are from the Doctrine of the Vital Gate of Sudden stirred up. When the Mind is not stirred up, there Entry into the Way (Tun-wu Ju-tao Yao-men Lun) is nothing stirring and there is no name. The in which Hui-hai distinguishes between wrong confused do not understand that the Dharmakaya, thought and right thought and says that in the in itself formless, assumes individual forms Unconscious there is right thought but no wrong according to conditions. The confused take the thought. A monk asked, "What is right thought?" green bamboo for Dharmakaya itself, the yellow Hui-hai answered, "Right thought is to be blooming tree for Prajna itself. But if the tree conscious of Bodhi, enlightenment." The monk were Prajna, Prajna would be identical with the asked, "Is Bodhi attainable?" Hui-hai answered, non-sentient. If the bamboo were Dharmakaya, "No, it is unattainable." The monk asked, "If it is Dharmakaya would be identical with a plant. But unattainable, how can one think of it?" Hui-hai Dharmakaya exists, Prajna exists, even when answered, "As to Bodhi, it is no more than a there is no blooming tree, no green bamboo. provisionally made-up word, and there is no Otherwise, when one eats a bamboo-shoot, this corresponding individual reality to be the object of would be eating up Dharmakaya itself. Such views sense attainment. Nor is there any one who has as this are really not worth talking about.'" ever attained it in the past or ever will attain it in Ñoán Ngoä Nhaát Thôøi: Momentariness— the future; for it is something beyond attainability. Momentary enlightenment—Momentary Thus there is nothing for one to think of, except experience—Söï Chöùng ngoä dieãn ra moät caùch the Unconscious itself. This is called true thought. ñöôøng ñoät; vaø ñoù laø moät kinh nghieäm trong nhaát Bodhi means not to have any thought on anything, thôøi. Thöïc söï, khoâng phaûi laø ñöôøng ñoät vaø nhaát that is to say to be unconscious of all thing. To be thôøi, thì khoâng phaûi laø ngoä. Ñoán laø ñaëc ñieåm cuûa

doøng Thieàn Hueä Naêng, keå töø khôûi nguyeân cuûa noù saùng Phaät Taâm vaø, boãng nhieân qua nhöõng caùi lieác vaøo cuoái theá kyû thöù baûy. Ñoái thuû cuûa Ngaøi laø Thaàn nhanh, vaø roài moät söï ñoät phaù, chuùng ta thaáy toaøn Tuù, nhaán maïnh treân söï khai trieån tuaàn töï cuûa taâm boä theá giôùi trong ñoù vaïn söï vaãn mang taùnh nhò thöùc. Nhö vaäy caùc ñoà ñeä cuûa Hueä Naêng hieån nhieân nguyeân nhöng nhöõng caëp ñoái laäp ñöôïc xem nhö laø nhöõng ngöôøi tích cöïc chuû tröông giaùo lyù ñoán hai maët cuûa moät thöïc taïi khoâng theå chia caét ñöôïc. ngoä. Kinh nghieäm ñoán ngoä naày môû ra moät nhaõn Chính ôû ñaây vaø chæ ôû ñaây maø thoâi, lôøi giaûi ñaùp cho giôùi hoaøn toaøn môùi meû ngay trong moä t khoaûnh vaán ñeà chieác caàu: khoâng caàn chieác caàu naøo caû. khaéc (ekamuhurtena) vaø toaøn theå ñôøi soáng baáy giôø Nhö ngaøi Long Thoï (khoaûng theá kyû thöù hai hoaëc ñöôïc ñaùnh giaù töø moät quan ñieåm môùi meû haún—thöù ba), moät caùi taâm vó ñaïi nhaát trong lòch söû Phaät Enlightenment comes upon one abruptly and is a giaùo, ñaõ vieát, 'Khoâng coù söï khaùc bieät naøo caû giöõa momentary experience. In fact, if it is not abrupt Nieát Baøn vaø Ta Baø; giôùi haïn cuûa Nieát Baøn cuõng laø and momentary, it is not enlightenment. This giôùi haïn cuûa theá giôùi Ta Baø. Giöõa hai beân, khoâng abruptness is what characterizes the Hui-Neng coù moät maûy may khaùc bieät naøo.'"—Christmas school of Zen ever since its proclamation late in Humphreys wrote in 'A Western Approach to Zen': the seventh century. His opponent Shen-Hsiu was "Will achievement be sudden or gradual? I cannot insistent on a gradual unfoldment of Zen answer this perennial question for I fail to see the consciousness. Hui-Neng’s followers were thus difference. Of course the years and lives of distinguished as strong upholders of the doctrine preparation are gradual, that is, step by step; of of abruptness. This abrupt experience of course each peep of the Absolute is sudden in that enlightenment, then, opens up in one moment it happens in no-time. We walk into the sea, to the (ekamuhurtena) an altogether new vista, and the ankles, waist, chest; then suddenly we are whole existence appraised from quite a new angle swimming and the sea contains us. The clouds and of observation. earth on a sultry day become highly charged with Ñoán Ngoä Tieäm Giaùo: See Ñoán Tieäm. positive and negative electricity. The build-up of Ñoán Ngoä Tieäm Ngoä: Immediate enlightenment force takes time but the discharge in a flash of and gradual development—Giaùc ngoä töùc thì vaø lightning is sudden. Our eyes are shut; at last we giaùc ngoä töø töø. Christmas Humphreys vieát trong open them and suddenly 'see'. Let us open them quyeån 'Söï Tieáp Caän Thieàn Cuûa Ngöôøi Taây and see, not heaven but the world about us filled Phöông': "Vieäc thaønh töïu coù tính ñoät ngoät hay tieäm with, shinning with, the very expression of, Zen. tieán? Toâi khoâng theå traû lôøi caâu hoûi töø muoân thuôû By profound study, in which the intuition is given aáy, vaø toâi chòu vì khoâng thaáy coù söï khaùc bieät naøo. full play, thought itself becomes illumined by the Leõ dó nhieân, qua nhöõng naêm soáng chuaån bò laø moät light of Buddha-Mind and we suddenly 'see', at tieán trình tieäm tieán, coù nghóa laø töøng böôùc tieán tôùi first in 'peeps' and then with great breakthrough, thaønh töïu; dó nhieân moãi thò kieán veà caùi tuyeät ñoái the

world wherein all is still duality but the pairs ñeàu coù tính ñoät phaù vì noù xaûy ra khoâng theo tieán are simultaneously seen as twin aspects of an trình tuaàn töï cuûa thôøi gian. Chuùng ta loäi xuoáng inseparable reality. Here and here only is the bieån, nöôùc leân ñeán maét caù chaân, roài ñeán ngang solution to the problem of the bridge, that none is hoâng, ngang ngöïc vaø boãng nhieân, chuùng ta bôi needed. As Nagarjuna (2nd or 3rd century), the ñöôïc, vaø bieån chöùa laáy chuùng ta. Nhöõng ngaøy oi greatest mind in the history of Buddhism, has böùc, maây vaø ñaát tích tuï ñaày moät löôïng lôùn ñieän aâm written, 'There is no difference at all between döông. Vieäc tích tuï naêng löôïng maát nhieàu thôøi gian Nirvana and Samsara; that which is the limit of nhöng vieäc phoùng ñieän ra thaønh tia chôùp thì baát Nirvana is also the limit of the world. Between the thình lình vaø ñoät ngoät. Maét chuùng ta ñang nhaém, two we cannot find the slightest shade of chuùng ta môû maét ra vaø boãng nhieân 'thaáy.' Haõy môû difference.'" maét vaø thaáy, khoâng phaûi thieân ñöôøng maø theá giôùi Ñoán Nhaát Baùi: Ton-Ippai (jap)—Moät laïy—One naøy cuûa chuùng ta, ñaày aép, choùi loïi bieåu hieän cuûa prostration. Thieàn. Qua daøy coâng nghieân cöùu, chuû yeáu döïa vaøo Ñoán Phaùp: Töùc thì hieåu bieát vaø giaùc ngoä, ñoái laïi tröïc giaùc, tö töôûng töï noù trôû neân saùng leân döôùi aùnh vôùi tieäm phaùp—Immediate apprehension or

enlightenment as opposed to gradual Ñoái treân caùc phaùp moãi nieäm khoâng truï, töùc laø development—See Ñoán Ngoä. khoâng phöôïc, ñaây laø laáy voâ truï laøm goác. Naày Ñoán Taû: See Ñoán Kinh. thieän tri thöùc! Ngoaøi lìa taát caû töôùng goïi laø voâ Ñoán Thaønh Chö Haønh: Töùc thì hoaøn thaønh taát caû töôùng, hay lìa nôi töôùng, töùc laø phaùp theå thanh caùc haønh—The immediate fulfilment of all acts, tònh, ñaây laø laáy voâ töôùng laøm theå. Naày thieän processes, or disciplines by the fulfilment of one. tri thöùc! Ñoái treân caùc caûnh, taâm khoâng nhieãm, Ñoán Thuû Baùi: Tonshu-Pai (jap)—Moät laïy—One goïi laø voâ nieäm. Ñoái treân nieäm thöôøng lìa caûnh, prostration. chaúng ôû treân caûnh maø sanh taâm. Neáu chæ traêm Ñoán Tieäm: vaät chaúng nghó, nieäm phaûi töø heát, moät nieäm (I) Nghóa cuûa Ñoán Tieäm—The meanings of döùt töùc laø cheát, roài seõ sanh nôi khaùc, aáy laø laàm Sudden and Gradual Teaching: Ñoán giaùo ñoái to. Ngöôøi hoïc ñaïo suy nghó ñoù, neáu khoâng bieát laïi vôùi tieäm giaùo. Ñoán giaùo vaø Tieäm giaùo laø caùi yù cuûa phaùp thì töï taâm laàm coøn coù theå, laïi hai tröôøng phaùi, cuøng tieâu bieåu cho giaùo lyù daïy ngöôøi khaùc, töï meâ khoâng thaáy laïi coøn cheâ nhaø Phaät, thích hôïp vôùi chuùng sanh tuøy caên cô bai kinh Phaät, vì theá neân laäp voâ nieäm laøm trình ñoä. Vì vaäy ñeà cao giaùo phaùp naày vaø phæ toâng. Naày thieän tri thöùc! Theá naøo laø laäp voâ baùng giaùo phaùp kia laø söï chaáp tröôùc ñieân daïi, nieäm laøm toâng? Chæ vì mieäng noùi thaáy taùnh, khoâng thích hôïp vôùi ngöôøi Phaät töû— ngöôøi meâ ôû treân caûnh coù nieäm, treân nieäm laïi Immediate, or sudden, attainment, in contrast khôûi taø kieán, taát caû traàn lao voïng töôûng töø ñaây with gradualness. The two schools of Zen, the maø sanh. Töï taùnh voán khoâng moät phaùp coù theå Gradual and the Sudden, represent different ñöôïc, neáu coù sôû ñaéc, voïng noùi hoïa phöôùc töùc facets of the same teaching adapted to laø traàn lao taø

kieán, neân phaùp moân naày laäp voâ different types of people in different location. nieäm laøm toâng. Naày thieän tri thöùc! Voâ laø voâ To praise one school while disparaging the vieäc gì? Nieäm laø nieäm vaät naøo? Voâ ñoù laø other is therefore a form of crazy attachment, khoâng coù hai töôùng, khoâng coù caùc taâm traàn not appropriate for any Buddhists. lao; nieäm laø nieäm chaân nhö baûn taùnh. Chaân (II) “Ñoán Tieäm” theo quan ñieåm cuûa Luïc Toå Hueä töùc laø theå cuûa nieäm, nieäm töùc laø duïng cuûa Naêng trong Kinh Phaùp Baûo Ñaøn, Phaåm thöù chaân nhö, chaân nhö töï taùnh khôûi nieäm, khoâng Tö—“Sudden and Gradual Teachings” phaûi maét tai muõi löôõi hay khôûi nieäm, chaân nhö according to the Sixth Patriarch’s point of coù taùnh cho neân khôûi nieäm, chaân nhö neáu view in the Dharma Jewel Platform Sutra, khoâng coù taùnh thì maét tai saéc thanh chính khi Chapter Four: Toå daïy chuùng raèng: “Naày thieän aáy lieàn hoaïi. Naày thieän tri thöùc! Chaân nhö töï tri thöùc! Xöa nay chaùnh giaùo khoâng coù ñoán taùnh khôûi nieäm, saùu caên tuy coù thaáy nghe hieåu tieäm, taùnh ngöôøi töï coù lôïi ñoän, ngöôøi meâ thì bieát maø khoâng nhieãm muoân caûnh, maø chôn laàn laàn kheá hôïp, ngöôøi ngoä thôøi choùng tu, töï taùnh thöôøng töï taïi neân kinh noùi: “Hay kheùo bieát boån taâm, töï thaáy boån taùnh, töùc laø khoâng phaân bieät caùc phaùp töôùng maø ñoái vôùi nghóa ñeä coù sai bieät, do ñoù neân laäp ra giaû danh ñoán nhaát khoâng coù ñoäng.”—The Master instructed tieäm. Naày thieän tri thöùc! Phaùp moân cuûa ta ñaây the assembly: “Good Knowing Advisors, the töø tröôùc ñeán nay, tröôùc laäp voâ nieäm laøm toâng, right teaching is basically without a division voâ töôùng laøm theå, voâ truï laøm boån. Voâ töôùng laø into ‘sudden’ and ‘gradual.’ People’s natures ñoái vôùi töôùng maø lìa töôùng; voâ nieäm laø ñoái vôùi themselves are sharp or dull. When the nieäm maø khoâng nieäm; voâ truï laø baûn taùnh cuûa confused person who gradually cultivates and ngöôøi. ÔÛ theá gian naøo laø thieän aùc, toát xaáu, cho the enlightened person who suddenly ñeán nhöõng vieäc oaùn cuøng vôùi thaân, ngoân ngöõ connects each recognize the original mind and xuùc chaïm, hö doái tranh ñua, vaân vaân, thaûy ñeàu see the original nature, they are no different. ñem veà khoâng; khoâng nghó traû thuø haïi laïi, Therefore, the terms sudden and gradual are trong moãi nieäm khoâng nghó caûnh tröôùc, neáu shown to be false names. Good Knowing nieäm tröôùc, nieäm hieän taïi, nieäm sau, trong moãi Advisors, this Dharma-door of mine, from the nieäm töông tuïc khoâng döùt goïi laø heä phöôïc. past onwards, has been established the first

with no-thought as its doctrine, no-mark as its and blessing, that is just defilement and substance, and no-dwelling as its basis. No- deviant views. Therefore, this Dharma-door mark means to be apart from marks while in establishes no-thought as its doctrine. Good the midst of marks. No-thought means to be Knowing Advisors, ‘No’ means no what? without thought while in the midst of thought. ‘Thought’ means thought of what? ‘No’ No-dwelling is the basic nature of human means two marks, no thought of defilement. beings. In the world of good and evil, ‘Thought’ means thought of the original attractiveness and ugliness, friendliness and nature of True Suchness. True Suchness is the hostility, when faced with language which is substance of thought

and thought is the offensive, critical, or argumentative, you function of True Suchness. The True should treat it all as empty and have no Suchness self-nature gives rise to thought. It thought of revenge. In every thought, do not is not the eye, ear, nose, or tongue which can think of former states. If past, present, and think. The True Suchness possesses a nature future thoughts succeed one another without and therefore gives rise to thought. Without interruption, it is bondage. Not to dwell in True Suchness, the eye, ear, forms, and dharmas from thought to thought is to be free sounds immediately go bad. Good Knowing from bondage. That is to take no-dwelling as Advisors, the True Suchness self-nature gives the basis. Good Knowing Advisors, to be rise to thought, and the six faculties, although separate from all outward marks is called ‘no- they see, hear, feel, and know, are not defiled mark.’ The ability to be separate from marks by the ten thousand states. Your true nature is is the purity of the Dharma’s substance. It is eternally independent. Therefore, the to take no-mark as the substance. Good Vimalakirti Sutra says, ''If one is well able to Knowing Advisors, the non-defilement of the discriminate all dharma marks, then, in the mind in all states is called ‘no-thought.’ In primary meaning, one does not move.’” your thoughts you should always be separate Ñoán Tieäm Giaùo: Instantaneous and gradual from states; do not give rise to thought about teachings—Sudden and gradual teachings—Ñoán them. If you merely do not think of hundred giaùo ñoái laïi vôùi tieäm giaùo. Ñoán giaùo vaø Tieäm giaùo things, and so completely rid yourself of laø hai tröôøng phaùi, cuøng tieâu bieåu cho giaùo lyù nhaø thought, then as the last thought ceases, you Phaät, thích hôïp vôùi chuùng sanh tuøy caên cô trình ñoä. die and undergo rebirth in another place. That Vì vaäy ñeà cao giaùo phaùp naày vaø phæ baùng giaùo is a great mistake, of which students of the phaùp kia laø söï chaáp tröôùc ñieân daïi, khoâng thích Way should take heed. To misinterpret the hôïp vôùi ngöôøi Phaät töû—Immediate, or sudden, Dharma and make a mistake yourself might attainment, in contrast with gradualness. The two be acceptable but to exhort others to do the schools of Zen, the Gradual and the Sudden, same is unacceptable. In your own confusion represent different facets of the same teaching you do not see, and, moreover, you slander adapted to different types of people in different the Buddha's Sutras. Therefore, no-thought is location. To praise one school while disparaging to be established as the doctrine. Good the other is therefore a form of crazy attachment, Knowing Advisors, why is no-thought not appropriate for any Buddhists—See Ñoán established as the doctrine? Because there are Tieäm. confused people who speak of seeing their Ñoán Tieäm Nhò Giaùo: Two methods of own nature, and yet they produce thought instantaneous and gradual teachings (sudden and with regard to states. Their thoughts cause gradual teachings)—See Ñoán Tieäm Giaùo. deviant views to arise, and from that, all Ñoán Tieäm Tu Haønh: Two views of realization: defilement and false thinking are created. 1) Ñoán ngoä: Ngoä töùc thì hoaëc ngay luùc thöïc Originally, not one single dharma can be taäp—Sudden or Instantaneous realization— obtained in the self-nature. If there is Realization occurs at the time of practice. something to attain, or false talk of misfortune 2) Tieäm ngoä: Chöùng ngoä töø töø theo tieán trình tu

taäp—Gradual realization—Realization occurs Ñoän Söû: Naêm söù giaû cuûa söï ngu ñoän hay meâ chaáp gradually as a process continuing over a vaøo caùi hoaëc cuûa söï, ñoái laïi vôùi nguõ lôïi söû —The period of long line of moments. five envoys of stupidity, i.e. of the lower passions, Ñoán Vieân: Ñoán giaùo vaø Vieâ n giaùo, con ñöôøng ñi in contrast with the five higher wholesome ñeán giaùc ngoä cuûa toâng Thieân Thai, tröôøng phaùi deeds—See Nguõ Ñoän Söû and Nguõ Lôïi Söû. Phaùp Hoa—The immediate and complete way of Ñoän Theá: Withdraw from the world—Traùnh xa enlightenment of the T'ien-T'ai Lotus School. theá tuïc ñeå trôû thaønh Taêng só hay aån só—To retire Ñoän: 1) AÅn troán: To retire, to vanish; 2) Ngu doát: from the world and become a monk, or to Blunt, dull, stupid (see Ñoän Caên). withdraw from the community and become a Ñoän Caên: Mrdvindriya (skt)—Haï Caên—Caên ngu hermit. si, ñaàn ñoän—Dull—Dull faculties—Dull root—Of Ñoän Thoå: To vanish under ground. dull capacity—Dull-witted—Unable to receive Ñoän Trí: See Ñoän Tueä. Buddha-truth—Thôøi Ñöùc Phaät coøn taïi theá, coù moät Ñoän Tueä: Trí tueä keùm coõi—Dull intelligence. ngöôøi teân Chaâu Lôïi Baøn Ñaø Giaø, moät trong nhöõng Ñoâng: ñeä töû cuûa Phaät. Phaät daïy cho oâng hai chöõ "choåi" 1) Muøa Ñoâng: Hima or Hemanta (skt)—Winter. vaø "queùt" vaø baûo oâng coá gaéng quaùn chieáu. Tuy 2) Höôùng Ñoâng: Purva (skt)—East. nhieân, oâng ñoän caên ñoän tính ñeán noåi heã nhôù chöõ Ñoâng Am: Saûnh ñöôøng phía taây trong töï vieän—naøy laïi queân chöõ kia, nhöng nhôø söùc kieân trì khoâng The eastern hall of a monastery. giaây phuùt naøo xao laõng, neân cuoái cuøng chöùng quaû Ñoâng An Cö: Cuõng gioáng nhö Haï An Cö, nhöng A La Haùn. Coøn Ñeà Baø Ñaït Ña tuy thoâng minh vaø muøa Ñoâng An Cö baét ñaàu töø 16 thaùng 10 ñeán 15 tinh thoâng tam taïng kinh ñieån, cuõng nhö luïc thoâng, thaùng gieâng—The winter retreat, from 16th of the nhöng bôûi danh lôïi vaø chaúng thöïc tu neân keát quaû laø 10th month to 15 of the 1st month. bò ñoïa vaøo ñòa nguïc—At the time of the Buddha, Ñoâng Ban: See Ñoâng Töï. there was a man named Suddipanthaka, one of the Ñoâng Baéc Baïch Xích Phöôùn: Red and white disciples of the Buddha. He was taught only two pennon in the Northeast—Ñoâng Baéc phöôùn ñoû words "broom" and "sweep," and was asked to traéng—Ñaây laø moät trong Phöôùn taùm saéc cuûa Ñöùc meditate on them. However, he was so dull-witted Phaät A Di Ñaø, chæ taùm höôùng trong khoâng gian—that when he remembered one of the words, he This is one of the Amitabha's eight pennons of would immediately forget the other. Nevertheless, various colours, indicating the eight directions of thanks to his power of perseverance, he never space. neglected his cultivation even for a single Ñoâng Bích Ñaû Taây Bích: Trong nhaø khoâng coù moät moment. Ultimately, he became an Arhat. On the vaät. Trong thieàn, yù noùi xöa nay khoâng moät vaät, other hand, although Devadatta was more khoâng laïi theâm khoâng hay ñeä nhöùt nghóa khoâng. intelligent and fully conversant with the Dharma, Ñaây laø moät ñeà muïc thieàn quaùn—There is nothing and possessing the six spiritual powers, he in a house. In Zen, the term means originally not a ultimately descended to the hells because of his thing exists, or not a thing before any thing greed for fame and fortune and his lack of true existed. This is a subject for

meditation. cultivation. Ñoâng Boác Taây Boác: Nhieàu caùch giaûi thích—Many Ñoän Cô: See Ñoän Caên. ways of interpretations. Ñoän Laân: Teân cuûa moät vò danh Taêng Trung Hoa Ñoâng Boân Taây Taåu: Chaïy ñoâng chaïy taây—To run vaøo thôøi nhaø Ñöôøng (618-907)—Name of a east and west—To run helter-skelter. Chinese famous monk who lived in the T'ang Ñoâng Caùt Taây caùt: Noùi laûi nhaûi—To speak in an Dynasty in China. annoyingly insistent way. Ñoän Luaân: Teân cuûa moät vò danh Taêng Trieàu Tieân, Ñoâng Chí: Winter solstice. soáng vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Ñoâng Daï: Ñeâm tröôùc hoâm Ñoâng Chí—The night Korean famous monk who lived in the T'ang before the winter solstice. Dynasty in China. Ñoâng Dueä Sôn: Toeizan (jap)—Nuùi Ñoäng Dueä Ñoän Söù: See Ñoän Söû.

(Nhaät Baûn)—Name of a famous mountain in kyû thöù XVIII. Chính Sö vaø Thaày mình laø Thieàn sö Japan. Baïch AÅn Hueä Haïc ñaõ tuyeån choïn vaø saép xeáp laïi töø Ñoâng Duõng Taây Moät: Ñoâng noåi taây chìm. Trong caùc pho ngöõ luïc coå ghi laïi ngoân ngöõ, haønh traïng thieàn, töø naày coù nghóa laø moät khi ñaõ ngoä ñaïo, thieàn cuõng nhö thoaïi ngöõ cuûa nhöõng vò Toå sö, thieàn giaû giaû coù theå ñi ngheâu ngao khaép choán khoâng ngaên ñaéc phaùp ôû AÁn Ñoä vaø Trung Hoa ngaøy xöa. Heä ngaïi—East floats west sinks. In Zen, the term thoáng naøy phaân caùc coâng aùn laøm thaønh nhöõng means once attaining enlightenment, Zen nhoùm caên baûn—Name of a famous Japanese Zen practitioners can go here and there freely. monk of the Lin-chi school in the eighteenth Ñoâng Ñaïi Töï: Todaiji (jap)—Ñoâng Ñaïi Töï toïa laïc century. Zen master Torei Enji and his master trong phaïm vi coá ñoâ Heijo-kyo, ñöôïc xaây döïng Hakuin systemized the koan system into general vaøo giöõa theá kyû thöù taùm—Great Eastern Temple, categories from the many recorded sayings, located in the former capital Heijo-kyo, was built doings, and dialogues of the ancient patriarchs of in the mid eighth century. India and China. Ñoâng Ñòa: See Ñoâng Ñoä. Thoaït ñaàu sö Ñoâng Laõnh Vieân Töø tu hoïc vôùi Ñoâng Ñoä: 1) Nöôùc Taøu: The eastern land (China); thieàn sö Kogetsu. Veà sau sö ñi ñeán hoïc thieàn 2) Ñoâng Tònh Ñoä cuûa Ñöùc Haï Sanh Di Laëc Toân vôùi thieàn sö Baïch AÅn. Ñaõ ñöôïc thieàn sö Phaät: The Eastern Paradise which is presided by Kogetsu chuaån bò caån thaän, neân chaúng bao laâu Maitreya, the Coming Buddha. sau khi ñeán vôùi Baïch AÅn, sö ñaõ nhanh choùng Ñoâng Ñoä A Suùc Beä Phaät: Aksobhya in the east. ngoä ñöôïc lyù thieàn. Chæ trong voøng vaøi naêm, sö Ñoâng Ñoä Cöûu Toå: See Thieân Thai Cöûu Toå. ñaõ laõnh hoäi ñöôïc toaøn boä yeáu chæ thieàn phaùp Ñoâng Ñoä Ñaïi Sö: See Thieân Thai Ñaïi Sö. cuûa thieàn sö Baïch AÅn. Khoâng may, quaù trình Ñoâng Ñoä Luïc Toå: Saùu toå doøng Thieàn Trung noã löïc tu taäp ñaõ khieán cho thaân theå cuûa oâng Hoa—Six Chinese Patriarchs—See Luïc Toå Thieàn beänh hoaïn ñeán thaäp töû nhaát sanh. Khoâng tìm Trung Hoa. ra thuoác chöõa, Sö Ñoâng Laõnh ñaõ töï nghó raèng: Ñoâng Ñoä Thieân Ñöôøng: Abhirati (skt)—A Duy "Maëc daàu ta ñaõ ngoä ñöôïc baûn taâm vaø yeáu chæ La Ñeà—A Tyø La Ñeà—Dieäu Hyû Quoác—Hoan Hyû thieàn phaùp, nhöng taát caû nhöõng thöù naøy coù ích Quoác—Realm of joy—Coõi Tònh Ñoä phöông Ñoâng gì cho chuùng sanh neáu ta baát thình lình cheát cuûa Tu Maät La Thieân hay Ñöùc Phaät A Suùc (Voâ Noä ngay luùc

naøy?" Nghó vaäy, sö beøn vieát moät hay Dieäu Laïc Phaät). Hoan Hyû Quoác naèm veà quyeån saùch ñeå laïi cho ñôøi vôùi nhan ñeà "Thieàn phöông ñoâng cuûa vuõ truï (Kinh Phaùp Hoa, phaåm Ñaêng Baát Taän" (Thieàn Ñaêng Thöôøng Chieáu). Hoùa Thaønh Duï). Ñoâng ñoä Thieân Ñöôøng cuûa Tu Sö trình saùch leân thieàn sö Baïch AÅn vaø thöa Maät La Thieân hay A Suùc Beä Phaät. Trong ñaïo Phaät, raèng: "Neáu quyeån saùch naøy coù ñoâi chuùt lôïi laïc, nhöõng caûnh giôùi tieâu bieåu cho nhöõng hieän töôïng con xin ñeå laïi cho haäu theá. Tuy nhieân, neáu noù taâm lyù hay taâm thöùc, chöù khoâng phaûi laø nhöõng ñòa chæ laø moät môù giaáy loän, con seõ cho noù ngay danh—The eastern Pure Land of Aksobhya. The vaøo loø löûa." Sau khi xem xong, thieàn sö Baïch happy land, or paradise of Aksobhya located in the AÅn noùi: "Ñaây laø phöông thuoác giaûi beänh môû east of our universe. Abhirati is a “Realm of Joy”; maét taâm cho ngöôøi ñôøi sau." Sau ñoù sö töø giaõ the paradise of the Buddha Akshobhya. In thaày ñi aån cö ôû Kyoto, töø boû heát thaûy moïi thöù, Buddhism, realms (paradises, hells, etc) are soáng cheát khoâng maøng. Moät ngaøy kia, sö nhaäp considered not geographical locations but rather ñònh trong traïng thaùi voâ nieäm, hoaùt nhieân lieãu states of consciousness. ngoä ñöôïc tri kieán vaø taâm chöùng taát caû nhöõng Ñoâng Kyø Xöông (1553-1636): Teân cuûa moät danh gì maø laõo sö Baïch AÅn ñaõ töøng kinh qua trong hoïa Trung Hoa vaøo cuoái thôøi nhaø Minh (1368- ñôøi. Ngay sau khoaûnh khaéc ñoù, bao nhieâu 1644)—Name of a Chinese famous painter in the beänh taät cuûa oâng ñeàu tan bieán. Loøng ngaäp traøn end of the Ming dynasty in China. nieàm vui, sö vieát moät laù thö cho Baïch AÅn, töôøng trình heát moïi vieäc. Khi ñoïc ñöôïc thö, Ñoâng Laõnh Vieân Töø Thieàn Sö (1721-1792): thieàn sö Baïch AÅn cho goïi thieàn sö Torei trôû veà Torei Enji Zenji (jap)—Teân cuûa moät vò Thieàn laøm ngöôøi keá thöøa. Sau khi laønh beänh, Sö Taêng noåi tieáng cuûa toâng Laâm Teá Nhaät Baûn vaøo theá

Ñoâng Laõnh heát loøng trôï giuùp thieàn sö Baïch AÅn caùc oâng khoâng chòu noã löïc tìm kieám con trong vieäc thieát laäp chöông trình daïy thieàn cho ñöôøng giaûi thoaùt ngay trong taâm mình? Loaøi tröôøng phaùi. Haàu heát coâng vieäc chi tieát veà caù soáng trong nöôùc nhöng khoâng bieát quanh tham vaán cho Taêng sinh roõ raøng sinh ñeàu ñöôïc mình laø nöôùc; con ngöôøi soáng trong chaân lyù vi Ñoâng Laõnh ñaûm nhaän—Torei first studied dieäu nhöng laïi khoâng nhaän ra söï vi dieäu cuûa Zen with master Kogetsu. Later on he went chaân lyù."—Once Zen master Torei was giving through a severe apprenticeship with Hakuin. a talk on the Teaching in Saga, on the Well prepared by his work with Kogetsu, mountainous outskirts of Kyoto. It was the Torei soon attained awakening under dead of winter, and the weather was so cold Hakuin's guidance. Within a few years, he that everyone in the audience looked had learned the whole of Hakuin's inner intensely uncomfortable. Torei bellowed, teaching. Unfortunately, the duress of Torei's "Those of you who are cowed by cold exertions broke his body down, and he fell weather should return to mundane life right mortally ill. Finding no medical treatment of away! How can you learn Zen? Why don't any avail, Torei thought to himself, "Even you look for it in your own hearts? Fish are in though I have found out all about the source the midst of water, yet do not know

the water of mind and the methods of Zen, what good is there; people are in the midst of sublime will that do if I should suddenly die?" So he truth, but do not know the truth." wrote a book called "The Inexhaustible Lamp Trong soá nhöõng ngöôøi ñeán nghe thuyeát phaùp of Zen." Showing it to Hakuin, he said, "if laàn ñoù coù moät ñeä töû cuûa phong traøo tu taäp there is anything worthwhile in this book, I'd phaùp moân Quaùn Taâm, ñoù laø moät ngöôøi ñaøn like to pass it on to future generations. If it's oâng teân Nakazawa Doni, ngöôøi maø veà sau naøy bunch of claptrap, however, I'll toss it right in ñaõ thaønh laäp moät phong traøo tu taäp phaùp moân the fire." Hakuin took a look at it and said, Quaùn Taâm taïi mieàn ñoâng nöôùc Nhaät. Khi nghe "This will be medicine to open the eyes of nhöõng lôøi giaûng cuûa thieàn sö Ñoâng Laõnh Vieân later generations." Then Torei left Hakuin Töø, Nakazawa Doni chôït tænh ngoä. "YÙ chæ lôøi and went to Kyoto, where he lived quietly, daïy cuûa sö laø khoâng neân höôùng taâm caàu Phaät resigned to accept whatever was in store for beân ngoaøi." Veà sau, Nakazawa Doni giaûi thích him, death or life. One day while he was in a theâm "Ñoù laø con ñöôøng thaønh Phaät ngay trong mindless state, all at once Torei saw through thaân xaùc naøy vaø ngay trong kieáp naøy."—In the Hakuin's lifetime experience. From that point audience at that time was an early follower of on he recovered spontaneously. Overcome the Mind Studies movement, a man named with joyfulness, Torei wrote Hakuin a letter, Nakazawa Doni, who was later to establish telling him what had happened. The great Mind Studies in eastern Japan. Hearing these master called Torei back and made him his words from Zen master Torei, he suddenly Zen successor. After Torei's recovery, he and attained enlightenment. "Exposition of the Hakuin collaborated to set up a curriculum for Teaching means not putting the mind on a Zen school. Most of the work on detailed externals." He later explained, adding, "This examinations in the curriculum was evidently is what they mean by attaining Buddhahood in done by Torei. this very body and in this very life." Coù laàn thieàn sö Ñoâng Laõnh Vieân Töø thuyeát Vaøo nhöõng naêm cuoái ñôøi cuûa thieàn sö Baïch phaùp taïi Saga, moät vuøng nuùi non ngoaïi oâ coá AÅn, laõo sö khoâng theå ñaûm nhieäm moïi thöù. Sö ñoâ Kyoto. Luùc ñoù laø vaøo cuoái muøa ñoâng, thôøi Ñoâng Laõnh Vieân Töø ñaõ caät löïc daãn daét vaø tieát laïnh ñeán noãi moïi ngöôøi trong chuùng ñeàu khuyeán khích chuùng Taêng trong vieäc tu taäp. raát khoù chòu vì reùt. Ñoâng Laõnh quaùt: "Nhöõng Coù raát nhieàu ñeä töû cuûa laõo sö Baïch AÅn vaøo ai trong soá caùc oâng khoâng chòu noåi giaù reùt haõy nhöõng naêm cuoái ñôøi ngaøi ñaõ trôû thaønh nhöõng quay trôû veà coõi ñôøi theá tuïc ngay laäp töùc! Laøm thieàn giaû xuaát chuùng, ñaõ töøng ñöôïc sö Ñoâng sao caùc oâng coù theå tu hoïc Thieàn phaùp? Taïi sao Laõnh Vieân Töø höôùng daãn vaø daïy doã—Late in

Hakuin's life, when his energy finally waned, khoâng coù gì khaùc nhau giöõa hai phaùi caû —The Torei worked hard to guide and encourage the mysticism which is transmitted in the Toji disciples. Many of Hakuin's last disciples Monastery of the Shingon School. In practice, were crude in their realization; the Tomitsu is a special school for it seems to be outstanding ones were those whose fine much more

through-going than the Taimitsu, tuning was completed by Torei. while in theory neither side seems to concede Ñoâng Laêng Vónh Dö Thieàn Sö (?-1365): Teân cuûa in any way. moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá 2) Maät giaùo taïi Nhaät Baûn, ñoái laïi vôùi Maät giaùo vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a cuûa toâng Thieân Thai (Ñoâng Maät cho raèng Ñöùc Chinese Zen master of the Lin-chi Sect in the Ñaïi Nhaät vaø Thích Ca laø khaùc theå, coøn Taây Yuan dynasty. Maät cho raèng Ñöùc Ñaïi Nhaät vaø Thích Ca laø Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn: Möôøi taùm baäc ñoàng theå)—The eastern esoteric or Shingon Thöôïng Thuû trong soá 123 baäc Hieàn cuûa Baïch Lieân Sect of Japan, in contrast with the T'ien-T'ai Xaõ: Hueä Vieãn Ñaïi Sö, Hueä Vónh Ñaïi Sö, Hueä Trì esoteric sect. Phaùp Sö, Ñaïo Sanh Phaùp Sö, Phaät Ñaø Da Xaù Toân Ñoâng Minh Hueä Nhaät Thieàn Sö (1272-1340): giaû, Phaät Ñaø Baït Ñaø La Toân giaû, Hueä Dueä Phaùp Teân cuûa moät vò Thieàn sö thuoäc toâng Taøo Ñoäng vaøo Sö, Ñaøm Thuaän Phaùp Sö, Ñaïo Kính Phaùp Sö, Ñaøm cuoái thôøi nhaø Nguyeân (1280-1368)—Name of a Haèng Phaùp Sö, Ñaïo Bính Phaùp Sö, Ñaøm Tieân Chinese Ts'ao Tung Zen master in the end of the Phaùp Sö, Danh só Löu Di Daân, Danh só Loâi Thöù Yuan dynasty in China. Toân, Danh só Vöông Daõ, Danh só Vöông Thuyeân, Ñoâng Nam AÙ Phaät Giaùo: Buddhism in Southeast Danh só Toân Bính, vaø Danh só Chaâu Tuïc Chi— Asia—Southeast Asian Buddhism. Eighteen highest virtues among 123 high virtues Ñoâng Nam Hoàng Phöôùn: Ñoâng Nam phöôùn of the White Lotus Congregation: Great Master hoàng—Ñaây laø moät trong Phöôùn taùm saéc cuûa Ñöùc Hui-Yuan, Great Master Hui-Yung, Dharma Phaät A Di Ñaø, chæ taùm höôùng trong khoâng gian— Master Hui-Tsi, Dharma Master Tao-Seng, Great Pink pennon in the Southeast, this is one of the Venerable Buddhayasas, Great Venerable Amitabha's eight pennons of various colours, Buddhabhadra, Dharma Master Hui-Due, Dharma indicating the eight directions of space. Master Tan-Shuan, Dharma Master Tao-Ching, Ñoâng Nguïc: 1) Ñænh Thaùi Sôn thuoäc tænh Ñoâng Dharma Master Tan-Hung, Dharma Master Tao- Sôn, moät trong naêm ñænh nuùi thieâng lieâng ôû Trung Bing, Dharma Master Tan-Tsien, Famed Scholar Quoác: The Eastern Peak T'ai-Shan in Shan-Tung, Liu-Di-Ming, Famed Scholar Lui-Tsi-Tsun, Famed one of the five sacred peaks in China; 2) Vò Thaàn Scholar Wang-De, Famed Scholar Wang Tsuyen, taïi ñænh Ñoâng Nguïc, baûo hoä khaép Trung Hoa: The Famed Scholar Tsun Bing, and Famed Scholar god or spirit of this peak, whose protection is Tsu-Ji. claimed all over China. Ñoâng Long Chôn Thieàn Sö: Zen master Azuma Ñoâng Nham Hueä An Thieàn Sö (1225-1277): Ryuushin—Teân cuûa moät Thieàn sö Nhaät Baûn, taùc Togan Ean Zenji (jap)—Teân cuûa moät vò Thieàn giaû cuûa boä Taøo Ñoäng Toâng—Name of a Japanese Taêng toâng Laâm Teá Nhaät Baûn vaøo theá kyû thöù XIII. Zen master, author of the book titled "Soto school" Ban ñaàu Sö xuaát gia moät moät vò thaày cuûa toâng (Ts'ao-Tung-Tsung). Thieân Thai. Veà sau Sö ñeán hoïc Thieàn vôùi Thieàn sö Ñoâng Maïn Ñaø La: Maïn Ñaø La veà phía ñoâng cuûa Ngoät Am Phoå Ninh ôû Kieán Tröôøng Töï vaø trôû thaønh Thai Taïng Giôùi—The eastern mandala, that of Phaùp töï cuûa Ngoät Am. Sau khi Thieàn sö Ngoät Am Garbhadhatu. trôû veà Trung Quoác, Sö ñeán tham vaán vôùi Thieàn sö Ñoâng Maät: Ñaïi Höu

Chaùnh Nieäm taïi Thoï Phöôùc Töï. Sau khi 1) Chaân Ngoân Ñoâng Maät: Tomitsu (jap)— thò tòch, Sö ñöôïc ban saéc thuïy hieäu "Hoaèng Giaùc Truyeàn vaøo Ñoâng Töï töø toâng Chaân Ngoân. Veà Thieàn Sö."—Name of a Japanese Lin-chi Zen thöïc haønh hay söï töôùng thì Ñoâng Maät laø toâng monk in the thirteenth century. First, he was phaùi ñaëc bieät vì noù hình nhö phoå bieán hôn ordained by a T'ien-T'ai monk. Later, he came to Thai Maät, coøn veà lyù thuyeát hay giaùo töôùng thì study under Zen master Wu-an P'u-ning (Gotsuan-

funei) at Kencho-ji, there he became Wu-an's branch has about 365 temples throughout Japan. Dharma heir. After Wu-an's returning to China, he Ñoâng Phöông: The east—Eastern region. came to Jufuku-ji to see Zen master Daikyu- Ñoâng Phöông Huyeàn Bí: Mysterious East. Shonen to seek instructions. After his death, he Ñoâng Phöông Phaät Giaùo Hoïc Vieän: Hoïc vieän was granted the title of "Vast Enlightenment Zen Phaät giaùo ôû Ñaøi Loan, do Ñaïi sö Tinh Vaân thaønh Master." laäp vaøo naêm 1965—Eastern Buddhist Institute in Ñoâng Nieân: Hai ngaøy leã lôùn trong tuøng laâm: Taiwan, founded by Great Master Ching Yun in Ñoâng Chí vaø Nieân Trieâu—Two major festival 1965. ceremonies in a monastery: Winter solstice and Ñoâng Phöông Thaùnh Thö: Thaùnh Thö Ñoâng New year morning (lunar calendar). Phöông, ñöôïc vieát bôûi F. Max Muller, moät trong Ñoâng Pha Thieàn Hyû Taäp: Su-Tung-Po's Poems nhöõng nhaø ngöõ hoïc vaø hoïc giaû Phaät giaùo ngöôøi on the bliss of meditation—Thieàn Hyû Taäp cuûa thi Anh noåi tieáng nhaát vaøo theá kyû thöù XIX. Naêm chuïc haøo Toâ Ñoâng Pha, moät trong nhöõng ngoâi sao vaên taäp saùch naøy bao goàm haàu heát tö töôûng cuûa nhöõng hoïc lôùn laøm saùng ngôøi theá giôùi vaên hoùa cuûa nhaø vó nhaân tieâu bieåu töø caùc xöù Tích Lan, Trung Hoa, Toáng—Tung-Po's Poems on the bliss of AÁn Ñoä vaø Nhaät Baûn, vaân vaân—The Sacred Books meditation, Su-Tung-Po was one of the greatest of the East, written by F. Max Muller (1823-1900), literary stars illuminating the cultural world of one of the most outstanding English Languistic Sung—See Baùt Phong Suy Baát Ñoäng, Nhaát Thi Ñaû and Buddhist scholars in the nineteenth century. Quaù Giang. These 50 volumes included most thoughts of the Ñoâng Phong Ngaïnh Tuøy Ñoâng Phong, Taây East such as thoughts of typical great men in Phong Ngaïnh Tuøy Taây Phong: Gioù chieàu naøo Ceylon, China, India, and Japan, and so on. theo chieàu aáy, chöù khoâng coù laäp tröôøng vöõng Ñoâng Phöông Tö Töôûng: Thoughts of the East chaéc—To have no firm standpoint. To follow the (thoughts of great men in China, India, and Japan). East wind when it is blowing and to follow the Ñoâng Qua AÁn Töû: The winter melon seals—Coâng West wind when it is blowing. aùn Ñaàu Töû noùi veà cô duyeân vaán ñaùp giöõa Hoøa Ñoâng Phöôùc Töï: Tofuku-ji (jap)—Ñoâng Phöôùc Töï Thöôïng Taây Vieän Töø Minh vaø moät vò haø nh cöôùc thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc Taêng teân laø Thieân Bình Tuøng YÛ. Theo thí duï thöù Thieàn sö Vieân Nhó Bieän Vieân (1202-1280) khai 98 cuûa Bích Nham Luïc, trong khi Thieân Bình khi saùng. Ñoâng Phöôùc Töï laø moät trong nhöõng töï vieän ñi haønh cöôùc, ñeán tham vaán Taây Vieän, töï thöôøng Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo noùi: "Chôù noùi hoäi Phaät phaùp, tìm ngöôøi noùi thoaïi truyeàn

thoáng chính thoáng cuûa Thieàn—Name of a cuõng khoâng coù." Moät hoâm, Taây Vieän xa thaáy goïi: monastery of the Japanese Rinzai school, founded "Tuøng YÛ!" Thieân Bình ngöôõng ñaàu. Taây Vieän noùi: by Zen master Enni Benen. The Tofuku-ji is one "Laàm!" Thieân Bình ñi hai ba böôùc, Taây Vieän laïi of the few Japanese monasteries in which monks baûo: "Laàm!" Thieân Bình laïi gaàn, Taây Vieän laïi baûo: are still trained today in the authentic Zen "Vöøa roài hai caùi laàm, laø Taây Vieän laàm hay Thöôïng tradition. toïa laàm?" Thieân Bình thöa: "Tuøng YÛ laàm!" Taây Ñoâng Phöôùc Thieàn Töï Phaùi Ngöõ Luïc: Tofukuji- Vieän noùi: "Haõy ôû laïi ñaây qua haï, seõ cuøng Thöôïng ha Goroku (jap)—See Baïch Vaân Hueä Hieåu Thieàn Toïa thöông löôïng hai caùi laàm naày." Khi aáy Thieân Sö Ngöõ Luïc. Bình lieàn ñi. Sau Thieân Bình truï vieän baûo chuùng: Ñoâng Phöôùc Töï Phaùi: Tofukuji-ha (jap)—Thieàn "Luùc ñaàu khi ta ñi haønh cöôùc bò gioù nghieäp thoåi phaùi Ñoâng Phöôùc Töï, moät trong nhöõng nhaùnh thieàn ñeán choã Tröôûng Laõo Töø Minh, lieân tieáp hai caùi quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät laàm, laïi caàm ta ôû laïi qua haï seõ cuøng ta thöông Baûn. Phaùi naøy do Thieàn sö Vieân Nhó Bieän Vieân löôïng, ta chaúng noùi khi aáy laø laàm, caát böôùc ñi (1202-1280) khai saùng. Hieän nay phaùi naøy coù phöông Nam, ta sôùm bieát noùi laàm roài." Khi ñöùc khoaûng 365 ngoâi töï vieän treân khaép Nhaät Baûn— Phaät chöa ñaûn sanh, vaø Sô Toå töø Thieân Truùc chöa Tofukuji branch, founded by Zen master Enni sang, tröôùc khi coù vaán ñaùp, chöa coù coâng aùn, laïi coù Benen. This is one of the most important branches Thieàn Ñaïo khoâng? Coå nhaân baát ñaéc dó ñoái cô daïy from Lin-Chi school in Japan. Up to now, this baûo ngöôøi goïi laø coâng aùn. Nhaân khi ñöùc Theá Toân

ñöa caønh hoa leân, ngaøi Ca Dieáp mæm cöôøi. Veà sau, The koan about the potentiality and conditions of A Nan hoûi Ca Dieáp: "Ñöùc Theá Toân ngoaøi vieäc questions and answers between Zen master Hsi truyeàn y kim lan, coøn truyeàn phaùp gì rieâng Yuan and a traveling monk named T'ien P'ing. khoâng?" Ca Dieáp goïi: "A Nan!" A Nan öùng ñaùp According to example 98 of Pi-Yen-Lu, when laïi. Ca Dieáp noùi: "Truï côø tröôùc saân ngaõ ñoå." Nhöng T'ien P'ing was travelling on foot, he called on Hsi tröôùc khi caønh hoa ñöôïc ñöa leân, tröôùc khi A Nan Yuan. He always would say, "Do not say you hoûi Ca Dieáp, choã naøo chuùng ta tìm thaáy ñöôïc coâng understand the Buddhist Teaching; I cannot find a aùn? Chuùng ta chæ vieäc chaáp nhaän caùc nôi duøng aán single man who can quote a saying." One day Hsi döa ñoû aán ñònh, roài ngay sau ñoù noùi raèng mình hoäi Yuan saw him from a distance and called him by Phaät phaùp kyø ñaëc chôù baûo cho ngöôøi bieát. Thieân name: "Ts'ung Yi!" P'ing raised his head. Hsi Bình laø nhö vaäy ñoù, bò Taây Vieän keâu lieân tieáp hai Yuan said, "Wrong!" P'ing went two or three chöõ laàm khieán phaûi sôï haõi kinh hoaøng boái roái, steps; Hsi Yuan again said, "Wrong!" P'ing tröôùc chaúng ñöôïc thoân, sau chaúng tôùi ñieám. Coù approached; Hsi Yuan said, "These two wrongs ngöôøi noùi: Noùi yù Taây sang sôùm ñaõ laàm roài. Ñaâu just now: were they my wrongs or your worngs?" chaúng bieát choã rôi hai chöõ laàm cuûa Taây Vieän. P'ing said, "My wrongs." Hsi Yuan said, "Wrong!" Theo thieàn sö Vieân Ngoä trong Bích

Nham Luïc, taéc P'ing gave up. Hsi Yuan said, "Stay here for the 98, laõo giaø naày khi chöa ñi haønh cöôùc khoâng coù summer and wait for me to discuss these two nhieàu Phaät phaùp thieàn ñaïo, ñeán khi ñi haønh cöôùc bò wrongs with you." But P'ing immediately went caùc nôi quôû. Chaúng baèng khi chöa ñi haønh cöôùc, away. Later, when he was dwelling in a temple, goïi ñaát laø trôøi, goïi nuùi laø nöôùc, may thay khoâng he said to his community, "When I was first moät vieäc ñaùng quan ngaïi. Neáu khôûi tieán giaûi löu travelling on foot, I was blown by the wind of tuïc theá aáy, sao chaúng mua moät chieác muõ ñoäi cho events to Elder Ssu Ming's place: twice in a row taát caû ñeå qua thôøi, coù duøng ñöôïc choã naøo? Phaät he said 'Wrong!' and tried to keep me there over phaùp chaúng phaûi ñaïo lyù naày. Neáu luaän vieäc naày haù the summer to wait for him to deal with me. I did coù nhieàu thöù phöùc taïp. Neáu oâng noùi toâi hoäi, kia not say it was wrong then; when I set out for the chaúng hoäi, laø gaùnh moät gaùnh thieàn chaïy quanh South, I already knew that it was wrong." Before khaép thieân haï, bò ngöôøi maét saùng khaùm phaù, moät the Buddha had appeared in the world, before the ñieåm söû duïng cuõng khoâng xong. Thieàn sö Tuyeát Patriarch had come from the West, before there Ñaäu Truøng Hieån chính nhö theå tuïng ra: were questions and answers, before there were "Thieàn gia löu, aùi khinh baïc public cases, was there any Zen Way? The Maõn ñoå tham lai duïng baát tröôùc ancients could not avoid imparting teachings Kham bi kham tieáu Thieân Bình laõo according to potentialities; people later called Khöôùc vò ñöông sô hoái haønh cöôùc. them "public cases." As the World Honored One Thoá! Thoá! raised a flower, Kasyapa smiled; later on, Ananda Taây Vieän thanh phong ñoán tieâu thöôùc." asked Kasyapa, "The World Honored One handed (Doøng thieàn gia, thích ñôn sô on His golden-sleeved robe; what special teaching Ñaày buïng tham roài duøng chaúng ñöôïc did He transmit to you besides?" Kasyapa said, Ñaùng thöông, ñaùng cöôøi laõo Thieân Bình "Ananda!" Ananda responded; Kasyapa said, Laïi baûo ban sô hoái haønh cöôùc "Take down the flagpole in front of the monastery Laàm! Laàm! gate." But before the flower was raised, before Taây Vieän gioù laønh thoåi tieâu saïch). Ananda had asked, where do we find any public Haønh giaû tu Thieàn phaûi neân luoân raát caån troïng, cases? We just accept the winter melon seals of tham moät chöõ, hieåu moät chöõ, thì phaûi duøng ñöôïc various places, and once the seal is set, you then moät chöõ aáy. Ñöøng coá nhoài nheùt cho ñaày moät buïng immediately say, "I understand the marvel of the chöõ maø khoâng söû duïng ñöôïc. Ñöøng gioáng nhö moät Buddhist Teaching! Don't let anyone know!" T'ien vaøi haønh giaû giaû hieäu, cöù bình thöôøng maét nhìn trôøi P'ing was just like this: when Hsi Yuan called him maây noùi kia hoäi ít nhieàu Thieàn, ñeán khi gaëp loø löûa to come and then said, "Wrong!" twice in a row, vöøa ñoát thì moät ñieåm söû duïng cuõng khoâng xong— right away he was confused and bewildered,

unable to give any explanations; he "neither got to turned out that they could not use it at all. the village nor reached the shop." Some say that Ñoâng Quaân: Tokun (jap)—Chuùa Xuaân—Eastern to speak of the meaning of the coming from the Lord, God of Spring. West is already wrong; they are far from knowing Ñoâng Sô

(1908-1977): Teân cuûa moät vò danh Taêng what these two wrongs of Hsi Yuan ultimately Trung Hoa vaøo theá kyû thöù XX—Name of a come down to. According to Zen master Yuan Wu Chinese famous monk in the twentieth century. in example 98 of the Pi-Yen-Lu, this old fellow Ñoâng Sôn: 1) Nuùi Ñoâng: An eastern hill; 2) Ñoâng has said quite a bit; it's just that he's fallen into Sôn Töï: An Eastern Hill Monastery. seventh and eighth place, shaking his head Ñoâng Sôn Boä: Pubhaseliya (skt)—Purvasailah thinking, out of touch. When people these days (skt)—See Phaät Baùt Theá La Boä (1). hear him saying, "When I set out for the South, I Ñoâng Sôn Haønh Taïi Thuûy Ba Thöôïng: The already knew that it was wrong," they Eastern Mountains move over the waves—Nuùi immediately go figuring it out and say, "Before Ñoâng ñi treân soùng nöôùc, ñaây laø moät trong nhöõng even going on foot travels, there is naturally not so coâng aùn maø Thieàn sö Vaân Moân Vaên Yeån trao cho much Buddhism or Ch'an; and when you go foot ñeä töû xuaát saéc cuûa mình. Ñaây laø loaïi coâng aùn ôû travelling, you are completely fooled by people möùc ñoä naøo ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng everywhere, Even before foot travels, you can't Thieàn Taêng moâ taû loaïi coâng aùn naøy nhö laø loaïi call earth sky or call mountain rivers; fortunately "baát khaû theå nhaäp," gioáng nhö "nhöõng raëng nuùi baïc there is nothing to be concerned about it at all." If vaø nhöõng böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ you all entertain such common vulgar views, why coù theå ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä not busy a bandanna to wear and pass your time in cao maø tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi the boss's house? What is the use? Buddha's tröïc giaùc cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá teaching is not this principle. If you discuss this hoï môùi coù theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng matter, how could there be so many yù nghóa cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán complications? If you say, "I understand, others do phoûng ñoaùn hay phaân tích. Neáu haønh giaû saün saøng not understand," carrying a bundle of Ch'an khoâng sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù around the country, when you are tried out by theå khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc clear-eyed people, you won't be able to use it at khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi all. Zen master Hsueh Tou Chung-hsien versifies laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn— in exactly this way: The Eastern Mountains move over the waves, this "Followers of the Ch'an house is one of the koans that Zen master Yun-men gave Like to be scornful: to his outstanding disciples. This is a kind of koan Having studied till their bellies are full, which is somewhat difficult to understand and they cannot put it to use. explain. Zen monks describe this type of koans as How lamentable, laughable old T'ien P'ing; the "impenetrable type," like "silver mountains After all he says at the outset it was and iron walls." This can, strictly speaking, only regrettable be understood by advanced practitioners whose to go travel on foot. profound intuitions match those of the actors, thus Wrong, wrong! enabling them to discern directly and clearly the Hsi Yuan's pure wind suddenly melts him." meaning of the koan without resorting to guesses Zen practitioners should always be very careful, or analysis. If one is willing to risk missing

the when we ask for just one word, we have to try to point, these koans may not be absolutely understand that one word and put it in practice. Do unintelligible or unexplainable, but this is not the not try to have our bellies full with words, and desirability of many Zen practitioners. cannot put them in use. Don't be like some fake Ñoâng Sôn Phaùp Moân: Phaùp moân cuûa Nguõ Toå Zen practitioners who always gazed at the cloudy Hoaèng Nhaãn, truï trì taïi Hoaøng Mai Ñoâng Vieän sky and said they understood so much Ch'an; but (chuøa veà phía ñoâng cuûa nuùi Hoaøng Mai)—The when they were heated a little in the fireplace, it Dharma Door (Intuitive School) from the fifth

patriarch Hung-Jen, who resided at Huang-Mei Ñoâng Töï Phaùi: Toji (jap)—Phaùi Ñoâng Töï, chuøa eastern monastery. Ñoâng-Phaät giaùo Nhaät Baûn. Ñoâng Sôn Truï Boä: Purvasailah (skt)—See Ñoâng Ñoâng Ty: Nhaø xí—Restroom—Toilet. Sôn Boä. Ñoâng Vieân Töï: Pubbarama (skt)—Boå La Phaï Ñoâng Sôn Töï: Purvasaila-samgharama (skt)—Töï Tònh Xaù—Ñoâng Phöông Töï—Moät trong saùu tònh vieän naèm veà phía ñoâng cuûa nuùi Dhanakataka—A xaù noåi tieáng nhaát trong thôøi ñöùc Phaät—One of the monastery east of Dhanakataka. six best-known viharas during Sakyamuni time. Ñoâng Taây: Thaêm vieáng qua laïi—To pay a Ñoàng: 1) Cuøng nhau: Together, mutual; 2) Ñöùa courtesy visit—To visit one another. treû: A youth, a boy, a girl; 3) Kim loaïi baèng ñoàng: Ñoâng Taây Nhò Ban: See Tri Söï Ñaàu Thuû. Tamra (skt)—Brass, copper. Ñoâng Thaéng Thaàn Chaâu: Pubba-videha (p)—Coøn Ñoàng An Ñaïo Bò Thieàn Sö: Doan Dohi (jap)— goïi laø Boå La Phöôïc Vó Neã Haï, Phaát Baø Ñeà, hay T'ung-an Tao-p'i (Wade-Giles Chinese)—Tongan Phaát Vu Ñaïi, moät trong boán ñaïi chaâu, chaâu naày ôû Daopi (Pinyin Chinese)—Thieàn sö Ñoàng An Ñaïo trong bieån Haøm Haûi, veà phía ñoâng nuùi Tu Di, hình Bò, ñeä töû cuûa Thieàn sö Vaân Cö Ñaïo Öng. Coù raát ít baùn nguyeät. Luïc ñòa cheá ngöï ma quyû, coù hình baùn chi tieát veà cuoäc ñôøi cuûa Thieàn sö Ñaïo Bò; tuy nguyeät, daân treân ñoù cuõng coù khuoân maët hình baùn nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy nguyeät (chu vi cuûa coõi naày laø 21.000 do tuaàn, daân trong boä Truyeàn Ñaêng Luïc, quyeån XX: Thieàn sö trong coõi naày coù thaân hình toát ñeïp hôn heát, vaø soáng Ñaïo Bò ñöôïc bieát ñeán nhö laø truï trì chuøa Ñoàng An thoï ñeán 600 tuoåi)—The eastern of the four great treân nuùi Phong Kyø ôû Hoaèng Chaâu, gaàn vuøng maø continents of a world, east of Mount Meru, baây giôø laø thaønh phoá Nam Xöông. Ngöôøi ta nhôù semicircular in shape. The continent conquering ñeán Thieàn sö Ñaïo Bò vì ngaøi ñaõ coù coâng giöõ ñöôïc spirits, semi-lunar in shape; its people having doøng Thieàn Taøo Ñoäng vaø truyeàn laïi cho ñeä töû laø faces of similar shape. Ñoàng An Quan Trí—Zen master Tongan Daopi Ñoâng Thieân: Devas in the East. was a disciple of Zen master Yunju Daoying. Few Ñoâng Thieân Ñeá Thích: Indra or Sakra heaven in other details about Tongan Daopi's life are the East—Ñoâng phöông vôùi trôøi Ñeá Thích—Ñaây available in the classical records; however, there laø moät trong taùm coõi Trôøi vaø chö Thieân ôû taùm is some brief information on him in the Records of höôùng—This is one of the eight heavens and the Transmission of the Lamp (Ch’uan-Teng-Lu), devas at the eight points

of the compass—See Baùt Volume XX: He is known to have been the abbot Phöông Thieân. of the Tongan Monastery on Mt. Fengchi in Ñoâng Tieát: Winter solstice. Hongzhou, near modern Nanchang City. He is Ñoâng Tònh: Nhaø xí trong töi vieän—The pivy in a remembered for preserving the Ts'ao-t'ung Zen monastery. lineage and passing the Dharma seal of Dongshan Ñoâng Trai: Hoäi chuùng Thieàn Taêng thoï thöïc trong on to his student Tongan Guanzhi. ngaøy Ñoâng Chí—An assembly of Zen monks have Moät vò Taêng hoûi Thieàn sö Ñaïo Bò: "Theá naøo laø meal on the Winter Solstice Festival. caùi thaùp khoâng laèn vieàn?" Ñaïo Bò noùi: "Höøm! Ñoâng Trieâu: See Ñoâng Trieàu. Höøm!" Vò Taêng hoûi: "Ngöôøi naøo ôû trong Ñoâng Trieàu: Saùng sôùm ngaøy Ñoâng Chí—The thaùp?" Ñaïo Bò noùi: "Hoâm nay coù raát nhieàu morning of the winter soltice. ngöôøi töø Kieán Xöông ñeán vieáng."—A monk Ñoâng Töï: Ñoâng Ban—Nhoùm Taêng chuyeân veà asked Zen master Daopi, "What is a seamless haønh trì giaùo phaùp, naèm veà phía ñoâng cuûa vò truï trì, monument?" Daopi said, "Om! Om!" The trong khi nhoùm beân Taây töi thì chuyeân veà giaûng monk asked, "Who is the person inside the daïy giaùo phaùp. Ñaây laø moät loái baét chöôùc theo vaên monument?" Daopi said, "Many people are voõ quan cuûa trieàu ñình—The eastern group, i.e. visiting here today from Jianchang." practicing monks stood on the east of the abbot, Moät vò Taêng hoûi: "Neáu ngöôøi ta thaáu trieät moïi while those engaged in teaching affairs stood on thöù vôùi moät caùi nhìn vaø roài boû ñi laø theá naøo?" the west. This was an imitation of the Court Ñaïo Bò noùi: "Toát. Maø taïi sao oâng laïi phaûi vaøo practice in regard to civil and military officials. trong aáy?"—A monk asked, "What if one

understands everything with one look and silence?" Daopi said, "With kicks and then leaves?" Daopi said, "Fine. So why have punches." you come back here?" Moät vò Taêng hoûi: "'Giaûi thích baèng caùch duøng Moät vò Taêng hoûi: "Khoâng toån thöông vöông kinh ñieån laø coù toäi vôùi tam theá chö Phaät. ñaïo thì theá naøo?" Ñaïo Bò noùi: "AÊn chaùo, aên Trong khi ñoù, sai leäch ñi moät chöõ vôùi kinh côm." Vò Taêng laïi hoûi: "Neáu ngöôøi ta khoâng ñieån thì ñoàng vôùi ma thuyeát.' Laø nghóa gì?" laøm vaäy, thì vöông ñaïo coù bò haïi khoâng?" Ñaïo Ñaïo Bò tuïng moät baøi keä: Bò noùi: "OÂng ñaõ thieân löu taû giaùng (tröôït qua "Coâ phong huøng vó cao vôøi vôïi, beân traùi roài)."—A monk asked, "How can one Söông muø moät gôïn cuõng laø khoâng. avoid harming the imperial way?" Daopi said, Löôõi lieàm traêng khuyeát coõi hö khoâng, "Eat gruel. Eat rice." The monk said, "If one Chæ laø maây traéng ñaùo coâ phong." doesn't do so, is the imperial way not A monk asked, "'Explaining by using scripture harmed?" Daopi said, "You've slid off to the is a sin against the Buddhas of the three left!" realms. Deviating a single word from the Moät vò Taêng hoûi: "Theá naøo laø moät muõi teân scripture is devil's talk.' What does this Ñoàng An?" Ñaïo Bò noùi: "Nhìn phía sau oâng mean?" Daopi recited a verse: kìa." Vò Taêng laïi hoûi: "Caùi gì ôû phía sau?" "The solitary peak is high and grand, Ñaïo Bò noùi: "Ñaõ qua roài."—A monk asked, Not a single layer of mist. "What is Tongan's arrow?" Daopi said, "Look The crescent moon crosses the void, behind you." The monk asked, "What's back The white clouds come forth." there?" Daopi said, "It's gone past

already." Khi Ñaïo Bò ñang tuïng kinh oâng chôït thaáy coù Moät vò Taêng hoûi: "Thoùi nhaø cuûa Hoøa Thöôïng moät vò Taêng ñeán thænh giaùo. Ñaïo Bò ñöa caùnh laø theá naøo?" Ñaïo Bò noùi: "Gaø vaøng gom con tay leân vaø laáy tay aùo che ñaàu. Vò Taêng ñeán vaøo Ngaân Haø. Thoû ngoïc mang thai chaïy vaøo beân Ñaïo Bò laøm nhö coù thaùi ñoä thoâng caûm. nhöõng khoùm mía keáp ñen." Vò Taêng laïi hoûi: Ñaïo Bò keùo tay aùo xuoáng, caàm quyeån kinh leân "Ban mai khæ löôïm traùi vaøng. Chaïng vaïng toái vaø noùi: "Coù hoäi khoâng?" Roài thì vò Taêng laïi phöôïng hoaøng mang ñi hoa ngoïc."—A monk che ñaàu mình vôùi tay aùo. Ñaïo Bò noùi: "Cao asked, "What is the master's family style?" xanh ôi! Cao xanh ôi!"—Once when Daopi Daopi said, "The golden hen gathers her was reading a sutra he saw a monk coming for chicks into the Milky Way. The pregnant jade instruction. Daopi lifted his arm and covered rabbit scurries into the crape myrtle bushes." his head with his sleeve. The monk came up The monk asked, "At early dawn a monkey to him and affected a sympathetic demeanor. picked the golden fruit. At late dusk a phoenix Daopi pulled his sleeve from his head, picked carried away the jade flower." up the sutra, and said, "Do you understand?" Moät vò Taêng hoûi: "Loaøi voâ tình coù theå thuyeát The monk then covered his head with his Phaùp ñöôïc chaêng?" Ñaïo Bò noùi: "Choù ngoïc ñi sleeve. Daopi said, "Blue heaven! Blue lang thang veà ñeâm, chaúng bao giôø bieát coù aùnh heaven!" saùng maët trôøi."—A monk asked, "Can Ñoàng An Quan Trí Thieàn Sö: Doan Kanshi inanimate things expound Dharma?" Daopi (jap)—T'ung-an Kuan-chih (Wade-Giles said, "The jade dog roams at night, never Chinese)—Tongan Guanzhi (Pinyin Chinese)— knowing the daylight." Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Moät vò Taêng hoûi: "Neáu treân ñöôøng ñi gaëp moät veà Thieàn sö Ñoàng An Quan Trí; tuy nhieân, coù moät ngöôøi cuûa Ñaïo, mình traû lôøi vôùi ngöôøi aáy theá vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn naøo ñeå khoâng phaûi duøng ñeán lôøi cuõng khoâng Ñaêng Luïc: Thieàn sö Ñoàng An Quan Trí laø ñeä töû phaûi im laëng?" Ñaïo Bò noùi: "Chæ coù ñaám ñaù cuûa Thieàn sö Ñoàng An Ñaïo Bò. Khoâng coù chi tieát maø thoâi."—A monk asked, "If on the road one naøo veà Thieàn sö Quan Trí veà cuoäc ñôøi tröôùc khi meets a person of the Way, how could one xuaát gia vaø söï nghieäp daïy Thieàn cuûa oâng—We do respond to that person with neither words nor not have detailed documents on this Zen Master;

however, there is some interesting information on confusion after the words." him in The Records of the Transmission of the Moät vò Taêng hoûi: "Theá naøo laø vaán ñeà sieâu Lamp (Ch’uan-Teng-Lu): Tongan Guanzhi was a vieät?" Quan Trí noùi: "Xoay maø khoâng thay ñoåi disciple of Zen master Tongan Daopi. There is no vò trí. Baát cöù daáu hieäu ñaëc bieät naøo cuõng ñeàu record of his life before becoming a monk, and teä caû."—A monk asked, "What is the little about his life as a teacher of Zen. transcendental matter?" Tongan Guanzhi said, Khi Thieàn sö Ñoàng An Ñaïo Bò saép thò tòch, Sö "Pivoting but not changing position. Any thöôïng ñöôøng daïy chuùng raèng: "Ñoà ñeä tröôùc special sign is bad." thaùp laø nhöõng ngöôøi tinh thoâng, nhöng coøn veà Ñoàng An Thöôøng Saùt Thieàn Sö: Zen master coâng vieäc tröôùc Nguõ Phong thì sao?" Sö Ñaïo T'ung-an Ch'ang-sa—Thieàn sö Trung Hoa soáng Bò hoûi

caâu naøy ba laàn, nhöng khoâng coù moät vò vaøo thôøi nhaø Ñöôøng (618-907)—Chinese Zen Taêng naøo traû lôøi. Cuoái cuøng, Ñoàng An Quan master who lived during the T'ang Dynasty in Trí ñöùng thaúng daäy vaø noùi: "Tröôùc maøn cöûa China. soå, ñaïi thieân theá giôùi daøn ra trong ñeâm trôøi Ñoàng Baèng Ñaïi Hoïc: Dokyu Daihaku (jap)—Teân trong. Moïi nôi, moät baøi haùt veà ñaïi an." Ñoàng moät tröôøng ñaò hoïc ôû Nakamura, ñöôïc Tònh Ñoä An Ñaïo Bò noùi tieáp: "Maáy oâng neân gioáng nhö Chaân Toâng Nhaät Baûn saùng laäp—Name of Dokyu con löøa ñaàn ñoän naøy!"—When Zen master Daihaku University, established by the Japanese Tongan Daopi was about to die, he entered Jodo Shinshu (True Pure Land Sect). the hall and addressed the monks, saying, Ñoàng Bieät Nhò Giaùo: Hai tröôøng phaùi ñoàng giaùo "The disciples before the stupa are adept, but vaø bieät giaùo—Two schools of unitary and different what about the affair before the five old teachings—See Bieät Giaùo. peaks?" He asked this question three times, Ñoàng Bònh: To have the same illness. but none of the monks responded. Finally, Ñoàng Bònh Töông Laân: Birds of the same feather Tongan Guanzhi stood up straight and said, flock together. "Before the window screen, the chiliocosm is Ñoàng Chaân: Töø ñeå goïi caùc vò Sa Di, baûn taùnh ñôn arrayed in the clear night. Everywhere, a song giaûn nhö treû con—A term for a monk, who should of great peace." Tongan Daopi continued, have the child-nature of simplicity. "You should all be like this foolish ass!" Ñoàng Chaân Truï: See Ñoàng Chôn Truï. Moät vò Taêng hoûi: "Laøm sao Hoøa Thöôïng ca veà Ñoàng Chôn Truï: Truï thöù taùm trong thaäp truï, sô moät nôi maø nhò khoâng theå ñeán ñöôïc?" Quan sinh ôû nhaø Phaät (choã truù cuûa chaân nhi). Ngöôøi con Trí noùi: "Khoâng coù nôi naøo maø caùi naøy coù theå Phaät vôùi ñuû ñaày Töôùng Phaät. Linh töôùng cuûa möôøi ñöôïc gaëp. Nhöng trong huyeàn lyù thì noù khoâng thaân ñeàu ñaày ñuû trong moät luùc, goïi laø ñoàng chôn bao giôø maát."—A monk asked, "How do you truï—Abode of the true child, the stage of youth in sing of the place where duality can't reach?" Buddhahood, the eighth of the ten grounds. As a Tongan Guanzhi said, "There is no place Buddha-son now, or the stage of youth in where this can be encountered. But within the Buddhahood or dwelling of pure youth: With the mystic principle it is never lost." efficacious appearance of ten bodies, which are Moät vò Taêng hoûi: "Khaép moïi nôi ñeàu laø ngöõ simultaneously perfected, they are said to be at cuù, nhöng chuùng ñaõ caïn heát ngay trong luùc the dwelling of a pure youth. naøy. Con ñeán tröôùc Hoøa Thöôïng ñeå xin ngaøi Ñoàng Chuûng: People of the same race. chæ thaúng noù." Quan Trí noùi: "Neáu noù khoâng Ñoàng Chuûng Luïc: Ts'ung Jung Lu (chi)—Shoryo- ñöôïc loä ra tröôùc maét, thì khoâng coù laàm laãn gì roku (jap)—Thong Dong Luïc—Teân cuûa moät boä sau ngoân töï."—A monk asked, "Everywhere söu taäp coâng aùn do thieàn sö Hoaèng Trí Chaùnh Giaùc are words and phrases, but they are all bieân soaïn vaøo theá kyû thöù 12—Name of a exhausted in the present moment. I come collection of Zen koans, composed by Hung-Chih- before the master to request that you point Cheng-Chueh in the twelfth century—See Thong directly at it." Tongan Guanzhi said, "If it is Dong Luïc. not revealed before the eyes, there's no Ñoàng Cö Phaät Ñoä: The realm where common

beings and saints dwell together. species cause, a cause helping other causes of its Ñoàng Danh Thieân: Vò trôøi coù cuøng teân vôùi vò maø kind. This is one of the six causes of all vò aáy che chôû baûo hoä—The deva who has the conditioned things. Every phenomenon depends same name as the one he protects. upon the union of the primary cause and Ñoàng Dieäp Boä: Tambapanniya (skt)— conditional or environmental cause—See Luïc Sthaviravadin—See Thöôïng Toïa Boä. Nhaân. Ñoàng Dieät: Chaám döùt cuøng luùc—Simultaneous Ñoàng Loaïi Trung Sinh: Dorui-Chu-Sho (jap)— cessation. Soáng trong ñoàng loaïi—Living among one's own Ñoàng Ñaïo: Of the same religion. kind. Ñoàng Ñaàu Thieát Ngaïch Haùn: Vò Thieàn Taêng coù Ñoàng Luaân: Ñoàng Luaân cho Thaäp Truï—The taâm trí lanh lôïi—A quick-minded Zen monk. copper-wheel king to the ten grounds. Ñoàng Ñeàu: Equal. Ñoàng Lung Ma: Druma (skt)—1) Teân cuûa loaïi Ñoàng Ñieäu: Harmony—Haøi hoøa—Söï haøi hoøa seõ caây: A tree in general; 2) Vua cuûa loaøi Khaån Na ñöa ñeán haïnh phuùc, ngöôïc laïi khoâng haøi hoøa hay La hay caùc vò nhaïc trôøi: A king of the Kinnaras, or khoâng ñoàng ñieäu seõ ñöa ñeán khoå ñau phieàn naõo. Gandharvas, the celestial musicians. Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Ñoàng Muïc Thieân Nöõ: Goddess youthful eye. Trieát Hoïc Phaät Giaùo, coù möôøi lyù do khieán vaïn höõu Ñoàng Nam ÖÙng Thaân: The body of a pure hoøa ñieäu trong phaùp giôùi duyeân khôûi—Harmony youth—Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, will cause happiness, on the contrary, disharmony Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà will cause sufferings and afflictions. According to öùng thaân (moät trong ba möôi hai öùng thaân) cuûa Prof. Junjiro Takakusu in The Essentials of ngaøi nhö sau: Neáu coù chuùng sanh naøo muoán giöõ Buddhist Philosophy, there are ten reasons that all trong saïch, khoâng töøng daâm duïc, toâi seõ hieän thaân things in the real world ought to have harmony ñoàng nam tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán among themselves. hoï ñöôïc thaønh töïu—According to The Surangama Ñoàng Giaùo: The unitary school—See Bieät Giaùo. Sutra, book Six, Avalokitesvara Bodhisattva Ñoàng Haønh: Sahacarya (skt)—1) Cuøng nhau thöïc vowed in front of the Buddha about his taäp hay cuøng nhau tu haønh: To go together, to appearance before sentient beings (one of the practice religion together; 2) Ngöôøi taäp söï treû, thirty-two response bodies) as follow: If there are thöôøng coù yù ñònh trôû thaønh moät vò Taêng trong virgin lads, I will appear before them in the body töông lai: Zunnan (jap)—A young apprentice who of a pure youth and speak Dharma for them, generally intends to become a monk in the future. enabling them to accomplish their wish—See Tam Ñoàng Hoùa: To assimilate. Thaäp Nhò ÖÙng Thaân. Ñoàng Hoïc: 1) Baïn cuøng lôùp hay cuøng tröôøng: Ñoàng Ngö: Loaïi moõ coù hình con caù, laøm baèng goã Fellow-student, school-mate or class-mate; 2) caây ngoâ ñoàng, ñöôïc duøng ñeå ñaùnh nhòp trong luùc Cuøng chung hoïc vôùi nhau: To learn or study tuïng kinh—Fish-shaped wooden instrument, made together. of a plane tree (wutung tree with a scientific name Ñoàng Loaïi Duyeân: Nhaát Duyeân—Nhaân duyeân of sterculia platanifola), used as a drum to set the hay cô duyeân cuøng moät loaïi—Conditions of the rhythm for chanting the sutras. same kind. Ñoàng Nhöùt: Identical—The very

same. Ñoàng Loaïi Nhaân: Sabhagahetu (skt)—Causes of Ñoàng Nhöùt Duyeân Töôùng: Naêng duyeân vaø sôû the same kind as the effect—Taäp nhaân—Practice duyeân hôïp nhöùt vôùi nhau. Naêng duyeân nhö taâm or habit as cause (desire causing desire)—Luaät thöùc cuûa nhaõn nhó laø naêng duyeân vì chuùng phaûi gieo gì gaët naáy, laø loaïi nhaân trôï giuùp nhöõng nhaân nöông vaøo ngoaïi caûnh saéc thanh (sôû duyeân) vaø sôû khaùc cuøng loaïi vôùi noù. Ñaây laø moät trong saùu nhaân duyeân hay ñoái töôïng cuûa nhaän thöùc hay caûnh ñoái sanh ra caùc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu ñaõi vôùi taâm thöùc (phaùp taâm vaø sôû taâm laø naêng do söï hoøa hôïp cuûa nhaân vaø duyeân—The law that duyeân, caûnh laø sôû duyeân)—The unification of the like produces like (causes of the same kind as the conditioning power and the perceptual referent. effect, good producing good, etc), the similar- The conditioning power, e.g. the power of seeing

and hearing in contrast with that which is seen and Once the Essence of Mind is recognized, the heard. The perceptual referent or objects of practitioner will be able to absorb himself in it any perception or the referential object, upon which time or any place without difficulty. In activity or something rests or depends, hence objects of in quietness the illuminating-void consciousness perception; that which is the environmental or will always shine brightly within him. Although contributory cause; attendant circumstances. after the recognition or beholding, of the Mind Ñoàng Nhöùt Taâm Taùnh Thieàn: Identifying the Essence there is still a very long way to go, the Mind Essence—Ñaây laø loaïi thieàn ñònh khoâng coù first "glimpse" is regarded by all Buddhist sages as moät ñoái töôïng gì ñeå chuyeân taâm vaøo caû, taùc ñoäng the most important thing, that which every ñoät khôûi vaø tuyeät dieäu cuûa chính taâm cuûa haønh giaû, practitioner must first try to obtain. Once the tuyeät ñænh vaø coát tuûy cuûa taát caû caùc giaùo phaùp Phaät "gateless-gate" is entered, meditation will no giaùo. Ñoái vôùi nhöõng ai chöa vaøo coång, thì ñaây laø more be a "practice" or an effort. It now becomes moät phaùp moân khoù khaên, nhöng vôùi nhöõng ai ñaõ a natural and spontaneous act of life. Walking, vaøo thì ñaây laïi laø phaùp moân deã daøng nhaát trong taát standing, lying, sitting, talking, sleeping, or caû caùc loaïi thieàn. Taát caû nhöõng thöïc taäp vaø tu resting, all activities and conditions of life become luyeän khaùc chæ laø söï chuaån bò cho phaùp "Ñoàng marvellous meditation in themselves. No effort Nhöùt Taâm Taùnh Thieàn" naøy. Ñieåm coát yeáu cuûa need be made, and no object or idea need be phaùp moân naøy laø nhaän ra baûn chaát cuûa taâm mình, worked upon. But in order to reach this "gateless- hoaëc ít ra cuõng thoaùng thaáy ñöôïc noù. Moät khi ñaõ gate", one must work hard on the practice of this nhaän ra ñöôïc Taâm Tính, haønh giaû seõ coù theå thaâm "nothing-to-practice" meditation. nhaäp ñöôïc vaøo noù baát cöù luùc naøo vaø baát cöù ôû ñaâu Ñoàng Nhöùt Vò YÙ Laïc: Khaùt voïng thaáy ñöôïc chaân khoâng chuùt khoù khaên naøo. Trong ñoäng hoaëc trong taùnh—Aspiration of the same taste. tónh caùi yù thöùc khoâng chieáu dieäu luoân chieáu saùng Ñoàng Nöõ ÖÙng Thaân: The body of a gracious trong haønh giaû. Maëc daàu sau khi nhaän ra hoaëc thaáy lady—Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, ñöôïc Taâm Tính vaãn coøn moät ñoaïn ñöôøng

raát daøi ñeå Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà ñi, nhöng caùi thoaùng thaáy ñaàu tieân ñöôïc caùc hieàn öùng thaân (moät trong ba möôi hai öùng thaân) cuûa trieát Phaät giaùo xem laø thöù quan troïng nhaát, maø moïi ngaøi nhö sau: Neáu coù ngöôøi con gaùi naøo muoán giöõ haønh giaû tröôùc tieân phaûi ñaït cho ñöôïc. Moät khi ñaõ maõi trinh tieát, toâi seõ hieän thaân ñoàng nöõ tröôùc nhöõng vaøo ñöôïc "Khoâng moân", thì thieàn ñònh khoâng coøn ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu — laø moät thöù "tu taäp" hay moät thöù noã löïc nöõa. Baáy According to The Surangama Sutra, book Six, giôø thieàn ñònh trôû thaønh moät thöù gì töï nhieân vaø Avalokitesvara Bodhisattva vowed in front of the ngaãu phaùt trong ñôøi soáng. Ñi, ñöùng, naèm, ngoài, noùi Buddha about his appearance before sentient naêng, nguû, nghæ, taát caû nhöõng hoaït ñoäng vaø ñieàu beings (one of the thirty-two response bodies) as kieän trong ñôøi soáng trôû thaønh moät thöù tuyeät dieäu follow: If there are maidens who want to remain thieàn cho chính haønh giaû. Luùc aáy khoâng caàn coá virgins and do not wish to marry, I will appear gaéng, cuõng nhö khoâng coù ñoái töôïng ñeå tu taäp. before them in the body of a gracious lady and Nhöng ñeå ñeán ñöôïc caùi "Khoâng moân" naøy haønh speak Dharma for them, enabling them to giaû phaûi caät löïc tu taäp thieàn ñònh treân caùi "khoâng accomplish their wish—See Tam Thaäp Nhò ÖÙng coù gì ñeå tu" tröôùc ñaõ—This is a meditation without Thaân. any thing to meditate upon, the spontaneous and Ñoàng Phaøm Hieän Taät: Ñöùc Nhö Lai vôùi loøng töø wondrous work of one's own mind, the pinnacle voâ haïn, neân Ngaøi thò hieän saéc thaân coù sinh, truï, dò , and essence of all Buddhist teachings. To those dieät gioáng nhö chuùng sanh ñeå giaùo hoùa hoï—A who have not entered the gate, this is a very Tathagata who has immeasurable loving kindness, difficult method, but to those who have this is the so He manifests the physical body with birth, easiest of all meditations. All other exercises and existence, death (birth-abiding-disappearance) just practices are merely preparations for it. The as sentient beings, so that He can save them. critical point of this work is to recognize the Ñoàng Phaàn Khoâng: Sabhagasunnam (p)— nature of one's own mind, or at least to glimpse it. Emptiness of the same division—See Hai Möôi

Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. giaø môû mieäng lieàn hoûi thieàn hoûi ñaïo, höôùng Ñoàng Phaän: Sabhaga (skt)—Sapaksa (skt)— thöôïng höôùng haï, laøm sao theá naøo, roài bieân Being in the same division—Bæ ñoàng phaän. cheùp thaønh moät quyeån ñeå trong ñaõy da, ñeán Ñoàng Phong Am Chuû Thieàn Sö: Toho Anshu beân loø löûa ba ngöôøi naêm ngöôøi hoïp ñaàu thuaät (jap)—T'ung-feâng An-chu (Wade-Giles laïi laêng nhaêng, caùi naøy laø lôøi coâng taøi, caùi kia Chinese)—T’ungfeng Anzhu (Pinyin Chinese)— laø lôïi töïu thaân ñaû xuaát, caùi naøy laø lôøi treân söï, Ñoàng Phong ñöôïc nhaéc tôùi trong ví duï thöù 85 cuûa caùi kia laø lôøi trong theå. OÂng ôû nhaø cha meï aên Bích Nham Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù côm xong chæ noùi moäng, noùi ta hieåu Phaät phaùp. thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Neân bieát ñi haønh cöôùc theá aáy, ñeán naêm löøa quyeån XII: Thieàn sö Trung Hoa vaøo theá kyû thöù 9. môùi ñöôïc thoâi döùt." Coå nhaân trong luùc nieâm Ngöôøi ta khoâng bieát goác gaùc oâng töø ñaâu. Trong

loäng haù coù chaáp hôn thua ñöôïc maát phaûi thôøi kyø cuoäc ñôøi cuûa Laâm Teá, söï baùch haïi caùc Phaät quaáy—According to Yuan-Wu in the Pi-Yen- töû ñaõ laøm maát ñi nhieàu söï ghi cheùp ñöông thôøi. Lu, the Ta Hsiung lineage of Pai Chang Huai Chuùng ta chæ bieát raèng oâng laø ñeä töû vaø Phaùp töû cuûa Hai produced four hermits: Ta mei, Pai Yun, Thieàn sö Laâm Teá Nghóa Huyeàn. Cuõng nhö nhöõng Hu Ch'i, and T'ung Feng. Look at how those ngöôøi keá vò Phaùp khaùc trong toâng Laâm Teá, Ñoàng two men had such knowing eyes and capable Phong Am Chuû soáng ñôøi aån só—We encouter Zen hands. Tell me, where is the place that's Master T’ung Feng An Zhu in example 85 in Pi- difficult to understand? Though produced to Yan-Lu. Besides, there is some interesting meet the situation, the Ancients' one device, information on him in The Records of the one object, one word, one phrase, are Transmission of the Lamp (Ch’uan-Teng-Lu), naturally leaping with life, since their eyes Volume XII: T’ung Feng was a Chinese Zen are perspicacious and true. Hsueh Tou picked Master in the ninth century. His origins are this case to make people know wrong from obscure. During the era of Linji's life, the right and discern again and loss. Nevertheless, persecution of Buddhists caused the loss of many from his standpoint as a man who has arrived, contemporary records. We only know that he was though it's handled in terms of gain and loss, a disciple and Dharma successor of Lin-Chi I- after all there is no gain or loss. If you view Hsuan. Like a majority of Lin-Chi’s dharma those Ancient in terms of gain and loss, you successors, he lived as a hermit. miss the point entirely. People of the present Theo Vieân Ngoä trong Bích Nham Luïc, döôùi day must each comprehend the place where toâng phaùi Ñaïi Huøng (Baùch Tröôïng) xuaát phaùt there's no gain or loss. If you only apply your boán vò Am Chuû: Ñaïi Mai, Baïch Vaân, Hoå Kheâ, mind to picking and choosing among words vaø Ñoàng Phong. Xem hai vò naøy maét tay lanh and phrases, when will you ever be done? theá aáy. Haõy noùi kyø quaùi ôû choã naøo? Coå nhaân Haven't you heard how Great Master Yun coù moät cô moät caûnh, moät lôøi moät caâu, tuy Men said, "Foot-travellers, don't just wander nhieân xuaát phaùt ôû laâm thôøi. Neáu laø nhaõn muïc over the country idly, just wanting to pick up toaøn chaùnh töï nhieân soáng linh ñoäng. Tuyeát and hold onto idle words. As soon as some old Ñaäu nieâm khieán ngöôøi bieát taø chaùnh raønh teacher's mouth moves, you immediately ask ñöôïc maát. Tuy theá, ôû treân phaàn cuûa ngöôøi ñaït about Ch'an and ask about Tao, ask about ñaïo, tuy ôû choã ñöôïc maát maø chaúng ñöôïc maát. transcendance and accommodation, ask about Neáu laáy ñöôïc maát maø xem caùc ngaøi thì khoâng how and what. You make great volumes of dính daùng. Ngöôøi ngaøy nay caàn phaûi moãi moãi commentaries which you stuff into your cuøng toät choã ñöôïc maát, nhieân haäu duøng ñöôïc bellies, pondering and calculating. Wherever maát bieän ngöôøi. Neáu moät beà lo giaûn traïch you go you put your heads together by the ngoân cuù, duïng taâm bieát khi naøo ñöôïc xong. stove in threes and fives, babbling on and on. Ñaïi sö Vaân Moân noùi: "Keû ñi haønh cöôùc chôù These, you say, are words of eloquence; luoáng daïo chaâu chôi huyeän, muoán ñöôïc ngoân these, words in reference to the self; these, ngöõ roãng ñöa leân ñeø xuoáng, ñôïi Hoøa Thöôïng words in reference to things; these,

from within the essence. You try to Feng had seen Lin Chi. At the time of the comprehend the old fathers and mothers of story he had built a hut deep in the mountains. your house. Once you have gobbled down This monk came there and asked, "If you your meal, you only speak of dreams and say, suddenly encountered a tiger here, what 'I have understood the Buddha Dharma.' You then?" T'ung Feng then made a tiger's roar; he should know that if you go foot-travelling this rightly went to the thing to act. This monk too way, you will never be done." When the knew how to meet error with error, so he Ancients briefly picked it up and played with made a gesture of fright. When the hermit it, how could there be such views as victory laughed aloud, the monk said, "You old and defeat, gain and loss, or right and wrong? thief!" T'ung Feng said, "What can you do Ñoàng Phong Am Chuû yeát kieán Laâm Teá roài, about me?" This is all right, but neither of ñeán nuùi sau caát am maø ôû. Vò Taêng naøy ñeán nôi them understood. From ancient times on kia lieàn hoûi: "Trong ñaây chôït gaëp coïp thì laøm down, they've met with other people's theá naøo?" Ñoàng Phong lieàn laøm tieáng coïp criticism. Thus Hsueh Tou said, "This is all roáng. Kheùo ñeán vieäc lieàn ñi. Vò Taêng naøy right, but these two wicked thieves only knew cuõng bieát ñem laàm ñeán laàm, lieàn laøm theá sôï. how to cover their ears to steal the bell." Ñoàng Phong cöôøi haû haû! Vò Taêng noùi: "Caùi laõo Though both of them were thieves, giaëc." Ñoàng Phong noùi: "Laøm gì ñöôïc laõo nevertheless they didn't take the opportunity Taêng?" Phaûi thì phaûi, hai ngöôøi ñeàu chaúng to act; hence, they were covering their own lieãu, ngaøn xöa veà sau bò ngöôøi kieåm ñieåm. Vì ears to steal the bell. With these two Elders, theá, Tuyeát Ñaäu noùi: "Phaûi thì phaûi, hai laõo aùc it's as though they set up battle lines of a taëc chæ bieát bòt tai nghe chuoâng." Hai laõo naøy million troops, but only struggled over the nhö baøy traän traêm muoân quaân, laïi chæ ñaùnh broom for sweeping up casualties. To discuss baèng choåi. Neáu luaän vieäc naøy phaûi laø keû coù this matter, it is necessary to have the ability thuû ñoaïn gieát ngöôøi chaúng theøm ngoù laïi. Neáu to kill people without blinking an eye. If you moät beà thaû maø chaúng baét, moät gieát maø chaúng always let go and never capture, if you tha, ñaâu khoûi bò ngöôøi cöôøi cheâ. Tuy theá, coå always kill and never bring to life, you won't nhaân kia cuõng khoâng coù nhieàu vieäc. Xem hai avoid the scornful laughter of others. vò theá aáy thaûy ñeàu thaáy cô maø laøm. Nguõ Toå Although this so, these Ancients still didn't noùi: "Chaùnh ñònh thaàn thoâng du hyù, chaùnh have so many concerns. Observe how they ñònh hueä cöï, chaùnh ñònh Trang Nghieâm both saw their opportunity and acted. Wu Tsu Vöông, chính laø ngöôøi sau goùt chaân chaúng spoke of the concentration of supernatural dính ñaát." Chæ ñi kieåm ñieåm coå nhaân, lieàn noùi powers at play, the concentration of the torch coù ñöôïc coù maát. Coù ngöôøi noùi: "Roõ raøng laø of wisdom, and the concentration of the King Am Chuû laïc tieát." Coù gì dính daùng. Tuyeát Ñaäu of Adornment. It's just that people of later noùi: "Hai ngöôøi gaëp nhau ñeàu coù choã phoùng times don't have their feet on the ground; they qua." Vò Taêng noùi: "Trong ñaây chôït gaëp coïp just go criticize the Ancients and say there is thì laøm theá naøo?" Ñoàng Phong Am

Chuû lieàn gain and loss. Some say that the hermit laøm tieáng coïp roáng. Ñaây laø choã phoùng qua. clearly lost the advantage, but this has nothing Cho ñeán vieäc Ñoàng Phong noùi: "Laøm gì ñöôïc to do with it. Hsueh Tou said, "When these laõo Taêng?" Ñaây cuõng laø choã phoùng qua. Roõ two men met, it was all letting go." When the raøng rôi vaøo cô thöù hai. Tuyeát Ñaäu noùi: "Caàn monk said, "If you suddenly encountered a duøng lieàn duøng." Ngöôøi thôøi nay nghe noùi theá tiger here, then what?" and T'ung Feng made aáy, lieàn noùi: "Khi aáy neân cho haønh leänh." Chôù a tiger's roar, this was letting go. And when he neân duøng goâng muø gaäy ñui. Vaøo cöûa Ñöùc Sôn said, "What can you do about me?" this too lieàn ñaùnh, vaøo cöûa Laâm Teá lieàn heùt, haõy noùi yù was letting go. In every instance they fell into coå nhaân theá naøo? Haõy noùi cöùu caùnh laøm sao the secondary level of activity. Hsueh Tou khoûi bòt tai ñeå nghe tieáng chuoâng—T'ung said, "If you want to act, then act." People

these days hear such talk and say that at the ngay töø luùc sanh ra ñaõ coù hai vò Ñoàng Sanh Thieân time the hermit should have carried out the vaø Ñoàng Danh Thieân baûo hoä che chôû)—The imperative for the monk. But you shouldn't guardian deva, who is born or produced blindly punish and beat the hermit. As for Te simultaneously with the person he protects. Shan immediately hitting people when they Ñoàng Söï: Samanarthata (skt)—Doji (jap)— came in through the gate, and Lin Chi Working together—See Töù Nhieáp Phaùp and Ñoàng immediately shouting at people when they Söï Nhieáp. came in through the gate; tell me, what was Ñoàng Söï Nhieáp: Samana-arthata (skt)—Ñoàng the intent of these Ancients? In the end, how Söï—Tuøy Chuyeån Phöông Tieän—Sharing the same will you avoid "covering your own ears to aim—Having the object or aim—Holding the steal the bell?" middle between two extremes—Working Coù moät vò Taêng vöøa môùi ñeán tröôùc am lieàn boû together—Engaging in the same work— ñi. Ñoàng Phong goïi: "Xaø leâ! Xaø leâ!" Vò Taêng Cooperation, or comaradeship and quay ñaàu laïi vaø heùt. Ñoàng Phong khoâng noùi accommodation—Like work—Tuøy söï öa thích cuûa gì. Vò Taêng noùi: "Caùi laõo giaø cheát queo naøy!" chuùng sanh maø cuøng hôïp taùc laøm vieäc vôùi nhau ñeå Ñoàng Phong beøn ñaùnh. Vò Taêng khoâng lôøi ñoái giuùp daãn daét hoï ñi vaøo chaân lyù. Ñaây laø moät trong ñaùp. Ñoàng Phong cöôøi ha haû —A monk came töù nhieáp phaùp—Cooperation with and adaptation to the front of T'ung Feng's hut, then started to of oneself to others, to lead them into the truth. leave. T'ung Feng called out, "Your This is one of the four elements of popularity (all- Reverence! Your Reverence!" The monk embracing virtues)—See Töù Nhieáp Phaùp. turned his head and then shouted. T'ung Feng Ñoàng Taâm: 1) Ñoàng taâm hieäp nhöùt: A heart of didn't speak. The monk said, "So the old unity or amity; 2) Taâm keát tuï boà ñeà quyeán thuoäc: fellow is dead." T'ung Feng then hit him. The Friendship, the mind of Friendship. monk didn't speak. The master laughed, "Ha, Ñoàng Taâm Keát: Caùch buoäc daây thaét guùt laïi ôû giöõa ha, ha!" (nhö daây khuy aùo caø sa hay thaét nô)—Method of Coù moät vò Taêng vaøo am vaø choäp laáy Ñoàng making a tight knot of two strings at the center Phong. Ñoàng Phong noùi: "Keû saùt nhaân! Keû saùt

(like that of a cassock robe or a bow-tie). nhaân!" Vò Taêng buoâng Sö ra vaø noùi: "Keâu la Ñoàng Tham: Dosan (jap)—Moät hình thöùc rieâng laøm gì?" Ñoàng Phong hoûi: "OÂng laø ai?" Vò bieät cuûa Sanzen, cuoäc hoäi hoïp troïng theå trong moät Taêng lieàn heùt. Ñoàng Phong lieàn ñaùnh. Vò Taêng tu vieän thieàn, trong ñoù moät vò thaày hay moät moân böôùc ra khoûi am roài quay ñaàu laïi noùi: "Haõy ñoà coù söï hieåu bieát thaâm saâu ñöa ra moät lôøi bình ñôïi ñaáy! Haõy ñôïi ñaáy!" Ñoàng Phong cöôøi giaûi ngaén veà Phaùp tröôùc khi tieán haønh moät cuoäc lôùn—A monk entered the hut and grabbed ñoái thoaïi thieàn vôùi baát cöù ai muoán ñaët ra moät caâu T'ung Feng. T'ung Feng yelled, "Murder! hoûi hay boå sung moät yù töôûng. Ñoâi khi cuoäc hoäi hoïp Murder!" The monk let loose of him, saying, naøy dieãn ra tröôùc söï coù maët vaø tham gia cuûa moät "What's the use of shouting?" The master hoäi ñoàng goàm taát caû caùc thieàn sö thuoäc cuøng moät said, "Who are you?" The monk shouted. The doøng thieàn, khi moät moân ñoà muoán chöùng toû khaû master hit him. The monk went out and turned naêng cuûa mình tröôùc luùc ñöôïc thöøa nhaän chính his head as he went away, saying, "Just wait. thöùc laøm ngöôøi noái phaùp cuûa thaày mình. Ñoâi khi Just wait." T'ung Feng laughed out loud. ngöôøi ta cuõng goïi nhöõng buoåi giaûng tröôùc coâng Ñoàng Quy: Qui veà moät moái—Recapitulation. chuùng cuûa moät thieàn sö veà nhöõng vaán ñeà thöïc haønh Ñoàng Sanh: Dosho (jap)—Lived with or born laø 'sosan', khi caùc buoåi giaûng aáy khoâng mang tính with. trình baøy kinh nghieäm thieàn. Neáu coù baát cöù roái Ñoàng Sanh Duyeân: Sahajatapaccayo (p)— loaïn gì xaûy ra trong Thieàn ñöôøng, ñoù laø vaøo dòp Conascence condition. ñoàng tham, hay khi caùc vò Taêng cao caáp caûm thaáy Ñoàng Sanh Thaàn: The guardian spirit. ñuùng luùc hoï seõ thuùc ñaåy caùc sö ñeä khaùc cuûa hoï ñi Ñoàng Sanh thieân: Vò trôøi baûo hoä, sanh ra cuøng luùc tham thieàn, nhöõng ngöôøi tröôùc ñoù thöôøng hay traùnh vôùi ngöôøi maø vò aáy baûo hoä che chôû (moãi ngöôøi neù vieäc naøy. Ñoàng tham laø moät trong nhöõng kinh

nghieäm cam go nhaát trong ñôøi soáng cuûa moät thieàn away too frequently from it. It is one of the most sinh khi bò thuùc duïc bôûi caùc vò huynh tröôûng. OÂng trying experiences in the life of a young monk to ta khoâng coá tình traùnh neù vieäc tham vaán vôùi thaày; be thus urged by his seniors. He is not deliberately oâng thaät söï muoán ñeán gaëp thaày ñeå giaûi quyeát cho shunning the interview with the master; he really xong coâng aùn cuûa mình moät caùch thoûa ñaùng; oâng wants to see him and get his koan satisfactorily ta haàu nhö ñaõ vaét caïn heát naêng löïc cuûa mình ñeå ñi disposed of; he has almost exhausted all his ñeán keát quaû toát ñeïp naøy. Nhöng ngay baây giôø oâ ng energy in the endeavour to come to this happy ta chaúng coù gì ñeå noùi; oâng ta khoâng bieát caùch naøo conclusion. But he has now nothing to say; he ñeå thoaùt ra khoûi ngoõ cuït naøy; oâng ta ñang ñöùng knows no way to get out of the impasse; he stands treân ñaàu saøo, khoâng caùch gì böôùc tôùi maø cuõng at the end of a pole, no way to go ahead, and no khoâng coù caùch gì böôùc lui laïi ñöôïc; moät laàn nöõa, way to beat a retreat; he feels, again, as if walking oâng ta coù caûm giaùc nhö ñang ñi trong söông muø deeply enveloped in a dense fog. In the daøy ñaëc. Trong taâm lyù Thieàn, ñaây laø giaây phuùt psychology of Zen this is the critical

moment, and then choát, vaø tröø phi vò thieàn sinh luùng tuùng kia unless something desperate is not decided upon by khoâng quyeát ñònh trong tuyeät voïng, khoâng coøn giaûi the perplexed monk, there will by no further phaùp naøo khaùc ñeå giuùp oâng ta. Ñeå giuùp vò thieàn opening for him. To help him in this, his seniors sinh trong vaán ñeà naøy, caùc vò huynh tröôûng cuûa will use physical force to pull him down from the oâng seõ duøng söùc xoâ ñaåy oâng ta xuoáng khoûi ñaøn, platform, or to tear him away from the post or the hay keùo oâng ta ra khoûi caây coät hay caùnh cöûa maø door to which he clings with might and main. A oâng ñang duøng heát söùc löïc oâm giöõ. Moät caûnh cuûa scene of regular wrestling matches will be enacted nhöõng traän ñaáu vaät thoâng thöôøng seõ ñöôïc dieãn ra in the midst of the quiet solemn atmosphere of the trong baàu khoâng khí trang nghieâm cuûa thieàn meditation hall. That, in the breaking-through of ñöôøng. Roõ raøng laø caàn phaûi coù moät söï xung ñoät the psychological crisis which is experienced in tình caûm cao ñoä nhaát nhö vaäy ngöôøi ta môùi coù theå the study of Zen, an emotional excitement of the vöôït qua ñöôïc côn khuûng hoaûng taâm lyù trong thôøi highest order is frequently needed, is quite gian hoïc Thieàn. Trong Thieàn coù nhieàu tröôøng hôïp evident. Zen is full of such instances, and the nhö vaäy, vaø caùc thieàn sö khoâng bao giôø meät moûi masters are never weary of advising their khuyeán khích caùc ñoà ñeä phaûi noã löïc taâm linh ñeán followers to exert their psychic energies to the möùc cuøng cöïc—A form of 'sanzen', a ceremonial utmost. gathering in a Zen monastery in which a master or Ñoàng Thanh: Unanimously—With one voice—In an advanced Zen student presents a short chorus. discourse and then engages in Zen dialog (hossen Ñoàng Thanh Töông ÖÙng, Ñoàng Khí Töông Caàu: or mondo) with anyone who, putting his insight to Birds of the same feather flock together. the test, asks a question or makes a comment. At Ñoàng Theá Nguõ Sö: Nguõ Sö lieân heä tôùi Luaät Taïng: times, 'sosan' of this nature are held in the Öu Baø Ly, Ñaû Taû Caâu, Tu Na Caâu, Taát Daø Baø, presence, and with the participation, of the Muïc Kieàn Lieân Töû Ñeá Tu—Teachers of the same assembled Zen masters of a lineage. In such a periods connected with the Vinaya: Upali, case a particular student is called upon to give an Dasaka, Sonaka, Siggava, Moggaliputra Tissa. account of himself before being officially Ñoàng Theå: Coù cuøng moät taùnh chaát nhö nöôùc vaø recognized as a dharma successor of his master. soùng—Of the same body or nature, as water and The term 'sosan' is also applied to sessions not wave. having the character of a presentation of Zen Ñoàng Theå Ñaïi Bi: Loøng töø bi bao la döïa treân söï realization (teisho) in which a Zen master gives gioáng nhau veà baûn theå—Great compassion based public instruction on questions of practice. If there on sameness essence. is any kind of confusion may happen in the Zendo, Ñoàng Theå Tam Baûo: Tam Baûo ba ngoâi nhöng coù that is on the occasion of sosan, or when the senior cuøng moät taùnh chaát nhö nöôùc vaø soùng—The monks deem the time maturing, they will urge Triratna has three parts (Buddha, Dharma, and their brother-monks to go to the sanzen, who stay Sangha) of the same nature, as water and wave.

Ñoàng Theå Tam Hoaëc: Three delusions in one cash. thought—See Nhaát Taâm Tam Hoaëc. Ñoàng Tình Luyeán AÙi: Homsexuality—Ñoàng tình Ñoàng Theå Trí Löïc: Löïc trí hueä döïa treân söï hieåu luyeán aùi coù nghóa laø giao hôïp vôùi ngöôøi cuøng phaùi bieát raèng vaïn höõu ñeàu coù cuøng moät baûn chaát tính. Coù nhieàu quan ñieåm khaùc nhau veà vaán ñeà nguyeân thuûy—Wisdom power based on the ñoàng tình luyeán aùi trong caùc nhoùm Phaät giaùo khaùc awareness that all beings have the same original nhau. Noùi chung Phaät giaùo raát khoan dung vaø roäng nature. löôïng ñoái vôùi taát caû moïi ngöôøi. Nhöõng ngöôøi ñoàng Ñoàng Theå Töø Bi: Look on all sympathetically as tình luyeán aùi khoâng bò Phaät giaùo pheâ phaùn hay ñoái of the same nature as one (fellow-feeling and xöû phaân bieät (kyø thò)—Homosexuality means compassion). having sexual intercouse with the same sex. There Ñoàng Thính Dò Vaên: Nghe töø cuøng moät lôøi maø is a wide range of opinions regarding hieåu thì laïi khaùc nhau. Theo toâng Thieân Thai, cuøng homosexuality in various Buddhist groups. In nghe moät thöù phaùp taïi cuøng moät toøa, nhöng laïi general, Buddhists are very tolerant towards all hieåu khaùc nhau—Hear the same thing and pwople. People aren't to be judged or understand it differently. According to the T'ien- discriminated against if they are gay. T'ai sect, this means to hear the same words, but Ñoàng Toäi Nguõ Nghòch: Ñoàng vôùi naêm troïng toäi: understand differently. Thöù nhaát laø xuùc phaïm tôùi meï vaø Tyø Kheo Ni thuoäc Ñoàng Thôøi: At the same time—Simultaneously— haøng voâ hoïc laø ñoàng vôùi toäi gieát meï. Thöù nhì laø Contemporarily. gieát Boà Taùt ñang nhaäp ñònh ñoàng vôùi toäi gieát cha. Ñoàng Thôøi Cuï Tuùc Töông Öng Moân: Chuû Baïn Thöù ba laø gieát baäc Thaùnh giaû höõu hoïc ñoàng toäi gieát Vieân Minh Cuï Ñöùc Moân—The theory of co- baäc Thaùnh voâ hoïc A La Haùn. Thöù tö laø khoâng ñeå relation—Noùi veà söï coäng ñoàng lieân heä, trong ñoù cho thaønh töïu hoøa hôïp Taêng laø ñoàng toäi vôùi phaù vaïn vaät coäng ñoàng hieän höõu vaø ñoàng thôøi hieän hoøa hôïp Taêng. Thöù naêm laø phaù thaùp Phaät laø ñoàng khôûi. Taát caû ñeàu coäng ñoàng hieän höõu, khoâng nhöõng toäi vôùi laøm thaân Phaät chaûy maùu—Five Sins that chæ quan heä khoâng gian maø caû trong quan heä thôøi equal to the first five: First, violation of a mother, gian; khoâng coù söï phaân bieät giöõa quaù khöù, hieän taïi or a fully ordained nun is equal to the sin of killing vaø vò lai, moãi thôøi bao haøm caùc thôøi phaàn khaùc. one's mother. Second, killing a bodhisattva in Maëc duø chuùng coù veû sai bieät trong thôøi gian, nhöng dhyana is equal to the sin of killing one's father. taát caû ñeàu ñöôïc hôïp nhaát thaønh moät thöïc theå, theo Third, killing anyone in training to be an arhat is quan ñieåm vieân dung. Ñaây laø moät trong möôøi equal to the sin of killing an arhat. Fourth, nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø ñoù maø preventing the restoration of harmony in a sangha trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc giaûng giaûi is equal to the sin of destroying the harmony of vaø thuyeát minh khaû tính cuûa theá giôùi "Söï Söï Voâ the sangha. Fifth, destroying the Buddha's stupa is Ngaïi Phaùp Giôùi."—The theory of co-relation, in equal to the sin of shedding the blood of a which all things have co-existence and Buddha. simultaneous rise. All are co-existent not only

in Ñoàng Trieån Tam Baùi: Cuøng traûi toïa cuï vaø sau ñoù relation to space, but also in relation to time. leã ba laïy, nghi thöùc leã baùi Tam Baûo vaø thaày toå There is no distinction of past, present and future, tröôùc caùc buoåi toïa thieàn trong thieàn vieän—To each of them being inclusive of the other. Distinct spread meditation cushions and bow down three as they are and separated as they seem to be in times, a form of paying reverence to the Triratna time, all beings are united to make over entity and Zen masters before any meditation session in from the universal point of view. This one of the Zen monasteries. ten basic principles (Ten Mysterious Gates) of Ñoàng Truï Baát Khoâng: Fruitful association— Hua-yen, by means of which the Hua Yen Ñoàng truï baát khoâng nghóa laø laøm cho taâm chuùn g philosophy of totality is expounded and to sanh ñöôïc ñieàu phuïc—Fruitful association means elucidate the possibility of the realm of Fact and causing sentient beings' minds to be pacified. fact world perfectly harmonized." Ñoàng Tröôïng: Shakujo (jap)—Thuaät ngöõ Nhaät Ñoàng Tieàn: Tieàn baèng ñoàng—Copper money, or Baûn "Shakujo" coù nghóa laø 'gaäy ñoàng.' Ñaây laø moät

trong nhöõng trang bò cuûa vò thieàn taêng khi ñi haø nh thaân cuûa nhöõng ñaïi Boà Taùt: Young children cöôùc. Ñaây laø chieác gaäy baèng goã ñöôïc boïc treân ñaàu symbolize purity and innocence and are the baèng kim loaïi, coù gaén nhöõng voøng kim loaïi rôøi transformation bodies of Maha-Bodhisattvas. nhau, keâu leng keng khi ñi ñöôøng. Tieáng keâu aáy Ñoàng Töû Ñòa: Youthful stage—Ñoàng chaân ñòa—nhaèm muïc ñích baùo tröôùc cho taát caû coân truøng, raén Thôøi tuoåi treû. vaø nhöõng sinh vaät nhoû khaùc bieát nhaø sö ñang ñi tôùi Ñoàng Töôùng: Forms of sameness and vaø coù theå bò nhaø sö daãm leân, ñeå chuùng chaïy ra xa universality—Unity or Similarity—Hai töôùng khoûi ñöôøng ñi, traùnh bò cheát hay bò thöông. Ñoù laø nhieãm tònh ñoàng giaûi laø kieán giôùi tính töôùng chaân caùch maø nhaø sö khoâng laøm ñau khoå chuùng sanh nhö. Taát caû caùc bieät töôùng ñeàu coù naêng tính moät baèng caùch traùnh gieát choùc hay laøm thöông toån caùc sinh theå coù theå tieát ñieäu ñoàng ñeàu nhö nhau khi taïo sinh linh—A Japanese term, literally means thaønh moät toaøn boä. Caùc caên ñeàu nhö nhau, ñeàu laø 'copper staff'; the monk's staff that is part of the caên, trong nghóa coäng ñoàng lieân heä trong moät caên equipment of a Zen monk during pilgrimage. This theå—All things, pure or impure, are is a wooden staff with a metal cap on which a fundamentally of the same universal (clay which metal ring is loosely hung so that a jingling noise is made into tiles). Similarity means that all is made in walking. This noise is intended to warn specialities have the capacity of being equally beetles, snakes, and other small creatures on harmonious in constituting the whole. All organs which the monk might possibly tread of his are similar as organs, or in the sense of co-relation approach so that they can get out of the way. Thus in one organism. the monk whose way of life includes the intention Ñoàng Töôùng Tam Baûo: Tam Baûo ba ngoâi nhöng not to cause suffering to any sentient being, will coù cuøng moät taùnh chaát nhö nöôùc vaø soùng—The not inadvertently kill or injure them. Triratna has three parts (Buddha, Dharma, and Ñoàng Tu Thieän Tri Thöùc: Common Practice

Sangha) of the same nature, as water and wave. Spiritual Advisor—Ñaây laø nhöõng ngöôøi ñoàng tu Ñoàng Vaên Chuùng: Taát caû ñaïi chuùng ñoàng nghe moät moân vôùi mình, ñeå nhìn ngoù saùch taán laãn nhau. thuyeát phaùp—The whole assembly is listening to Vò ñoàng tu naày coù theå laø ngöôøi ñoàng kieá t thaát the preaching. chung tu, hoaëc coù moät ngoâi tònh am tu ôû gaàn beân Ñoàng Y Thích: Karmadharaya (skt)—See Trì mình. Ngoaøi söï troâng nhìn saùch taán, vò ñoàng tu coøn Nghieäp Thích. trao ñoåi yù kieán hoaëc kinh nghieäm, ñeå cuøng nhau Ñoäng: 1) Chuyeån ñoäng, töï tính cuûa gioù gaây ra söï tieán böôùc treân ñöôøng ñaïo. Lôøi tuïc thöôøng noùi: “AÊn chuyeån ñoäng (cuûa caùc ñaïi khaùc): Move, motion, côm coù canh, tu haønh coù baïn” laø yù nghóa naày— mutable, movement arises from the nature of wind These are persons who practice the same method which is the cause of motion; 2) Hang ñoäng: A as the individual(s) on retreat. They keep an eye hole, a cave. on one another, encouraging and urging each Ñoäng Baát Ñoäng Phaùp: The mutable and other on. These cultivators can either be immutable—Caùc phaùp trong duïc giôùi voâ thöôøng participants in the same retreat or cultivators nhanh choùng goïi laø ñoäng phaùp; caùc phaùp treân hai living nearby. In addition to keeping an eye out coõi saéc vaø voâ saéc giôùi vónh cöûu baát ñoäng neân goïi laø and urging the practitioners on, they can exchange baát ñoäng phaùp—The changing and the ideas or experiences for the common good. This unchanging, the Kamadhatu, or realms of concept has been captured in a proverb: “Rice metempsychosis and the two higher realms, should be eaten with soup, practice should be Rupadhatu and Arupadhatu. conducted with friends.” Ñoäng Cô Thuùc Ñaåy: Motivation. Ñoàng Töû: Kamura (skt)—Cöu Ma La—Cöu Ma Ñoäng Dung Döông Coå Loä, Baát Ñoïa Tieáu Nhaân La Ca—Phaùp Vöông Töû—1) Teân goïi chung treû Cô: Shou-shan: In deportment, uphold the ancient con: A boy, youth, a child; 2) Vò Boà Taùt ñöôïc coi road, not letting silent function fall—Thuû Sôn Tænh nhö laø con cuûa Nhö Lai: A Bodhisattva as son of Nieäm: Ñoåi saéc maët baøy ñöôøng xöa, chaúng rôi cô the Tathagata; 3) Vò Thaùi Töû: A prince; 4) Ñoàng töû laëng yeân. Moät hoâm, Thieàn sö Phong Huyeät rôi bieäu thò cho söï thanh tònh vaø voâ tö löï vaø laø hoùa nöôùc maét noùi vôùi Thuû Sôn: "Baát haïnh! Ñaïo Laâm

Teá ñeán ñôøi ta saép chìm laëng vaäy." Thuû Sôn thöa: say?" Shou-shan shook his sleeves and went out. "Xem trong moät chuùng naøy ñaây ñaâu khoâng coù Feng-hsueh then threw down his staff and returned ngöôøi thöøa keá Hoøa Thöôïng?" Phong Huyeät baûo: to his room. His attendant followed him and asked, "Ngöôøi thoâng minh thì nhieàu, keû thaáy taùnh raát ít." "Why can't Nian-fa-hua face you?" Feng-hsueh Thuû Sôn thöa: "Hoøa Thöôïng xem khoâng coù ai ñaëc said, "Nien-fa-hoa understands." The next day, bieät sao?" Phong Huyeät baûo: "Ta tuy quan saùt ñaõ Shou-shan and a monk named Hui-Zhen were laâu, vaãn e ngaïi raèng ta chöa theå truyeàn yeáu chæ talking with Feng-hsueh. Feng-hsueh asked Zhen, toâng naøy cho ai." Thuû Sôn thöa: "Vieäc naøy coù theå "What is it that the World-Honored One didn't laøm ñöôïc, mong nghe yeáu chæ aáy. Xin Hoøa Thöôïng say?" Zhen said, "The dove coos in the treetop." noùi theâm cho con bieát veà yeáu chæ toâng Laâm Teá."

Feng-hsueh said, "Why say these silly verses? Veà sau, Phong Huyeät thöôïng ñöôøng, nhaéc laïi vieäc Why don't you grasp and embody the words?" Theá Toân duøng con maét nhö hoa sen xanh nhìn xem Then Feng-hsueh asked Shou-shan, "How about ñaïi chuùng, beøn hoûi: "Chính khi aáy haõy baûo noùi caùi you?" Shou-shan said, "In deportment, uphold the gì? Neáu baûo chaúng noùi maø noùi laø choân vuøi coå ñöùc. ancient road, not letting silent function fall." Then Haõy baûo noùi caùi gì ñaây?" Thuû Sôn beøn phuûi aùo ra Feng-hsueh said to Zhen, "Why can't you see what ñi. Phong Huyeät neùm caây gaäy roài trôû veà phöông Nien-fa-hua has said?" Later, Feng-hsueh passed tröôïng. Thò giaû cuûa ngaøi chaïy theo thöa: "Taïi sao on the Dharma Seal to Shou-shan. Nieäm Phaùp Hoa khoâng ñoái maët vôùi Hoøa Thöôïng?" Ñoäng Duïng Thaäp Vaät: Caùc vaät duïng trong sinh Phong Huyeät noùi: "Nieäm Phaùp Hoa ñaõ hoäi." Ngaøy hoaït haèng ngaøy trong thieàn vieän—Items and tools hoâm sau, Thuû Sôn cuøng moät vò Taêng teân Hueä Chôn for daily activities in a Zen monastery. cuøng noùi chuyeän vôùi Phong Huyeät. Phong Huyeät Ñoäng Ñòa Löïc Vöông: King of Earth-Shaking hoûi Hueä Chôn: "Theá naøo laø ñieàu maø Theá Toân Power (king of Kinnara). chaúng noùi?" Hueä Chôn thöa: "Tu huù treân ngoïn caây Ñoäng Ñòa Vuõ Hoa: Ñaát chaán ñoäng trong khi möa keâu." Phong Huyeät noùi: "OÂng taïo nhieàu phöôùc si hoa treân trôøi. YÙ noùi lôøi thuyeát giaûng raát thaâm laøm gì? Sao khoâng tham cöùu ngoân cuù?" Phong thuùy—The earth is shaking while celestial flowers Huyeät hoûi Thuû Sôn: "OÂng thì sao?" Thuû Sôn thöa: are raining down. The term indicates a profound "Ñoåi saéc maët baøy ñöôøng xöa, chaúng rôi cô laëng preaching. yeân (Ñoäng dung döông coå loä, baát ñoïa tieáu nhieân Ñoäng Gia: See Taøo Ñoäng. cô)." Phong Huyeät baûo Hueä Chôn: "OÂng sao chaúng Ñoäng Haï: ÔÛ döôùi moân ñình cuûa toâng Taøo Ñoäng xem Nieäm Phaùp Hoa haï ngöõ?" Sau ñoù Phong (coù theå khoâng phaûi laø ñeä töû cuûa toâng naày)—To Huyeät truyeàn Phaùp AÁn cho Thuû Sôn—Shou-shan: stay with Ts'ao-Tung sect (probably not a disciple In deportment, uphold the ancient road, not letting of this sect)—See Taøo Ñoäng. silent function fall. One day, Zen Master Feng- Ñoäng Huyeàn Bieät Khuùc: Nghe khaûy ñaøn lieàn bieát hsueh tearfully told Shou-shan, "Tragically, the roõ ñieäu khuùc. Töø naày coù nghóa laø kheá hôïp Thieàn way of Lin-chi will perish with me." Shou-shan phaùp hay thích hôïp vôùi thieàn phaùp moät caùch nhanh asked, "Among the monks is there no one who can choùng—To know the name of the song when carry on?" Feng-hsueh said, "There are many hearing the sound playing from the musical clever ones, but few who see self-nature." Shou- instrument. This term means to be quickly suitable shan said, "Is there no one in particular?" Feng- for methods of mysticism (Zen). hsueh said, "Although I've watched for a long Ñoäng Kinh Quyû: Apasmara (skt)—A Baø Sa Ma while, still I'm afraid that as for this path, I can't La—Quyû ñoäng kinh—Epileptic demons, demons pass it to anyone." Shou-shan said, "It should be of epilepsy. possible. Please tell me more about it." Later Ñoäng Phong Am Chuû Thieàn Sö: To ho Anshu Feng-hsueh entered the hall. With the blue lotus (jap)—Zen master T'ung Feng An Zhu—See eye of the World Honored One he gazed acrossthe Ñoàng Phong Am Chuû Thieàn Sö. assembled monks. Then he said, "The time has Ñoäng Sôn: See Löông Giôùi

Ñoäng Sôn Thieàn Sö. come for you to speak out. If you say nothing you Ñoäng Sôn Baát An: T'ung-Shan's unease—Coâng will have buried the ancients. But what will you aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Ñoäng

Sôn Löông Giôùi vaø moät vò Taêng trong luùc Thieàn sö didn't answer. T'ung-Shan the recited a verse: ñang beänh. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, "Students as numerous as sands in the Gangs quyeån XV, moät Ñoäng Sôn bò beänh, sai sa di baùo tin but more are awakened. cho phaùp töû cuûa Sö laø Vaân Cö hay. Sö daën Sa di: They err by searching for the path in another "Neáu Vaân Cö hoûi Hoøa Thöôïng an vui chaêng?" person's mouth. Ngöôi chæ noùi xong phaûi ñöùng xa, e y ñaùnh ngöôi. If you wish to forget form and not leave any Sa di laõnh meänh ñi baùo tin, noùi chöa döùt lôøi ñaõ bò traces, Vaân Cö ñaùnh moät gaäy. Coù vò Taêng hoûi: "Hoøa Wholehartedly strive to walk in emptiness." Thöôïng beänh laïi coù caùi chaúng beänh chaêng?" Sö Ñoäng Sôn Baát Ñoïa Phaøm Thaùnh: Ñaây laø moät ñaùp: "Coù." Taêng thöa: "Caùi chaúng beänh laïi thaáy trong ba ñieåm cöông yeáu trong toâng chæ cuûa Ñoäng Hoøa Thöôïng chaêng?" Sö baûo: "Laõo Taêng xem y coù Sôn Löông Giôùi. Ngöôøi caàu hoïc thieàn döùt heát phaàn." Taêng thöa: "Khi laõo Taêng xem chaúng thaáy nhöõng phaân bieät cuûa voïng nieäm, ra khoûi tam giôùi coù beänh." Sö laïi hoûi Taêng: "Lìa caùi thaân hình ræ (duïc, saéc vaø voâ saéc) thì töï nhieân cöûa nieát baøn seõ chaûy naày, ngöôi ñeán choã naøo cuøng ta thaáy nhau?" hieån loä—This is one of the three main points Taêng khoâng ñaùp ñöôïc. Sö beøn laøm baøi keä: (three main thesis or ideas) of Tung-Shan-Lieng- "Hoïc giaû haèng sa voâ nhaát ngoä Chieh. Seekers of studying of Zen get rid of all Quaù taïi taàm tha thieät ñaàu loä discriminations from deluded thoughts, get out of Duïc ñaéc vong hình daãn tung tích the three realms (world of desire, world of form, Noã löïc aân caàn khoâng lyù boä." and formless world), then the gate or door into (Keû hoïc haèng sa ngoä maáy ngöôøi Nirvana will appear—See Ñoäng Sôn Tam Chuûng Loãi taïi taàm y treân ñaàu löôõi Cöông Yeáu. Muoán ñöôïc queân thaân baët daáu veát Ñoäng Sôn Baát Haøn Baát Thöû: Tung Shan's No Noã löïc trong khoâng böôùc aáy ngöôi). Cold or Heat, example 43 of the Pi-Yen-Lu—See The koan about the potentiality and conditions of Ñoäng Sôn Haøn Thöû. questions and answers between Zen master Ñoäng Sôn Boån Tòch Thieàn Sö: Sozan-Honjaku T'ung-Shan and a monk about sickness. According (jap)—Zen master Ts'ao-Shan-Pen-Chi to The Records of the Transmission of the Lamp (Chinese)—Taøo Sôn hay nuùi Taøo, bieät hieäu cuûa (Ch'uan-Teng-Lu), Volume XV, T'ung-Shan Baûn Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø cuõng laø became ill. He instructed a novice monk to go and hoïc troø cuûa Ñoäng Sôn Löông Giôùi thuoäc toâng Taøo speak to T'ung-Shan's Dharma heir, Zen master Ñoäng—Ts'ao-Shan in Kiang-Su, where the Ts'ao- Yun-Zhu. T'ung-Shan told the novice: "If he asks Tung sect, a branch of Ch'an school, was founded whether I'm resting comfortably, you are to tell by Tung-Shan; Ts'ao-Shan was the name of the him that the lineage of Yun-Yan is ending. When second patriarch of this sect—See Taøo Sôn Baûn you say this you must stand far away from Tòch Thieàn Sö. himbecause I'm afraid he's going to hit you." The Ñoäng Sôn Chaùnh Trung Lai: See Chaùnh Trung novice monk did as T'ung-Shan

instructed him and Lai. went and spoke to Yun-zhu. Before he could finish Ñoäng Sôn Chaùnh Trung Thieân: See Chaùnh speaking Yun-Zhu hit him. The novice monk said Trung Thieân. nothing further. A monk asked: “When the master Ñoäng Sôn Chuû Trung Chuû Cuù: Ñaây laø moät trong is not well, is there still someone who is well or boán moái quan heä giöõa chuû vaø khaùch do thieàn sö not?" ”'T’ung-Shan said: "There is.” The monk Ñoäng Sôn Löông Giôùi laäp ra ñeå hieån baøy lyù huyeàn asked: “Can the one who’s not ill still see the dieäu cuûa Phaät phaùp. Chuû trung chuû coù nghóa laø döùt master or not?” T’ung-Shan said: “I can still see boû naêng sôû chaáp thuû hay söï baùm víu khaùch quan him.” The monk asked: “What does the master vaø chuû quan—This is one of the four relationships see?” T’ung-Shan said: “When I observe him, I between subjective and objective displayed by don’t see any illness.” T’ung-Shan then said to the Zen master Tung-Shan-Lieng-Chieh to reveal the monk: “When you leave the skin bag, you inhabit, wonderful theories of Buddhism. Get rid of where will you go and see me again?” The monk subjective and objective graspings—See Ñoäng

Sôn Taân Chuû Cuù. yen "If in the future someone happens to ask Ñoäng Sôn Chuû Trung Khaùch Cuù: See Ñoäng Sôn whether I can describe the master’s truth or not, Chuû Trung Taân Cuù. how should I answer them? And after a long Ñoäng Sôn Chuû Trung Taân Cuù: Ñaây laø moät trong pause, my master Yun-Yan said: 'Just this is it'." A boán moái quan heä giöõa chuû vaø khaùch do thieàn sö monk in the assembly stepped forward and asked, Ñoäng Sôn Löông Giôùi laäp ra ñeå hieån baøy lyù huyeàn "When Patriarch Yun-yen talked about 'Just this is dieäu cuûa Phaät phaùp. Chuû trung taân coù nghóa laø taát it', what does it mean?" T'ung-shan said, caû ñeàu laáy baûn theå cuûa lyù laøm cô baûn. Lyù theå voán "Previously, I seemed to misunderstand master ñaày ñuû khoâng thay ñoåi. Haønh giaû neân luoân nhôù Yun-yen's meaning." The monk asked, "Did raèng chaân lyù trieät tieâu vaên töï; chaân lyù ñoäc laäp vôùi Patriarch Yun-yen know about this?" T’ung-Shan vaên töï, hay noùi caùch khaùc, vaên töï khoâng dieãn taû said, "If he didn't know, how could he speak like ñöôïc chaân lyù—This is one of the four relationships that? If he knew, he would have not talked like between subjective and objective displayed by that!" Zen master Tung-Shan-Lieng-Chieh to reveal the Ñoäng Sôn Ñaïi Söï: T’ung-Shan's great matter—wonderful theories of Buddhism. Fundamental Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö principle or absolute nature is originally Ñoäng Sôn Löông Giôùi vaø moät vò Taêng noùi veà noåi immutable reality. Zen practitioners should always ñau khoå khoâng theå chòu noåi lôùn nhaát. Theo Caûnh remember that Truth is eliminating words; it is Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm Thieàn independent of words; it does not require words to sö Ñoäng Sôn Löông Giôùi hoûi moät vò Taêng: "Theá express it—See Ñoäng Sôn Taân Chuû Cuù. gian caùi gì laø khoå khoâng theå chòu noåi lôùn nhaát?" Vò Ñoäng Sôn Cuùng Chaân: T’ung-Shan's celebrating Taêng ñaùp: "Ñoïa xuoáng ñòa nguïc laø khoå nhaát." Sö an offering to Yun-yen's image—Coâng aùn noùi veà noùi: "Khoâng ñuùng." Vò Taêng laïi hoûi: "YÙ Sö theá cô duyeân vaán ñaùp giöõa Thieàn sö Ñoäng Sôn Löông naøo?" Sö noùi: "Ngay

döôùi lôùp caø sa naøy maø khoâng Giôùi vaø moät vò Taêng luùc Sö ñang cuùng döôøng chaân roõ ñöôïc vieäc lôùn môùi laø khoå nhaát."—The koan töôïng cuûa ngaøi Vaân Nham Ñaøm Thaïnh. Theo about the potentiality and conditions of questions Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, khi and answers between Zen master T'ung-Shan and Thieàn sö Ñoäng Sôn cuùng döôøng chaân töôïng cuûa a monk about the most unbearable suffering in the ngaøi Vaân Nham Ñaøm Thaïnh vaø nhaéc laïi lôøi daïy world. According to The Records of the tröôùc kia cuûa thaày: "Sau khi Hoøa Thöôïng traêm Transmission of the Lamp (Ch'uan-Teng-Lu), tuoåi, chôït coù ngöôøi hoûi 'Taû ñöôïc hình daùng cuûa Volume XV, on day, Zen master T'ung-Shan thaày chaêng?' Con phaûi ñaùp laøm sao? Hoøa Thöôïng asked a monk, "What is the most unbearable Vaân Nham laëng thinh hoài laâu roài baûo: 'Chæ caùi aáy.'" suffering in the world?" The monk said, "To fall Trong chuùng coù moät vò Taêng böôùc ra hoûi: "Toå sö into the hell is the most suffering." T'ung-Shan Vaân Nham noùi 'Chính laø caùi aáy', yù chæ nhö theá said, "That's not correct." The monk asked, naøo?" Ñoäng Sôn noùi: "Tröôùc ñaây döôøng nhö laõo "What's about your idea?" T'ung-Shan said, "Right taêng hieåu sai yù cuûa Thaày." Vò Taêng laïi hoûi: under the kasaya robe, one doesn't understand the "Chaúng bieát Toå sö Vaân Nham coù bieát ñieàu naøy hay great matter is the most unbearable suffering in khoâng?" Ñoäng Sôn noùi: "Neáu nhö khoâng bieát thì the world." Thaày ñaâu coù noùi ñöôïc nhö theá? Coøn neáu nhö bieát Ñoäng Sôn Ñaùo Ñænh Ma?: Ñoäng Sôn ñeán ñænh thì Thaày ñaâu coù chòu noùi nhö theá!"—The koan hay khoâng?—T'ung-Shan's questioning a monk about the potentiality and conditions of questions "Have you reached the peak?"—Coâng aùn noùi veà and answers between Zen master T'ung-Shan and cô duyeân vaán ñaùp giöõa Thieàn sö Ñoäng Sôn Löông a monk when T'ung-Shan celebrated an offering Giôùi vaø moät vò Taêng trong luùc daïo nuùi. Theo Caûnh to Yun-yen's image. According to The Records of Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm Thieàn the Transmission of the Lamp (Ch'uan-Teng-Lu), sö Ñoäng Sôn Löông Giôùi hoûi moät vò Taêng: "OÂng ñi Volume XV, when T'ung-Shan celebrated an ñaâu veà?" Vò Taêng ñaùp: "Daïo nuùi veà." Sö hoûi: "OÂng offering to Yun-yen's image, he repeated the coù leân tôùi ñænh khoâng?" Vò Taêng ñaùp: "Ñeán ñænh." conversation between him and his master, Yun- Sö hoûi laïi: "Treân ñænh coù ngöôøi khoâng?" Vò Taêng

ñaùp: "Khoâng coù ngöôøi." Sö hoûi: "Neáu noùi nhö theá Shan said: "In that case, what will the monks eat?" thì oâng chöa tôùi ñænh vaäy?" Vò Taêng ñaùp: "Neáu con Xue-Feng then tipped over the rice pot. T'ung- chöa leân ñeán ñænh, laøm sao con bieát khoâng coù Shan said: "Go! Your affinity accords with Te- ngöôøi?" Sö hoûi: "Taïi sao khoâng ôû laïi?" Vò Taêng Shan!" ñaùp: "Con ñaâu coù ngaïi gì, nhöng Taây Thieân coù Ñoäng Sôn Ñòa Thaàn: T'ung-Shan's Land Deity ngöôøi khoâng chòu." Sö noùi: "Xöa nay laõo Taêng ñaõ (Earth Spirit who controls the earth)—Coâng aùn noùi nghi ngôø gaõ naøy."—The koan about the veà cô duyeân töông kieán giöõa Thieàn sö Ñoäng Sôn potentiality and conditions of questions and Löông Giôùi vaø moät vò Thoå Thaàn. Theo Caûnh Ñöùc answers between Zen master T'ung-Shan and a Truyeàn Ñaêng Luïc, quyeån XV, Thieàn sö Ñoäng Sôn monk when they were promenading on

the moät ñôøi truï vieän maø thoå thaàn khoâng tìm thaáy daáu mountain. According to The Records of the veát. Moät hoâm coù ai ñoù laøm ñoå boät gaïo tröôùc cöûa Transmission of the Lamp (Ch'uan-Teng-Lu), nhaø truø; Ñoäng Sôn beøn khôûi taâm baûo: "Cuûa thöôøng Volume XV, one day, Zen master T'ung-Shan truï ñaâu neân coi thöôøng nhö vaäy." Thoå thaàn thaáy asked a monk, "From where are you returning?" ñöôïc ngaøi lieàn leã baùi. Haønh giaû tu Thieàn neân luoân The monk said, "I'm returning from a mountain nhôù raèng neáu mình thaät söï phaùt taâm tu haønh thì promenade." T'ung-Shan asked, "Have you cung ñieän ma ba tuaàn cuõng phaûi raïn nöùt, daàu cho reached the peak?" The monk said, "Yes I have." ba tuaàn coù muoán ñeán laøm naõo loaïn ngöôøi tu cuõng T'ung-Shan asked, "Are there people on the khoâng thaáy daáu veát, khoâng theå ñeán gaàn ngöôøi tu peak?" The monk said, "No, there aren't." T'ung- ñoù ñöôïc—The koan about the potentiality and Shan asked, "If so, you have not yet reached the conditions of meeting between Zen master T'ung- peak." The monk said, "If I had not reached the Shan and a Land Deity. According to The Records peak, how did I know that there were no people of the Transmission of the Lamp (Ch'uan-Teng- there?" T'ung-Shan asked, "Why did you not stay Lu), Volume XV, Zen master T'ung-Shan dwelt there?" The monk replied, "I did not hesitate to all his life in the temple, but the earth spirit stay there, but people in Western Heaven couldn't find any trace of him. One day, someone disagreed." T'ung-Shan said, "Up to now I still spilled rice flour in the kitchen; T'ung-Shan have doubt about this guy." aroused his mind and said, "How can you treat the Ñoäng Sôn Ñaøo Meã Thoaïi: T'ung-Shan's straining communal supplies with such contempt?" So the the rice—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa earth soirit finally got to see him, thereupon he hai Thieàn sö Ñoäng Sôn Löông Giôùi vaø Tuyeát bowed. Zen practitioners should always remember Phong Nghóa Toàn. Theo Caûnh Ñöùc Truyeàn Ñaêng that if there is one person who rouses his mind to Luïc, quyeån XV, taïi Ñoäng Sôn, Tuyeát Phong laøm practice, the palace of the Evil One would tremble tröôûng ban trai phaïn (Phaïn Ñaàu) ñang ñaõi gaïo. and split because of this, and even though the Ñoäng Sôn hoûi: "Ñaõi caùt boû gaïo hay ñaõi gaïo boû demons would like to come to torment and caùt?" Sö ñaùp: "Gaïo caùt ñoàng thôøi boû." Ñoäng Sôn confuse the practitioner, but they could not find hoûi: "Nhö vaäy ñaïi chuùng laáy gì aên?" Tuyeát Phong any trace and could not come any closer to that beøn laät uùp thau ñaõi gaïo. Ñoäng Sôn noùi: "Cöù theo practitioner. nhôn duyeân naày, oâng hôïp ôû Ñöùc Sôn."—The koan Ñoäng Sôn Ñieåu Ñaïo: The path of birds—Ñaây laø about the potentiality and conditions of questions moät trong ba ngheä thuaät höôùng daãn vaø daïy doã and answers between Zen masters T'ung-Shan ngöôøi hoïc cuûa Ñoäng Sôn Löông Giôùi. Trong and Hsueh-Feng. According to The Records of the Thieàn, thuaät ngöõ naøy aùm chæ ñaïo phaùp cuûa Thieàn Transmission of the Lamp (Ch'uan-Teng-Lu), toâng thaúng taét vaø khoâng löu laïi daáu veát gì caû — Volume XV, one day, Xue-Feng served as a rice This is one of the three main arts for guiding and cook at T'ung-Shan. One day as he was straining teaching disciples of Tung-Shan-Lieng-Chieh. In the rice, T'ung-Shan asked him: "Do you strain Zen, the term implies the path of Zen is a straight the rice out from the sand,

or do you strain the shortcut which leaves no traces at all—See Ñoäng sand out from the rice?" Xue-Feng said: "Sand Sôn Tam Loä. and rice are both strained out at once." T'ung- Ñoäng Sôn Ñoäc Nhaõn: T'ung-Shan's One Eye—

Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö ngöôøi ra hoûi Hoaøng Long, 'haõy noùi laøm sao ñuoåi Vaân Nham Ñaøm Thaïnh vaø Ñoäng Sôn Löông Giôùi. deïp'? Sö im laëng giaây laâu, roài tieáp: 'An thieàn ñaâu Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIV, haún nhôø soâng nuùi, dieät saïch taâm sanh löûa töï laønh'." trong moät dòp, Vaân Nham ñang laøm ñoâi giaøy coû, Caùc ngöôi haõy noùi caùi loàng cuûa Ñoäng Sôn rôi vaøo thì Ñoäng Sôn ñeán hoûi: "Muoán coù moät con maét; nhôø choã naøo? Neáu bieän ñöôïc raønh reõ môùi bieát Ñoäng thaày chæ daïy, khoâng bieát coù ñöôïc khoâng?" Vaân Sôn nguõ vò, hoài loã, chaùnh thieân, tieáp ngöôøi thaät laø Nham noùi: "Ñeå cho ai vaäy?" Ñoäng Sôn noùi: kyø ñaëc. Ñeán ñöôïc caûnh giôùi höôùng thöôï ng naøy môùi "Khoâng coù ai caû." Vaân Nham noùi: "neáu coù thì oâng ñöôïc nhö theá, chaúng caàn an baøi töï nhieân kheùo hôïp. ñeå vaøo ñaâu?" Ñoäng Sôn khoâng ñaùp, theo ñoù Vaân Vì theá noùi: "Chaùnh Trung Thieân, canh ba ñaàu hoâm Nham noùi: "Ngöôøi hoûi xin moät con maét, coù phaûi y tröôùc traêng saùng, chôù laï gaëp nhau chaúng bieát nhau, laø con maét khoâng?" Ñoäng Sôn noùi: "Khoâng phaûi thaàm thaàm vaãn oâm hieàm ngaøy tröôùc. Thieân Trung maét." Vaân Nham theùt leân tieáng "Chu choa" nghe Chaùnh, maét saùng laõo baø gaëp coå caûnh, roõ raøng xem deã sôï—The koan about the potentiality and laïi maët khoâng chôn, thoâi chôù queân ñaàu nhaän laáy conditions of questions and answers between Zen boùng. Chaùnh Trung Lai, trong khoâng coù loä thoaùt master Yun-yen and T'ung-Shan. According to in traàn ai, chæ hay chaúng chaïm huùy hieän taïi, cuõng hôn The Records of the Transmission of the Lamp tieàn trieàu caét löôõi taøi. Thieân Trung Chi, hai nhaãn (Ch'uan-Teng-Lu), Volume XIV, on one occasion, giao phong chaúng caàn traùnh, tay kheùo laïi ñoàng sen when Yun-Yan was engaged in making straw- trong loø, quaû nhieân töï coù xung thieân khí. Kieâm sandals, when Tung-shan came and asked, "I wish Trung Ñaùo, chaúng rôi coù khoâng ai daùm hoøa, moãi to get an eye by your kind instruction; is it ngöôøi troïn muoán ra doøng thöôøng, cam chòu lui veà possible for me to have one?" Yun-Yan said, "To ngoài trong tro." Vieãn Luïc Coâng ôû Phuø Sôn laáy whom did you give yours away?" Tung-shan said, coâng aùn naøy laøm maãu cho nguõ vò. Neáu hieåu moät "Master, I have had none." Yun-Yan said, "If you taéc thì caùc taéc töï nhieän deã hieåu. Nham Ñaàu noùi: have, where would you set it up?" Tung-shan "Gioáng nhö traùi baàu ñeå treân maët nöôùc, ñoäng ñeán made no reply, whereupon the master remarked, lieàn xoay vaãn chaúng maát maûy tô khí löïc." Coù vò "The one asks for an eye, is he the eye?" Tung- Taêng hoûi Ñoäng Sôn: "Khi Vaên Thuø, Phoå Hieàn ñeán shan said, "That is no eye." Yun-Yan burst into a tham vaán thì theá naøo?" Ñoäng Sôn ñaùp: "Ñuoåi vaøo terrible scolding, exclaiming, "Ch'ua!" trong baày traâu ñi." Vò Taêng laïi noùi: "Hoøa Thöôïng Ñoäng Sôn Haøn Thöû: Tung Shan's No Cold or vaøo ñòa nguïc nhanh nhö teân bay." Ñoäng Sôn noùi: Heat, example 43 of the Pi-Yen-Lu—Thí duï thöù "Toaøn nhôø tha löïc. Sao chaúng nhaèm choã khoâng 43 trong Bích Nham Luïc dieãn taû phöông phaùp laïnh

noùng maø ñi, ñaây laø Thieân Trung Chaùnh." Vò giaûng daïy cuûa Ñoäng Sôn: "Moät nhaø sö hoûi Ñoäng Taêng hoûi: "Theá naøo laø choã khoâng laïnh noùng?" Sôn, 'Noùng vaø laïnh ñi roài ñeán. Laøm theá naøo ñeå Ñoäng Sôn noùi: "Khi laïnh laïnh cheát Xaø Leâ, khi traùnh?' Ñoäng Sôn noùi, 'Taïi sao oâng khoâng tôùi nôi noùng noùng cheát Xaø Leâ, ñaây laø Chaùnh Trung Thieân. naøo khoâng coù noùng vaø laïnh?' Nhaø sö noùi, 'Nôi naøo Tuy Chaùnh laïi Thieân tuy Thieân laïi Chaùnh." Trong laø nôi khoâng coù noùng vaø laïnh?' Ñoäng Sôn noùi, 'Khi taäp luïc cuûa toâng Taøo Ñoäng cheùp ñaày ñuû kyõ löôõng. trôøi laïnh, caùi laïnh gieát oâng; khi trôøi noùn g, caùi noùng Neáu laø döôùi toâng Laâm Teá thì khoâng coù nhieàu vieäc. gieát oâng.'" Ñaây laø loaïi coâng aùn "maëc nhieân phuû Loaïi coâng aùn naøy thaúng ñoù lieàn hoäi. Coù ngöôøi noùi nhaän", nghóa laø, loaïi coâng aùn giaûi minh chaân lyù "Raát toát khoâng laïnh noùng," coù ñuùng söï thaät chuùt Thieàn baèng loái phaùt bieåu hö hoùa hoaëc pheá boû. Vôùi naøo? Coå nhaân noùi: "Neáu nhaèm treân kieám beùn nhaïy loaïi coâng aùn naøy, chuùng ta thöôøng caùo buoäc caùc thì thích, neáu nhaèm treân tình thöùc thì chaäm." Coù vò Thieàn sö laø phuû nhaän. Nhöng kyø thaät hoï chaúng phuû Taêng hoûi Thuùy Vi: "Theá naøo laø yù Toå Sö töø Taây nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch sang?" Thuùy Vi baûo: "Ñôïi khoâng coù ngöôøi seõ noùi roõ ra caùc aûo töôûng cuûa chuùng ta cho voâ höõu laø höõu, vôùi oâng." Sö ñi vaøo trong vöôøn. Vò Taêng thöa: höõu laø voâ höõu, vaân vaân. Theo Vieân Ngoä trong Bích "Choã naøy khoâng ngöôøi, thænh Hoøa Thöôïng noùi." Nham Luïc, Hoøa Thöôïng Taân ôû Hoaøng Long nieâm: Thuùy Vi chæ buïi tre noùi: "Caây tre naøy ñöôïc daøi theá "Ñoäng Sôn ñaàu tay aùo laøm coå, döôùi naùch khoeùt aáy, caây tre kia ñöôïc ngaén theá aáy." Vò Taêng boãng baâu, theá maø vò Taêng naøy khoâng cam, nhö nay coù nhieân ñaïi ngoä. Taøo Sôn hoûi moät vò Taêng: "Noùng

theá aáy ñeán choã naøo aån troán?" Vò Taêng thöa: "AÅn nothingness there's a road out of the dust. If you troán trong chaûo daàu loø löûa." Taøo Sôn hoûi: "Chaûo can just avoid violating the present taboo name, daàu loø löûa laøm sao aån troán?" Vò Taêng thöa: "Caùc you'll still surpass the eloquent ones of former khoå khoâng theå ñeán." Xem ngöôøi trong nhaø kia töï dynasties who silenced every tongue. Arrival nhieân hieåu nhöõng lôøi noùi trong nhaø kia—An within the biased: when two swords cross point, example of Tung-shan's teaching style is found in there's no need to withdraw. A good hand is like a example 43 of the Pi-Yen-Lu: "A monk asked lotus in fire; clearly he naturally has the energy to Tung-shan, 'Cold and heat come and go. How can reach the heavens. Arrival within both at once: he one avoid them?' Tung-shan said, 'Why don't you does not fall into being or non-being. Who dares to go where there's no cold and heat?' The monk associate with him? Everyone wants to get out of said, 'Where is the place where there is no cold the ordinary flow, but after all he returns and sits and heat?' Tung-shan said, 'When it's cold, the in the ashes." Jurist Yuan of Fu Shan considers cold kills you; when it's hot, the heat kills you.'" this case as being in the pattern of the five This is an "implicit-negative" koan, a kind of koan positions. If you understand one, then the rest are that illustrates Zen-Truth through "nullifying" or naturally easy to understand. Yen T'ou said, "It's abrogating expression. With this type

of koan, we like a gourd floating on the water: push it, and it usually accuse the Zen masters of being negatory. rolls over without making any effort at all." Once But in fact, they did not negate anything. What there was a monk who asked Tung Shan, "How is they have done is to point out our delusions in it when Manjusri and Samantabhadra come to thinking of the non-existent as existent, and the call?" Tung Shan said, "I'd drive them into a herd existent as non-existent, and so on. According to of water buffalo." The monk said, "Teacher, you Yuan-Wu in the Pi-Yen-Lu, Master Hsin of Huang enter hell fast as an arrow." Tung Shan said, "I've Lung picked this out and said, "Tung Shan puts the got all their strength." When Tung Shan said, collar on the sleeve and cuts off the shirtfront "Why don;t you go to the place where there is no under the armpits. But what could he do? This cold or heat?" This was the correct within the monk didn't like it." Right then a monk came biased. When the monk said, "What is the place forward and asked Huang Lung, "How are they to where there is no cold or heat?" and Tung Shan be dealt with?" After a long silence Huang Lung said, "When it's cold the cold kills you; when it's said, "Peaceful meditation does not require hot the heat kills you," this was the biased within mountains and rivers: when you have extinguished the correct. Though it's correct, still it's biased; the mind, fire itself is cool." Tell me all of you, though it's biased, nevertheless it's complete. This where is Tung Shan's trap at? If you can clearly is recorded in full detail in the Records of the discern this, for the first time you will know how Ts'ao Tung School. Had it been the Lin Chi the five positions of Tung Shan tradition of tradition, there wouldn't have been so many interchanging correct and biased handle people in things. With this kind of public case you must an extraordianry way. When you reach this understand directly as soon as it is uttered. Some transcendental realm, then you'll be able to be like say, "I like no cold no heat very much." What this without needing any arrangements, and you'll grasp do they have on the case? An ancient said, spontaneously accord perfectly. Thus it is said, "If you run on a sword's edge, you're fast. If you "The biased within the correct: in the middle of see with emotional consciousness, then you're the first night, before the moon shines. No wonder, slow." Haven't you heard: A monk asked Ts'ui when they meet, they don't recognize each other: Wei, "What is the meaning of the Patriarch each is hidden, still embracing the aversion of coming from the West?" Ts'ui Wei said, "When no former days. The correct within the biased: at one comes, I'll tell you," then went into the dawn an old woman encounters an ancient mirror; garden. The monk said, "There's no one right clearly she sees her face, there is no other reality. here: please, Teacher, tell me." Ts'ui Wei pointed Don't go on mistaking the image for the head. to the bamboo and said, "This stalk is so tall, that Coming from within the correct: within stalk is so short." Suddenly the monk was

greatlyenlightened. Again: Ts'ao Shan asked a displayed by Zen master Tung-Shan-Lieng-Chieh monk, "When it's so hot, where will you go to to reveal the wonderful theories of Buddhism. avoid it?"The monk said, "I'll avoid it inside a Practitioners must stay beyond words and boiling cauldron, within the coals of a furnace." speeches because they cannot carry the truth— Ts'ao Shan said, "How can it

be avoided in a See Ñoäng Sôn Töù Cuù. boiling cauldron or among the coals of a furnace?" Ñoäng Sôn Nguõ Vò: Go-i (jap)—Five degrees of The monk said, "The multitude of sufferings Tung-Shan-Liang-Chieh—Naêm caáp baäc chöùng cannot reach there." See how the people of the ngoä do Ñoäng Sôn Löông Giôùi thieát laäp. Gioáng nhö Ts'ao Tung house naturally understood the 10 baøi keä chaên traâu, ñaây laø caùc möùc ñoä khaùc nhau conversation of people of their house. veà söï thaønh töïu trong nhaø Thieàn. Ñaây laø moät trong Ñoäng Sôn Huyeàn Loä: The profound path—Ñaây laø nhöõng troïng ñieåm maø haønh giaû caàn phaûi nghieân moät trong ba ngheä thuaät höôùng daãn vaø daïy doã cöùu tröôùc khi hy voïng hieåu ñöôïc coâng aùn moät caùch ngöôøi hoïc cuûa Ñoäng Sôn Löông Giôùi. Trong tri thöùc vaø coù heä thoáng. Ñaây cuõng laø moät trong Thieàn, thuaät ngöõ naøy aùm chæ Thieàn laø phaùp moân nhöõng chuû ñeà quan troïng nhaát trong Thieàn Phaät huyeàn dieäu, trong ñoù haønh giaû phaûi lìa xa caû ngoân giaùo—Like the Ten Oxherding Verses, these are ngöõ laãn vaên töï—This is one of the three main arts different levels or degrees of Zen realization for guiding and teaching disciples of Tung-Shan- formulated by Zen master Tung-Shan-Liang- Lieng-Chieh. In Zen, the term implies Zen is a Chieh. This is one of the important points should profound school in which practitioners must try to be studied before one can hope to understand stay away from both language and written koans in an intelligible and systematic way. This is words—See Ñoäng Sôn Tam Loä. also one of the most important subjects of Zen Ñoäng Sôn Khaùch Trung Chuû Cuù: See Ñoäng Sôn Buddhism: Taân Trung Chuû Cuù. 1) Chaùnh Trung Thieân: Ngoâi vò thöù nhaát nhaän Ñoäng Sôn Khaùch Trung Khaùch Cuù: See Ñoäng thöùc veà theá giôùi hieän töôïng ngöï trò, nhöng noù Sôn Taân Trung Taân Cuù. ñöôïc nhaän thöùc nhö laø chieàu kích cuûa ngaõ Ñoäng Sôn Kieán AÛnh Trung Thuûy: T’ung-Shan's tuyeät ñoái (noù ñöôïc nhaän bieát nhö moät bieåu seeing his reflection in the water—Ñoäng Sôn Quaù hieän cuûa caùi caên baûn, cuûa baûn taùnh thaät cuûa Thuûy Ngoä Ñaïo—See Kieán AÛnh Trung Thuûy. chuùng ta)—The first level in which realization Ñoäng Sôn Kieán Saám Laäu: One cannot see the of the world of phenomena is dominant, but it real nature of things—Ñoäng Sôn Tam Saám Laäu. is perceived as a dimension of the absolute Ñoäng Sôn Kieâm Trung Ñaùo: See Kieâm Trung self (it is experienced as a manifestation of Ñaùo. the fundamental, our true nature). Ñoäng Sôn Kim Toûa Huyeàn Loä: The good is only 2) Thieân Trung Chaùnh: Giai ñoaïn thöù nhì naày a golden rope—Ñoäng Sôn Tam Chuûng Cöông hình thaùi voâ phaân bieät ñeán vôùi giai ñoaïn tröôùc Yeáu. moät caùch maõnh lieät vaø söï phaân bieät bò ñaåy luøi Ñoäng Sôn Löông Giôùi: Liang-chieh Tung-shan— vaøo phía sau (maët ñoàng nhaát noåi leân vaø tính ña See Löông Giôùi Ñoäng Sôn Thieàn Sö. taïp luøi xuoáng)—The second level or second Ñoäng Sôn Ma Tam Caân: Tung-shan's Three stage the undifferentiated aspect comes Pounds of Flax (Hemp)—See Ma Tam Caân. strongly to the fore and diversity recedes into Ñoäng Sôn Ngoân Ngöõ Voâ Trieån Söï: Moät trong boán background (the quality of nondistinction caâu noùi veà moái quan heä giöõa vaên töï ngoân ngöõ vaø comes to the fore and the quality of söï dieäu ngoä do thieàn sö Ñoäng Sôn Löông Giôùi laäp manifoldness fades into the background). ra

ñeå hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp. Ngoân 3) Chaùnh Trung Lai: Giai ñoaïn thöù ba laø ngoâi vò ngöõ voâ trieån söï coù nghóa laø ngoân ngöõ khoâng theå chæ trong aáy khoâng coøn yù thöùc veà thaân hay taâm. baøy ñöôïc chaân lyù, theá neân haønh giaû phaûi ôû ngoaøi Caû hai ñaõ ñöôïc xaû boû hoaøn toaøn (khoâng coøn ngoân ngöõ môùi theå hoäi ñöôïc chaân lyù—One of the coù yù thöùc veà thaân theå hay veà tinh thaàn nöõa; caùi four sentences of relationships between words and naày laãn caùi kia hoaøn toaøn bò xoùa ñi; ñoù laø kinh speeches and the wonderful enlightenment nghieäm veà taùnh hö khoâng)—The third grade is

a level of realization wherein no awareness of and speeches and the wonderful enlightenment body or mind remains; both “drop away” displayed by Zen master Tung-Shan-Lieng-Chieh completely (there is no longer any awareness to reveal the wonderful theories of Buddhism. All of body or mind; both drop completely away. words and speeches are not suitable for methods This is the experience of emptiness). of mysticism (Zen). Zen practitioners must wisely 4) Thieân Trung Chí: Giai ñoaïn thöù tö, vôùi ngoâi vò utilize them so that an ultimate goal of a naày, tính duy nhaát cuûa moãi söï vaät ñöôïc nhaän wonderful enlightenment can be achieved—See thöùc ôû möùc ñoä ñoäc nhaát. Baây giôø nuùi laø nuù i, Ñoäng Sôn Töù Cuù. soâng laø soâng; chöù khoâng coøn nuùi ñeïp soâng Ñoäng Sôn Ngöõ Saám Laäu: Ñaây laø moät trong ba buoàn nöõa (ôû giai ñoaïn naày ngöôøi ta thaáy heát ñieàu chaáp tröôùc maø thieàn sö Ñoäng Sôn Löông Giôùi söùc roõ ñaëc thuø cuûa moät caùi gì ñoù. Tính hö neâu ra cho ngöôøi hoïc Ngöõ saám laäu coù nghóa laø khoâng bieán maát vaøo caùc hieän töôïng)—The haønh giaû laõng phí thì giôø vaø coâng söùc chaáp chaët fourth grade is the singularity of each object is vaøo ngoân ngöõ vaên töï maø queân nhöõng thöù ñoù chæ laø perceived at its highest degree of uniqueness. phöông tieän cho chuùng ta laõnh hoäi ñöôïc giaùo phaùp Now mountain is mountain, river is river; ther huyeàn dieäu cuûa ñöùc Phaät maø thoâi—This is one of is no such a beautiful or loving mountain or a the three attachments that Zen master Tung-Shan- boring river (at this stage each thing is Lieng-Chieh displayed to his disciples. In Zen, the accorded its special uniqueness to the greatest term indicates that one wastes one's time and degree; emptiness has vanished into effort in digging deep in words and language, and phenomena). to forget they are only means for us to 5) Kieâm Trung Ñaùo: ÔÛ vò thöù naêm hay laø möùc comprehend the wonderful teachings of the cao nhaát, saéc vaø khoâng töông töùc töông nhaäp Buddha—See Ñoäng Sôn Tam Saám Laäu. ñeán ñoä khoâng coøn yù thöùc caû hai, caùc yù nieäm Ñoäng Sôn Phaát Tuï Xuaát Khöù: T’ung-Shan's ngoä meâ ñeàu bieán maát, ñaây laø giai ñoaïn cuûa töï moving his sleeves and leaving the hall—See do noäi taïi troïn veïn (ôû giai ñoaïn naày, hình thöùc Löông Giôùi Phaát Tuï Xuaát Khöù. vaø hö voâ hoaøn toaøn thaâm nhaäp laãn nhau. Töø Ñoäng Sôn Phaät Höôùng Thöôïng Söï: T’ung-Shan's traïng thaùi yù thöùc aáy naåy ra haønh vi töï phaùt, awakening that enlightenment is the path of the khoâng ñònh tröôùc, khoâng coù yù ñoà cuûa oùc cuõng inclination to the good—Coâng aùn noùi veà cô duyeân nhö tim, phaûn öùng ngay vôùi taát caû hoaøn caûnh vaán ñaùp giöõa Thieàn sö Ñoäng Sôn Löông Giôùi vaø xaûy ra)—In the fifth and highest grade, form

moät vò Taêng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, and emptiness mutually penetrate to such a quyeån XV, moät hoâm, Thieàn sö Ñoäng Sôn Löông degree that no longer is ther consciousness of Giôùi noùi: "Ngoä ñöôïc vieäc höôùng thöôïng (kieán taùnh either. Ideas of enlightenment or delusion thaønh Phaät) môùi coù theå noùi moät vaøi lôøi." Coù moät vò entirely vanish. This is the stage of perfect Taêng hoûi: "Khi Thaày noùi noùi moät vaøi lôøi laø theá inner freedom (form and emptiness fully naøo?" Ñoäng Sôn ñaùp: "Luùc noùi thì oâng khoâng interpenetrate each other. From this stage of nghe." Vò Taêng hoûi laïi: "Hoøa Thöôïng coù nghe mind arises self-evident, intentionless action, khoâng?" Ñoäng Sôn noùi: "Ñôïi ñeán luùc laõo Taêng that is to say, action without any movement of khoâng noùi thì nghe."—The koan about the brain or heart that instantaneously suits potentiality and conditions of questions and whatever circumstances arise). answers between Zen master T’ung-Shan and a Ñoäng Sôn Ngöõ Baát Ñaàu Cô: Moät trong boán caâu monk. According to Ching-Te Ch'uan teng Lu, noùi veà moái quan heä giöõa vaên töï ngoân ngöõ vaø söï volume XV, one day, Zen master T’ung-Shan dieäu ngoä do thieàn sö Ñoäng Sôn Löông Giôùi laäp ra said, "Awakening that enlightenment is the path of ñeå hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp. Ngöõ baát the inclination to the good (seeing one’s own ñaàu cô coù nghóa laø taát caû ngoân ngöõ khoâng hôïp vôùi nature and becoming a Buddha), then one can say caên cô. Haønh giaû phaûi kheùo duøng ngoân cuù ñeå muïc some words." A monk asked, "What does it means ñích toái haäu laø dieäu ngoä coù theå ñaït ñöôïc —One of when Master said 'saying some words'?" Zen the four sentences of relationships between words master T’ung-Shan said, "You do not listen when I

speak." The monk asked, "Have you heard luoân nhôù daàu laø con ñöôøng höôùng thöôïng ñi anything, Master?" Zen master T’ung-Shan said, nöõa cuõng chæ laø sôïi daây vaøng troùi buoäc maø "You wait to listen when I don't speak." thoâi. YÙ noùi Nieát Baøn nhö vaøng roøng, nhöng Ñoäng Sôn Quaù Thuûy: T’ung-Shan's crossing the neáu haønh giaû chaáp vaøo noù thì gioáng nhö bò sôïi river—See Kieán AÛnh Trung Thuûy. daây vaøng troùi buoäc vaäy—Seekers of studying Ñoäng Sôn Quaù Thuûy Ngoä Ñaïo: T’ung-Shan's of Zen should always remember that even the enlightenment when wading a river and glimpsed way which is inclined to the good is only a his reflection in the water—See Kieán AÛnh Trung golden rope that binds us to the cycle of birth Thuûy. and death. Ñoäng Sôn Quaû Töû: T’ung-Shan's eating fruits— 3) Chaúng ñoïa phaøm thaùnh: Döùt heát nhöõng phaân Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö bieät cuûa voïng nieäm, ra khoûi tam giôùi (duïc, saéc Ñoäng Sôn Löông Giôùi vôùi Thaùi Thuû toïa. Theo vaø voâ saéc) thì töï nhieân cöûa nieát baøn seõ hieån Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, moät ngaøy loä—Get rid of all discriminations from muøa ñoâng, Thieàn sö Ñoäng Sôn Löông Giôùi vaø Thaùi deluded thoughts, get out of the three realms Thuû toïa ñang aên traùi caây, Ñoäng Sôn hoûi: "Coù moät (world of desire, world of form, and formless vaät treân choïc trôøi, döôùi choáng ñaát, ñen nhö daàu world), then the gate or door into Nirvana will haéc, thöôøng ôû trong cöû ñoäng haèng ngaøy maø ngöôøi appear. ta naém baét noù

chaúng ñöôïc, vaäy thì laõo Taêng hoûi Ñoäng Sôn Tam Ñoán: Tung-shan's Three Cudgels oâng loãi taïi choã naøo?" Thaùi Thuû toïa ñaùp: "Loãi ôû (blows)—Ba heøo cuûa Ñoäng Sôn, thí duï thöù 15 cuûa ngay trong choã cöû ñoäng haèng ngaøy."—The koan Voâ Moân Quan. Moät hoâm, nhaân Ñoäng Sôn ñeán about the potentiality and conditions of questions tham hoïc, Vaân Moân hoûi: "Môùi töø ñaâu ñeán?" Ñoäng and answers between Zen master T'ung-Shan and Sôn ñaùp: "Tra Ñoä." Vaân Moân laïi hoûi: "Haï an cö ôû Chief monk T'ai. According to Ching-Te Ch'uan ñaâu?" Ñoäng Sôn ñaùp: "Chuøa Baùo Töø ôû Hoà Nam." teng Lu, volume XV, on one winter day, Zen Vaân Moân hoûi tieáp: "Rôøi chuøa hoâm naøo?" Ñoäng master T'ung-Shan and Chief monk T'ai were Sôn ñaùp: "Hoâm hai möôi laêm thaùng taùm." Vaân eating fruit. T'ung-Shan asked, "There is a thing, Moân noùi: "Tha cho oâng ba heøo." Saùng hoâm sau, above facing the sky, below facing the ground, as Ñoäng Sôn laïi leân tham hoûi: "Hoâm qua ñoäi ôn Hoøa black as tar, always moving inside everyday, but Thöôïng ñaõ tha ba heøo, khoâng bieát loãi toâi ôû ñaâu?" one can never grasp it, this old monk ask you Vaân Moân noùi: "Caùi tuùi côm, cöù theá maø ñi Giang where is the problem?" Chief monk T'ai said, "The Taây, Hoà Nam." Ñoäng Sôn nhaân ñoù beøn ñaïi ngoä. problem is right where it is moving everyday." Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, Ñoäng Sôn Sao Xöôùng Caâu Haønh: Ñaây laø moät haønh giaû tu thieàn coù thaáy gì khoâng? Sau moät ñeâm trong ba ñieåm cöông yeáu trong toâng chæ cuûa Ñoäng laën nguïp trong bieån thò phi, hoâm sau ngay khi bình Sôn Löông Giôùi. Ngöôøi caàu hoïc thieàn goõ cöûa xin minh vöøa loù daïng thì Ñoäng Sôn trôû laïi vaø ñöôïc laõnh giaùo—This is one of the three main points Vaân Moân hoùa giaûi neân beøn ngoä. Ñoäng Sôn coù ngoä (three main thesis or ideas) of Tung-Shan-Lieng-ñoù, nhöng laïi khoâng saùng. Baây giôø haõy nghó laïi maø Chieh. Seekers of studying of Zen come to knock xem coi Ñoäng Sôn coù ñaùng bò ba heøo hay khoâng? at the door to ask for instructions—See Ñoäng Sôn Neáu baûo laø ñaùng, thì caây coû cuõng ñeàu ñaùng chòu? Tam Chuûng Cöông Yeáu. Coøn neáu baûo laø khoâng, thì ra Vaân Moân laø keû noùi Ñoäng Sôn Tam Chuûng Cöông Yeáu: Ba ñieåm laùo. Neáu quaùn trieät ñöôïc choã naày thì caû baïn vaø cöông yeáu trong toâng chæ cuûa Ñoäng Sôn Löông Ñoäng Sôn ñeàu ñöôïc haû giaän—Tung-shan's Three Giôùi—Three main points (three main thesis or Blows, example 15 of the Wu-Men-Kuan. One ideas) of Tung-Shan-Lieng-Chieh. day, Tung-shan came to see Yun-men. Yun-men 1) Sao xöôùng caâu haønh: Ngöôøi caàu hoïc thieàn goõ asked him, "Where were you most recently?" cöûa xin laõnh giaùo—Seekers of studying of Tung-shan said, "At Ch'a-tu." Yun-men said, Zen come to knock at the door to ask for "Where were you during the summer?" Tung- instructions. shan, "At Pao-tzu Monastery in Hu-nan." Yun- 2) Kim toûa huyeàn loä: Ngöôøi caàu hoïc thieàn neân men said, "When did you leave there?" Tung-shan

said, "On August 25th." Yun-men said, "I spare see the real nature of things due to the you three blows." Next day, Tung-shan came attachment to the ego (ego-grasping). again and said, "Yesterday you said you spared 2) Tình saám laäu: Taâm haõy coøn chaát chöùa phaân me three blows. I don't know what was my fault." bieät ñoái ñaõi bôûi voïng töôûng—The mind still Yun-men said, "You rice bag! Do you go about in

harbors discriminations from deluded such a way, now west of the river, now south of thoughts. the lake!" With this, Tung-shan had great 3) Ngöõ saám laäu: Laõng phí thì giôø vaø coâng söùc enlightenment. According to Wu Men Hui-Kai in chaáp chaët vaøo ngoân ngöõ vaên töï maø queân the Wu-Men-Kuan, Zen practitioners, do you see nhöõng thöù ñoù chæ laø phöông tieän cho chuùng ta anything? After all night in the ocean of 'right and laõnh hoäi ñöôïc giaùo phaùp huyeàn dieäu cuûa ñöùc wrong' (yes-and-no), Tung-shan struggled to the Phaät maø thoâi—To waste one's time and effort ultimate. As soon as dawn broke, he went again to in digging deep in words and language, and to Yun-men, who explained everything in detail. forget they are only means for us to Even though Tung-shan had realization, he was comprehend the wonderful teachings of the not yet brillant. Now, let's think it over to see if Buddha. Tung-shan deserved three blows. If you say yes, Ñoäng Sôn Taân Chuû Cuù: Boán moái quan heä giöõa then grasses, bushes, and trees should all be chuû vaø khaùch do thieàn sö Ñoäng Sôn Löông Giôùi beaten. If you say no, then you make Yun-men a laäp ra ñeå hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp — liar. If you can be clear about this, then you and Four relationships between subjective and Tung-shan exhale ch'i with the same mouth. objective displayed by Zen master Tung-Shan- Ñoäng Sôn Tam Loä: Ba ngheä thuaät höôùng daãn vaø Lieng-Chieh to reveal the wonderful theories of daïy doã ngöôøi hoïc cuûa Ñoäng Sôn Löông Giôùi— Buddhism. Three main arts for guiding and teaching disciples 1) Chuû trung chuû: Döùt boû naêng sôû chaáp thuû hay of Tung-Shan-Lieng-Chieh. söï baùm víu khaùch quan vaø chuû quan—Get rid 1) Ñieåu ñaïo: Ñaïo phaùp cuûa Thieàn toâng thaúng taét of subjective and objective graspings. vaø khoâng löu laïi daáu veát gì caû—The path of 2) Khaùch trung chuû: Töø baûn theå cuûa lyù, söï seõ Zen is a straight shortcut which leaves no hieän ra hay lyù söï vieân dung vì Söï cuõng chính traces at all. laø Lyù vaø trong Söï ñaõ coù Lyù hieän höõu roài — 2) Huyeàn loä: Profound path—Trong Phaät giaùo, Theory and Practice are in harmony because Thieàn laø phaùp moân huyeàn dieäu, trong ñoù haønh practice is theory and in practice there giaû phaûi lìa xa caû ngoân ngöõ laãn vaên töï —In already exists theory. Buddhism, Zen is a profound school in which 3) Chuû trung khaùch: Taát caû ñeàu laáy baûn theå cuûa practitioners must try to stay away from both lyù laøm cô baûn. Lyù theå voán ñaày ñuû khoâng thay language and written words. ñoåi. Haønh giaû neân luoân nhôù raèng chaân lyù trieät 3) Trieån thuû: Haønh giaû khoâng döøng laïi ôû con tieâu vaên töï; chaân lyù ñoäc laäp vôùi vaên töï, hay ñöôøng höôùng thöôïng, maø phaûi duøng phöông noùi caùch khaùc, vaên töï khoâng dieãn taû ñöôïc chaân tieän nhaèm tu taäp "thöôïng caàu Phaät ñaïo, haï hoùa lyù—Fundamental principle or absolute nature chuùng sanh"—Practitioners should not stop on is originally immutable reality. Zen the way that is inclined to the good, instead, practitioners should always remember that using skills in means to practice "above to Truth is eliminating words; it is independent seek bodhi, below to save (transform) of words; it does not require words to express beings." it. Ñoäng Sôn Tam Saám Laäu: Ba ñieàu chaáp tröôùc maø 4) Khaùch trung khaùch: Söï töùc laø söï ñoái laäp naêng thieàn sö Ñoäng Sôn Löông Giôùi neâu ra cho ngöôøi vaø sôû, cuõng laø

theå duïng traùi nhau. Haønh giaû hoïc—Three attachments that Zen master Tung-phaûi luoân taâm nieäm phaùp töi ñoäng laø naêng, Shan-Lieng-Chieh displayed to his disciples. phaùp bò ñoäng laø sôû, nhö khaû naêng chuyeån hoùa 1) Kieán saám laäu: Vì chaáp ngaõ neân khoâng thaáy laø “naêng hoùa,” vaø vaät ñöôïc chuyeån hoùa laø “sôû ñöôïc taùnh chaân thaät cuûa vaïn phaùp—Cannot hoùa” (naêng duyeân, sôû duyeân; naêng kieán, sôû

kieán; luïc thöùc vaø luïc caên coù khaû naêng phaùt chi tieát veà Thieàn sö Ñoäng Sôn Thuû Sô; tuy nhieân, khôûi moái caûm goïi laø naêng, luïc traàn coù söùc thu coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong laáy moái caûm goïi laø sôû)—Zen practitioners Voâ Moân Quan (thí duï thöù 15) vaø trong boä Truyeàn should always remember active and passive Ñaêng Luïc, quyeån XXIII: Ñoäng Sôn Thuû Sô queâ ôû ideas, e.g., ability to transform or Thieåm Taây, phía baéc Trung Hoa. OÂng ñaõ ñi boä transformable and the object that is treân 2.000 caây soá trong tænh Quaûng Ñoâng, phía transformed. ñoâng nam Trung Hoa, cho tôùi khi gaëp thaày Vaân Ñoäng Sôn Taân Trung Chuû Cuù: Ñaây laø moät trong Moân. Ñeä töû vaø truyeàn nhaân noái phaùp cuûa thieàn sö boán moái quan heä giöõa chuû vaø khaùch do thieàn sö Vaân Moân Vaên Yeån—Zen Master Tung shan Shou Ñoäng Sôn Löông Giôùi laäp ra ñeå hieån baøy lyù huyeàn chu, name of a Chinese Zen monk in the tenth dieäu cuûa Phaät phaùp. Khaùch trung chuû coù nghóa laø century. We do not have detailed documents on töø baûn theå cuûa lyù, söï seõ hieän ra hay lyù söï vieân Zen Master Tung shan Shou chu; however, there dung vì Söï cuõng chính laø Lyù vaø trong Söï ñaõ coù Lyù is some brief information on him in the Wu-Men- hieän höõu roài—This is one of the four relationships Kuan (example 15) and the Records of the between subjective and objective displayed by Transmission of the Lamp (Ch’uan-Teng-Lu), Zen master Tung-Shan-Lieng-Chieh to reveal the Volume XXIII: Tung-shan Shou-chu came from wonderful theories of Buddhism. Theory and Shensi in northwestern China. He traveled more Practice are in harmony because practice is theory than 2,000 kilometers on foot to reach Kuang-tung and in practice there already exists theory—See province in southeastern China, where he met Ñoäng Sôn Taân Chuû Cuù. Master Yun-Men. A disciple and dharma Ñoäng Sôn Taân Trung Taân Cuù: Ñaây laø moät trong successor of Zen master Yun Men Wen Yen. boán moái quan heä giöõa chuû vaø khaùch do thieàn sö Ngoïn nuùi nôi Ñoäng Sôn Thuû Sô soáng tu cuõng Ñoäng Sôn Löông Giôùi laäp ra ñeå hieån baøy lyù huyeàn mang teân Ñoäng Sôn, nhöng ôû phía baéc tænh Hoà dieäu cuûa Phaät phaùp. Taân trung taân coù nghóa laø söï Baéc; trong khi Ñoäng Sôn Löông Giôùi soáng töùc laø söï ñoái laäp naêng vaø sôû, cuõng laø theå duïng traùi treân nuùi Ñoäng Sôn trong tænh Giang Taây. nhau. Haønh giaû phaûi luoân taâm nieäm phaùp töi ñoäng Trong hoaøn caûnh loaïn laïc thieáu thoán phöông laø naêng, phaùp bò ñoäng laø sôû, nhö khaû naêng chuyeån tieän thôøi baáy giôø, cuoäc du haønh naày chöùng toû yù hoùa laø “naêng hoùa,” vaø vaät ñöôïc chuyeån hoùa laø “sôû chí tìm hieåu chaân lyù cuûa oâng raát lôùn—The hoùa” (naêng duyeân, sôû duyeân; naêng kieán, sôû kieán; Mount tung-shan on which Tung-shan Shou- luïc thöùc vaø luïc caên coù khaû naêng phaùt khôûi moái caûm chu carried out

his activities as a Zen master goïi laø naêng, luïc traàn coù söùc thu laáy moái caûm goïi laø and from which his name is derived lay in the sôû)—This is one of the four relationships between north of Hubei province; while Tung-shan subjective and objective displayed by Zen master Liang-chieh, who lived on Mount Tung-shan Tung-Shan-Lieng-Chieh to reveal the wonderful in Kiang-si province. During the uneasy times theories of Buddhism. Zen practitioners should and the trackless stretches of the country he always remember active and passive ideas, e.g. had to cross, this was an impressive proof of ability to transform or transformable and the his 'will for truth'. object that is transformed—See Ñoäng Sôn Taân Caâu chuyeän veà ñaïi giaùc cuûa Ñoäng Sôn Thuû Sô Chuû Cuù. ñöôïc keå laïi trong thí duï 15 cuûa Voâ Moân Quan. Ñoäng Sôn Thieân Trung Chaùnh: See Thieân Trung Vaên baûn coâng aùn keå laïi nhö sau: "Moät hoâm, Chaùnh. khi Ñoäng Sôn vöøa môùi ñeán ñeå nghe thuyeát Ñoäng Sôn Thieân Trung Chí: See Thieân Trung giaûng cuûa Vaân Moân, Vaân Moân hoûi oâng, 'Con Chí. töø ñaâu tôùi?' Ñoäng Sôn noùi: 'Töø Tra Ñoä.' Vaân Ñoäng Sôn Thuû Sô Thieàn Sö (910-990): Tosan Moân hoûi: 'Muøa heø vöøa qua, con ôû ñaâu?' Ñoäng Shusho (jap)—Tung-shan Shou-chu (Wade-Giles Sôn ñaùp: 'ÔÛ tu vieän Baùo Töø, tænh Hoà Nam Chinese)—Dongshan Shouchu (Pinyin Chinese)— (phía nam hoà).' Vaân Moân hoûi: 'Bao giôø con Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù ñi?' Ñoäng Sôn ñaùp: 'Ngaøy 25 thaùng Taùm.' Vaân möôøi. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Moân noùi: 'Ta tha ñaùnh saùu möôi gaäy!' Hoâm

sau Ñoäng Sôn tôùi gaëp Vaân Moân vaø noùi: 'Hoâm nothing obstructing their movements, with qua con ñöôïc tha ñaùnh saùu möôi gaäy. Nhöng nothing bedimming their eyesight. Is this not a con khoâng bieát mình coù loãi gì.' Vaân Moân noùi: perfect joy?" No matter what Shou-ch'u 'Ñoà ngoác. Con chaïy töø phía taây soâng ñeán phía exclaimed, Yun-men still continued to make nam hoà ñeå laøm gì?' Nghe xong, Ñoäng Sôn ñaït another sarcastic remark, "O you rice-bag! tôùi ñaïi giaùc." Caâu noùi coù veû nhaïo baùng naøy ñaõ With a body hardly as large as a coconut, how laøm cho taâm ñòa cuûa Thuû Sô böøng leân, baáy giôø widely you open your mouth!" môùi toû baøy: "Töø ñaây veà sau seõ ñöùng ñaàu ngaõ Moät hoâm, thieàn sö Thuû Sô thöôïng ñöôøng daïy tö, khoâng chöùc moät haït thoùc, khoâng troàng moät chuùng: "Ngoân ngöõ khoâng giuùp gì ñöôïc cho ñaïi coïng rau, tieáp ñaõi töøng ngöôøi lui tôùi töø möôøi söï naøy. Lôøi noùi khoâng mang laïi chaân lyù. phöông, moùc giuøm hoï chieác noùn buïi baëm, côûi Nhöõng ai oaèn vai gaùnh ngoân ngöõ seõ bò laïc maát giuøm hoï chieác aùo hoâi haùm. Theá laø hoï seõ thong phöông höôùng. Nhöõng ai bò trì giöõ bôûi chöõ dong khoâng bò vöôùng maéc khi ñi laïi, thoâng nghóa laø nhöõng keû meâ môø. Coù hoäi khoâng? suoát khi ngaém nhìn. Chaúng laø thích chí laém Maáy oâng maëc aùo baù naïp Taêng neân luoân roõ hay sao?" Daàu Thuû Sô ñaõ noùi gì ñi nöõa, Vaân raøng veà vieäc naøy. Neáu maáy oâng ñeán ñaây maáy Moân vaãn tieáp tuïc cheá nhaïo: "Ñoà bò gaïo! Caùi oâng phaûi baét ñaàu duøng Phaùp nhaõn. Noù gioáng thaân chæ lôùn baèng traùi döøa, maø caùi mieäng laïi nhö ta noùi, nhöng ta coøn sai moät choã. Vaäy ñaâu lôùn ñeán nhö theá!"—The story of the laø choã sai maø ta chöa noùi ra?"—One day, enlightenment of Tung-shan Shou-chu is Shou-chu entered

the hall and addressed the found in example 15 of the Wu-Men-Kuan. monks, saying, "Language doesn't help this The koan is as follows: "Once Tung-shan great matter. Speech does not bring forth the came to Yun-men for instruction, Yun-men truth. Those burdened by language are lost. asked, 'Where are you coming from?' Tung- Those held up by words are deluded. Do you shan said, 'From Ch'a-tu.' Yun-men said, understand? You patch-robed monks should 'Where were you during the summer?' Tung- be clear about it. If you come here you must shan said, 'In the pao-tzu monastery in Hunan' start using the Dharma eye. It's just like I say, (south of the lake). Yun-men said, 'When did but I've erred about one thing. What error is you leave there?' Tung-shan said, 'On August there in the words I've spoken?" 25.' Yun-men said, 'I'll spare you sixty blows.' Ngöôøi ta bieát raát ít veà Ñoäng Sôn Thuû Sô ngoaøi The next day Tung-shan came to Yun-men nhöõng gì trong caùc thí duï 15 vaø 18 cuûa Voâ and asked, 'Yesterday I suffered the master's Moân Quan, cuõng nhö nhöõng giaûi thích cuûa sparing me sixty blows. I don't know where thieàn sö Vieân Ngoä veà thí duï 12 cuûa Bích my fault lay.' Yun-men said, 'Oh, you rice Nham Luïc (vaên baûn naày gioáng nhö thí duï 18 bag! Why do you wander around west of the cuûa Voâ Moân Quan). Caâu traû lôøi noåi tieáng cuûa river and south of the lake!' At these words Thuû Sô cho caâu hoûi 'Phaät laø gì?' ñaõ trôû thaønh Tung-shan experienced profound moät phaàn trong nhöõng caùch 'giôùi haïn baèng moät enlightenment." This apparently sarcastic töø' noåi tieáng nhaát cuûa Thieàn: "Moät nhaø sö hoûi remark caused a general upheaval in the Ñoäng Sôn Thuû Sô: 'Phaät laø gì?' Ñoäng Sôn ñaùp: spiritual constitution of Shu-ch'u, who now 'Ba laïng gai.'"—Besides what we learn in exclaimed, "After this, I will go out into the examples 15 and 18 of the Wu-Men-Kuan and street crossings, and while myself not in Master Yuan-wu's commentary on example hoarding up one grain of rice, not planting one 12 of the Pi-Yen-Lu (which is identical to Wu- stalk of herb, I will treat all the pilgrimaging men-kuan 18), hardly anything is known of monks who go about visiting one master after Tung-shan Shou-chu. However, his famous another for their spiritual edification, and I answer to the question "What is Buddha?" is will make them take off their dirty grimy one of the most renowned "one-word limits" caps, I will make them cast their foul-smelling in Zen: "A monk asked Tung-shan, 'What is shirts. For they will thereby be set free with Buddha?' Tung-shan said, 'Three pounds of

hemp.'" when Master said 'saying some words'?" T'ung- Moät hoâm, coù vò Taêng hoûi: "Khi phaûi coù moät Shan said, "Without the Buddha." cuoäc haønh trình xa thì theá naøo?" Thuû Sô ñaùp: Ñoäng Sôn Thuûy Thaâm Thieån: T'ung-Shan's "Is "Trôøi trong chaúng chòu ñi, ñôïi ñeán möa öôùt the water deep or shallow?"—Coâng aùn noùi veà cô ñaàu."—One day, a monk asked, "What is it duyeân vaán ñaùp giöõa Thieàn sö Vaân Cö Ñaïo Öng vaø when one takes the distant journey?" Shou- Ñoäng Sôn Löông Giôùi. Theo Caûnh Ñöùc Truyeàn chu said, "If the weather is clear you can't go. Ñaêng Luïc, quyeån XVII, Vaân Cö theo Ñoäng Sôn loäi Wait until the rain soaks your head." qua suoái. Ñoäng Sôn hoûi: "Nöôùc caïn saâu?" Vaân Cö Ngaøy noï, moät vò Taêng hoûi: "Chö Thaùnh xöa thöa: "Chaúng öôùt." Ñoäng Sôn baûo: "Keû thoâ."

Vaân laøm gì?" Thuû Sô noùi: "Vaøo buøn. Vaøo nöôùc." Vò Cö thöa: “Thænh thaày noùi.” Ñoäng Sôn noùi: “Chaúng Taêng laïi hoûi: "Phaät laø gì?" Thuû Sô noùi: "Laø khoâ.”—The koan about the potentiality and chaân ñeá trong nhö pha leâ."—One day, a monk conditions of questions and answers between Zen asked, "What did all the ancient holy ones master Yun-Ju and T’ung-Shan. According to do?" Shou chu said, "Enter the mud. Enter the Ching-Te Ch'uan teng Lu, volume XVII, Yun-Ju water." The monk asked, "What is Buddha?" was crossing a river with T’ong-Shan. T’ong-Shan Shou chu said, "The crystal-clear truth." asked: “How deep is it?” Yun-Ju said: “It’s not Hoâm khaùc, coù moät vò Taêng hoûi: "Muoân duyeân wet.” T’ong-Shan said: “You rustic!” Yun-Ju said: ñeàu döøng taét, yù chæ aáy theá naøo?" Thuû Sô noùi: “What would you say Master?” T’ong-Shan said: "Trong lu ngöôøi ñaù baùn nhöõng quaû chaø laø." Vò “Not dry.” Taêng laïi hoûi: "Theá naøo laø kieám cuûa Ñoäng Ñoäng Sôn Thuyeát Taâm Thuyeát Tính: T’ung- Sôn?" Thuû Sô noùi: "Ñeå laøm gì?" Vò Taêng noùi: Shan's talking about mind and nature—Coâng aùn "Keû hoïc naøy muoán bieát." Thuû Sô noùi: "Sai noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Ñoäng Sôn roài!"—Another day, a monk asked, "What is Löông Giôùi vaø Thaàn Sôn Taêng Maät. Theo Caûnh the meaning of the phrase, 'The ten thousand Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm, conditions cease'?" Shou chu said, "Inside the Thieàn sö Ñoäng Sôn Löông Giôùi cuøng ñi vôùi Thaàn pot, the stone person sells date-fruit balls." Sôn Taêng Maät, Ñoäng Sôn chæ moät Thieàn vieän beân The monk asked again, "What is Shou chu's ñöôøng baûo: "Beân trong ñoù ngöôøi ta ñang noùi taâm sword?" Shou chu said, "Why?" The monk noùi tính." Thaàn Sôn hoûi: "Ai vaäy?" Ñoäng Sôn noùi: said, "This student wants to know." Shou chu "Bò moät caâu hoûi nhö vaäy cuûa Sö Baù, ngay ñoù cheát said, "Wrong!" heát möôøi phaàn." Thaàn Sôn hoûi: "Ai laø ngöôøi noùi Sö thò tòch naêm 990—He passed away in 990. taâm noùi tính?" Ñoäng Sôn noùi: "Trong caùi cheát con Ñoäng Sôn Thuøy Ngöõ: T’ung-Shan's instructions— ñöôïc caùi soáng."—The koan about the potentiality Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö and conditions of qu. estions and answers between Ñoäng Sôn Löông Giôùi vôùi moä t vò Taêng. Theo Caûnh Zen master T’ung-Shan and Shen-Shan Mi. Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm, According to Ching-Te Ch'uan teng Lu, volume Thieàn sö Ñoäng Sôn Löông Giôùi noùi: "Ngoä ñöôïc XV, one day, Zen master T’ung-Shan was walking vieäc höôùng thöôïng (kieán taùnh thaønh Phaät) môùi coù along the road with Shen-Shan Mi. T’ung-Shan theå noùi moät vaøi lôøi." Coù moät vò Taêng hoûi: "Khi pointed at a monastery and said, "Inside that Thaày noùi noùi moät vaøi lôøi laø theá naøo?" Ñoäng Sôn monastery, people were talking about mind and ñaùp: "Khoâng coù Phaät."—The koan about the nature." Shen-Shan Mi asked, "Who are they?" potentiality and conditions of questions and T’ung-Shan said, "With uncle's such question, I answers between Zen master T’ung-Shan and a feel totally dead." Shen-Shan Mi asked, "Who are monk. According to Ching-Te Ch'uan teng Lu, talking about mind and nature." T’ung-Shan said, volume XV, one day, Zen master T’ung-Shan "I get life out of the death." said, "Awakening that enlightenment is the path of Ñoäng Sôn Thöøa Ngoân Giaû Taùng: Moät trong boán the inclination to the good

(seeing one’s own caâu noùi veà moái quan heä giöõa vaên töï ngoân ngöõ vaø nature and becoming a Buddha), then one can say söï dieäu ngoä do thieàn sö Ñoäng Sôn Löông Giôùi laäp some words." A monk asked, "What does it means ra ñeå hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp. Thöøa

ngoân giaû taùng coù nghóa laø khoâng theå duøng vaên töï ngoä do thieàn sö Ñoäng Sôn Löông Giôùi laäp ra ñeå ngoân ngöõ ñeå ñaûm ñöông vieäc ñaïi söï cuûa Phaät toå, vì hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp. Treâ cuù giaû coù theå cuõng nhaân ñoù maø maát ñi chaân yù. Vì lyù do meâ coù nghóa laø khoâng theå y cöù vaøo ngoân cuù maø naày maø chuùng ta phaûi luoân 'döïa vaøo nghóa chöù dieäu ngoä chaân lyù. Hôn theá nöõa, caâu neä hoaøn toaøn khoâng phaûi ôû töø ngöõ'—One of the four sentences vaøo ngoân ngöõ thì deã bò meâ muoäi—One of the four of relationships between words and speeches and sentences of relationships between words and the wonderful enlightenment displayed by Zen speeches and the wonderful enlightenment master Tung-Shan-Lieng-Chieh to reveal the displayed by Zen master Tung-Shan-Lieng-Chieh wonderful theories of Buddhism. One of the four to reveal the wonderful theories of Buddhism.One sentences of relationships between words and of the four sentences of relationships between speeches and the wonderful enlightenment words and speeches and the wonderful displayed by Zen master Tung-Shan-Lieng-Chieh enlightenment displayed by Zen master Tung- to reveal the wonderful theories of Buddhism.We Shan-Lieng-Chieh to reveal the wonderful cannot utilize words and sentences to undertake theories of Buddhism. Practitioners cannot rely on the great work from the Buddha because we can words and sentences to attain a wonderful miss the real meanings of the Buddha. For this enlightenment. Furthermore, a complete reliance reason, we must always 'relying on the meaning on words and sentences can easily lead us to and not on the words.'—See Ñoäng Sôn Töù Cuù. ignorance—See Ñoäng Sôn Töù Cuù. Ñoäng Sôn Thöôøng Thieát: T’ung-Shan's talking Ñoäng Sôn Trieån Thuû: Ñaây laø moät trong ba ngheä about mind and nature—Coâng aùn noùi veà cô duyeân thuaät höôùng daãn vaø daïy doã ngöôøi hoïc cuûa Ñoäng vaán ñaùp giöõa Thieàn sö Ñoäng Sôn Löông Giôùi vôùi Sôn Löông Giôùi. Trong Thieàn, thuaät ngöõ naøy aùm moät vò Taêng veà "Tam Thaân". Theo Caûnh Ñöùc chæ haønh giaû khoâng döøng laïi ôû con ñöôøng höôùng Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm, coù moät vò thöôïng, maø phaûi duøng phöông tieän nhaèm tu taäp Taêng hoûi Thieàn sö Ñoäng Sôn Löông Giôùi: "Trong "thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh."—This ba thaân (tu haønh thaân, phaùp thaân, vaø ñoä sinh thaân), is one of the three main arts for guiding and thaân naøo khoâng rôi vaøo caùc con soá?" Ñoäng Sôn teaching disciples of Tung-Shan-Lieng-Chieh. In ñaùp: "Laõo Taêng thöôøng gaàn guõi vôùi thaân ñoù."— Zen, the term implies practitioners should not stop The koan about the potentiality and conditions of on the way that is inclined to the good, instead, questions and answers between Zen master using skills in means to practice "above to seek T’ung-Shan and a monk about Trikaya (three bodhi, below to save (transform) beings."—See kayas). According to Ching-Te Ch'uan teng Lu, Ñoäng Sôn Tam Loä. volume XV, one day, a monk asked Zen master Ñoäng Sôn Tröø Danh:

T’ung-Shan's elimination of T’ung-Shan, "In a three-fold body (life of vainglory—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa cultivation or works, spiritual body, and body of Thieàn sö Ñoäng Sôn Löông Giôùi luùc Sö saép thò tòch salvation), what body does not drop on numbers?" vaø moät vò Sa Di. Theo Caûnh Ñöùc Truyeàn Ñaêng T’ung-Shan replied, "This old monk is usually Luïc, quyeån XV, luùc saép thò tòch, Thieàn sö Ñoäng close to that body." Sôn Löông Giôùi daïy chuùng raèng: "Laõo Taêng coù hö Ñoäng Sôn Tình Saám Laäu: Ñaây laø moät trong ba danh ôû ñôøi, ngöôøi naøo döùt tröø ñöôïc cho laõo Taêng? ñieàu chaáp tröôùc maø thieàn sö Ñoäng Sôn Löông Giôùi Caû chuùng ñeàu im laëng trong choác laùt, roài coù moät vò neâu ra cho ngöôøi hoïc. Tình saám laäu coù nghóa laø Taêng böôùc ra thöa: "Xin phaùp hieäu cuûa Hoøa taâm haõy coøn chaát chöùa phaân bieät ñoái ñaõi bôûi voïng Thöôïng." Ñoäng Sôn ñaùp: "Hö danh cuûa ta ñaõ döùt töôûng—This is one of the three attachments that tröø roài."—The koan about the potentiality and Zen master Tung-Shan-Lieng-Chieh displayed to conditions of questions and answers between Zen his disciples. In Zen, the term indicates that the master T’ung-Shan when he was about to pass mind still harbors discriminations from deluded away and a monk. According to Ching-Te Ch'uan thoughts—See Ñoäng Sôn Tam Saám Laäu. teng Lu, volume XV, one day, Zen master T’ung- Ñoäng Sôn Treâ Cuù Giaû Meâ: Moät trong boán caâu noùi Shan said, when he was near death, he taught his veà moái quan heä giöõa vaên töï ngoân ngöõ vaø söï dieäu assembly, "This old monk has a vainglory in life,

who can eliminate it for me?" The whole nor Heat—See Ñoäng Sôn Haøn Thöû. assembly was silent for a while, then a monk Ñoäng Sôn Voâ Thoán Thaûo: T’ung-Shan's there's stepped forward and said, "I would like to obtain not an inch of grass—Coâng aùn noùi veà nhöõng lôøi your religious name, the name that you received daïy chuùng cuûa Thieàn sö Ñoäng Sôn Löông Giôùi vaø on ordination." T’ung-Shan said, "My vainglory lôøi bình cuûa Thieàn sö Thaïch Söông Khaùnh Chö vaø has already been eliminated." Ñaïi Döông Kænh Huyeàn. Theo Caûnh Ñöùc Truyeàn Ñoäng Sôn Töù Cuù: T’ung-Shan's four sentences— Ñaêng Luïc, quyeån XV, moät hoâm, Thieàn sö Ñoäng Boán caâu noùi veà moái quan heä giöõa vaên töï ngoân ngöõ Sôn Löông Giôùi thöôïng ñöôøng thò chuùng, noùi: vaø söï dieäu ngoä do thieàn sö Ñoäng Sôn Löông Giôùi "Cuoái haï ñaàu thu, huynh ñeä chuùng ta ñi ñoâng ñi laäp ra ñeå hieån baøy lyù huyeàn dieäu cuûa Phaät phaùp — taây, neân ñi ñeán nôi muoân daëm khoâng taác coû. Theá Four sentences of relationships between words thì muoân daëm khoâng taác coû laø sao maø ñeán?" Thieàn and speeches and the wonderful enlightenment sö Thaïch Söông noùi: "Ra khoûi cöûa lieàn laø coû." displayed by Zen master Tung-Shan-Lieng-Chieh Thieàn sö Ñaïi Döông noùi: "Daãu coù noùi khoâng ra to reveal the wonderful theories of Buddhism. khoûi cöûa cuõng laø coû moïc lan traøn."—The koan 1) Ngoân ngöõ voâ trieån söï: Ngoân ngöõ khoâng theå chæ about Zen master T’ung-Shan's teachings with baøy ñöôïc chaân lyù, theá neân haønh giaû phaûi ôû commentaries from Zen masters Shih-shuang ngoaøi ngoân ngöõ môùi theå hoäi ñöôïc chaân lyù — Ch'ing-chu and Ta-yang Ching-hsuan. According Practitioners must stay beyond words and to Ching-Te Ch'uan teng Lu, volume XV, one

day, speeches because they cannot carry the truth. Zen master T’ung-Shan said, one day, Zen master 2) Ngöõ baát ñaàu cô: Taát caû ngoâ n ngöõ khoâng hôïp T’ung-Shan entered the hall and addressed the vôùi caên cô. Haønh giaû phaûi kheùo duøng ngoân cuù assembly, saying, "By the end of summer and ñeå muïc ñích toái haäu laø dieäu ngoä coù theå ñaït beginning of fall, our brothers traveled east and ñöôïc—All words and speeches are not west, should travel to a great distance place where suitable for methods of mysticism (Zen). Zen there was not an inch of grass. So, how could you practitioners must wisely utilize them so that reach a thousand-mile place without inch of an ultimate goal of a wonderful grass?" Zen master Shih-shuang Ch'ing-chu said, enlightenment can be achieved. "Outside the door, grass grows all over." Zen 3) Thöøa ngoân giaû taùng: Khoâng theå duøng vaên töï master Ta-yang Ching-hsuan said, "Grass grow all ngoân ngöõ ñeå ñaûm ñöông vieäc ñaïi söï cuûa Phaät over even inside the door." toå, vì coù theå cuõng nhaân ñoù maø maát ñi chaân yù. Ñoäng Taâm: Stirred mind. Vì lyù do naày maø chuùng ta phaûi luoân 'döïa vaøo Ñoäng Thöôïng: See Taøo Ñoäng. nghóa chöù khoâng phaûi ôû töø ngöõ'—We cannot Ñoäng Thöôïng Huyeàn Phong: Phong thaùi huyeàn utilize words and sentences to undertake the dieäu cuûa toâng Taøo Ñoäng—Wonderful manners of great work from the Buddha because we can T’ao-Tung Sect—See Taøo Ñoäng. miss the real meanings of the Buddha. For this Ñoäng Thöôïng Toâng Chæ: Toâng chæ Taøo Ñoäng reason, we must always 'relying on the toâng—The main thesis or ideas of T’ao-Tung Sect. meaning and not on the words.' Ñoäng Tieän: Thöôøng thöôøng—Often—Usually. 4) Treâ cuù giaû meâ: Khoâng theå y cöù vaøo ngoân cuù Ñoäng Tónh Nhò Töôùng: Hai töôùng: ñoäng vaø tónh— maø dieäu ngoä chaân lyù. Hôn theá nöõa, caâu neä Two marks: motion and stillness. hoaøn toaøn vaøo ngoân ngöõ thì deã bò meâ muoäi—Ñoäng Tröôùc: Dao ñoäng, chæ cho caùi taâm dao ñoäng Practitioners cannot rely on words and laøm khôûi leân moïi thöù voïng töôûng—A swinging sentences to attain a wonderful mind or an upside-down mind that raises all kinds enlightenment. Furthermore, a complete of deluded thoughts. reliance on words and sentences can easily Ñoäng Vaät Suøng Baùi: See Linh Vaät Baùi. lead us to ignorance. Ñoäng Xuùc: Traïo cöû hay loaïn ñoäng—Restlessness. Ñoäng Sôn Voâ Haøn Thöû: Tung Shan's No Cold or Ñoát: Sai traät (lôøi quôû traùch ôû ñaàu caâu): Wrong! (a Heat—See Ñoäng Sôn Haøn Thöû. reproach, usually in front of a sentence)—Töø duøng Ñoäng Sôn Voâ Haøn Voâ Thöû: Tung Shan's No Cold ñeå keát thuùc baøi keä trong nhaø thieàn: A term used in

concluding a Zen verse. Ñoät Loä Naõ: Drona (skt)—Teân moät vò Baø La Moân, Ñoát Ñaàu: Mokusa (skt)—Moxa (jap)—Truyeàn ngöôøi ñaõ laõnh phaàn chia ñeàu xaù lôïi cuûa Phaät ñeå thoáng Trung Hoa vaø Vieät Nam coù tuïc leä ñoát lieàu ngaên chaän söï tranh chaáp cuûa caùc quoác vöông thaùi nhang treân ñaàu chö Taêng Ni hay treân caùnh tay cuûa töû—A Brahman who is said to have divided the cö só taïi gia vaøo buoåi toái tröôùc khi thoï giôùi Boà Taùt. cremation remains of the Buddha to prevent strife Tuïc leä naøy laø moät taäp tuïc ñoäc ñaùo cuûa Phaät giaùo for them among contending princes. Ñaïi Thöøa, chöù khoâng coù taïi caùc truyeàn thoáng

Phaät Ñoät Ngoä: To awake suddenly. giaùo khaùc. “Ñoát ñaàu” cuõng laø taäp tuïc trong tu taäp Ñoät Saét Kyû Lyù Ña: Duskrta (skt)—See Ñoät Caùt cuûa phaät giaùo Nhaät Baûn. Ñoát nhöõng seïo nhoû treân La. traùn cho moät vò Taêng môùi thoï giôùi baèng moät maãu Ñoät Taát Caùt Laät Ña: Duskrta (skt)—Teân ñaày ñuû nhang. Kyø thaät, thoùi quen naøy baét nguoàn töø Trung cuûa Ñoät Caùt La—A complete name for Duskrta— quoác. Soá seïo thay ñoåi töø 3 ñeán 12—Chinese and See Ñoät Caùt La. Vietnamese traditions have the custom of burning Ñôùi Ñao Ngöõ: Lôøi noùi saéc beùn. Töø naày coù nghóa laø incense on the heads of the monks and nuns or on thieàn sö duøng cô ngöõ saéc beùn maïnh meõ nhaèm môû the arms of the lay followers the evening before con maét trí hueä cho ñeä töû—Sharp words—In Zen, they take the Bodhisattva precepts. This custom is the term means Zen masters use sharp and strong unique to the Mahayana Buddhism, and not done words to open their students' wisdom eye. by other Buddhist traditions. “Burning herbs” is Ñôùi Haønh: Thò giaû—An attendant. also a custom in Japanese Buddhist practice. The Ñôùi Haønh Tri Söï: Thò giaû cho tri söï—An burning of small scars on the forehead of a newly attendant to the director (manager) of affairs in a ordained monk or nun with a piece of incense. In monastery. fact, the habit is said to have begun in China. The Ñôùi Luïy: Lieân luïy ñeán ngöôøi khaùc—To get other number of scars varies between three and twelve. people involved. Ñoät: Ñoät nhieân: Suddenly (abruptly, Ñôùi Nhaõ Nam Ñaït Sa Nhieät Tö Baø Ñòa (1824- unexpectedly)—Nhoâ ra: To protrude. 1883): Dayananda Sarasvati—Teân cuûa moät vò hoïc Ñoät Baø: Dhupa (skt)—Nhang thôm—Incense— giaû AÁn Ñoä Giaùo vaøo theá kyû thöù XIX. OÂng nhaán Frankincense—Fragrant gum. maïnh ñeán caûi caùch AÁn giaùo cho noù thích hôïp vôùi Ñoät Bieán: Paravritti (skt)—Söï ñoät chuyeån— xaõ hoäi hieän ñaïi vaø loái caûi caùch ñoù khieán AÁn giaùo Revulsion—Sudden change—To transform tieán gaàn hôn ñeán giaùo lyù Phaät giaùo—Name of a suddenly—Turning-up—Turning-over—The Hinduism scholar in India. He emphasized in turning about or sudden revulsion at the deepest reforming Hinduism so that it will become more seat of consciousness which is the Buddhist suitable in the modern society, and this kind of moment of conversion. reforming causes Hinduism coming closer to Ñoät Ca: Durga, Bhima, or Marici (skt)—Theo Buddhist teachings. Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ñoät Ca Ñôùi Quì: Teân cuûa moät ñieâu khaéc gia noåi tieáng veà laø vôï cuûa Ma Heâ Thuû La Thieân, ngöôøi maø moãi Phaät töôïng soáng vaøo trieàu ñaïi nhaø Ñoâng Taán beân naêm vaøo muøa thu ngöôøi ta ñeàu phaûi daâng cuùng thòt Trung Hoa (317-420)—Name of a famous sculptor ngöôøi—According to Eitel in The Dictionary of of Buddhist statues in the Eastern Chin Dynasty in Chinese-English Buddhist Terms, Durga is the China. wife of Mahesvara, to whom human flesh was Ñôùi Soá Thích: Dvigu (skt)—A numerative term, offered once a year in autumn. such as five skandhas (pancaskandha)—Ñaùi Soá Ñoät Caùt La: Duskrta (skt)—Dukkata (p)—Ñoät Thích hay danh töø coù lieân heä ñeán soá löôïng nhö Caùt Laät Ña—Ñoät Saét Kyû Lyù Ña—AÙc taùc nôi thaân “nguõ uaån”—See Luïc Ly Hôïp Thích. nghieäp vaø khaåu nghieäp (coøn goïi laø thöùc -xoa-giaø- Ñôùi Thaùp

Caùt Töôøng Boà Taùt: Stupa-maha-sri la-ni)—Wrong-doing—Evil action—Misdeed—(skt)—Name of a Bodhisattva. Sin—External sins of body and mouth, i.e. deed Ñôùi Tieán (1388-1462): Teân cuûa moät hoïa só noåi and words. tieáng veà veõ hình töôïng Phaät soáng vaøo trieàu ñaïi nhaø Ñoät Khôûi: To break out suddenly.

Minh (1368-1644)—Name of a famous painter of Ñôn: 1) Ñôn leû: Single, alone; 2) Moät: One; 3) Soá Buddhist images in the Ming Dynasty in China. leû: Odd numbers; 4) Mieáng goã vöøa ñuû cho haønh Ñôùi Truyeän Hieàn (1890-1949): Teân cuûa moät vò cö giaû toïa thieàn vaø naèm nghæ, ñöôïc ñoùng doïc theo só noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù XX— vaùch beân trong phoøng thieàn: Tan (chi)—Wooden Name of a Chinese famous layperson in the platform used for sleeping and meditation, built twentieth century. along the wall of a Zendo. Ñôøi: Life. Ñôn AÂm: Monosyllabic. Ñôøi Ngöôøi: Jati (skt)—Jiva (skt & p) or Ñôn Baïch: Jnaptidvitiya-karmavacana (skt)—See Jivitendriya (skt)—Livehood—Man's life—Baûn Baïch Nhaát Yeát Ma. meänh—Ñôøi soáng con ngöôøi. Ñôn Ñao Tröïc Nhaäp: Moät ñao vaøo thaúng. Thieàn Ñôøi Ngöôøi Laø Moät Caây Neán Ñang Chaùy: Man's toâng duøng töø naày ñeå chæ haønh giaû tu thieàn coù theå life is a burning candle. tröïc nhaän ñöôïc thöïc taïi maø khoâng qua ngoân ngöõ Ñôøi Soáng Phaät Töû: Buddhist life—Ñaïo Phaät vaên töï—To enter directly with just one knife. In khoâng bao giôø töï taùch mình ra khoûi ñôøi soáng theá Zen, the term means practitioners who can see tuïc. Ngöôïc laïi, Ñöùc Phaät luoân nhaéc nhôû töù chuùng, reality directly, and not through words and Tyø Kheo, Tyø Kheo Ni, öu baø taéc vaø öu baø di, luoân speeches. soáng ñôøi cao ñeïp ñuùng nghóa nhaát, luoân thuï höôûng Ñôn Ñaïo Khai: Teân cuûa moät vò danh Taêng Trung nhöõng phaàn lôïi laïc nhaát trong ñôøi. Tuy nhieân, Hoa vaøo thôøi nhaø Ñoâng Taán beân Trung Hoa (317- nhöõng phaàn lôïi laïc trong ñôøi soáng theo ñaïo Phaät 420)—Name of a Chinese famous monk who lived khoâng neân ñöôïc hieåu laø khoaùi laïc vaät chaát, maø laø during the Eastern Chin Dynasty in China. haïnh phuùc thanh thaûn vaø an vui trong tinh thaàn. Ñôn Ñeà: Söï tu taäp tham thieàn cuûa haønh giaû khoâng Phaät töû thuaàn thaønh neân luoân nhôù raèng quaû thaät caâu neä vaøo ngoân ngöõ, maø cuõng chaúng dính maéc chuùng ta phaûi nghieân cöùu giaùo lyù nhaø Phaät, nhöng vaøo söï phaân bieät cuûa voïng nieäm. Ngöôïc laïi, chæ vieäc chính yeáu ôû ñaây laø chuùng ta phaûi haèng soáng nhaém thaúng vaøo coäi nguoàn baûn taâm maø thaáy taùnh vôùi nhöõng giaùo lyù aáy trong cuoäc soáng haèng ngaøy thaønh Phaät—Practitioners' cultivation is neither cuûa chuùng ta. Laøm ñöôïc nhö vaäy, chuùng ta ñang established by words, nor attached to thöïc söï laø ñeä töû cuûa ñaïo Phaät soáng, ví baèng ngöôïc discriminations from deluded thoughts. On the laïi, chuùng ta chæ oâm caùi xaùc cuûa ñaïo Phaät cheát maø contrary, it directly points to the human mind, and thoâi. Theo Kinh Hoa Nghieâm, coù hai saéc thaùi cuûa through it practitioners can see their own nature ñôøi soáng Phaät töû—Buddhism never separates itself and becomes a Buddha. from the secular life. On the contrary, the Buddha Ñôn Ñeå: See Ñôn Truyeàn. always reminded his followers, monks, nuns, Ñôn Ñieàn: Udana (skt)—Hara (jap)—Ñieåm upasakas and upasikas, to live the best and highest khoaûng moät taác döôùi ruùn, laø nôi chöùa ñöïng nhöõng life and to get

the most out of life. However, the nguyeân lyù taát yeáu, coù theå laøm bieán ñoåi söï luaân löu best joy in life according to Buddhism are not the cuûa doøng baát töû—A spot about an inch below the pleasures and materials, but the light-hearted and navel where lies the reservoir of vital principle joyful happiness at all time in mind. Sincere which can be transmuted unto the Elexir of Buddhists should always remember that it is true Immortality. that we must study the Buddha's teachings, but the Ñôn Ñoïa: Prayascitta (skt)—Sai phaïm cuûa chö main thing is to live them in our daily life. If we Taêng Ni—Wrong-doing of monks and nuns—See can do this, we are truly Buddhists of a living Ba Daät Ñeà. Buddhism. If not, we are only embracing the Ñôn Ñoäc: Solitary—Alone—Isolated. corpse of a dead Buddhism. According to the Ñôn Ñoàng Ñaïi Nhaãn Thieàn Sö: Zen Master Avatamsaka Sutra, there are two aspects of the Dainin Katagiri—Teân cuûa moät vò Thieàn sö Nhaät Buddhist life—See Hai Saéc Thaùi Cuûa Ñôøi Soáng Baûn trong thôøi caän ñaïi—Name of a Japanese Zen Phaät Töû. master in modern days. Ñôïi Ñeán Höu Trí Roài Haún Tu: See Höu Trí Roài Thieàn sö Ñôn Ñoàng Ñaïi Nhaãn vieát trong Haún Tu. quyeån 'Trôû Veà Vôùi Söï Im Laëng': Nhieàu ngöôøi

hieåu sai veà Phaät giaùo vaø thöôøng söû duïng sai. dung ngoâi nhaø trong töông lai seõ nhö theá naøo. Neáu baïn nghieân cöùu Phaät vôùi yù nieäm raèng Hoaëc töø baûn veõ, baïn coù theå xaây ñöôïc ngoâi Phaät giaùo seõ coù lôïi cho baïn, aáy laø baïn tu cho nhaø. Nhö theá, baûn veõ raát quan troïng. Nhöng caùi toâi cuûa baïn, cho loøng ích kyû cuûa baïn. Vaäy baûn veõ laø baûn veõ, vaø baïn khoâng theå soáng trong thì cho daàu baïn coù tu bao laâu ñi nöõa thì ñoù vaãn baûn veõ ñöôïc. Trong theá giôùi cuûa söï khaùi nieäm laø loái tu haønh vò kyû. Vaø neáu cöù tieáp tuïc nhö hoùa, con ngöôøi trôû thaønh khaùn giaû hay thôï xaây vaäy, baïn seõ khoâng bao giôø maõn nguyeän vì nhöng khoâng thaáy ñöôïc ngoâi nhaø thaät seõ nhö ham muoán voán voâ taän. Khi chuùng ta suy gaãm theá naøo qua baûn veõ. Qua suy nghó vaø töôûng veà theá naøo laø söï im laëng ñích thöïc, neân xeùt töôïng, chuùng ta coù theå nhìn baûn veõ vôùi nhöõng theo hai goùc nhìn, thöù nhaát laø nhìn im laëng qua hy voïng vaø mong muoán. Ngöôøi thôï moäc bieát maét cuûa con ngöôøi, thöù hai laø nhìn im laëng qua khaù roõ ngoâi nhaø seõ xaây theo kieåu naøo. Nhöng Phaät nhaõn, hay caùi nhìn cuûa baäc giaùc ngoä, thaáy ngay caû khi baïn trôû thaønh ngöôøi thôï moäc, baïn roõ thöïc töôùng cuûa chö phaùp. Cô hoäi traûi cuõng khoâng bao giôø coù cô hoäi ñöôïc soáng trong nghieäm söï im laëng ñích thöïc chæ ñeán khi ngoâi nhaø ñoù. Vaø neáu baïn soáng trong ngoâi nhaø chuùng ta bò doàn neùn vaøo moät goùc, khoâng theå ñoù, baïn seõ hieåu raèng theá giôùi cuûa söï khaùi nieäm xeâ dòch daàu chæ laø moät vaøi phaân. Tình caûnh coù hoùa khoâng hoaøn haûo. Baûn veõ khoâng hoaøn haûo. veû nhö tuyeät voïng, nhöng söï im laëng caûm Baïn seõ nhaän thöùc ra nhieàu ñieàu. Coù nhöõng nhaän ñöôïc vaøo luùc ñoù khoâng phaûi laø voâ voïng ñieåm toát, ñieåm yeáu vaø moái lieân laïc raát gaàn vaø vì trong tuyeät voïng, vaãn buøng chaùy ngoïn löûa saâu saéc giöõa ngoâi nhaø vaø ngöôøi soáng trong ñoù. ham muoán cuûa con ngöôøi. Im laëng ñích thöïc laø Vì theá, daàu cho theá giôùi cuûa söï khaùi nieäm hoùa tình huoáng cuoäc soáng con ngöôøi vöôït qua noãi khoâng hoaøn

haûo, noù vaãn raát quan troïng ñoái vôùi tuyeät voïng aáy—Zen Master Dainin Katagiri chuùng ta, bôûi vì khoâng coù baûn veõ chuùng ta wrote in Returning to Silence: "People khoâng theå soáng ñöôïc. Ñieàu chuû yeáu laø chuùng misunderstand and misuse Buddhism. if you ta phaûi thaáy ngoâi nhaø treân quan ñieåm thöï c teá study Buddhism thinking that it will help you, cuûa ngöôøi thöôûng thöùc (vui soáng) trong ngoâi that means that you use Buddhism for your nhaø moãi ngaøy trong suoát cuoäc ñôøi cuûa ngöôøi ego, for selfishness. No matter how long you ñoù—Also in Returning to Silence, Zen Master do this, it is egocentric practice. if you Dainin Katagiri wrote: "The world of continue to practice like this you will never be conceptualization is kind of a blueprint for a satisfied, because desire is endless. When we house. Through the blueprint you can imagine think about what real silence is, we have to what the house will be like, or you can build look at it from two angles; the first is to see the house from the blueprint. So the blueprint silence through human eyes and the second is is important. But a blueprint is a blueprint, and to see silence through the Buddha's eyes or you cannot live there. In the world of the universal eye. The opportunity to conceptualization people become onlookers experience real silence occurs when we have or builders but they don't understand what the been driven into a corner and simply cannot actual house will be through the blueprint. We move an inch. This seems like a situation of can look at the blueprint with hopes and complete despair, but this silence is quite desires, always thinking and imagining. The different from despair, because in the area of carpenter knows pretty well what kind of despair, the conscious flame of human desire house it will be. But even though you become is still burning. But real silence is the state of a carpenter you never have a chance to live in human existence that passes through this that house. If you live in the house you find despair." out that the world of conceptualization is not Cuõng trong quyeån 'Trôû Veà Vôùi Söï Im Laëng', perfect. The blueprint is not perfect. You will Thieàn sö Ñôn Ñoàng Ñaïi Nhaãn vieát: "Theá giôùi realize many things. There are good points, cuûa söï khaùi nieäm hoùa coù theå ñöôïc ví nhö moät weak points and a very close, deep baûn veõ xaây nhaø. Qua baûn veõ, baïn coù theå hình communication between the house and the

one who lives in it. But even though the world Ñaàu ñi." Sö ñi thaúng ñeán Thaïch Ñaàu, laïi laøm y of conceptualization is not perfect, it is nhö tröôùc. Thaïch Ñaàu baûo: "Xuoáng nhaø truø important for us, because without blueprints ñi." Sö leã taï, vaøo nhaø cö só theo chuùng laøm we cannot live. The point is we have to see coâng taùc, ñeán ba naêm. Moät hoâm Thaïch Ñaàu the house in terms of the practical point of baûo chuùng: "Saùng mai hôùt coû tröôùc ñieän Phaät." view of the person who tastes the house, Ñeán hoâm sau, ñaïi chuùng caàm lieàm haùi ñeán through his life, every day." tröôùc ñieän Phaät hôùt coû, rieâng Sö muùc moät thau Ñôn Ñôn Ñích Ñích: Moät caùch ñôn ñoäc— nöôùc saïch, quì goái tröôùc Thaïch Ñaàu. Thaïch Alone—Solitarily. Ñaàu thaáy theá cöôøi vì Sö caïo toùc, tieáp noùi giôùi. Ñôn Giaûn: Simple. Sö bòt loã tai ñi ra. Thaúng ñeán Giang Taây yeát Ñôn Haø AÊn Côm Roài Chöa?: Ñôn Haø Thöïc Phaïn kieán Maõ Toå. Chöa tham leã, Sö ñi thaúng vaøo Lieãu

Moät Höõu?—See Ñan Haø Khieát Phaïn Daõ Vi. Taêng ñöôøng leo leân ngoài treân coå töôïng Thaùnh Ñôn Haø Thieân Nhieân Thieàn Sö (739-824): Tanka Taêng. Ñaïi chuùng thaáy kinh ngaïc, chaïy baùo cho Tenen (jap)—Tan-hsia-T'ien-jan (Wade-Giles Maõ Toå. Maõ Toå ñích thaân ñeán xem, noùi: "Con Chinese)—Danxia Tianran (Pinyin Chinese)— ta Thieân Nhieân." Sö böôùc xuoáng leã baùi thöa: Ñôn Haø laø teân cuûa moät vò thieàn sö noåi tieáng cuûa "Taï thaày ban phaùp hieäu." Maõ Toå hoûi: "OÂng töø Trung quoác, laø moân ñoà keá vò cuûa Thaïch Ñaàu Hy ñaâu tôùi?" Ñôn Haø ñaùp: "Töø Thaïch Ñaàu ñeán." Thieân, vaø laø thaày cuûa Thuùy Vi Voâ Hoïc. OÂng noåi Maõ Toå noùi: "Ñöôøng Thaïch Ñaàu trôn, oâng coù bò tieáng vì thaùi ñoä vaø baûn taùnh töï nhieân cuûa mình. trôït teù khoâng?" Ñôn Haø noùi: "Neáu trôït teù thì Teân cuûa Ñôn Haø xuaát hieän trong thí duï 76 cuûa chaúng ñeán ñöôïc ñaây." Nhôn söï vieäc naøy maø Bích Nham Luïc. Ngoaøi ra, hieän nay chuùng ta cuõng ngöôøi ta goïi oâng laø Thieân Nhieân. Coå nhaân coù moät soá chi tieát khaù lyù thuù veà Thieàn sö Ñôn Haø Thieân Nhieân nhö theá thöôøng giaûi thoaùt, neân Thieân Nhieân trong Truyeàn Ñaêng Luïc, quyeån noùi thi quan khoâng baèng thi Phaät—According XIV—A famous Chinese Zen master (739-824), a to Yuan-Wu in the Pi-Yen-Lu, Tan Hsia was student and dharma succesor of Shih-t’ou His- Ch'an Master T'ien Jan of Tan Hsia in Teng ch’ien, and the master of Ts'ui-wei Wu-hsueh. He Province of Honan. I don't know what was famous for his natural personality. We localityhe was from. At first he studied encounter Tan Hsia in example 76 of the Pi-Yen- Confucianism, intending to go to Ch'ang an to Lu. Besides. We do have some rather interesting take part in the examination for official posts. information on Zen Master Tan-hsia-T'ien-jan in Then unexpectedly while he was staying over The Records of the Transmission of the Lamp at a travellers' lodge, he dreamed that a white (Ch’uan-Teng-Lu), Volume XIV. light filled the room. A diviner said, "This is Theo Vieân Ngoä trong Bích Nham Luïc, Thieàn an auspicious omen of understanding sö Thieân Nhieân ôû nuùi Ñôn Haø taïi Ñaëng Chaâu, emptiness." There happened to be a Ch'an chaúng bieát ngöôøi xöù naøo. Buoåi ñaàu Sö theo traveller there who asked him, "Good man, Nho hoïc saép vaøo Tröôøng An öùng thí, nghæ ôû where are you going?" He said, "To be quaùn troï, chôït thaáy haøo quang traéng ñaày nhaø. chosen to be an official." The Ch'an traveller Ngöôøi baøn moäng noùi: "Laø ñieàm hieåu Khoâng." said, "How can choosing and official career Sö gaëp moät thieàn khaùch hoûi: "Nhôn giaû ñi compare to choosing Buddhahood?" Tan Hsia ñaâu?" Sö ñaùp: "Ñi thi laøm quan." Thieàn khaùch asked, "What place should I go to choose noùi: "Thi laøm quan ñaâu baèng thi laøm Phaät." Sö Buddhahood?" The Ch'an traveller said, "At hoûi: "Thi Phaät phaûi ñeán choã naøo?" Thieàn the present time Grand Master Ma Tsu has khaùch noùi: "Nay Maõ Ñaïi Sö ôû Giang Taây khai appeared in the world in Kiangsi. This is the ñöôøng daïy chuùng laø tröôøng thi Phaät, nhôn giaû place to choose Buddhahood; you should go ñeán ñoù." Sö lieàn ñi thaúng ñeán Giang Taây, vöøa there, good man." After this Tan Hsia went thaáy Maõ Ñaïi Sö, lieàn laáy hai tay loät caùi muõ directly to Kiangsi. The moment he saw treân ñaàu. Maõ Ñaïi Sö nhìn kyõ noùi: "Toâi khoâng Grand Master Ma he lifted up the edge of his phaûi thaày cuûa oâng, haõy sang Nam Nhaïc Thaïch turban to look

at Ma. Master Ma observed

him and said, "I am not your Teacher, go to tìm xaù lôïi." Vò sö truï trì noùi: "Phaät goã maø xaù Shih T'ou's place in Nan Yueh." Tan Hsia lôïi ôû ñaâu?" Ñôn Haø baûo: "Theá sao oâng traùch hastened to Nan Yueh where he submitted to toâi? OÂng cho toâi xin luoân hai pho töôïng kia ñeå Shih T'ou with the same idea as before (when söôûi cho ñôõ laïnh." Caâu chuyeän treân ñaây maëc he was at Ma Tsu's place). Shih T'ou told him daàu ñaùng ngôø veà phöông dieän lòch söû, nhöng to go to the stable, and Tan Hsia bowed in noù ñöôïc truyeàn tuïng vaø caùc thieàn sö ñeàu ñoàng thanks. He entered the workmen's hall and yù veà söï trieät ngoä cuûa thieàn sö Ñôn Haø ñoát worked along with the congregation for three töôïng Phaät. Veà sau naøy, coù moät vò Taêng hoûi years. One day Shih T'ou announced to the moät thieàn sö veà yù nghóa Ñôn Haø ñoát töôïng assembly, "Tomorrow we're going to clear Phaät. Vò thieàn sö traû lôøi: "Laïnh thì ñeán loø than away the weeds in front of the Buddha's beân löûa maø söôûi." Vò Taêng laïi hoûi: "Nhö vaäy shrine." The next day everyone equipped thì Ñôn Haø coù toäi khoâng?" Vò thieàn sö ñaùp: himself with a hoe to cut down the weeds. "Noùng thì ra röøng truùc caïnh khe maø ngoài." Tan Hsia alone took a bowl, filled it with Ñeán hoài Thuùy Vi Voâ Hoïc, moät ñeä töû cuûa Hoøa water, and washed his head, then he knelt in Thöôïng Ñôn Haø, daâng hoa cuùng döôøng La front of Master Shih T'ou. Shih T'ou saw this Haùn, dó nhieân laø nhöõng böùc töôïng La Haùn and laughed at him, then shaved his head for ñöôïc laøm baèng goã, thì coù moät vò Taêng ñeán hoûi: him. As Shih T'ou began to explain the "Ñôn Haø ñoát töôïng Phaät, côù sao Hoøa Thöôïng precepts for him, Tan Hsia covered his ears laïi cuùng döôøng La Haùn?" Thuùy Vi traû lôøi: and went out. Then Tan Hsia headed for "Ñoát, khoâng theå ñoát heát ñöôïc, coøn veà chuyeän Kiangsi to call again on Ma Tsu. Before toâi cuùng döôøng haõy ñeå maëc tình cho toâi cuùng meeting with Ma Tsu to pay his respects, he döôøng." Vò Taêng laïi hoûi: "Khi Hoøa Thöôïng went into the monks' hall and sat astride the cuùng döôøng, La Haùn coù ñeán höôûng khoâng?" neck of the holy statue of Manjusri. At the Thuùy Vi noùi: "Böõa naøo oâng cuõng aên côm time everybody became very perturbed and chöù?" Vò Taêng khoâng noùi gì, Thuùy Vi noùi tieáp: hurried to report this to Ma Tsu. Ma Tsu "Ngöôøi trí thaät khoù gaëp!" Daàu caùc thieàn sö personally went to the hall to have a look at ñeàu ñoàng yù veà söï trieät ngoä cuûa thieàn sö Ñôn him and said, "My son is so natural." Tan Hsia Haø ñoát töôïng Phaät. Vaø daàu ñaïo haïnh cuûa Ñôn immediately got down and bowed saying, Haø nhö theá naøo treân phöông dieän thuaàn tuùy "Thank you, Master, for giving me a Dharma Thieàn, chaéc chaén nhöõng haønh ñoäng nhö vaäy name." Ma-tsu then asked, "Where have you phaûi ñöôïc coi laø toái ö phaïm thaùnh ñoái vôùi come form?" Tan Hsia said, "From Shih-t'ou." haøng Phaät töû chuùng ta, vaø haøng Phaät töû moä Ma-tsu said, "Shih-t'ou's road is slippery. Did ñaïo neân traùnh xa. Nhöõng ngöôøi chöa thaâm ngoä you fall down on it?" Tan Hsia said, "If I had lyù Thieàn coù theå nhaân ñaây laøm nhöõng chuyeän fallen down then I wouldn't have come here." taùc teä hôn, vaø nhaân danh Thieàn ñeå phaïm ñuû Because of this event he was called T'ien Jan thöù toäi aùc. Vì lyù do ñoù, quy luaät Thieàn raát (which means

natural). This man of old Tan nghieâm ngaët ñeå phoøng taùnh cao ngaïo phaûi maõi Hsia was naturally sharply outstanding like maõi ñöôïc xaû tröø taän goác, ñoàng thôøi tín thuû this. As it is said, "Choosing officialdom isn't haïnh nhaãn nhuïc—One day, when Tan-Hsia as good as choosing Buddhahood." stopped at Hui-lin Monastery in the Capital; it Ngaøy noï, khi Ñôn Haø döøng böôùc vaân du ôû was so severely cold that he finally took one chuøa Hueä Laâm taïi Kinh Ñoâ; gaëp luùc tieát ñaïi of the Buddha-images enshrined there and haøn giaù buoát, Sö ñem moät trong nhöõng töôïng made a fire with it in order to warm himself. Phaät xuoáng ñoát ñeå söôûi aám cho mình. Vò sö The keeper of the shrine, seeing this, was giöõ chuøa kinh ngaïc hoûi: "Sao Hoøa Thöôïng greatly surprised, asked, "How dare you burn daùm ñoát töôïng Phaät cuûa chuøa?" Ñôn Haø ñöa up my wooden Buddha?" Tan-Hsia, who gaäy bôùi vaøo ñoáng tro daùng nhö tìm kieám vaät looked as if searching for something with his gì, vaø traû lôøi vò Taêng truï trì: "Toâi ñoát Phaät ñeå stick in the ashes, "I am gathering the holy

relics in the burnt ashes." The keeper of the thoâng choã ñi, gioáng nhö ngöôøi coù maét khaùm shrine said, "How could you get relics by phaù ngöôïc laïi chuû nhaø. Ñöông thôøi, neáu chaúng burning a wooden Buddha?" Tan-hsia phaûi Ñôn Haø cuõng khoù naém ñöôïc y. Ñôn Haø retorted, "If there are no relics to be found in laïi hoûi: "AÊn côm chöa?" Ban ñaàu thaûy chöa it, may I have the remaining two Buddhas for thaáy ñöôïc, laàn thöù hai naøy khaùm phaù ñöôïc y. my fire?" Though one may doubt its historical Vò Taêng thöa: "AÊn côm roài." Keû muø mòt voán laø occurrence, this is a notable story, and all the chaúng hieåu. Ñôn Haø hoûi: "Ngöôøi ñem côm cho Zen masters agree as to the higher spiritual oâng aên coù ñuû maét chaêng?" Vò Taêng khoâng ñaùp attainment of the Buddha-descrating Tan-hsia. ñöôïc. YÙ Ñôn Haø noùi, keû vì oâng ñem côm Later, a monk asked a master about Tan- kham laøm vieäc gì? Vò Taêng naøy neáu laø keû hsia's idea of burning a Buddha's statue. The khaùc thöû cho Sö moät taùt xem Sö laøm gì? Tuy master said, "When cold we sit around the nhieân, Ñôn Haø cuõng chöa buoâng oâng. Vò Taêng hearth with burning fire." The monk asked, kia con maét chôùp lia khoâng coù lôøi ñeå ñaùp. Baûo "Was he then at fault or not?" The master Phöôùc, Tröôøng Khaùnh ñoàng ôû trong hoäi Tuyeát said, "When hot, we go to the bamboo grove Phong, thöôøng cöû coâng aùn cuûa coå nhaân ñeå by the stream." When T'sui-wei, a disciple of thöông löôïng. Tröôøng Khaùnh hoûi Baûo Phöôùc: Tan-hsia, was making offerings to the Arhats, "Ñem côm cho ngöôøi aên laø coù phaàn ñeàn ôn, taïi of course the statues were carved in wood, a sao khoâng ñuû maét?" Khoâng haún hoûi heát vieäc monk came up and asked, "Tan-hsia burned a trong coâng aùn naøy, ñaïi cöông möôïn lôøi naøy wooden Buddha and how is it that you make laøm thoaïi ñaàu, caàn nghieäm choã chôn thaät cuûa offerings to the Arhats?" T'sui-wei said, "Even kia. Baûo Phöôùc noùi: "Ngöôøi thí keû thoï caû hai when it was burned, it could not be burned up; ñeàu muø." Thích thay! Ñeán trong ñaây chæ luaän and as my making offerings, just leave me vieäc ñöông cô, trong nhaø coù con ñöôøng xuaát alone as I please." The monk asked, "When thaân. Tröôøng Khaùnh noùi: "Ngöôøi toät cô kia these offerings are made to the Arhats, would ñeán,

laïi thaønh muø chaêng?" Baûo Phöôùc noùi: they come to receive them, or not?" T'sui-wei "Baûo ta muø ñöôïc sao?" YÙ Baûo Phöôùc noùi ta ñuû demanded, "Do you eat everyday, or not?" As maét theá aáy, vì oâng noùi roài, laò noùi ta muø ñöôïc the monk remained silent, T'sui-wei declared, chaêng? Tuy nhieân, laø nöûa nhaém nöûa môû. Khi "Intelligent ones are hard to meet!" Although aáy neáu laø sôn Taêng ñôïi y noùi "Ngöôøi toät cô kia all the Zen masters agree as to the higher ñeán, laïi thaønh muø chaêng?", chæ noùi vôùi y spiritual attainment of the Buddha-descrating "Muø"—His sayings are recorded in the Tan-hsia. An whatever the merit of Tan-hsia "Records of the Transmission of the Lamp." from the purely Zen point of view, there is no His words tower up like a thousand-fathom doubt that such deeds as his are to be wall. Each and every line has the ability to regarded as highly sacrilegious and to be pull out nails and extract pegs for people, like avoided by all pious Buddhists. Those who when he asked this monk, "Where have you have not yet gained a thourough come from?" The monk said, "From down the understanding of Zen may go all lengths to mountain," yet he didn't communicate where commit every manner of crime and excess, he had come from. It seemed that he had eyes even in the manner of Zen. For this reason the and was going to reverse things and examine regulations of the monastery are very rigid the host. If it hadn't been Tan Hsia, it would that the pride of heart may forever depart, and have been impossible to gather him in. But the cup of humility be drunk to the dregs. Tan Hsia said, "Have you eaten yet or not?" Trong Truyeàn Ñaêng Luïc cheùp ngöõ cuù cuûa Sö At first he hadn't been able to see this monk at thöïc laø vaùch ñöùng ngaøn nhaãn, moãi caâu ñeàu coù all, so this is the second attempt to examine thuû ñoaïn vì ngöôøi nhoå ñinh thaùo choát. Gioáng him. The monk said, "I have eaten." From the nhö hoûi vò Taêng naøy: "ÔÛ ñaâu ñeán?" Taêng thöa: beginning this confused and ignorant fellow "ÔÛ döôùi nuùi ñeán." Vò Taêng naøy laïi chaúng hadn't understood. Tan Hsia said, "Did the

person who brought you the food to eat to "Trôøi xanh! Trôøi xanh!" Noùi xong Long Uaån have eyes or not?" and the monk was ñi vaøo nhaø. Khi Ñôn Haø ñang du haønh ñeán speechless. Tan Hsia's meaning was, "What's tham vaán Maõ Toå, oâng gaëp moät oâng giaø vaø moät the use of giving food to such a fellow as caäu beù treân ñöôøng. Ñôn Haø hoûi oâng giaø: "OÂng you?" If this monk had been a fellow with soáng ôû ñaâu?" OÂng giaø ñaùp: "ÔÛ choã maø beân eyes he would have given Tan Hsia a poke to treân laø baàu trôøi, beân döôùi laø maët ñaát." Ñôn Haø see what he would do. Nevertheless, Tan noùi: "Neáu baát thình lình, trôøi suïp ñaát suïp thì Hsia still didn't let him go, so the monk was sao?" OÂng giaø ñaùp: "Trôøi xanh! Trôøi xanh!" left standing there blinking stupidly and Roài caäu beù laïi gaàm leân nhö coïp gaàm. Ñôn Haø speechless. When Pao Fu and Ch'ang Ch'ing noùi: "Chæ coù oâng môùi kham noåi thaèng beù naøy were together in Hsueh Feng's congregation, maø thoâi!" Ñoaïn oâng giaø naém laáy thaèng beù vaø they would often bring up the public cases of ñi thaúng vaøo trong nuùi—Tan-Hsia went to pay the Ancients to discuss. Ch'ang Ch'ing asked a visit to Layman Pang. He encountered Pao Fu, "To give someone food is ample Layman Pang's daughter Ling Zhao as she requital of kindness: why wouldn't he

have was washing vegetables. Tan-Hsia said to eyes?" He didn't have to inquire exhaustively Ling Zhao, "Is Layman Pang here?" Ling into the facts of the case; he could take it all Zhao put down the vegetable basket, folded in using these words to pose his question. He her hands, and stood there. Tan-Hsia again wanted to test Pao Fu's truth. Pao Fu said, said, "Is Layman Pang here?" Ling Zhao then "Giver and receiver are both blind." How picked up the basket and walked away. Tan- direct! Here he just discusses the immediate Hsia left. Later, Layman Pang returned. Ling circumstances, inside his house Pao-Fu has a Zhao told him what had gone on before. way to assert himself. When Ch'ang Ch'ing Layman Pang said, "You red-soiled ox!" said, "If they had exhausted their activity, Another time Tan-Hsia came to see Pangyun would they still turn out blind?" Pao Fu said, and they met in front of Pangyun's house. "Can you say that I'm blind?" Pao Fu meant, Tan-Hsia said, "Is Layman Pang here?" "I have such eyes to have said it all to you; Pangyun said, "Starving, but not taking food." are you still saying I'm blind?" nevertheless, Tan-Hsia said, "Is old Yun here or not?" it's half closed and half open. At that time if it Pangyun said, "Blue heavens! Blue heavens!" had been me, when he said, "If they had Then went into the house. Tan-Hsia said, exhausted their activity, would they still turn "Blue heavens! Blue heavens!" and left. out blind?" I would have just said to him, When Tan-Hsia was traveling to see Ma-tsu, "You're blind." he encountered an old man with a boy on the Ñôn Haø ñeán thaêm cö só Baøng Long Uaån, thaáy road. Tan-Hsia asked the old man, "Where do con gaùi Long Uaån laø Linh Chieáu ñang röûa rau, you live?" The old man said, "The sky above, Sö hoûi: "Cö só coù ôû nhaø khoâng?" Linh Chieáu the earth below." Tan-Hsia said, "If suddenly buoâng roå rau xuoáng, ñöùng khoanh tay. Ñôn Haø the sky fell down and the earth sank, then laïi hoûi: "Cö só coù ôû nhaø khoâng?" Linh Chieáu what?" The old man said, "Blue heavens! beøn böng roå rau leân ñi thaúng. Sö beøn trôû veà. Blue heavens!" The boy then roared like a Laùt sau, Long Uaån veà. Linh Chieáu ñem vieäc tiger. Tan-Hsia said, "Only you could father vöøa roài thuaät laïi. Long Uaån hoûi: "Ñôn Haø ôû such a child!" The old man then took the boy ñaâu?" Linh Chieáu thöa: "Ñaõ veà." Long Uaån and went into the mountains. baûo: "Con laø con traâu baèng ñaát ñoû naén thaønh." Thieàn sö Ñôn Haø thöôïng ñöôøng daïy chuùng: Laïi moät hoâm, Ñôn Haø ñeán thaêm Long Uaån, "Taát caû caùc oâng ñeàu phaûi baûo hoä moät chuøa vöøa ñeán cöûa gaëp nhau. Ñôn Haø hoûi: "Cö só coù vieän. Chaúng phaûi caùc oâng taïo taùc danh maïo, ôû nhaø khoâng?" Long Uaån ñaùp: "Ñoùi, nhöng laïi noùi ngöôøi chaúng cuùng döôøng? Ngaøy tröôùc khoâng laáy thöùc aên." Ñôn Haø laïi hoûi: "OÂng giaø ta tham vaán Hoøa Thöôïng Thaïch Ñaàu, vaø ñöôïc Long Uaån coù ôû nhaø khoâng?" Long Uaån ñaùp: ngaøi chæ daïy caàn töï baûo hoä. Vieäc naøy khoâng

noùi baøn maø ñöôïc. Taát caû caùc oâng ai cuõng coù scriptures to look for emptiness! These days moät choã ñaát ngoài, laïi nghi caùi gì? Thieàn khoâng Zen students are all in a tizzy, practicing Zen coù phaûi laø caùi gì ñeå giaûi thích ñaâu? Phaät coù and asking about the Way. I don't have any phaûi laø thöù ñeå caùc oâng trôû thaønh ñaâu? Ta Dharma for you to practice here! And there khoâng muoán nghe

moät tieáng naøo cuûa caùc oâng isn't any doctrine to be confirmed. Just eat and veà giaùo phaùp. Caùc oâng haõy nhìn kyõ maø xem, drink. Everyone can do that. Don't harbor phöông tieän thieän xaûo töø, bi, hyû, xaû chaúng phaûi doubt. It's the same everyplace! Just simply töø ngoaøi maø ñöôïc. Chaúng laáy ra ñöôïc moät taác recognize that Sakyamuni was an ordinary old vuoâng cuûa nhöõng thöù naøy ñeå laøm chöùng. fellow. You must see for yourself. Don't Thieän xaûo laø Vaên Thuø, phöông tieän laø Phoå spend your life trying to win some Hieàn. Ñoù! Caùc oâng coøn muoán ñi tìm ôû ñaâu nöõa competitive trophy, blindly misleading other khoâng? Ñöøng duøng kinh ñieån Phaät ñeå tìm caàu blind people, all of you marching right into 'khoâng taùnh'. Thieàn sinh ñôøi nay laêng xaêng loän hell, floundering in duality! I've nothing more xoän cho laø tham thieàn hoûi Ñaïo. ÔÛ ñaây ta to say. Take care!" khoâng coù phaùp daønh cho maáy oâng tu! Vaø cuõng Sau khi Maõ Toå maát, Ñan Haø ñi chu du vaø gaëp khoâng coù phaùp ñeå chöùng. ÔÛ ñaâu cuõng theá! Chæ nhieàu ñaïi sö khaùc ñeå hoaøn taát vieäc tu taäp cuûa caàn aên vaø uoáng nhö bình thöôøng. Moïi ngöôøi mình. Ñeán naêm oâng 81 tuoåi, oâng ñeán ôû aån treân ñeàu coù theå laøm ñöôïc ñieàu naøy maø! Ñöø ng chaát nuùi Ñan Haø vaø laáy teân ñoù ñaët cho mình. 300 chöùa nghi ngôø. Chæ ñôn giaûn coi oâng giaø Thích moân ñoà lieàn taäp hôïp quanh oâng vaø döïng leân Ca laø oâng giaø bình thöôøng. Caùc oâng phaûi töï moät tu vieän—After the death of Ma-tsu, Tan- mình xeùt laáy. Ñöøng duøng caû ñôøi mình coá gaéng hsia went on wandering pilgrimage and tranh laáy moät chieác cuùp naøo ñoù, ngöôøi muø daãn visited other great Zen masters of the time in ñaùm muø, caû ñaùm keùo nhau rôi vaøo ñòa nguïc, order to train himself further in Zen. At the maøu saéc mòt muø trong nhò nguyeân. Ta chaúng age of 81, he settled in a hermitage on Mount coù gì ñeå noùi theâm nöõa. Haõy caån troïng!"—Zen Tan-hsia, from which his name is derived. master Tan-Hsia entered the hall and Soon up to 300 students gathered around him addressed the monks, saying, "All of you here and built a monastery. must take care of the temple and monastery. Boán naêm sau khi ñeán nuùi Ñan Haø, moät hoâm Things in this place were not made or named Ñan Haø thình lình noùi vôùi chuùng ñeä töû: "Ta laïi by you, and have they not been given as leân ñöôøng ñaây." Noùi xong Sö goïi thò giaû laïi offerings? Formerly I studied with Shih-t'ou, baûo: "Laáy nöôùc noùng taém, ta saép ñi ñaây." Taém and he taught me that I must personally xong, Sö ñoäi muõ mang giaøy, caàm tích tröôïng, protect these things. This is not to be sau ñoù duoãi moät chaân chöa ñeán ñaát thì tòch, discussed further. Each of you here has a thoï 86 tuoåi. Vua saéc phong laø "Trí Phong place to put your cushion and sit. Why do you Thieàn Sö," thaùp hieäu "Dieäu Giaùc." Naêm ñoù suspect you need something else? Is Zen nhaèm nieân hieäu Tröôøng Khaùnh naêm thöù tö, something you can explain? Is a Buddha ngaøy hai möôi ba thaùng saùu, naêm 824 sau Taây something you can become? I don't want to Lòch—Four years after his arrival on Mount hear a single word about Buddhism. All of Tan-hsia, on the sixth month of the year 824 you, look and see! Skillful means and A.D., Tan-Hsia suddenly said to his assembly: expedience, the unlimited mind of "I'm going on a journey once again." Then he benevolence, compassion, joy, and said to his attendant, "Prepare hot

water for a detachment; these things aren't received from bath. I want to leave." Tan-Hsia then put on someplace else. Not an inch of these things is his hat and his pilgrim's robe, then picked up evident. Skillful means is Manjusri his walking staff, and put on his shoes. When Bodhisattva. Expedience is Samantabhadra he had put on the second of his pilgrim's Bodhisattva. Do you still want to go seeking sandals, he passed away before his foot again after something? Don't go using the Buddhist touched the ground. His monks built his

memorial stupa with the name "Marvellous thieáu nöûa, laëng laëng canh ba vaãn chöûa troøn, Enlightenment". He was given the saùu cöûa chaúng töøng bieát hôi aám, laïi qua posthumous name "Zen Master Wisdom thöôøng ôû tröôùc traêng trong.”—One day Tan- Penetration." hsia entered the hall and addressed the monk, Ñôn Haø Thöïc Phaïn Lieãu Moät Höõu?: Ñôn Haø AÊn saying, “Within the cosmos, inside the Côm Roài Chöa?—See Ñan Haø Khieát Phaïn Daõ Vi. universe, at the very center, there is a jewel Ñôn Haø Töû Thuaàn Thieàn Sö (1064-1117): Tanka concealed in form mountain. Dharma master Shijun (jap)—Tan-hsia Tzu-ch'un (Wade-Giles Zhao says that you can only point at tracks Chinese)—Danxia-Zichun (Pinyin Chinese)— and speak of traces of this jewel, and that you Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát cannot hold it up for others to see. But today I veà Thieàn sö Ñôn Haø Töû Thuaàn; tuy nhieân, coù moät split open the universe, break apart form vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Nguõ mountain and hold it forth for all of you to Ñaêng Hoäi Nguyeân: Thieàn sö Ñôn Haø Töû Thuaàn observe. Those with the eye of wisdom will sanh naêm 1064 taïi tænh Töù Xuyeân, laø moät trong see it.” Tan-hsia hit the floor with his staff and nhöõng ñaïi ñeä töû cuûa Thieàn sö Phuø Dung. Ñôn Haø said, “Do you see? A white egret stands in the thuoäc veà haøng oâng coá trong nhaø Thieàn cuûa thieàn sö snow, but its color is different. It doesn’t Ñaïo Nguyeân. OÂng thoï cuï tuùc giôùi vaøo naêm hai resemble the clear moon or the water reeds!” möôi tuoåi. Sö truï taïi nuùi Ñôn Haø, thuoäc tænh Töù Another day, Tan-hsia entered the hall and Xuyeân—We do not have detailed documents on said, De-Shan spoke as follows: “My doctrine this Zen Master; however, there is some is without words and phrases, and truthfully, I interesting information on him in The Wudeng have no Dharma to impart to people.” You Huiyuan: Zen master Tan-hsia was born in 1064 in can say De-Shan knew how to go into the Si-Chuan province, one of the great disciples of grass to save people. But he didn’t soak the Zen master Fu-Rong. Tan-hsia was the 'great- whole body in muddy water. If you look grandfather' in dharma of Dogen Zenji. He was carefully you see he has just one eye. But as ordained at the age of twenty. He resided at for me, my doctrine has words and phrases, Mount Tan-hsia. and a golden knife can’t cut it open. It is deep, Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: mysterious, and sublime. A jade woman “Trong caøn khoân giöõa vuõ truï, ôû trong coù moät conceives in the night.” One time, Tan-hsia hoøn ngoïc aån taïi hình sôn. Trieäu Phaùp Sö noùi entered the hall and said loudly, “At high vaäy, chæ coù theå chæ vaøo daáu vaø noùi veà veát, chöù noon is still lacks half. In the quiet night it is khoâng theå caàm laáy maø chæ baøy cho ngöôøi. still not

complete. Households haven’t known Ngaøy nay Ñôn Haø môû toaùt vuõ truï ñaäp naùt hình the intimate purpose, always going and nuùi, caàm laáy maø chæ baøy cho moïi ngöôøi quan coming before the clear moon.” saùt. Nhöõng ngöôøi coù tueä nhaõn coù theå thaáy Sö thöôïng ñöôøng thuyeát: “Traêng saùng chieáu ñöôïc.” Ñôn Haø caàm gaäy doïng xuoáng saøn noùi: soi ñaàm trong baøy boùng, nöôùc khoâng coù yù “Coù thaáy khoâng? Coø traéng treân tuyeát saéc vaãn thaám traêng, traêng khoâng coù taâm soi nöôùc, khaùc, Traêng saùng hoa lau chaúng gioáng nhau.” traêng nöôùc caû hai ñeàu queân môùi ñaùng goïi laø Hoâm khaùc, Ñôn Haø laïi thöôïng ñöôøng, nhaéc laïi ñoaïn. Vì theá noùi: Vieäc leân trôøi caàn phaûi thoåi Ñöùc Sôn daïy chuùng noùi: “Toâng ta khoâng ngöõ maát, vieäc thaäp thaønh caàn phaûi deïp maát, neùm cuù, khoâng moät phaùp cho ngöôøi.” Ñöùc Sôn noùi vaøng vang tieáng chaúng caàn xoay nhìn. Neáu thoaïi theá aáy, ñaùng goïi laø chæ bieát vaøo coû tìm hay nhö theá môùi hieåu nhaèm trong dò loaï i maø ngöôøi, baát chôït toaøn thaân buøn nöôùc. Chín chaén ñi. Quyù vò ñeán trong aáy laïi thaáu hieåu chaêng? xem ra, chæ ñuû moät con maét. Neáu laø Ñôn Haø Sö im laëng moät luùc laïi noùi: Thöôøng ñi chaúng thì khoâng theá. Toâng ta coù ngöõ cuù ñao vaøng caét caát nhaân gian böôùc, mang loâng ñoäi söøng laãn chaúng môû, saâu xa chæ huyeàn dieäu, ngoïc nöõ ñaát buøn.”—Tan-hsia entered the hall said, ñeâm mang thai. Coù moät laàn, Ñôn Haø thöôïng “The precious moon streams its shining light, ñöôøng vaø noùi lôùn: “Döøng döøng ñuùng ngoï coøn spreading out vast and clear. The water

reflects, but does not absorb its essence, nor singular sect" while other sects are called does the moon rend its shining mind. When "Complicated sects." water and moon are both forgotten, this may Ñôn Thuaàn: Unmixed—Pure—Not containing be called cut-off. Therefore, it is said: Things any other substance. rising to heaven must fall back to earth. What Ñôn Truyeàn: Ñôn Ñeå—Truyeàn trao moät caùch is fully completed is inevitably lacking. Cast rieâng leû cho töøng caù nhaân. Ñaây laø kieåu giaùo ngoaïi off the desire for reputation and don’ look bieät truyeàn, khoâng qua ngoân ngöõ—To transmit back. If you can do this, you can then walk in separately and individually. It is a special the fantastic diversity. And when you have transmission outside the teachings, and not reached this place, have you seen it all? After established by words. a long pause Tan-hsia said: If you are not Ñôn Tröôùng: Baûn baùo caùo hay baûng caùo thò veà devoted to walking among people, then you vaät duïng caù nhaân cuûa vò Taêng ñaõ qua ñôøi—A fall into the dirt and mud wearing feathers and report or a board of notices of personal belongings horns.” of a passed away monk. Moät vò Taêng hoûi: "Ngöu Ñaàu khi chöa gaëp Töù Ñôn Vò: 1) Choã ngoài ñaõ ñöôïc ghi vaøo danh saùch: A Toå theá naøo?" Sö ñaùp: "Cuùc vaøng vöøa nôû, ong listed position, or seat; 2) Choã ngoài moät ngöôøi: A ñua nhau huùt maät." Vò Taêng laïi hoûi: "Vaäy thì single seat. sau khi gaëp thì theá naøo?" Sö ñaùp: "Maàm naåy Ñuû: Sufficient—Adequate—Enough. treân caây khoâ. Hoa heùo khoâng giöõ ñöôïc."—A Ñuùc Chuoâng: To cast a bell. monk asked, "What was it before Niu-t'ou met Ñuùc Töôïng: To cast a statue. the Fourth Ancestor?" Tan-hsia said, "When Ñuïc Nöôùc Beùo Coø: To fish in troubled waters. the golden chrysanthemum blooms, the bees

Ñuùng Ngöôøi Ñuùng Choã: The right man in the contend to grasp it." The monk said, "After he right place. saw him, what then?" Tan-hsia said, Ñuùng Nhö Theá: Nyoze (jap)—Precisely—Cuõng "Blossoms sprout on a dead tree. They wither, coù nghóa laø 'Nhö theá, nhö theá naày'. Töø ngöõ noùi leân unsustainable." söï tin chaéc hoaøn toaøn, khoâng moät chuùt nghi ngôø. Thieàn Sö Ñôn Haø thò tòch vaøo muøa xuaân naêm Khi noù ñöôïc moät vò thaày duøng ñeå noùi vôùi ñeä töû cuûa 1117. Thaùp coát cuûa sö ñöôïc döïng leân ôû phía mình, töø ngöõ naày coù nghóa laø ngöôøi hoïc troø ñaõ nam Hoàng Sôn, baây giôø laø thaønh phoá Vuõ Haùn, hieåu—Also means 'thus, or just like this'; an tænh Hoà Baéc—Tan-hsia died in the spring of expression betokening complete certainty, the the year 1117. A monment and the master’s absence of any doubt. When it is used by a master complete remains were placed in a stupa to his student, it means that the student has south of Mount Hong, now is Wu-Han city, understood. Hubei province. Ñuoác: Torch. Ñôn Lieâu: Tanryo (jap)—Single quarters—Lieâu Ñuoác Tueä: Hui-Chu (chi)—See Tueä Cöï. phoøng trong töï vieän chæ daønh cho moät ngöôøi ôû , Ñuoåi: To drive someone out—To dismiss—To thöôøng daønh cho moät vò Taêng ñaõ nghæ höu—A kind discharge—To expel. of room that reserves for just one person, usually Ñöùc: Guna (skt)—Virtue—Moral—Moral for a retiring monk. power—Moral excellence. Ñôn Ma: Tröôùc khi Phaät thaønh ñaïo, trong khi coøn Ñöùc Baûo (1512-1581): Teân cuûa moät vò Thieàn sö tu khoå haïnh, Ngaøi chæ aên moãi ngaøy moät haït meø—A Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá vaøo single hempseed a dayto which the Buddha thôøi nhaø Minh (1368-1644)—Name of a Chinese reduced his food before his enlightenment. Zen master of the Lin-chi Sect in the Ming Ñôn Na: Putana (skt)—A female demon—See Boá dynasty. Ñaùt Na and Phuù Ñôn Na. Ñöùc Baèng (?-1167): Teân cuûa moät vò Thieàn sö Ñôn Phöùc: Thieàn toâng laø "Ñôn" vaø caùc toâng phaùi thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Toáng (960- khaùc laø "Phöùc"—Zen sect is called ""Single or 1279)—Name of a Chinese Ts'ao Tung Zen

master in the Sung dynasty in China. giaûm thieåu tham, saân, si. Ñöùc haïnh coøn laø haïnh töï Ñöùc Bình: Coøn goïi laø Hieàn Bình, Thieän Bình, hay caûi thieän mình, vöôït thoaùt khoûi voøng luaân hoài sanh Caùt Töôøng Bình (ngöôøi coù chieác bình naày seõ caàu gì töû ñeå ñi ñeán Phaät quaû—Virtuous behavior is ñöôïc naáy)—The vase or talisman of power. behavior which practices what is good like Ñöùc Boån: 1) Caên baûn ñaïo ñöùc cuûa cuoäc soáng: The decreasing greed, anger and ignorance. Virtuous root of the moral life, or of religious power; 2) behavior is also behavior which improves oneself, Danh hieäu cuûa Ñöùc Phaät A Di Ñaø nhö laø caên baûn and which will help transcend birth and death and cuûa moïi ñöùc haïnh: Name for Amitabha as root of lead to Buddhahood. all virtue. Ñöùc Hoä: Srgupta (p)—Caùt Hoä—Thaéng Maät—Teân Ñöùc Chieáu (1920-1984): Teân cuûa moät vò danh cuûa moät vò sö AÁn Ñoä; oâng ñaõ töøng laø moät baäc Taêng Trung Hoa vaøo theá kyû XX—Name of a tröôûng giaû cuûa thaønh Vöông Xaù tröôùc khi xuaát Chinese famous monk who lived in the twentieth gia—Name of an Indian monk; he used to be a century. wealthy and noble person in Sravasti before Ñöùc Cô (1634-1700): Teân cuûa

moät vò danh Taêng becoming a monk. Trung Hoa vaøo thôøi nhaø Thanh beân Trung Hoa Ñöùc Hoàng Thieàn Sö (1071-1128): Dehong (1644-1912)—Name of a Chinese famous monk Qingliang—See Ñöùc Hoàng Thanh Löông Thieàn who lived in the Ch'ing Dynasty in China. Sö. Ñöùc Cuù Nghóa: Gunapadarthah (skt)—Function of Ñöùc Hoàng Thanh Löông Thieàn Sö (1071-1128): dharma—Coâng naêng cuûa phaùp. Dehong Qingliang—Thieàn sö Ñöùc Hoàng Thanh Ñöùc Dò (1231-?): Teân cuûa moät vò Thieàn sö Trung Löông, teân cuûa moät vò Thieàn sö Trung Hoa vaøo Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo thôøi giöõa hai theá kyû thöù möôøi moät vaø möôøi hai. Hieän nhaø Nguyeân beân Trung Hoa (1280-1368)—Name nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà of a Chinese Zen master of the Yang-chi branch, Thieàn sö Ñöùc Hoàng Thanh Löông; tuy nhieân, coù Lin-chi Sect, in the Yuan Dynasty in China. vaøi chi tieát veà Sö trong Nguõ Ñaêng Hoäi Nguyeân. Ñöùc Dò Moäng Sôn: See Moäng Sôn Ñöùc Dò. Thieàn sö Ñöùc Hoàng Thanh Löông laø moät trong Ñöùc Duïc: Moral education. nhöõng thieàn sö noåi tieáng cuûa phaùi Hoaøng Long, Ñöùc Dung: Teân cuûa moät vò danh Taêng Trung Hoa moät trong nhöõng nhaùnh thieàn quan troïng trong vaøo theá kyû thöù XX—Name of a Chinese famous tröôøng phaùi Laâm Teá vaøo thôøi nhaø Toáng. Ngaøi ñaõ monk who lived in the twentieth century. tröôùc taùc vaø bieân soaïn moät soá lôùn taùc phaåm pheâ Ñöùc Duïng: Teân cuûa moät vò Thieàn sö Trung Hoa, bình Thieàn coå ñieån vaø töi truyeän, bao goàm hai boä thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø saùch lôùn laø boä Thieàn Laâm Taêng Baûo Truyeän (30 Toáng beân Trung Hoa (960-1279)—Name of a quyeån), vaø boä Cao Taêng Truyeän (12 quyeån)—Zen Chinese Zen master of the Yang-chi branch, Lin- master Dehong Qingliang, name of a Chinese Zen chi Sect, in the Sung Dynasty in China. master in between eleventh and twelfth centuries. Ñöùc Ñieàn: Ruoäng coâng ñöùc, aùm chæ nhöõng baäc A We do not have detailed documents on this Zen La Haùn, Boà Taùt, vaø Phaät—Field of virtue, or of Master; however, there are some details on him in religious power, i.e. the cult of arhats, Wudeng Huiyuan. Zen master Dehong Qingliang, bodhisattvas, and Buddhas. one of the famous Zen masters of Huang-lung Ñöùc Ñoä: Virtuous and generous. branch, one of the most important branches from Ñöùc Haûi: Ocean of virtue—Bieån ñöùc haïnh—AÛnh Lin-Chi school in China during the Sung dynasty. höôûng cuûa coâng ñöùc saâu roäng nhö bieån caû meânh He authored and compiled a large number of moâng—The ocean like character and influence of classic Zen commentaries and biographies, virtue. including two great works: the Treasured Biographies of the Monks of the Zen Monasteries Ñöùc Haïnh: Coâng ñöùc vaø coâng haïnh tu trì— (Chan Lin Seng Bao Zhuan) and a volume of Virtues—Virtuous—Virtuous behavior— Biographies of Eminent Monks (Gao Seng Zhuan). Morality—Good conduct—Moral conduct and
Vaøo tuoåi 14, caû cha laãn meï cuûa Sö ñeàu qua religious exercises, or discipline—Ñöùc haïnh cuûa ñôøi. Sö voâ chuøa laøm chuù tieåu vôùi Thieàn sö haønh giaû laø haïnh thöïc haønh caùi gì thieän laønh nhö

Tam Phong Caàn. Moãi ngaøy Sö hoïc maáy ngaøn Ming-chao—See Minh Chieâu Ñöùc Khieâm Thieàn chöõ trong kinh. Chæ trong moät khoaûng thôøi Sö. gian ngaén, Sö ñaõ

laøu thoâng moät soá lôùn kinh Ñöùc Laäp: Teân cuûa moät vò danh Taêng Trung Hoa saùch vaø hoaøn toaøn ñaït ñöôïc giaùo phaùp cuûa vaøo thôøi nhaø Thanh beân Trung Hoa (1644-1912)— Thaày mình. Vaøo naêm 19 tuoåi, Sö thoï giôùi taïi Name of a Chinese famous monk who lived in the chuøa Thieân Vöông trong kinh ñoâ Laïc Döông, Ch'ing Dynasty in China. nôi Sö nhaän Phaùp danh ñaàu tieân laø Hueä Ñöùc Löïc: Power of virtue—Moät trong thaäp ñaïi löïc Hoaèng. Hueä Hoaèng coù moät trí nhôù sieâu phaøm coù theå ñaït ñöôïc bôûi moät vò Boà Taùt—One of the ten vaø khaû naêng nhôù heát toaøn boä quyeån saùch sau great powers obtainable by a Bodhisattva. khi chæ ñoïc qua coù moät laàn. Sö laø moät hoïc giaû Ñöùc Maãu: Meï cuûa moïi coâng ñöùc, nhö nieàm tin laø Phaät giaùo vaø laø moät trieát gia thoâng suoát Duy caên baûn cuûa cuoäc soáng toân giaùo—The mother of Thöùc hoïc. Sau ñoù Sö hoïc Thieàn vaø ñaéc ngoä virtue, i.e. faith which is the root of the religious vôùi Thieàn sö Chaân Tònh Khaéc Vaân—When life. Dehong was fourteen, his parents died. He Ñöùc Moân: Virtuous family. then lived as a novice monk under Zen master Ñöùc Ngoïc Thieàn Sö (1628-1701): Thieàn sö Trung Sanfeng Qing. Everyday he learned several Hoa, thuoäc toâng Laâm Teá, soáng vaøo cuoái thôøi nhaø thousand words of the sutras. Only in a short nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen period of time, Dehong mastered a great master of the Lin-Chi Sect in the end of the Ming number of books and completely attained his dynasty and the beginning of the Ch'ing dynasty teacher's Dharma. At the age of nineteen, he in China. received ordination at the Celestial Kings Ñöùc Nhieân (?-1388): Teân cuûa moät vò Thieàn sö Temple in Luoyang, where he received the Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh first Dharma name, Huihong (Vast Wisdom). beân Trung Hoa (1368-1644)—Name of a Chinese Dehong reportedly possessed a photographic Zen master of the Lin-chi Sect in the Ming memory and the ability to remember a book Dynasty in China. completely after one reading. He was a Ñöùc Nhö Lai: See Thích Ca Maâu Ni Phaät. Buddhist scholar and philosopher, who Ñöùc Nieäm: Hoøa Thöôïng Thích Ñöùc Nieäm, moät thoroughly mastered the "consciousness-only" trong nhöõng danh Taêng Vieät Nam thôøi caän ñaïi. doctrine of Buddhist thought. Later, he Naêm 1978, ngaøi nhaän baèng Tieán Só Phaät Hoïc taïi studied Zen and attained enlightenment under Ñaøi Loan. Cuøng naêm aáy, ngaøi laø chuû tòch hieäp hoäi Zen master Chen-ching K'o-wen. cöùu trôï ngöôøi tî naïn. Vaøo naêm 1981, ngaøi thaønh Thieàn sö Ñöùc Hoàng Thanh Löông thò tòch taïi laäp Phaät Hoïc Vieän Quoác Teá ñeå ñaøo taïo chö Taêng Ñoàng An vaøo naêm 1128. Sö nhaän thuïy hieäu Ni, cuõng nhö phieân dòch vaø in aán kinh luaät luaän "Baûo Giaùc Toaøn Tònh."—Zen master Dehong Phaät giaùo. Vaøo naêm 1992, ngaøi laø Thöôïng Thuû cuûa Qingliang passed away at Tongan in 1128. He Giaùo Hoäi Vieät Nam Thoáng Nhaát taïi Hoa Kyø. Ngaøi received the posthumous name "Precious cuõng ñaõ vieát vaø in nhieàu saùch Phaät giaùo trong ñoù Enlightenment Perfect Clarity." coù taäp Ñaïi Thöøa Tònh Ñoä Luaän vaø Phaùp Ngöõ Luïc, Ñöùc Hueä La Haùn: Gaunamati (skt)—Coà Na Maït vaân vaân—Most Venerable Thích Ñöùc Nieäm, one Ñeà La Haùn, ñeä töû cuûa ñöùc Phaät—Name of a of the most outstanding Vietnamese monks in the disciple of

Sakyamuni Buddha. modern era. In 1978, he obtained his Ph.D. in Ñöùc Huy: Teân cuûa moät vò Thieàn sö Trung Hoa, Buddhist study at Taiwan University. In the same thuoäc toâng Laâm Teá vaøo thôøi nhaø Nguyeân beân year, he was also the President of the Refugee Trung Hoa (1280-1368)—Name of a Chinese Zen Relief Association in Taiwan. In 1981, he founded master of the Lin-chi Sect in the Yuan Dynasty in the International Buddhist Monastic Institute in the China. United States to train monks and nuns as well as to Ñöùc Höông: Höông thôm ñöùc haïnh—The translate and publish Buddhist sutras, vinaya, and fragrance of virtue. commentaries. In 1992, he was head of the Ñöùc Khieâm Minh Chieâu Thieàn Sö: Teâ-ch'ien Leadership Council Vietnamese-American

Unified Buddhist Congress, an umbrella nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, organizarion covering several Buddhist quyeån XXII—Deshan Yuanming was a disciple of organizations in the United States. He also wrote Yunmen. Almost nothing is recorded of this and published several Buddhist books including A teacher's personal life in the ancient texts. He Commentary On Mahayana Pureland Thought, taught Zen at Mount De, located south of the Thích Ñöùc Nieäm’s Dharma Talks, etc. modern city of Changde in Hunan Province. We Ñöùc Phaät: Buddha—See Phaät. do not have detailed documents on this Zen Ñöùc Phaät Thích Ca Maâu Ni: Sakyamuni Buddha. Master; however, there is some brief information Ñöùc Phaät Toå: See Thích Ca Maâu Ni Phaät. on him in The Records of the Transmission of the Ñöùc Phaät Toå Nhö Lai: See Thích Ca Maâu Ni Lamp (Ch’uan-Teng-Lu), Volume XXII. Phaät. Moät hoâm, Sö thöôïng ñöôøng thò chuùng raèng: Ñöùc Phong: Gioù coâng ñöùc hay söùc maïnh toân "Chuyeän tröôùc Taêng ñöôøng, ngöôøi ñöông thôøi giaùo—The wind of virtue, or of religious power. ñeàu bieát. Chuyeän sau ñieän Phaät thì laøm sao roõ Ñöùc Phong Thieàn Sö (1622-?): Thieàn sö Trung ñöôïc?"—One day, Zen master Deshan Hoa, thuoäc toâng Laâm Teá, soáng vaøo cuoái thôøi nhaø Yuanming entered the hall to address the nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen monks and said, "Sometimes people master of the Lin-Chi Sect in the end of the Ming understand the affairs that are in front of the dynasty and the beginning of the Ch'ing dynasty monk's quarters. But what about the affairs in China. behind the Buddha hall?" Ñöùc Phuù Thieàn Sö (1627-1690): Thieàn sö Trung Hoâm khaùc, Sö laïi noùi vôùi Taêng chuùng: "Ñöùc Hoa, thuoäc toâng Laâm Teá, soáng vaøo cuoái thôøi nhaø Sôn coù ba caâu noùi: Moät caâu truøm che trôøi ñaát, nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen moät caâu theo soùng nhoû, ñuoåi soùng to; moät caâu master of the Lin-Chi Sect, during the end of the chaët ñöùt chuùng löu. Maáy oâng giaûng laøm sao? Ming dynasty and the beginning of the Ch'ing Neáu maáy oâng laøm ñöôïc, töùc laø ñaõ ñaït ñöôïc vaøi dynasty in China. laõnh hoäi. Neáu khoâng, maáy oâng phaûi mau mau Ñöùc Quang: Gunaprabha (skt)—Name of an ñi ñeán kinh ñoâ Tröôøng An!"—Another day, Indian monk—Teân cuûa moät vò sö ngöôøi AÁn. Deshan Yuanming said to the assembly, "I Ñöùc Sanh Ñoàng Töû: Sri-sambhava (skt)—Vò have three phrases to reveal to you all. One thieän tri thöùc thöù 51 maø Thieän taøi ñoàng töû ñaõ tham phrase is 'containing heaven and earth.' One vaán trong kinh Hoa Nghieâm—The

fifty-first good- phrase is 'cutting off the myriad streams.' One knowing advisor that Sudhana consulted with in phrase is 'following wave upon wave.' How do the Avatamsaka Sutra. you explain them? If you can do so, then you Ñöùc Só: Ñöùc Só laø moät töø duøng ñeå goïi vò Taêng döôùi gained some understanding. If not, you must thôøi nhaø Ñöôøng—Virtuous scholar, a term for a make haste for the capital city of Changan!" monk during the T’ang dynasty. Ngay luùc ñoù coù moät vò Taêng böôùc ra hoûi: "Theá naøo laø caâu thaáu suoát phaùp thaân?" Sö noùi: "Caây Ñöùc Sôn Boång: Gaäy cuûa Ñöùc Sôn, yù noùi thuû thuaät gaäy ba thöôùc khuaáy ñoäng soâng Hoaøng Haø."— tieáp daãn vaø daïy doã ngöôøi hoïc cuûa thieàn sö Ñöùc At that moment, a monk stepped forward and Sôn—Teshan-Hsuan-chien's staff. The term asked, "What is the phrase that penetrates the means Zen master Teshan's special method of dharmakaya?" Deshan Yuanming said, "A welcoming and instructing disciples. three-foot staff stirs the Yellow River." Ñöùc Sôn Duyeân Minh Thieàn Sö (908-987): Teâ- Moät vò Taêng hoûi: "Traêm hoa chöa nôû thì theá shan Yuan-ming (Wade-Giles Chinese)—Deshan naøo?" Sö noùi: "Nöôùc soâng Hoaøng Haø cuoàn Yuanming (Pinyin Chinese)—Ñöùc Sôn Duyeân cuoän chaûy." Vò Taêng laïi hoûi: "Sau khi nôû thì Minh laø ñeä töû cuûa Thieàn sö Vaân Moân Vaên Yeån. theá naøo?" Sö noùi: "Ñaàu caùn phöôùn chæ tôùi Haàu nhö khoâng coù taøi lieäu coå naøo ghi laïi veà cuoäc trôøi."—A monk asked, "What is it before the ñôøi cuûa vò Thieàn sö naày. Hieän nay chuùng ta cuõng hundred flowers bloom?" Deshan Yuanming khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Ñöùc said, "The Yellow River's turbid flow." The Sôn Duyeân Minh; tuy nhieân, coù moät vaøi chi tieát

monk asked, "What about after they bloom?" Baéc Sôn tuoân möa."—A monk asked, "What Deshan Yuanming said, "The top of the flag is the style of the master's house?" Deshan pole points toward the sky." Yuanming said, "The clouds rise on South Moät vò Taêng hoûi: "Phaät chöa xuaát theá thì theá Mountain. The rain falls on North Mountain." naøo?" Duyeân Minh noùi: "Trong soâng ñeàu laø Sö thò tòch vaøo naêm 987—He passed away in thuyeàn caây." Vò Taêng laïi hoûi: "Sau khi xuaát 987. theá thì theá naøo?" Duyeân Minh noùi: "Chieác naøy Ñöùc Sôn Hieäp Phöùc Vaán Ñaùp: Te-Shan carrying ñeø ñaàu chieác kia maø troài leân."—A monk His Bundle, example 4 of the Pi-Yen-Lu—Ñöùc asked, "How was it before Buddha appeared Sôn Maéc AÙo Vaán Ñaùp, thí duï thöù 4 cuûa Bích Nham in the world?" Deshan Yuanming said, "The Luïc. Ñöùc Sôn ñeán Qui Sôn, maéc aùo treân phaùp river filled with wooden boats." The monk ñöôøng, töø phía Ñoâng ñi qua phía Taây, töø phía Taây asked, "What about afterward?" Deshan ñi qua phía Ñoâng, nhìn xem, noùi: "Khoâng! Khoâng! Yuanming said, "Stepping here, lifting there." Lieàn ñi ra." Ñöùc Sôn ra ñeán cöûa laïi noùi: "Cuõng Thieàn sö Duyeân Minh thöôïng ñöôøng thò khoâng ñöôïc loâi thoâi." Lieàn ñaày ñuû oai nghi trôû vaøo chuùng: "Neân tham cöùu caâu soáng, chöù ñöøng ra maét. Qui Sôn vaãn ngoài yeân. Ñöùc Sôn ñöa toïa cuï nghieân cöùu caâu cheát. Ngay taïi caâu soáng maø leân noùi: "Hoøa Thöôïng!" Qui Sôn toan naém caây tham cöùu thì vónh vieãn chaúng treä ngaïi. Naøo laø phaát töû. Ñöùc Sôn lieàn heùt, phuûi aùo ra ñi. Ñöùc Sôn 'Moät haït buïi laø moät quoác ñoä Phaät, moät chieác laù xoay löng laïi

vôùi phaùp ñöôøng, mang giaøy coû lieàn laø moät ñöùc Thích Ca Maâu Ni' ñeàu laø caâu cheát. ñi. Ñeán chieàu Qui Sôn hoûi Thuû Toïa: "Ngöôøi môùi Chôùp maét nhöôùng maøy, ñöa ngoùn tay, giô leân ñeán khi naûy ôû ñaâu?" Thuû Toïa thöa: "Khi aáy oâng caây phaát traàn, ñeàu laø caâu cheát. Sôn haø ñaïi ñòa, xoay löng phaùp ñöôøng mang giaøy coû ñi ra." Keû chaúng chuùt laãn loän, cuõng laø caâu cheát."—Zen naày veà sau ñeán treân ñænh coâ phong döïng am coû master Deshan Yuanming entered the hall quôû Phaät maéng Toå. Trong chuùng thôøi baáy giôø ña soá and addressed the monks, saying, "You must noùi Qui Sôn sôï Ñöùc Sôn, coù gì dính daùng ñaâu. Qui study living phrases. Do not study dead Sôn cuõng chaúng voäi vaøng. Haønh giaû tu thieàn neân phrases. Enlightenment that is realized luoân nhôù raèng Qui Sôn ngoài trong buoàng the tính through living phrases is never lost. 'A single toaùn maø thaéng ñöôïc keû ñòch beân ngoaøi ngaøn daëm . mote of dust, a Buddha world'; 'a single leaf, a Sôû dó noùi duøng trí vöôït hôn caàm thì baét ñöôïc caàm, Sakyamuni.' These are dead phrases. 'With a trí vöôït hôn thuù thì baét ñöôïc thuù, trí vöôït hôn ngöôøi raised eyebrow and the twinkling of an eye'; thì baét ñöôïc ngöôøi. Ngöôøi tham ñöôïc loaïi thieàn 'lifting a single finger and establishing naày, duø caû ñaïi ñòa sum la vaïn töôïng, thieân ñaøng, Buddha.' These are also dead phrases. 'The ñòa nguïc, coû caây, ngöôøi thuù, ñoàng thôøi heùt moät mountains, rivers, and great earth'; 'never tieáng cuõng chaúng quaûn, laät ngöôïc giöôøng Thieàn, again making errors'; these are also dead heùt tan ñaïi chuùng cuõng chaúng ñoaùi, cao nhö trôøi, phrases." daày nhö ñaát—When Te-shan arrived at Kuei-shan, Ngay luùc ñoù, coù moät vò Taêng böôùc tôùi vaø hoûi: he carried his bundle with him into the teaching "Theá naøo laø caâu soáng?" Duyeân Minh ñaùp: hall, where he crossed from east to west and from "Ngöôøi Ba Tö ngöôùc Maët nhìn." Vò Taêng laïi west to east. He looked around and said, "There's noùi: "Neáu nhö thaày noùi, thì theá naøo laø khoâng nothing, no one." Then he went out. But when Te- sai traùi?" Duyeân Minh lieàn ñaùnh vò Taêng—At shan got to the monastery gate, he said, "Still, I that moment, a monk then stepped forward shouldn't be so coarse." So he re-entered the hall and asked, "What are living phrases?" Deshan with full ceremony to meet Kuei-shan. As Kuei- Yuanming answered, "A Persian looks up to shan sat there, Te-shan held up his sitting mat and see it!" The monk said, "If it is as you say, said, "Teacher!" Kuei-shan reached for his whisk, then we won't make a mistake." Deshan whereupon Te-shan shouted, shook out his Yuanming hit the monk. sleeves, and left. Te-shan turned his back on the Moät vò Taêng hoûi: "Theá naøo laø thoùi nhaø cuûa teaching hall, put on his straw sandals, and Thaày?" Duyeân Minh noùi: "Nam Sôn maây ñuøn, departed. That evening Kuei-shan asked the head

monk, "Where is that newcomer who just came?" traû lôøi chaêng? Ñoù coù phaûi laø thuû ñoaïn ñaùp laïi lôøi The head monk answered, "At that time he turned haêm doïa "ba chuïc heøo" cuûa Ñöùc Sôn chaêng? Ñoù his back on the teaching hall, put on his straw coù phaûi laø con ñöôøng thoaùt ngoaøi boán meänh ñeà cuûa sandals, and departed." Kuei-shan said, "Hereafter "töù cuù", sieâu leân neáp tö töôûng luaän lyù chaêng? (see that lad will go to the summit of a solitary peak, Töù Cuù Chaáp). Toùm

laïi, con ñöôøng töï do giaûi thoaùt build himself a grass hut, and go on scolding the laø nhö vaäy chaêng? Trong Thieàn khoâng coù caùi gì laø Buddhas and reviling the Patriarchs." Many in the khuoân pheùp heát, moãi ngöôøi tuøy tieän giaûi quyeát noãi assembly say that Kuei-shan was afraid of Te- khoù khaên rieâng theo moãi caùch khaùc nhau. Ñoù laø shan. What has this got to do with it? Kuei-shan choã baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày sinh khí vaø was not flustered at all. Zen practitioners should saùng taïo. Ñaây cuõng laø loaïi coâng aùn "maëc nhieân always remember that Kuei-shan was setting phuû nhaän", nghóa laø, loaïi coâng aùn giaûi minh chaân strategy in motion from within his tent that would lyù Thieàn baèng loái phaùt bieåu hö hoùa hoaëc pheá boû— settle victory over a thousand miles. This is why it Te-shan is noted for his swinging a staff. When is said, "One whose wisdom surpasses a bird's can Te-Shan himself became a master, he used to say catch a bird; one whose wisdom surpasses an to an inquirer: “Whether you say ‘yes,’ you get animal's can catch an animal; and one whose thirty blows; whether you say ‘no,’ you get thirty wisdom surpasses a man's can catch a man." When blows just the same.” This is one of the koans that one is immersed in this kind of Ch'an even if the illustrates Zen-truth through a negating approach multitude of appearances and myriad forms, with nullifying or abrogating expressions. With heavens and hells, and all the plants, animals, and this type of koan, we usually accuse the Zen people, all were to shout at once, he still would masters of being negatory. But in fact, they did not not be bothered; even if someone overthrew his negate anything. What they have done is to point meditation seat and scattered his congregation out our delusions in thinking of the non-existent as with shouts, he wouldn't give it any notice. It is as existent, and the existent as non-existent, and so high as heaven, broad as earth. on. Te-shan's idea is to get our heads free from Ñöùc Sôn Maät: Te-Shan-Mi (chi)—Name of a dualistic tangles and philosophic subtleties. At that monk. moment, if a monk came out of the assembly, took Ñöùc Sôn Ngöõ Luïc: Tokusan Goroku (jap)— the staff away from Te-shan's hand, and threw it Nhöõng lôøi thuyeát giaûng cuûa Thieàn sö Ñöùc Sôn down on the floor. Is this the answer? Is this the Tuyeân Giaùm—Records of lectures of Zen Master way to respond to Te-shan's threat "thirty blows"? Te-Shan-Hsuan-Chien. Is this the way to transcend the four propositions, Ñöùc Sôn Tam Thaäp Boång: Ba möôi heøo cuûa Ñöùc the logical conditions of thinking? In short, is this Sôn—Te-Shan's Thirty Blows—Ñöùc Sôn noåi tieáng the way to be free? Nothing is stereotyped in Zen, veà loái vung gaäy cuûa mình. Khi Ñöùc Sôn ñaõ trôû and somebody else may solve the difficulty in thaønh moät baäc thaày, ngaøi thöôøng noùi vôùi keû hoûi quite a different manner. This is where Zen is ñaïo: “Duø noùi ñöôïc hay noùi khoâng ñöôïc, nhaø ngöôi original, lively and creative. This is also an cuõng laõnh ba chuïc heøo.” Ñaây laø moät trong nhöõng "implicit-negative" koan, a kind of koan that coâng aùn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng illustrates Zen-Truth through "nullifying" or nhöõng laäp tröôøng phuû nhaän, hö hoùa hay pheá boû. abrogating expression. Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng caùo buoäc Ñöùc Sôn Tam Theá Baát Khaû Ñaéc: Te-Shan's caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät hoï chaúng "Mind of the

three times (past, present and future) phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå cannot be attained ", example 4 of the Pi-Yen- vaïch roõ ra caùc aûo töôûng cuûa chuùng ta cho voâ höõu laø Lu—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån höõu, höõu laø voâ höõu, vaân vaân. YÙ töôûng cuûa Ñöùc Sôn XV, Ñöùc Sôn laø ngöôøi hoïc Kinh Kim Cöông tröôùc coát giöõ cho ñaàu oùc chuùng ta thoaùt ngoaøi nhöõng khi qui ñaàu theo Thieàn. Khaùc vôùi tieàn boái cuûa raøng buoäc nhò nguyeân vaø trieát lyù hö töôûng. Luùc ñoù mình töùc Luïc Toå Hueä Naêng, Ñöùc Sôn hoïc giaùo lyù neáu coù moät vò Taêng böôùc ñeán, naém caây gaäy trong cuûa kinh ñieån raát nhieàu vaø ñoïc roäng caùc kinh sôù; tay Ñöùc Sôn vaø neùm xuoáng ñaát. Ñoù coù phaûi laø caâu vaäy kieán thöùc veà kinh Baùt Nhaõ cuûa ngaøi coù heä

thoáng hôn cuûa Hueä Naêng. Ngaøi nghe noùi phaùi Buddha by immediately taking hold of his inmost Thieàn naày xuaát hieän ôû phöông Nam, theo ñoù moät nature. This he thought could not be the Buddha's ngöôøi coù theå thaønh Phaät neáu naém ngay ñöôïc baûn own teaching, but the Evil One's, and he decided tính uyeân nguyeân cuûa mình. Ngaøi nghó ñaây khoâng to go down south. In this respect his mission again theå laø lôøi daïy cuûa chính Ñöùc Phaät, maø laø cuû a Ma differed from that of Hui-Neng. Hui Neng wished vöông, roài quyeát ñònh ñi xuoáng phöông Nam. Veà to get into the spirit of the Vajracchedika under phöông dieän naày, söù meänh cuûa ngaøi laïi khaùc vôùi the guidance of the Fifth Patriarch, while Te- Hueä Naêng. Hueä Naêng thì muoán thaâm nhaäp tinh Shan's idea was to destroy Zen if possible. They thaàn cuûa kinh Kim Cang döôùi söï daãn daét cuûa Nguõ were both students of the Vajracchedika, but the Toå, coøn yù töôûng cuûa Ñöùc Sôn laø muoán phaù huûy sutra inspired them in a way diametrically Thieàn toâng neáu coù theå ñöôïc. Caû hai ñeàu hoïc kinh opposite. Te-Shan's first objective was Lung-T'an Kim Cang, nhöng caûm höùng cuûa hoï ngöôïc chieàu where resided a Zen master called Ch'ung-Hsin. nhau. Chuû ñích ñaàu tieân cuûa Ñöùc Sôn laø ñi tôùi On his way to the mountain he stopped at a tea Long Ñaøm, nôi ñaây coù moät Thieàn sö teân laø Suøng house where he asked the woman-keeper to give Tín. Treân ñöôøng leân nuùi, ngaøi döøng chaân taïi moät him some refreshments. In Chinese, quaùn traø vaø hoûi baø chuû quaùn coù caùi gì ñieåm taâm. "refreshment" not only means "tien-hsin" "Ñieåm taâm" trong tieáng Haùn vöøa coù nghóa laø aên (breakfast), but literally, it means "to punctuate saùng, maø cuõng coù nghóa laø "chaám ñieåm taâm linh." the mind." Instead of setting out the request Thay vì mang cho du Taêng nhöõng ñoà aên ñieåm taâm refreshments for the tired monk-traveller, the theo lôøi yeâu caàu, baø laïi hoûi: "Thaày mang caùi gì woman asked: ""What are you carrying on your treân löng vaäy?" Ñöùc Sôn ñaùp: "Nhöõng baûn sôù giaûi back?" Te-Shan replied: "They are commentaries cuûa kinh Kim Cang." Baø giaø noùi: "Thì ra theá! Thaày on the Vajracchedika." The woman said: "They cho toâi hoûi moät caâu coù ñöôïc khoâng? Neáu Thaày traû are indeed! May I ask you a question? If you can lôøi truùng yù toâi xin ñaõi thaày moät böõa ñieåm taâm; neáu answer it to my satisfaction, you will have your thaày chòu thua, xin thaày haõy ñi choã khaùc." Ñöùc Sôn refreshments free; but if you fail, you will have to ñoàng yù. Roài baø chuû quaùn traø hoûi: "Trong kinh Kim go somewhere else." To

this Te-Shan agreed. The Cang toâi ñoïc thaáy caâu naày ‘quaù khöù taâm baát khaû woman-keeper of the tea house then proposed the ñaéc, hieän taïi taâm baát khaû ñaéc, vò lai taâm baát khaû following: “I read in the Vajracchedika that the ñaéc. Vaäy thaày muoán ñieåm caùi taâm naøo?” Caâu hoûi mind is obtainable neither in the past, nor in the baát ngôø töø moät ngöôøi ñaøn baø queâ muøa coù veû taàm present, nor in the future. If so, which mind do you thöôøng aáy ñaõ hoaøn toaøn ñaûo loän taøi ña vaên quaûng wish to punctuate?” This unexpected question kieán cuûa Ñöùc Sôn, vì taát caû kieán thöùc cuûa ngaøi veà from an apparently insignificant country-woman Kim Cang cuøng nhöõng sôù giaûi cuûa kinh chaúng gôïi completely upset knapsackful scholarship of Te- höùng cho ngaøi chuùt naøo caû. Nhaø hoïc giaû ñaùng Shan, for all his knowledge of the vajracchedika thöông naày phaûi ra ñi maø chaúng ñöôïc böõa aên. together with its various commentaries gave him Khoâng nhöõng chæ coù theá, ngaøi coøn phaûi töø boû caùi yù no inspiration whatever. The poor scholar had to ñònh laø khuaát phuïc caùc Thieàn sö, bôûi neáu chaúng go without his breakfast. Not only this, he also had laøm gì ñöôïc vôùi moät baø giaø queâ muøa thì mong gì to abandon his bold enterprise to defeat the khuaát phuïc noåi moät Thieàn sö thöïc thuï —According teachers of Zen; for when he was no match even to Ching-Te Ch'uan teng Lu, volume XV, Te-Shan for the keeper of a roadside tea house, how could was a student of the Vajracchedika Sutra before he expect to defeat a professional Zen master? he was converted to Zen. Different from his Ñöùc Sôn Thaùc Baùt: Te-Shan-Bowls in Hand— predecessor, Hui Neng, he was very learned in the Ñöùc Sôn Böng Baùt, thí duï thöù 13 cuûa Voâ Moân teaching of the sutra and was extensively read in Quan. Moät hoâm Ñöùc Sôn böng baùt ra khoûi thieàn its commentaries, showing that his knowledge of ñöôøng. Tuyeát Phong hoûi: "Caùi laõo giaø naày, chuoâng the Prajnaparamita was more sytematic than was chöa gioùng, troáng chöa ñieåm maø böng baùt ñi ñaâu?" Hui-Neng''. He heard of this Zen teaching in the Ñöùc Sôn beøn lui veà phöông tröôïng. Tuyeát Phong south, according to which a man could be a keå chuyeän laïi cho Nham Ñaàu. Nham Ñaàu noùi:

"Ñöôøng ñöôøng laø Hoøa Thöôïng Ñöùc Sôn maø chöa Tuyeát Phong, ngöôøi saùng laäp ra toâng Vaân Moân vaø hieåu caâu noùi toái haäu." Ñöùc Sôn nghe ñöôïc, sai thò Phaùp Nhaõn. Sau khi traûi qua 30 naêm soáng aån daät, giaû goïi Nham Ñaàu voâ hoûi: "OÂng cheâ laõo Taêng aø?" Ñöùc Sôn mieãn cöôõng nhaän nhöõng yeâu caàu cuûa Nham Ñaàu noùi nhoû yù cuûa mình. Ñöùc Sôn beøn thoâi. toång ñoác Vuõ Laêng ôû tænh Haø Nam, ñeå laõnh ñaïo Hoâm sau Ñöùc Sôn thaêng ñöôøng, quaû nhieân khaùc veû moät tu vieän treân nuùi Ñöùc Sôn maø oâng laáy teân nuùi ngaøy thöôøng. Nham Ñaàu ra tröôùc chuùng, voã tay laøm teân cuûa mình. Teân cuûa oâng ñöôïc nhaéc tôùi cöôøi noùi lôùn: "Cuõng may laõo giaø naày bieát caâu toái trong nhöõng thí duï 13 vaø 28 cuûa Voâ Moân Quan vaø haäu. Mai moát thieân haï chaúng ai laøm gì ñöôïc laõo." thí duï thöù 4 cuûa Bích Nham Luïc—According to Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, Ching-Te Ch'uan teng Lu, volume XV, he was haønh giaû tu thieàn coù thaáy gì khoâng? Caû Nham Ñaàu born in 780 A.D., a student and dharma successor vaø Ñöùc Sôn trong moäng cuõng coøn chöa thaáy ñöôïc of

Lung-t'an Ch'ung-hsin. He was one of the great caâu noùi toái haäu. Xeùt kyõ laïi, hoï chaúng khaùc chi moät Zen master during the T'ang dysnasty, and he has nhoùm töôïng goã trong leàu—Te-Shan-Bowls in been the subject of several koans. Te-shan had Hand, example 13 of the Wu-Men-Kuan. One day nine dharma successors, among whom Yen-t'ou Te-shan descended to the dining hall, bowls in Ch'uan-huo and Hsueh-feng I-ts'un are the best hand. Hsueh-feng asked him, "Where are you known. As the master Hsueh-feng, from whom going with your bowls in hand? The bell has not both the Wen-men (Ummon) and the Fa-Yan rung, and the drum has not sounded." Te-shan (Hogen) schools derive. After thirty years of living turned and went back to his room. Hsueh-feng hiding, Te-shan finally yielded with reluctance to brought up this matter with Yen-t'ou. Yen-t'ou pressure from the governor of Wu-lin in Honan to said, "Te-shan, great as he is, does not yet know assume the leadership of a monastery on Mount the last word." Hearing about this, Te-shan sent Te-shan, from which his name is derived. He for Yen-t'ou and asked, "Don't you approve this appears in examples 13 and 28 of the Wu-Men- old monk?" Yen-t'ou whispered his meaning. Te- Kuan and in example 4 of the Pi-Yen-Lu. shan said nothing further. Next day, when Te-shan Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän took the high seat before his assembly, his Taäp II, Ñöùc Sôn khoâng chæ gioûi veà Kinh Kim presentation was very different from usual. Yen- Cang maø coøn gioûi caû veà nhöõng ngaønh trieát hoïc t'ou came to the front of the hall, rubbing his hands Phaät giaùo khaùc nhö Caâu Xaù vaø Du Giaø Luaän. and laughing, saying, "How delightful! Our Old Nhöng ban ñaàu ngaøi choáng ñoái Thieàn moät Boss has got hold of the last word. From now on, caùch quyeát lieät, vaø chuû ñích ra khoûi vuøng ñaát no one under heaven can outdo him!" According Chaâu laø ñeå tieâu huûy Thieàn. Duø sao, ñaây cuõng to Wu Men Hui-Kai in the Wu-Men-Kuan, Zen laø ñoäng cô ñieàu ñoäng beà maët cuûa taâm thöùc practitioners, do you see anything? As to the last ngaøi; coøn nhöõng gì troâi chaûy beân trong chieàu word, neither Yen-t'ou nor Te-shan has yet saâu thì ngaøi hoaøn toaøn khoâng yù thöùc ñeán. Ñònh dreamed of it. When you examine them closely, luaät taâm lyù veà söï töông phaûn chaéc coù theá löïc you find they are no different from wooden vaø ñöôïc taêng cöôøng choáng laïi ñoäng löïc beà maët images in a booth. khi ngaøi gaëp moät ñòch thuû hoaøn toaøn baát ngôø Ñöùc Sôn Tuyeân Giaùm Thieàn Sö (780-865): döôùi hình thöùc moät chuû quaùn baùn traø. Laàn ñaàu Tokusan Senkan (jap)—Teâ-shan-Hsuan-chien tieân ñoái ñaùp vôùi Suøng Tín veà Ñaàm Roàng, lôùp (Wade-Giles Chinese)—Deshan Xuanjian (Pinyin voû chaéc cöùng cuûa taâm trí Ñöùc Sôn bò ñaäp naùt Chinese)—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, hoaøn toaøn, giaûi toûa taát caû nhöõng theá löïc aån naáp quyeån XV, Sö sanh vaøo naêm 780 sau Taây Lòch, ñeä saâu xa trong taâm thöùc cuûa ngaøi. Roài khi ngoïn töû vaø truyeàn nhaân noái phaùp cuûa thieàn sö Long ñuoác boãng döng bò thoåi taét, taát caû nhöõng gì Ñaøm Suøng Tín. Sö laø moät trong nhöõng ñaïi sö ñôøi ngaøi ñaõ töø choái tröôùc khi coù bieán coá naày baây nhaø Ñöôøng, vaø Sö cuõng laø ñeà taøi cuûa nhieàu coâng giôø ñöôïc laáy laïi voâ ñieàu kieän. Ñoù laø moät ñaïi aùn. Ñöùc Sôn coù 9 ngöôøi noái phaùp, trong ñoù coù bieán toaøn dieän cuûa taâm trí. Caùi ñaõ töøng ñöôïc Nham

Ñaàu Toaøn Khoaùt vaø Tuyeát Phong Nghóa traân troïng naày chaúng ñaùng baèng moät coïng Toàn laø ñöôïc bieát ñeán nhieàu nhaát. Nhö thieàn sö rôm—According to Zen Master D.T. Suzuki in

the Essays in Zen Buddhism, Te-Shan was cuøng cuûa Long Ñaøm? Toaøn theå dieãn trình cuûa learned not only in the Vajracchedika, but in taâm thöùc töø luùc haønh giaû môùi thoï giaùo cho ñeán other departments of Buddhist philosophy hoài cöùu caùnh ngoä ñaïo aét haún phaûi traûi qua voâ such as the Abhidharma-soka and the soá thaêng traàm vaáp vaùp. Nhöng bieán coá xaûy ra Yogacara. But in the beginning he was giöõa Ñöùc Sôn vaø Long Ñaøm cho thaáy phaùp decidedly against Zen, and the object of his Thieàn chæ coù yù nghóa khi caây truïc cuûa noäi taâm coming out of Chou district was to annihilate xoay sang moät theá giôùi khaùc, saâu roäng hôn. Vì it. This at any rate was the motive that moät khi theá giôùi thaâm dieäu aáy môû ra laø cuoäc directed the surface current of his soáng haèng ngaøy cuûa haønh giaû, caû ñeán nhöõng consciousness; as to what was going on tình tieát taàm thöôøng nhaát, vaãn ñöôïm nhuaàn underneath he was altogether unaware of it. Thieàn vò. Thaät vaäy, moät maët giaùc ngoä laø caùi gì The psychological law of contrariness was taàm thöôøng, voâ nghóa lyù nhaát ñôøi; nhöng maët undoubtedly in force and was strengthened as khaùc, nhaát laø khi chuùng ta chöa hieåu, noù kyø bí against his superficial motive when he khoâng gì hôn. Vaø noùi cho cuøng, ngay caû cuoäc encountered a most unexpected opponent in soáng thöôøng ngaøy cuûa chuùng ta, haù chaúng phaûi the form of a tea-house keeper. His first talk ñaày nhöõng kyø quan, bí maät vaø huyeàn bí, ngoaøi with Ch’ung-Hsin concerning the Dragon’s taàm hieåu bieát cuûa trí oùc con ngöôøi hay sao?— Pool (Lung-T’an) completely crushed the hard One of which tells how he attained crust of Te-Shan’s mentality, releasing all the enlightenment through his master blowing out forces deeply hidden in his consciousness. of a candle. Te-shan was a great scholar of When the candle was suddenly blown out, all the Diamond Sutra. Learning that there was that was negated prior to this incident such a thing as Zen ignoring all the written unconditionally reasserted itself. A complete scriptures and directly laying hands on one's mental cataclysm took place. What had been mind, he came to Lung-t'an to be instructed in regarded as most precious was now not worth the doctrine. One day Te-shan was sitting a straw. outside trying to see into the mystery of Zen. Moät trong nhöõng coâng aùn naày keå laïi chuyeän Lung-t'an said, "Why don't you come in?" Te- oâng giaùc ngoä khi thaày oâng (Long Ñaøm) thoåi shan said, "It is pitch dark." Lung-t'an lighted taét caây ñuoác hay “Caây Ñuoác Long Ñaøm.” Ñöùc a candle and handed over to Te-shan. When Sôn nghieân cöùu tinh thaâm kinh Kim Cang. the latter was at the point of taking it, Lung- Nghe noùi coù moät phaùp moân goïi laø Thieàn gaùc t'an suddenly blew the candle out, whereupon ngoaøi taát caû kinh ñieån ñeå naém nôi töï taâm, Sö the mind of Te-shan was opened. This is tìm ñeán Long Ñaøm tham hoïc. Ñeâm noï, Sö enough to show what a commonplace thing ngoài ngoaøi chuøa mieân man nghieàn ngaãm dieäu enlightenment is! At any rate, we could not lyù Thieàn, Hoøa Thöông Long Ñaøm baûo: "Sao say that Lung-T’an had nothing to do with Te-

chöa vaøo nghæ ñi?" Sö baïch: "Trôøi toái nhö Shan's realization. But, how did Lung-T'an möïc." Long Ñaøm ñoát ngoïn ñeøn caày trao cho make Te-Shan's eye open by such a prosaic Sö. Sö vöøa tieáp laáy thì Long Ñaøm vuït thoåi taét. act? Did the act have any hidden meaning, Sö lieàn ñaïi ngoä. Theá ra caùi giaùc ngoä trong however, which happened to concide with the Thieàn noù thöôøng tuïc bieát chöøng naøo! Daàu gì ñi mental tone of Te-Shan? How was Te-Shan nöõa, chuùng ta cuõng khoâng theå noùi raèng Long so mentally prepared for the final stroke of Ñaøm ñaõ khoâng laøm gì heát cho söï ñaït ngoä cuûa the master, whose service was just pressing Ñöùc Sôn. Nhöng laøm sao Long Ñaøm coù theå the button, as it were? Zen practitioners môû maét cho Ñöùc Sôn baèng moät haønh ñoäng taàm should always remember that the whole thöôøng nhö vaäy? Haønh ñoäng cuûa ngaøi phaûi coù history of the mental development leading up aån yù gì khieán vöøa laøm laø aên khôùp ngay vôùi to an enlightenment; that is from the first nhòp taâm cuûa Ñöùc Sôn? Ñöùc Sôn ñaõ doïn taâm moment when the disciple came to the master saün nhö theá naøo ñeå ñoùn laáy caùi aán tay cuoái until the last moment of realization, with all

the intermittent psychological vicissitudes before he was converted to Zen. Different which he had to go through. But the from his predecessor, Hui Neng, he was very conversation between Te-Shan and Lung- learned in the teaching of the sutra and was T'an just shows that the whole Zen discipline extensively read in its commentaries, showing gains meaning when there takes place this that his knowledge of the Prajnaparamita was turning of the mental hinge to a wider and more sytematic than was Hui-Neng''. He deeper world. For when this wide and deeper heard of this Zen teaching in the south, world opens, Zen practitioners' everyday life, according to which a man could be a Buddha even the most trivial thing of it, grow loaded by immediately taking hold of his inmost with the truths of Zen. On the one hand, nature. This he thought could not be the therefore, enlightenment is a most prosaic and Buddha's own teaching, but the Evil One's, matter-of-fact thing, but on the other hand, and he decided to go down south. In this when it is not understood it is something of a respect his mission again differed from that of mystery. But after all, is not life itself filled Hui-Neng. Hui Neng wished to get into the with wonders, mysteries, and spirit of the Vajracchedika under the guidance unfathomabilities, far beyond our discursive of the Fifth Patriarch, while Te-Shan's idea understanding? was to destroy Zen if possible. They were Ñöùc Sôn laø ngöôøi hoïc Kinh Kim Cöông tröôùc both students of the Vajracchedika, but the khi qui ñaàu theo Thieàn. Khaùc vôùi tieàn boái cuûa sutra inspired them in a way diametrically mình töùc Luïc Toå Hueä Naêng, Ñöùc Sôn hoïc giaùo opposite. Te-Shan's first objective was Lung- lyù cuûa kinh ñieån raát nhieàu vaø ñoïc roäng caùc T'an where resided a Zen master called kinh sôù; vaäy kieán thöùc veà kinh Baùt Nhaõ cuûa Ch'ung-Hsin. Even before he saw Ch'ung- ngaøi coù heä thoáng hôn cuûa Hueä Naêng. Ngaøi Hsin, master of Lung-T'an, he was certainly nghe noùi phaùi Thieàn naày xuaát hieän ôû phöông made to think more about his self-imposed Nam, theo ñoù moät ngöôøi coù theå thaønh Phaät mission. When Te-Shan saw Ch'u'g-Hsin, he neáu naém ngay ñöôïc baûn tính uyeân nguyeân cuûa said: "I have

heard people talked so much of mình. Ngaøi nghó ñaây khoâng theå laø lôøi daïy cuûa Lung-T'an (dragon's pool), yet as I see it, chính Ñöùc Phaät, maø laø cuûa Ma vöông, roài there is no dragon here, nor any quyeát ñònh ñi xuoáng phöông Nam. Veà phöông pool.""Ch''ng-Hsin quietly said: "You are dieän naày, söù meänh cuûa ngaøi laïi khaùc vôùi Hueä indeed in the midst of Lung-T'an." Te-Shan Naêng. Hueä Naêng thì muoán thaâm nhaäp tinh finally decided to stay at Lung-T'an and to thaàn cuûa kinh Kim Cang döôùi söï daãn daét cuûa study Zen under the guidance of its master. Nguõ Toå, coøn yù töôûng cuûa Ñöùc Sôn laø muoán Moät buoåi chieàu, ngaøi ngoài ôû ngoaøi thaát, laëng phaù huûy Thieàn toâng neáu coù theå ñöôïc. Caû hai leõ nhöng haêng say tìm kieám chaân lyù. Suøng Tín ñeàu hoïc kinh Kim Cang, nhöng caûm höùng cuûa hoûi: "Sao khoâng vaøo?" Ñöùc Sôn ñaùp: "Trôøi hoï ngöôïc chieàu nhau. Chuû ñích ñaàu tieân cuûa toái." Toå sö beøn thaép moät ngoïn ñuoác trao cho Ñöùc Sôn laø ñi tôùi Long Ñaøm, nôi ñaây coù moät Ñöùc Sôn. Luùc Ñöùc Sôn saép söõa ñoùn laáy ñuoác Thieàn sö teân laø Suøng Tín. Ngay tröôùc khi gaëp thì Suøng Tín beøn thoåi taét maát. Nhaân ñoù taâm gôõ Long Ñaøm Suøng Tín, chaéc chaén ngaøi ñaõ cuûa Ñöùc Sôn ñoät nhieân môû roäng tröôùc chaân lyù phaûi xeùt laïi söù meänh cuûa mình. Ñeán khi gaëp cuûa ñaïo Thieàn. Ñöùc Sôn cung kính laøm leã, vaø Long Ñaøm (caùi ñaàm roàng) Suøng Tín ngaøi noùi: Toå sö hoûi: "Thaáy gì?" Ñöùc Sôn ñaùp: "Töø nay "Toâi nghe ngöôøi ta noùi nhieàu veà Long Ñaøm; trôû ñi chaúng coøn chuùt nghi ngôø nhöõng thoaïi baây giôø thaáy ra thì chaúng coù roàng cuõng chaúng ñaàu naøo cuûa laõo Hoøa Thöôïng nöõa." Saùng hoâm coù ñaàm gì ôû ñaây heát." Suøng Tín traû lôøi oân hoøa: sau, Ñöùc Sôn mang taát caû nhöõng saùch sôù giaûi "Quaû thöïc oâng ñang ôû giöõa Long Ñaøm." Cuoái veà Kinh Kim Cang maø ngaøi ñaõ coi troïng vaø ñi cuøng Ñöùc Sôn quyeát ñònh ôû laïi Long Ñaøm vaø ñaâu cuõng mang theo, neùm heát vaøo löûa vaø ñoát theo hoïc Thieàn vôùi Thieàn sö naày—Te-Shan thaønh tro, khoâng chöøa laïi gì heát. Laàn ñaàu tieân was a student of the Vajracchedika Sutra Ñöùc Sôn ñoái ñaùp vôùi Suøng Tín veà Long Ñaøm

(Ñaàm Roàng), lôùp voû chaéc cöùng cuûa taâm trí a straw. He exclaimed: "However deep your Ñöùc Sôn bò ñaäp naùt hoaøn toaøn, giaûi toûa taát caû knowledge of abstrue philosohy, it is like a nhöõng theá löïc aån naáp saâu xa trong taâm thöùc piece of hair placed in the vastness of space; cuûa oâng. Roài khi ngoïn ñuoác boãng döng bò thoåi and however important your experience in taét, taát caû nhöõng gì oâng ñaõ töø choái tröôùc khi coù worldly things, it is like a drop of water bieán coá naøy giôø ñöôïc laáy laïi voâ ñieàu kieän. Ñoù thrown into an unfathomable abyss." The next laø moät ñaïi bieán toaøn dieän cuûa taâm trí. Caùi ñaõ morning, Zen master Lung-T'an entered the töøng ñöôïc traân troïng naøy chaúng ñaùng baèng hall to preach the assembly, said: "Among moät coïng rôm. Ngaøi noùi: "Ñaøm huyeàn luaän you monks, there is a old monk, whose teeth dieäu cho ñeán ñaâu cuõng chaúng khaùc ñaët moät sôïi are as sharp as swords, and mouth is as red as loâng vaøo giöõa hö khoâng voâ taän; coøn cuøng kieáp a basin of blood, a blow on his head will not taän soá tìm kieám then choát maùy huyeàn vi nhö make him turn back; later he will ascend the ñoå moät gioït nöôùc xuoáng vöïc saâu khoâng ñaùy, top of a sheer

mountain to establish my sect.” chaúng thaám vaøo ñaâu. Hoïc vôùi chaúng hoïc, mình Ngaøy noï, moät vò Taêng hoûi: “Phaät laø ai?” Ñöùc ta bieát.” Saùng hoâm sau, Hoøa Thöôïng Long Sôn baûo: “Phaät laø moät laõo Tyø Kheo beân trôøi Ñaøm thöôïng ñöôøng thuyeát phaùp. Ngaøi goïi Taây.” Vò Taêng laïi hoûi: “Giaùc laø theá naøo?” Ñöùc Taêng chuùng laïi noùi: “Trong ñaây coù moät laõo Sôn beøn ñaäp cho ngöôøi hoûi moät gaäy vaø baûo: Taêng raêng nhö röøng göôm, mieäng tôï chaäu “Ñi ra khoûi ñaây; ñöøng coù tung buïi quanh ta.” maùu, ñaùnh moät heøo chaúng ngoaùi coå, luùc khaùc Moät thaày Taêng khaùc muoán bieát ñoâi ñieàu veà laïi leân choùt nuùi chôùn chôû döïng ñaïo cuûa ta ôû Thieàn, nhöng Ñöùc Sôn naït noä: “Ta chaúng coù gì ñaáy.”—One evening he was sitting ouside the maø cho, haõy xeùo ñi.”—One day, a monk room quietly and yet earnestly in search of asked him: “Who is the Buddha?” Te-Shan the truth. Ch’ung-Hsin said: “Why do you not replied: He is an old monk of the Western come in?” Te-Shan replied: “It is dark.” country.” The monk continued to ask: “What Whereupon Ch’ung-Hsin lighted a candle and is enlightenment?” Te-Shan gave the handed to Te-Shan. When Te-Shan was about questioner a blow, saying: “You get out of to take it, Ch’ung-Hsin blew it out. This here; do not scatter dirt around us!” Another suddenly opened his mind to the truth of Zen monk wished to know something about Zen, teaching. Te-Shan bowed respectfully.” The but Te-Shan roared: “I have nothing to give, master asked: “What is the matter with you?” begone!” Te-Shan asserted: “After this, whatever Vì Sö coù beänh neân coù moät vò Taêng ñeán hoûi: propositions the Zen masters may make about "Laïi coù ai chaúng beänh chaêng?" Sö ñaùp: "Coù." Zen, I shall never again cherish a doubt about Vò Taêng laïi hoûi: "Theá naøo laø ngöôøi chaúng them.” The next morning Te-Shan took out all beänh?" Sö quaùt: "OÂi da! OÂi da!" Sau ñoù sö baûo his commentaries on the Vajracchedika, once chuùng lôøi khuyeân laàn cuoái cuøng: "Chuïp naém so valued and considered so indispensable hö khoâng tìm tieáng luoáng nhoïc taâm thaàn caùc that he had to carry them about with him oâng. Vöôït ngoaøi caùi tænh ngoä töø moäng, vaø ñi ra wherever he went, committed them to the ngoaøi caùi tænh ngoä thì coøn laïi caùi gì?" Sau khi flames and turned them all into ashes. His noùi xong, Sö ngoài yeân maø thò tòch. Nhaèm ngaøy first talk with Ch'ung-hsin concerning the moàng ba thaùng chaïp naêm AÁt Daäu, naêm 865. Dragon's Pool completely crushed the hard Vua phong saéc thuïy "Kieán Taùnh Ñaïi Sö."— crust of Te-shan's mentality, releasing all the Because Te-Shan had become ill, a monk forces deeply hidden in his consciousness. asked, "Is there someone who is not ill?" Te- When the candle was suddenly blown out, all Shan said, "Yes." The monk asked, "What that was negated prior to this incident about the one who is not ill?" Te-Shan yelled, unconditionally reasserted itself. A complete "Aagh! Aagh!" Later Te-Shan gave a final mental cataclysm took place. What had been admonishment to his congregation, saying, regarded as most precious was now not worth "Grasping after what is empty and chasing

echoes will only fatigue your mind and spirit. Ts'ao Tung Zen master in the Ch'ing Dynasty in Beyond awakening from a dream and then China. going beyond this awakening, what matters Ñöùc Tueä: Gunamati (skt)—Sa moân Caàu Na Ma remain?"

After saying this, Te-Shan Ñeá—Teân cuûa moät vò luaän sö noåi tieáng cuûa tröôøng peacefully sat and passed away. The date was phaùi Du Giaø—Name of a famous sastra master of the third day of the twelfth lunar month in the the Yogacara. year 865. He received the posthumous name Ñöùc Töï: Swastika (skt)—The revolving cross— "Zen Master Behold Self-Nature." Ueá Khö A Taát Ñeå Ca—See Caùt Töôøng. Ñöùc Taïng Boà Taùt: Srigarbha (skt)—Moät vò Boà Ñöùc Xoa Ca: Takchaka (skt)—Taksaka (skt)— Taùt trong quaù khöù, baäc ñaõ ñöôïc ngaøi Nhaät Nguyeät Taksasa-naga-raja (skt)—Moät trong möôøi long Ñaêng Minh Phaät thoï kyù thaønh Phaät trong töông vöông— King of Naga of Taksaka, one of the ten lai—A Bodhisattva in the past, who was predicted dragon-kings. to become a Tathagata by Candra-Surya-Pradipa. Ñöùc Xoa Ca Long Vöông: See Ñöùc Xoa Ca. Ñöùc Taùnh: Attribute—Quality—Phaåm haïnh— Ñöùc Xuyeân: Tokugawa (jap)—Trieàu ñaïi Ñöùc Phaåm chaát. Xuyeân cuûa Nhaät Baûn (1603-1866)—Tokugawa Ñöùc Thanh (1546-1623): Teân cuûa moät vò danh Dynasty in Japan. Taêng Trung Hoa vaøo thôøi nhaø Minh beân Trung Ñöùc Xuyeân Gia Khang: Tokugawa-Ieyasu Hoa (1368-1644)—Name of a Chinese famous (jap)—Trieàu Ñöùc Xuyeân Gia Khang (Nhaät Baûn)— monk who lived in the Ming Dynasty in China. Tokugawa-Ieyasu Dynasty in Japan. Ñöùc Thaønh Thieàn Sö: Teân cuûa moät vò Thieàn sö Ñöøng Laøm Vieäc Gì Mình Khoâng Muoán Ngöôøi Trung Hoa vaøo thôøi nhaø Toáng beân Trung Hoa Khaùc Laøm Cho Mình: Do as you would be done (960-1279). Sö sang Vieät Nam vaø hoäi kieán vôùi moät by. trong nhöõng vò vua cuûa trieàu ñaïi nhaø Traàn—Name Ñöøng Laõng Phí Thôøi Gian: Don’t waste any of a Chinese Ts'ao Tung Zen master in the Sung moment of time (time). Dynasty in China. He went to Vietnam and met Ñöøng Tìm Veà Quaù Khöù-Ñöøng Töôûng Tôùi Töông with one of the King of the Tran Dynasty. Lai: Do not pursue the past; do not lose yourself in Ñöùc Thaønh Thuyeàn Töû Thieàn Sö: Ch'uan-tzu Teâ- the future—Luïc Toå Hueä Naêng thöôøng khuyeân ch'eâng—See Thuyeàn Töû Ñöùc Thaønh Thieàn Sö. chuùng ta ñöøng bao giôø naém giöõ baát cöù ñieàu gì baèng Ñöùc Thaéng: Preeminent Virtue Splendor. caùch cöù suy nghó veà noù moät khi noù ñaõ xaûy ra roài. Ñöùc Theá Toân: See Thích Ca Maâu Ni Phaät. Neáu caùi taâm cuûa chuùng ta trong saùng, chuùng ta seõ Ñöùc Thi La: Takkasila (p)—Taksasila (skt)— thaáy ñöôïc taùnh baûn lai cuûa mình Neáu taâm chuùng ta Taxila (skt)—Teân cuûa moät thaønh phoá ôû Gandhara, khoâng môø mòt, khoâng bò sôn pheát bôûi nhöõng ñònh nôi ñaõ töøng coù moät tröôøng ñaïi hoïc Phaät giaùo noåi kieán, khoâng bò giam haõm trong taäp quaùn hay tieáng—Name of a city in Gandhara, where there truyeàn thoáng xöa cuõ, chuùng ta seõ thaáy ngay taùnh was a well-known Buddhist university—See Ñaùn baûn lai cuûa mình Hueä Naêng cuõng noùi raèng neáu Xoùa Thi La. chuùng ta khö khö baùm chaët vaøo tö töôûng xaáu aùc, Ñöùc Thieàu Thieân Thai Thieàn Sö (891-972): chuùng ta seõ huûy hoaïi nhaân duyeân cuûa caû trieäu naêm Tendai Tokusho (jap)—T'ien-t'ai Teâ-shao—See coâng ñöùc. Luïc Toå muoán coù yù gì khi ngaøi noùi veà tö Thieân Thai Ñöùc Thieàu Thieàn Sö. töôûng xaáu aùc? Moät tö töôûng nhö vaäy gaây ra cho Ñöùc Thuû Boà Taùt: Srigandha (skt)—Laying hold of chuùng ta bao nhieâu ñieàu ñau khoå laø loøng haän thuø. virtue Bodhisattva. Noù

coù theå laøm cho chuùng ta caûm thaáy cao caû khi Ñöùc Thuaàn Boà Taùt: Srikuta (skt)—Solely virtue noùi vôùi ai ñoù: "Toâi tha thöù cho baïn." Moïi chuyeän Bodhisattva. seõ laéng xuoáng vaø qua ñi nhöng loøng haän thuø vaø Ñöùc Tin: Faith. nieàm ñau ñôùn laïi in saâu vaøo voâ thöùc cuûa chuùng ta Ñöùc Tính Caàn Thieát: Essential qualities. vaø sau heát, bieåu hieän ra ngoaì thaønh moät thaùi ñoä Ñöùc Toâng Thieàn Sö (1621-1684): Teân cuûa moät vò saét ñaù. Chuùng ta coù theå noùi: "Toâi seõ khoâng bao giôø Thieàn sö thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Thanh laøm ñieàu ñoù nöõa." Nhöng laøm sao bieát ñöôïc chuùng beân Trung Hoa (1644-1912)—Name of a Chinese ta seõ laøm hay seõ khoâng laøm ñieàu ñoù nöõa? Moät söï

tha thöù thaät loøng mang laïi moät thay ñoåi lôùn trong cuûa chuùng sanh khieán hoï ñöôïc an laïc—To suit the tim chuùng ta. Chuùng ta thöôøng noùi veà taám loøng capacity or ability, i.e. of hearers, as did the roäng môû. Xin nhaéc laïi laàn nöûa, noùi thì vaãn deã hôn Buddha; to avail oneself of an opportunity. laøm. Thaät tình roäng môû traùi tim ñeå tha thöù nghóa laø Ñöông Cô Chuùng: Pivotal assembly (those who sao? Môû roäng traùi tim laø thaáy raèng taát caû nhöõng tai were received, adaptable, and responsive to the öông cuûa soá phaän maø chuùng ta ñaõ traûi nghieäm, taát Buddha's teachings)—Moät trong töù chuùng, ñöông caû nhöõng thaát baïi trong quaù khöù, hieän taïi, töông lai cô chuùng laø caùc vò nghe, thoï nhaän vaø haønh trì tinh vaø taát caû söï yeáu ñuoái cuûa chuùng ta laø phaàn toái ñaõ chuyeân nhöõng gì Phaät daïy trong Kinh Phaùp Hoa— goùp phaàn mang nhieàu aùnh saùng hôn ñeán vôùi chuùng One of the four kinds of disciples, those hearers of ta—Hui-neng, the Sixth Ancestor, always tells us the Lotus who were adaptable to its teaching, and we will never grasp anything by thinking about it receive it—See Töù Chuùng. after it has happned. If our minds are clear, we Ñöông Döông: 1) Döôùi aùnh maët trôøi: In the sun, in will see our original nature at this moment. If our the light; 2) Hieån loä, roõ raøng: To appear in clear minds are not fuzzy, not painted over by some vision, to be unmistakenly clear, to appear vividly. fixed ideas, not held in thrall by old ways, old Ñöông Ñaàu: Ngay taïi choã—Here and there. traditions, our original nature can be seen Ñöông Ñaàu Boång Haùt: Caùc thieàn sö duøng ñoøn immediately. Hui-neng also says that if we hold caûnh tænh, baèng caùch ñaùnh hay heùt, ngay ñoù ngöôøi onto an evil thought we will destroy the cause of a hoïc tröïc nhaän ñöôïc baûn lai dieän muïc—Zen million years' virtue. What does he mean by an masters use the method of caning (whipping) and evil thought? One such thought that cause us all a fierce or intense crying to cause disciples to lot of pain is resentment. It may make us feel suddenly see the original face or Buddha-nature. quite superior to say to someone, 'I forgive you.' Ñöông Gia Chuûng Thaûo: Choïn ngöôøi keá nhieäm Things quiet down, perhaps, but the pain and trong tuøng laâm—To choose a successor in a resentment may be pushed down into our monastery. unconsciousness minds, and a rigidity comes to the Ñöông Haï Nhaát Nieäm: Instantaneous thought— surface. We may say, 'I'll never do that again.' But Thuaät ngöõ Thieàn coù nghóa laø caùi nieäm töôûng laäp how do we know what we will or will not do töùc. Bôûi vì noù laäp töùc neân khoâng

coù giaû taïo, suy again? True forgiveness brings a great change in töôûng ñaén ño, hay yù nieäm nhò nguyeân naøo coù theå our hearts. We are always talking about khôûi leân töø noù. Chaúng haïn nhö moät vò Taêng hoûi: openheartedness. Again, it is easy to talk about, "Theá naøo laø yù cuûa Toå Ñaït Ma töø Taây Truùc qua but difficult to do. What is it to truly open our ñaây?" Thieàn sö ñaùp: "Caây traéc baù ngoaøi saân." hearts in forgiveness? It is to see all the blows of Cuøng caâu hoûi ñoù khi ñem hoûi moät vò thieàn sö khaùc, fate we have experienced, all the rejections of the thì thieàn sö laïi ñaùp: "Caùc khöùa cuûa taám vaùn moïc past, present, and future, all our weaknesses, as loâng." Nhöõng caâu traû lôøi naøy khoâng ñuïng tôùi taâm part of a darkness that has helped to bring us more ñieåm cuûa caâu hoûi; ñoù laø "yù nghóa Ñoâng du cuûa Toå" light. ñöôïc caét nghóa ñeå laøm thoûa maõn taâm trí bình Ñöøng Xem Loãi Ngöôøi, Haõy Xem Loãi Mình: Let's thöôøng cuûa chuùng ta. Ngöôøi ta coù theå giaûi thích laø not seek others' faults, but one's own deeds. nhöõng caâu traû lôøi naøy haøm yù bieán taïi tính cuûa thöïc Ñöøng Xeùt Ngöôøi Qua Beà Ngoaøi: Don't judge a taïi; vì chaân lyù ôû moïi nôi vaø thaâm nhaäp taát caû: caây man from his outside—Don't judge people by traéc baù hay taám vaùn moïc loâng taát caû ñeàu soáng their appearance. ñoäng trong caùi hieän tieàn "baây giôø vaø ôû ñaây". YÙ cuûa Ñöông: 1) Ñaûm ñöông: To undertake; 2) Thích vieäc Toå töø Taây Truùc qua laø ñeå giaûi minh caùi chaân hôïp: Suitable (proper); 3) Töông ñöông: Be equal lyù ñaïi ñoàng naøy. Ngöôøi ta cuõng coù theå giaûi thích to; 4) Töông lai: In the future. muïc ñích chính cuûa nhöõng caâu traû lôøi loaïi naøy laø yù Ñöông Baùo: Quaû baùo trong kieáp taùi sanh cho ñònh cuûa caùc vò thieàn sö nhaèm ñaåy ñeä töû cuûa mình nhöõng vieäc laøm trong hieän taïi—Recompenses in ra khoûi con ñöôøng suy töôûng quen thoùi vaø tuaàn töi the next rebirth for deeds done now. cuûa hoï vaø ñöa hoï tröïc tieáp ñeán caûnh giôùi sieâu vieät Ñöông Cô: Ñöùc Phaät thuyeát phaùp hôïp vôùi caên cô baèng moät caâu traû lôøi roõ reät phi lyù vaø laïc ñeà. Ngöôøi

ta coøn coù theå ñi xa hôn nöõa maø noùi raèng caùc vò making a plain and straight-forward statement of thieàn sö khoâng heà coù yù traû lôøi caâu hoûi; caùc vò chæ what they saw at the moment the questions were baøy toû moät caùch giaûn dò vaø tröïc tieáp nhöõng gì hoï put. In this down-to-earth "plain feeling" in their thaáy vaø caûm vaøo luùc maø caâu hoûi ñöôïc ñaët ra cho primordial, genuine, and natural state lies the hoï. Toaøn theå bí maät cuûa Thieàn naèm troïn trong caùi whole secret of Zen. Plain, yet marvellous, this "caûm giaùc bình dò" taàm thöôøng, ôû caùi traïng thaùi feeling is the most cherished keystone of Zen, ban sô, chaân thaät vaø töi nhieân cuûa noù. Bình dò sometimes described as the "instantaneous nhöng huyeàn dieäu, caùi caûm giaùc naøy laø nguyeân lyù thought". In it there is no room for thinking and caên baûn hay coøn ñöôïc goïi laø "Ñöông Haï Nhaát reasoning. It is only through the realization of this Nieäm" ñöôïc öa chuoäng nhaát trong nhaø Thieàn. "instantaneous mind" that one is freed from all Trong caùi "Ñöông Haï Nhaát Nieäm" ñoù khoâng coù bondage and suffering. Zen practitioners should choã cho nhöõng thöù goïi laø suy nghó vaø lyù luaän. Chæ always remember never departing from this nhôø theå hieän caùi "Ñöông Haï Nhaát Nieäm" naøy maø eternal "instantaneous". Zen Masters see

ngöôøi ta ñöôïc giaæ thoaùt khoûi taát caû moïi troùi buoäc everything as the great Tao, from the cypress tree vaø khoå ñau. Haønh giaû tu Thieàn neân luoân nhôù raèng to the the board. Thus the Masters made no effort ñöøng bao giôø rôøi khoûi caùi "Laäp töùc" vónh cöûu naøy. to give a relevant answer; they just plainly stated Caùc vò thieàn sö thaáy taát caû vaïn höõu nhö laø ñaïi Ñaïo, what they saw and felt at that moment. töø caây traéc baù cho ñeán taám vaùn. Vì vaäy caùc thieàn Ñöông Höõu: Thaân taâm cuûa ñôøi sau—The future sö khoâng heà coá ñöa ra moät caâu traû lôøi ñích ñaùng ditto (existence) or existence in the future state. maø caùc vò chæ giaûn dò noùi ra nhöõng gì hoï thaáy vaø Ñöông Ích: Lôïi ích sau khi dieät ñoä—Profitable to caûm vaøo luùc ñoù maø thoâi—A Zen term which the life which is to come (profitable to the life means the instant thought. Because it is after). instantaneous, no artificiality, conceptualization, Ñöông Lai: Torai (jap)—Future—1) Ñôøi vò lai or dualistic idea could ever arise from it. For hay cuoäc ñôøi seõ ñeán sau naày: The future life; 2) example, a monk asked, "What is the meaning of Vieäc seõ ñeán: That which is to come, the future. Bodhidharma's coming from the West?" The Ñöông Lai Ñaïo Sö: Maitreya (skt)—Metteya Master answered, "The cypress tree in the (p)—Miroku (jap)—Jampa (tib)—Ñöùc Di Laëc, Vò courtyard." The same question, put before another Phaät cuûa ñôøi vò lai hay cuoäc ñôøi seõ ñeán sau naày — Master, was answered by, "The teeth of the board Laughing Buddha of the future life—See Di Laëc. grow hair." These answers do not touch the central Ñöông Lai Haï Sanh Di Laëc Toân Phaät: The point of the question; that is, "the meaning of the Soon-To-Come Honoured Buddha Maitreiya. patriarchal visit to China" is not explained in any Ñöông Moân Xæ: Raêng cöûa—Incisor. way that we of plain minds would like. One may Ñöông Nhaân: Töï nôi moãi ngöôøi, töï tu, töï tieán, töï interpret these answers as implying the thaønh—It depends on each indicidual, self effort, ubiquitousness of Reality; for truth is everywhere self improvement, and self realization. and all-pervading: the cypress tree or the board Ñöông Phaän: In accordance with one’s that grows hair are all vibrantly alive in the condition—Tuøy theo ñieàu kieän, ñòa vò vaø nhieäm vuï present "here and now". The purport of cuûa mình (caùc nhaø Thieân Thai thieát laäp ra töø Bodhidharma's coming from the West is to “Ñöông Phaän” noùi veà töù giaùo “Taïng Thoâng Bieät elucidate this universal Truth. One may also Vieân” moãi giaùo ñeàu coù giaùo Ñöông Phaän cuûa interpret the real purpose of these replies as an mình)—According to condition, position, duty, etc. intention on the part of the Master to knock the Ñöông Theá: Hieän taïi theá hay döông theá, ñoái laïi disciples off the track of their habituated, vôùi aâm caûnh—Present world, as contrasted with sequential thinking and to bring them directly to hell. the "state of beyond" by means of an apparently Ñöông Theå: Baûn theå—The present body or illogical and irrelevant answer. One may go even person; in body or person. further and say that Zen Masters had no intention Ñöông Theå Tieän Thò: Ngay ñaây vaø baây giôø— of answering these questions; they were merely Right here and right now.

Ñöông Theå Töùc Khoâng: See Theå Khoâng. Ñöôøng Nhaát Huyeàn (1892-1988): Teân cuûa moät vò Ñöông Tri: To-Chi (jap)—Thaät söï ñang bieát ôû hoïc giaû Phaät giaùo

Trung Hoa vaøo theá kyû thöù XX— ñaây vaø baây giôø—Really knowing just here and Name of a Chinese Buddhist scholar in the now. twentieth century. Ñöông Vò Töùc Dieäu: Vieäc gì maø ôû ñuùng choã cuûa Ñöôøng OÁc Lyù Phaûn Döông Chaâu: Ngoài trong nhaø noù cuõng ñeàu vi dieäu caû, nhö ñoäc döôïc cuõn g coù maø coù theå buoân baùn ôû Döông Chaâu. Töø naày chæ söï coâng duïng cuûa ñoäc döôïc, löông döôïc cuõng coù coâng dieäu duïng cuûa caùch naïp Taêng thôøi xöa—To stay duïng cuûa löông döôïc—According to its place, or home to do business in Yang-Chou. The term application, wonderful or effective; e.g. poison as indicates a wonderful method of ancient poison, medicine as medicine. admittance of new disciples. Ñöông YÙ: Hôïp yù—To meet one's desire—To Ñöôøng Quyeân: Boû ñi vì khoâng coù giaù trò—To cast satisfy or fulfil one's wish. away as valueless. Ñöôøng: 1) Saûnh ñöôøng: Prasada (skt)—Hall, Ñöôøng Sanh Maïng: Life line on the palm of the temple, court; 2) See Ñöôøng Trieàu. hand. Ñöôøng Ban: Caùc ban ñoâng vaø taây trong töï vieän— Ñöôøng Sanh Töû Luaân Hoài: The way of the The eastern and western groups in a monastery— transmigration. See Ñoâng Töï and Taây Töï. Ñöôøng Saán: Phaåm vaät duøng ñeå cuùng döôøng chö Ñöôøng Chieâu Ñeà Töï: Toshodaiji (jap)—Chuøa Taêng trong thieàn vieän—Offering articles that set Ñöôøng Chieâu Ñeà (Nhaät Baûn)—Name of a temple aside for Zen monks in a Zen monastery. in Japan. Ñöôøng Tam Taïng: Töùc ngaøi Tam Taïng Huyeàn Ñöôøng Chính: The right way. Trang, vì ngaøi tinh thoâng tam taïng kinh ñieån sau Ñöôøng Chuû: Doâshu (jap)—Vò chuû Dieân Thoï khi ñi Thieân Truùc thænh kinh veà neân goïi laø Tam Ñöôøng, laøm chuû teá caùc buoåi leã—The head of a hall Tam Phaùp Sö, ngaøi soáng vaøo thôøi nhaø Ñöôøng neân on a special occasion—The leader of the Hall. coù bieät hieäu laø Ñöôøng Tam Taïng—The T'ang Ñöôøng Ñaïi Phaät Giaùo: Phaät giaùo thôøi nhaø Tripitaka, a name for Hsuan-Tsang—See Huyeàn Ñöôøng—Buddhism during the T'ang dynasty. Trang. Ñöôøng Ñaïi Vieân (?-1941): Teân cuûa moät vò hoïc giaû Ñöôøng Taêng: T'ang monk, especially Hsuan- Phaät giaùo Trung Hoa vaøo theá kyû thöù XX—Name Tsang as the T'ang monk—See Huyeàn Trang. of a Chinese Buddhist scholar in the twentieth Ñöôøng Thaùi Toâng (598-649): Teân cuûa vò vua thöù century. hai trong trieàu ñaïi nhaø Ñöôøng beân Trung Hoa Ñöôøng Ñaït Sö: Distributor of missals. (618-907)—Name of the second king of the T'ang Ñöôøng Ñaàu: See Phöông Tröôïng. Dynasty in China. Ñöôøng Ñoä Nhò Tam: See Luïc Toå Thieàn Trung Ñöôøng Thaùp: Ñieän ñöôøng vaø thaùp mieáu — Hoa. Temples and monasteries in general. Ñöôøng Ñöôøng Maät Maät: Bieán Giôùi Baát Taèng Ñöôøng Thaùp Phaùi: Avarasailah (skt)—Tröôøng Taøng—Chaân lyù töông ñoái vaø tuyeät ñoái hieån baøy vaø phaùi Ñöôøng Thaùp—Phaùi A Phaït La Theá La cuûa hoøa quyeän vaøo nhau. Theo chaân lyù töông ñoái thì nhöõng ngöôøi beân Taây Sôn Töï ôû nöôùc Ñaø Na Yeát taát caû caùc söï vaät ñeàu hieän höõu, nhöng trong chaân Kieät Ca (vuøng phía nam AÁn Ñoä). Ñaây laø moät lyù tuyeät ñoái thì khoâng coù gì hieän höõu caû; trong nhaùnh cuûa tröôøng phaùi Tieåu Thöøa Nguyeân Thuûy— chaân lyù tuyeät ñoái, ngöôøi ta thaáy raèng taát caû caùc söï The school of the dwellers in the Western vaät ñeàu khoâng coù töï tính, nhöng trong chaân lyù mountains in Dhankataka (south of India); it was a töông ñoái

coù moät söï nhaän thöùc choã naøo khoâng coù subdivision of Mahasanghika. töï tính—Relative truth and absolute truth mutually Ñöôøng Thöôïng: Teân goïi khaùc cuûa vò Phöông appear in clear vision. According to relative truth Tröôïng trong töï vieän, hay caùc vò sö truï trì (Ñöôøng all things exist, but in absolute truth nothing is; in Ñaàu Hoøa Thöôïng)—The head of the hall or absolute truth one sees that all things are devoid monastery—An abbot. of self-nature; however, in relative truth, a Ñöôøng Ti: See Ñöôøng Tö. perception where there is no self-nature. Ñöôøng Tieàn: Dozen (jap)—See Zazen Hall-front.

Ñöôøng Trieàu (618-907): Nhaø Ñöôøng beân Trung EÂ Ma Boä Ña: Ñaáng trò vì xöù Tuyeát Hi Maõ, thuoäc Quoác, khoaûng töø naêm 618 ñeán 907 sau Taây Lòch— doøng doõi Dö Thieân Vöông—A ruler of the Hima- The T'ang dynasty, around 618-907 A.D. in China. layas, in the retinue of Vaisravana. Ñöôøng Trôøi: Deva-gati—Devasopana (skt)—See EÂ Ma Boä Ña Boä: Haimavatah (skt)—Theo Eitel Thieân Ñaïo. trong Trung Anh Phaät Hoïc Töø Ñieån, EÂ Ma Boä Ña Ñöôøng Tu Khoå Haïnh: Difficult path of practice— Boä laø moät trong naêm chi phaùi cuûa Ñaïi Chuùng Boä— Con ñöôøng khoù thöïc haønh, phaûi duøng nhieàu coâng According to Eitel in The Dictionary of Chinese- phu khoå haïnh vaø phaûi thöïc taäp trong voâ löôïng kieáp English Buddhist Terms, Haimavatah is a school ñeå ñaït ñöôïc ñaïi giaùc—The exertion of strenuous of the snow mountains, a schismatic philosophical effort in austere practice for countless aeons in school, one of the five subdivisions of the order to attain enlightenment. Mahasanghikah. Ñöôøng Tö: Hall Chief—Bieät hieäu cuûa vò Duy Na EÁ: Teá—To offer in sacrifice. trong töï vieän, chòu traùch nhieäm caùc coâng vieäc ôû EÁ Ca: Eka (skt)—Moät—Ñôn—One—Once— Taêng ñöôøng—The controller of the business in a Single—Unique. monastery. EÁ Ca Nhaï Tra La Saùt: Eka-jataraksa (skt)— Nhaát Ñöôøng Ty: Caên phoøng cuûa vò Duy Na trong töï Keá La Saùt—Teân cuûa moät vò trôøi hay moät vò Boà Taùt vieän—A room for the controller of the business in duøng trí baát nhò ñeå haøng phuïc phieàn naõo—Name a monastery. of a deity or a Bodhisattva who uses non-dual Ñöôøng Vieän: Caên phoøng ñeå löu tröõ kinh ñieån—A wisdom to subdue afflictions. room for storage of scriptures. EÁ Ca San Ni: Nhaát Thöïc—The one reality Ñöôøng Vuõ Toâng (814-846): Teân cuûa moät trong (bhutatathata)—See Nhöùt Thöïc. nhöõng vò vua nhaø Ñöôøng khoâng thích Phaät giaùo— EÁ La Baùt Ñaùt La: Elapattra (skt)—1) Teân moät Name of one of the kings of the T'ang Dynasty loaøi roàng ñaõ ñeán tham vaán vôùi Ñöùc Thích Ca Maâu who did not like Buddhism. Ni veà vaán ñeá taùi sanh treân ñöôøng cao hôn: A naga who is said to have consulted Sakyamuni about rebirth in a higher sphere; 2) Moät loaïi caây keø ñaõ bò loaøi roàng naày phaù huûy tröôùc ñaây: A palm-tree E formerly destroy by that naga. EÁ Thaân Döôïc: Loaïi thuoác taøng hình—A drug for EÙp Xaùc: Austerity making the body invisible. EÙp Xaùc Khoác Lieät: Severe austerity EÁ Tieàn: Cuùng giaáy tieàn ngay tröôùc huyeät moä— EÂ: Daám chua—Pickle. Offerings of paper money at the grave. EÂ Baùt La Ñeå Daõ: Hetupratyaya (skt)—See Nhaân. EÂ Baït Ñaø: See EÂ Ma Boä Ña. EÂ Ñaâu Baø Ñaø Boä: Hetuvadapurva Sthavirah (skt)—Phaùi Nguyeân Thuûy Thöôïng Toïa Boä, moät G trong nhöõng chi phaùi cuûa Ñaïi Chuùng

Boä —The first school of the Sthaviras treating of causality, or Ganh Gheùt: Jealous contempt—To be jealous of hetuvada. It was a subdivision of the someone—Envy and hate. sarvastivadah. Ganh Tî: Jealousy—To envy someone. EÂ Ñoâ: Hetu (skt)—Nhaân—A cause. Logical Gaùnh Chöõ Khoâng: To carry the term reason. “Emptiness.”—See Chaáp Khoâng. EÂ Ñoâ Phí Ñaø: Hetuvidya (skt)—See Nhaân Minh, Gaëp Phaät Gieát Phaät, Gaëp Ma Gieát Ma: Buddhas and Nhaân Minh Luaän. come, slay the Buddha; demons come, slay the EÂ La: Hidda (skt)—Khu vöïc caùch Jellalabad demons—Trong thieàn, töø naày ñöôïc duøng ñeå giuùp khoaûng 5 daäm veà phía nam—A district about 5 haønh giaû phaù tröø söï chaáp tröôùc vaøo khaùi nieäm hay miles south of Jellalabad. hình töôùng cuûa Phaät. Moät hoâm, thieàn sö Laâm Teá

Nghóa Huyeàn thöôïng ñöôøng daïy chuùng: "Naøy, maáy understanding of Zen, do not be deceived by oâng tìm caàu chaân lyù! Muoán ngoä vaøo Thieàn, chôù ñeå others. Inwardly or outwardly, if you encounter thieân haï phænh mình. Trong cuõng nhö ngoaøi, gaëp any obstacles, lay them low right away. If you chöôùng ngaïi naøo, cöù ñaïp ngaõ ngay; gaëp Phaät gieát encounter the Buddha, slay him; if you encounter Phaät, gaëp Toå gieát Toå, gaëp La Haùn hoaëc cha meï the Patriarch, slay him; if you encounter the Arhat hay hoï haøng thaân thieát, gieát heát, chôù ngaàn ngaïi, vì or the parent or the relative, slay them all without ñoù chính laø con ñöôøng ñoäc nhaát ñeå giaûi thoaùt. hesitation, for this is the only way to deliverance. Ñöøng ñeå baát cöù ngoaïi vaät naøo troùi buoäc mình; haõy Do not get yourselves entangled with any object, vöôït leân, haõy böôùc qua, haõy töï do. Toâi thaáy suoát but stand above, pass on, and be free. As I see trong thieân haï nhöõng vò goïi laø caàu ñaïo khoâng oâng those so-called followers of Truth all over the naøo ñeán vôùi toâi töï do ñoäc laäp heát. Heã gaëp vieäc, toâi country, there are none who come to me free and ñaïp nhaøo heát, khoâng caàn bieát hoï ñeán vôùi toâi baèng independent of objects. In dealing with them, I caùch naøo. Hoï yû maïnh tay, toâi chaët ñöùt tay; hoï yû strike them down any way they come. if they rely gioûi noùi, toâi boùp caâm mieäng; hoï yû tinh maét, toâi ñaäp on the strength of their arms, I cut them right off; ñui maét. Quaû thaät bao naêm roài chöa moät oâng naøo if they rely on their eloquence, I make them shut ñôn ñoäc ñoái dieän vôùi toâi, maø hoaøn toaøn töï do, hoaøn themselves up; if they rely on the sharpness of toaøn ñoäc laäp. OÂng naøo cuõng maéc phaûi nhö nhau their eyes, I will hit them blind. There are indeed nhöõng troø löøa doái khoâng ñaâu cuûa haøng coå ñöùc. Toâi so far none who have presented themselves khoâng coù gì ñeå cho maáy oâng. Taát caû nhöõng gì toâi before me all alone, all free, all unique. They are coù theå laøm ñöôïc laø tuøy bònh maø cho thuoác, laø giaûi invariably found caught by the idle tricks of the phoùng cho maáy oâng thoaùt khoûi taát caû moïi trieàn old masters. I have really nothing to give you; all phöôïc." Thaät vaäy, Thieàn muoán xoùa boû taát caû, neáu that I can do is to cure you of the diseases and ñöôïc, caû ñeán daáu veát cuoái cuøng cuûa tö töôûng veà deliver you from bondage." In fact, Zen wants to Phaät veà Toå. Ñoù laø lyù do taïi sao thieàn sö Trieäu have even this last trace of Buddha or Patriarch, if Chaâu khuyeân nhuû haønh giaû "Choã naøo coù Phaät chôù possible, obliterated. This is why Zen master ñöùng laïi. Choã naøo

khoâng Phaät chaïy leï qua." Taát caû Chao-chou advises Zen followers not to linger coâng phu tu taäp cuûa Thieàn Taêng, lyù thuyeát cuõng even where the Buddha is and to pass quickly nhö thöïc haønh, ñeàu ñaët treân caên baûn "haønh ñoäng away where he is not. All the training of the khoâng coâng ñöùc" naøy. Noùi moät caùch thô moäng hôn monks in Zen, in theory as well as in practice, is nhö sau: based on the notion of "meritless deed". "Boùng truùc queùt treân theàm nhaø, Poetically, this idea is expressed as follows: Maø khoâng moät haït buïi daáy leân. "The bamboo shadows are sweeping the stairs, AÙnh traêng rôi trong loøng nöôùc, But no dust is stirred; Maø khoâng daáu veát gì löu laïi." The moonlight penetrates deep Thaät vaäy, khi taâm hoaøn toaøn goäi saïch taát caû caûm in the bottom of the pool, nhieãm choàng chaát töø voâ löôïng kieáp thì hieän thöïc But no trace is left in the water." trong traïng thaùi traàn truoàng, khoâng hoùa trang, In fact, when the spirit is all purged of its filth khoâng che ñaäy. Ñoù laø luùc taâm hieän thöïc laø taâm, töï accumulated from time immemorial, it stands do, troáng khoâng, chaân thöïc, phuïc hoài laïi uy theá naked, with no raiments, with no trappings. It is nguyeân sô cuûa noù. Vì vaäy, trong Thieàn, voâ chaáp laø now empty, free, genuine, assuming its native moät khaùi nieäm tích cöïc, chöù khoâng nguï yù khieám authority. Non-attatchment, therefore, in Zen is a khuyeát—Encounter Buddhas kill Buddhas, positive conception, and not merely privative. encounter Patriarchs kill Patriarchs. In Zen, the Gaët: To harvest—To reap. term is used to help practitioners destroy Gaët Nhöõng Gì Baïn Gieo: Reap what you sow. attachments to concepts or images of Buddhas. Gaàn Guûi Ngöôøi Laønh-Gaàn Guûi Keû AÙc: Gaàn guõi One day, Zen master Lin-chi I-hsuan entered the ngöôøi laønh nhö ñi trong söông muø, khoâng thaáy öôùt hall and addressed the monks, "O you, followers aùo, nhöng söông ñaõ thaám vaøo da. Gaàn guõi keû aùc, of Truth, if you wish to obtain an orthodox theâm aùc tri kieán, chaúng choùng cuõng chaày seõ coù

ngaøy gaây taïo toäi aùc, tröôùc maét chòu quaû baùo, cheát Gia Dó: Moreover—Furthermore—Besides—In roài phaûi traàm luaân—Staying with noble and good addition. people is like walking through morning dew. You Gia Du Ñaø La: Yasodhara will not feel the wetness of the dew, yet gradually Gia Ñaøm Baø Thuï: Kadamba (skt)—Ca Ñaøm Ba— it will penetrate your skin. Staying with mean and Moät loaïi caây coù hoa thôm—A tree or plant with wicked people, you can only develop wrong views fragrant flowers. and create negative karma. Soon you will be Gia Ñaèng Tinh Thaàn (1872-1956): Teân cuûa moät acquired and revolved in the three evil paths. vò danh Taêng Nhaät Baûn, thuoäc Chaân Ngoân toâng Gaây Nhieàu AÙc Nghieäp: To create a great deal of vaøo theá kyû thöù XX—Name of a Japanese Chinese bad karma. famous monk, the Japanese True Word Sect Gaây Nhieàu Laàm Loãi Toäi AÙc: To engage in (Mantrayana (skt) in the twentieth century. wrongful acts. Gia Ñình Kinh: Grhya-sutra (skt)—Sutra on Gaây Oaùn: To create (stir up) hatred. family (Vedas)—Kinh Gia Ñình. Gaây Thuø: To create enemies. Gia Ñöôøng: Ancestral altar. Gaäy Nhö YÙ: Danda (skt)—Nyoi (jap)— Nhö YÙ Gia Gia Moân Lyù Thaáu Tröôøng An: Moãi nhaø ñeàu Tröôïng—Wish-fulfilling staff—Wish-fulfilling coù con ñöôøng ñi

ñeán Tröôøng An. Trong thieàn, töø stick—Boång tröôïng (caây gaäy) öôùc nguyeän nhö yù. naày chæ con ñöôøng giaùc ngoä nôi taâm cuûa moõi Ghen Gheùt: Jealous—Envious—To envy—To ngöôøi—Every home has its own road to Ch'ang Begrudge. An. In Zen, the term indicates that the path to Ghen Tî: Issa (skt)—Envy—Taät ñoá (khoâng muoán enlightenment is in everyone's own mind. nhìn thaáy ngöôøi khaùc thaønh coâng hay haïnh phuùc). Gia Giaùo: An informal short dharma talk—See Gheùt: Hate—Anger—Ire—Buddha taught: Tieåu Tham. “When you hate others, you yourself become Gia Haïn Ñònh: Samantaka-samadhi (skt)—Caän unhappy. But when you love others, everyone is Phaàn Ñònh—Phöông Tieän Ñònh—Concentration of happy.” expedient means. Gia AÂn: To grant a favour. Gia Haønh: Payoga (p)—Prayaga (skt)— Gia Baù: Baùc—Uncle (elder brother of the father). Prayogikacarya (skt)—Gia Haønh Ñaïo—Gia Haønh Gia Baø Baït Ñeá: Gavampati (skt)—See Kieâu Vò—Coá gaéng troïn veïn vaø gia taêng duïng coâng maø Phaïm Ba Ñeà. tu haønh—Added progress—Full effort— Gia Baø Ñeà Baø: Yamataggi (p)—Name of a Intensified effort—Earnest endeavour. hermit—AÅn só Gia Baø Ñeà Baø. Gia Haønh Ñaïo: Prayoga-marga (skt)—Payoga- Gia Baûo: Ñoà quyù baùu trong nhaø—Family magga (p)—Prayaga-marga (skt)—Path of treasure—Treasure of the family. preparation—Road of effort—Con ñöôøng chuaån Gia Bò: See Gia Hoä. bò—Con ñöôøng coá gaéng. Ra söùc thöïc haønh tam hoïc Gia Bieán: Family disaster. vò, tam hieàn, töù thieän caên ñeán tam tu giôùi ñònh tueä. Gia Caåu: Phieàn naõo baùm theo thaân ngöôøi khoù döùt Giai ñoaïn naày lieân heä tôùi Thaùnh quaû döï löu Tu Ñaø boû ñöôïc nhö choù giöõ nhaø—A domestic dog, i.e. Höôøn. Ñaây laø con ñöôøng thöù hai trong naêm ñöôøng trouble, which ever dog one steps. ñi ñeán quaû vò Phaät, baét ñaàu khi haønh giaû ñaït ñöôïc Gia Chuû Thí Khan: Moät mình ta ôû nhaø naày laøm trình ñoä “noái keát chæ vaø tueä.” Ñaây laø giai ñoaïn vieäc boá thí, chöù chaúng ai khaùc. Ñaây laø moät trong giaùo ñaàu vì haønh giaû ñang chuaån bò cho con ñöôøng naêm loaïi buûn xæn—This almsgiving household is sieâu vieät thöù nhaát, “kieán ñaïo,” baét ñaàu baèng tröïc mine and no one else’s. This is one of the five nhaän veà “khoâng taùnh. Coù boán trình ñoä treân con kinds of stinginess. ñöôøng tu taäp chuaån bò—Discipline or effort to Gia Da Ña Xaù: Samgayashas (skt)—Taêng Giaø Da cultivate from the four good roots to the three Xa, vò toå thöù 18 taïi AÁn Ñoä—The eighteenth studies (morality, meditation and wisdom). This patriarch. stage associated with the stage of a Srota-apanna. This is the second of the five paths to Buddhahood, which begins when a meditator

attains the levels of “union of calming and higher are possible within cyclic existence, and at insight.” (samatha-vipasyana-yuganaddha). It is the same time prepares for direct realization prefatory (giai ñoaïn giaùo ñaàu) because the of emptiness, which is a supramundane meditator is preparing for the first supramundane attainment. path, the “path of seeing” (darsana-marga), which Gia Haønh Quaû: Payoga-phala (p)—Quaû ñaït ñöôïc begins with direct perception of emptiness do söï coá gaéng—Fruit of effort. (sunyata). There are four levels of the path of Gia Haønh Thieän: Tu Ñaéc Thieän—Phöông Tieän preparation: Thieän—Thieän taâm do phöông tieän tu haønh

maø 1) Söùc noùng; trong giai ñoaïn thöù nhaát, haø nh giaû chöùng ñaéc ñöôïc, ñoái laïi vôùi sinh ñaéc thieän— coù ñöôïc söï nhaän bieát tröïc tieáp, khoâng qua khaùi Goodness acquired by effort, or works as nieäm veà “Nhö Lai,” maø ngöôøi ta noùi ñoù laø söùc differentiated from natural goodness. noùng ñoát chaùy taát caû nhöõng khaùi nieäm giaû Gia Haønh Vò: Stage of applied practice—Stage of taïo—Heat (usma-gata); in the first stage the initial application—Vò thöù hai trong töø vò cuûa Duy meditator has a direct, non-conceptual Thöùc Toâng. Ñaây laø giai ñoaïn noã löïc. Con ñöôøng awareness of suchness (Tathata), which said ñaàu tieân maø haønh giaû phaûi ñi laø ‘gia haïnh vò,’ to burn away false conceptuality. trong ñoù haønh giaû tu chæ vaø quaùn —The second of 2) Cao ñoä; cao ñieåm ñaùnh daáu caùi ñieåm cuûa the four stages of the sect of consciousness. This is nhöõng caên laønh tu taäp töø tröôùc seõ khoâng suy the stage of giving out efforts. The first path one giaûm hay maát maùt, vaø ôû giai ñoaïn naøy haønh treads is the ‘effort’ stage in which there is the giaû tieán tôùi söï hieåu bieát chaân chaùnh veà chaân practice of calmness and insight. nhö—Peak (murdhan); Peak” marks a point at Gia Haïnh: Auxiliary acts. which the “virtuous roots” (kusala-mula) that Gia Haïnh Ñaïi Só: Haøng Boà Taùt ôû Gia Haïnh vò cuûa one previously cultivated will not decrease or Phaät giaùo Ñaïi thöøa—Bodhisattvas in the Effort be lost, and one progresses in understanding Stage of Mahayana Buddhism—See Gia Haïnh Vò. of suchness. Gia Haïnh Ñaïo: Prayaga-marga (skt)—Payoga- 3) Nhaãn nhuïc; trong giai ñoaïn “nhaãn,” haønh giaû magga (p)—Road of effort—Con ñöôøng coá trôû neân gia taêng quen thuoäc vôùi khaùi nieäm veà gaéng—See Gia Haønh Ñaïo. “khoâng taùnh” vaø vöôït qua söï sôï haõi. Töø luùc Gia Haïnh Ñònh: Samantaka-samadhi (skt)—Caän naøy trôû ñi haønh giaû seõ khoâng coøn sôï phaûi taùi Phaàn Ñònh—Phöông Tieän Ñònh—Concentration of sanh vaøo caùc ñöôøng döõ nhö ñòa nguïc, ngaï quyû, expedient means. hay suùc sanh vì nhöõng thaùi ñoä hay haønh ñoäng Gia Haïnh Quaû: See Gia Haønh Quaû. phieàn naõo nöõa—Patience (ksanti); “At the Gia Haïnh Vò: Effort Stage—Ñaây laø giai ñoaïn noã level of “patience” the meditator becomes löïc. Con ñöôøng ñaàu tieân maø haønh giaû phaûi ñi laø increasingly familiar with the concept of ‘gia haïnh vò,’ trong ñoù haønh giaû tu chæ vaø quaùn— emptiness and overcomes fear with respect to This is the stage of giving out efforts. The first it. From this point onward one will never path one treads is the ‘effort’ stage in which there again be reborn in the lower destinies (gati) of is the practice of calmness and insight—See Nguõ hell beings, hungry ghosts, or animals due to Ñình Taâm Quaùn. the force of afflicted actions and attitudes. Gia Heä: Genealogy. 4) Nhöõng phaåm chaát sieâu vieät toái thöôïng. chæ caùc Gia Hoaït: Cuûa caûi trong nhaø—Family property. söï kieän maø haønh giaû thöïc chöùng nhöõng phaåm Gia Hoä: Nhôø Phaät löïc gia hoä—Blessing—Divine chaát cao hôn, coù theå coøn trong voøng luaân hoài or Buddha aid or power bestowed on the living, sanh töû, vaø ñoàng thôøi chuaån bò cho vieäc chöùng for their protection or perfection. nghieäm tröïc tieáp veà taùnh khoâng, ñaây laø söï Gia Huaán: See Gia giaùo. chöùng ñaéc sieâu vieät—Supreme mundane Gia La Thích Tinh Xaù: Ghataya-sukkassa-vihara qualities (laukikagra-dharma). Supreme (skt)—Name of a monastery in India at the

mundane qualities refer to the fact that the time of the Buddha. meditator actualizes the highest qualities that

Gia Löïc: Löïc gia bò cuûa chö Phaät vaø chö Boà Taùt— 907)—Name of a Chinese famous monk who lived Added strength or power (by the Buddhas or during the T'ang Dynasty in China. He was one of Bodhisattavas)—Aid. the four most outstanding disicples of Hsuan- Gia Phaùp: See Gia Hieán. tsang. Gia Phong: Kafu (jap)—1) Thoùi quen vaø leà loái Gia Tieân: Ancestors—Forefathers. trong gia ñình: Family customs and habits, family Gia Toå: Great Grand father. tradition; 2) Taùc phong rieâng cuûa moãi vò toå: Gia Traïch: House—Dwelling. Individual style of each patriarch (see Caûnh Nhai). Gia Traân: 1) Gia Baûo, ñoà quyù baùu trong nhaø: Gia Sa: Kasaya (skt)—Caø Sa—A colour Family treasure, treasure of the family; 2) Töï taâm, composed of red and yellow. töï taùnh: Self-nature. Gia Söû: Family history—Family register. Gia Trì: Adhisthana (skt)—Ñòa Saét Vó Naêng— Gia Söï: 1) Vaán ñeà cuûa gia ñình: Family matter; 2) Determination—Resolution—Quyeát ñònh—Quyeát Ñoà gia duïng trong Thieàn vieän, vaät duïng trong nhaø taâm—Gia trì coù nghóa laø nhôø vaøo Ñöùc Phaät, ngöôøi (Thieàn vieän): Household appliances in a Zen ñaõ duøng söùc cuûa chính mình ñeå gia hoä vaø trì giöõ monastery, household utensils, tools for family cho chuùng sanh yeáu meàm ñang tu haønh; gia trì coøn uses. coù nghóa laø caàu ñaûo, vì mong caàu Phaät löïc hoä trì Gia Taâm: To apply one’s mind to something. cho tín giaû. Noùi chung gia trì coù nghóa laø “hoä trì’— Gia Taäp: Moät chuùng hoäi hoaøn haûo—An excellent To depend upon—Dependence on the Buddha, (delightful) assembly, or meeting. who confers his strength on all who seek it and Gia Thaùi Phoå Ñaêng Luïc: Chia-t'ai p'u-teng Lu— upholds them; it implies prayer, because of Chia-t'ai Comprehensive Record of the Lamp— obtaining the Buddha’s power and transferring it See Nguõ Ñaêng Hoäi Nguyeân. to others. In general it means to aid or to support. Gia Theá Maïn: Caäy nôi gia theá hay tieáng taêm maø Gia Trì Cuùng Vaät: Trì chuù vaøo nhöõng vaät cuùng, kieâu maïn—Pride because of clan or name. ñeå traùnh khoâng cho ma quyû cöôùp maát hay laøm cho Gia Thi: Kasa (skt)—Visibility—Splendour—Moät nhöõng thöùc aên naày baát tònh—To repeat tantras loaïi coû ñeå laøm thuoác—A species of grass. over offerings, in order to prevent demons from Gia-Thò-Töï: Home-market-temple—Thöù nhaát taïi taking them or making them unclean. gia, thöù nhì taïi chôï, thöù ba taïi chuøa —The most Gia Trì Höông Thuûy: Saùi thuûy—Pheùp tu cuûa toâng difficult setting to practice and cultivate the Chaân Ngoân, laáy nöôùc cam loà trong bình tònh thuûy dharma is at home, next is at the market, and the maø raûy khaép ñaøn traøng (khi raûy nguyeän cho taâm easiest and most favorable place is in a temple. Boà Ñeà thanh tònh cuûa heát thaûy chuùng sanh ñeàu Gia Thích La Tònh Xaù: Ghataya-sukkassa-vihara ñöôïc taêng tröôûng)—To purify by sprinkling. (skt)—Gia Thích La Tinh Xaù—Name of a Gia Trì Löïc: Adhisthana (skt)—Adhisthanabala monastery in India at the time of the Buddha. (skt)—Gia trì löïc hay uy thaàn löïc—Magical power Gia Thuùc: Chuù—Uncle (younger brother of the of determination—Ñöùc Phaät ban söùc maïnh cuûa father). Ngaøi cho taát caû nhöõng ai tu taäp giaûi thoaùt. Ñaây laø Gia Thuoäc: Relatives.

naêng löïc taâm linh cuûa Ñöùc Phaät gia trì cho moät vò Gia Thuyeát: Nhôø söùc gia trì cuûa chö Phaät maø Boà Taùt vaø hoä trì vò aáy xuyeân qua quaù trình tu taäp thuyeát phaùp—To lecture the Dharma (to tell or cuûa vò aáy. Ñaây cuõng laø naêng löïc ban boá cho Boà Taùt expound the law, or doctrine) with the support ñeå thaønh töïu muïc ñích cuûa ñôøi soáng. Ñaây laø moät power from Buddhas. trong nhöõng quan nieäm ñaëc bieät cuûa Phaät giaùo Ñaïi Gia Thöôøng: Kajo (jap)—Lôøi maø chö haønh cöôùc Thöøa—The Buddha confers his strength on all Taêng thöôøng noùi khi xin ñöôïc boá thí côm aên taïi caùc who cultivate to liberate themselves. This is the töï vieän—Words that wandering monks usually say spiritual power of the Buddha which is added to a when asking for a meal at a monastery. Bodhisattva and sustains him through his course of Gia Thöôïng: Teân cuûa moät vò danh Taêng Trung discipline. This is also the sustaining and inspiring Hoa vaøo thôøi nhaø Ñöôøng beân Trung Hoa (618- power which is given to the Bodhisattva to

achieve the aim of his life. This is one of the Giaù Bieân Cuù: Caâu beân naày, yù noùi lôøi noùi haõy coøn conceptions peculiar to Mahayana Buddhism. naèm trong phaân bieät cuûa voïng töôûng—This side Gia Trì Thaønh Phaät: Nhôø Phaät löïc gia trì maø sentence, the term means speeches are still within ñöôïc thaønh Phaät Quaû—By the aid of Buddha to discriminations of deluded thoughts. enter the Buddhahood. Giaù Caù: Caùi naày—This one. Gia Trì Thaân: Thaân gia trì hay döïa vaøo söï gia trì Giaù Caù, Na Caù: 1) Caùi naày, caùi kia: This one, that maø hieän khôûi Phaät thaân, hay laø ÖÙng Thaân—The one; 2) Beân naày, beân kia. Trong thieàn, beân naày body which the Buddha depends upon for his aùm chæ bôø meâ; beân kia aùm chæ beán giaùc: This side, manifestation (the nirmanakaya). that side. In Zen, this side implies the shore of Gia Trì Tröôïng: Chieác gaäy laøm baèng caønh ñaøo, delusion; the other shore implies the landing stage duøng chaân ngoân maø gia trì roài goõ vaøo vai ma nöõ of enlightenment or the shore of liberation. hoaëc ñaùnh vaøo choã ñau cuûa ngöôøi beänh—A wand Giaù Coâ: Chim ña ña—A partridge. made of peach wood laid on in driving out Giaù Coâ Ban: Moät loaïi nhang loám ñoám nhö boä demons, or in healing disease, the painful place loâng chim ña ña—Spotted like a partridge, a kind being beaten. Tantras are repeated while the of incense. wand is used on the patient. Giaù Kieân Tieáp Tích: Ngöôøi qua laïi khoâng ngôùt— Gia Trì Vaät Cuùng: Repeat tantras over People pass by incessantly. offerings—Trì chuù vaøo nhöõng vaät cuùng, ñeå traùnh Giaù Lyù: Thöû Gian—Choã naày—This place—Here. khoâng cho ma quyû cöôùp maát hay laøm cho nhöõng Giaù Na: Vairocana (skt)—See Tyø Loâ Giaù Na Phaät. thöùc aên naày baát tònh—To repeat tantras over Giaø: Che daáu: To hide (to hinder, to cover, to offerings, in order to prevent demons from taking screen)—Ñöôïc duøng thay theá cho chöõ “Ca”: them or making them unclean. Interchanged with “Ca”—Laõo: To grow old (to get Gia Trung Xaû Phuï: Boû cha trong nhaø. Trong old)—Kieát giaø phu toïa hay ngoài kieåu chaân naày thieàn, töø naày coù nghóa laø haønh giaû boû maát caùi raát treùo leân chaân kia: To sit cross-legged—See Kieát quan troïng trong cuoäc tu haønh, ñoù laø töï taùnh— Giaø. Ignore father at home. In Zen, the term means Giaø AÙc: See Giaø Toäi. practitioners ignore an extremely

important thing Giaø Baø: Bhagavan (skt)—Giaø Phaïm—See Baït Daø in cultivation: self-nature. Phaïm. Gia Truyeàn: Truyeàn laïi töø ñôøi naày sang ñôøi khaùc, Giaø Cheá: Giaø Giôùi—Nhöõng luaät phuï hay thöù luaät töø cha meï sang con caùi—To be transmitted from maø Phaät cheá ra nhö caám uoáng röôïu, ñoái laïi vôùi one generation to another—Passed on from "taùnh giôùi" laø nhöõng giôùi luaät caên baûn cuûa con parents to child—Hereditary. ngöôøi nhö caám gieát ngöôøi—Secondary Gia Veä: Phuø hoä—To support. commandments, deriving from the mandate of Gia Vuï: Family obligations. Buddha, i.e. against drinking wine, as opposed to a Gia Vuï Chöa Xong, Chöøng Naøo Môùi Tu?: commandment based on the primary laws of Unfinished family obligations, when can one human nature, i.e. against murder. practise?—Neáu laø ngöôøi taïi gia, thì laïi theâm gia vuï Giaø Chæ: Chöõ vieát taét cuûa chöõ "Taêng Giaø Leâ" coù chöa xong xuoâi, vieäc sau chöa saép ñaët, vôï keâu con nghóa laø aùo caø sa—An abbreviation for "Sanghati" khoùc, traêm moái öu tö. Tuy nhieân, baïn phaûi saép xeáp means robe. thì giôø roãi raûnh ñeå tu haønh cho chính mình—If you Giaø Chieáu: Giöõ kín hay tieát loä, ñeø neùn hay boäc loä: are a layman, you have, in addition, unfinished To suppress or to reveal or to illuminate—Phaù family obligations, unsettled projects and plans, hoaïi hay xaây döïng: Destructive or constructive— wailing wife and weeping children, along with Phuû nhaän hay xaùc nhaän: To negate or to affirm. hundreds of other worries and apprehensions. Giaø Da: 1) Thaân theå: Kaya (skt)—The body; 2) However, you have to arrange some free time to Giaø Xa, teân moät thaønh phoá trong thaønh Ma Kieät cultivate. Ñaø, taây baéc cuûa Boà Ñeà Ñaïo Traøng, gaàn nôi maø Giaù: Naày—This. Ñöùc Thích Ca Maâu Ni ñaõ thaønh Phaät—Gaya, name of a city of Magadha, Buddhagaya,

northwest of present Gaya, near which Sakyamuni Giaø Maït La Chaâu)—Name of one of the central became Buddha; 3) Moät loaøi voi Gaja: An parts of the southern continent, Jambudvipa. elephant; 4) Nuùi Ñaàu Voi, hai ñænh ñaõ ñöôïc noùi Giaø Giôùi: See Giaø Cheá. ñeán: a) Moät ñænh gaàn nuùi Linh Thöùu, b) Moät ñænh Giaø Khoå: Old age is suffering—Suffering of old gaàn Boà Ñeà Ñaïo Traøng—Gajasirsa, Elephant's age—One of the eight sufferings (moät trong taùm Head Mountain, two are mentioned: 1) One is noãi khoå ñau)—Khi chuùng ta giaø, thaân chuùng tieáp near "Vulture Peak", 2) One is near the Gaya. tuïc chòu caûnh khoå cuûa söï suy thoaùi hay laõo hoùa. Giaø Da Ca Dieáp: Gayakasyapa (skt)—Yeát Di Ca Luïc caên suy thoaùi, maét môø, tai ñieác, raêng long, Dieáp, moät ngöôøi em cuûa Ñaïi Ca Dieáp, tröôùc kia löng coøng, chaân tay run raåy, ñi ñöùng khoù khaên vaø theo taø giaùo, thôø thaàn löûa, veà sau trôû thaønh moät trí nhôù yeáu daàn—As we grow old, we continue to trong möôøi moät ñeä töû noåi tieáng cuûa Phaät, thaønh suffer from the degeneration of our body. Our Phaät teân laø Samantaprabhsa—A brother of faculties degenerate, our eyes become blurred, Mahakasyapa, orginally a fire-worshipper, one of our ears have lost their acuity, our teeth have the eleven foremost disciples of buddha, to ached and fallen out, our back becomes bent, become samantaprabhasa Buddha. hands and legs tremble, gait becomes unsteady, Giaø Da Nhaân Ñaø La: See Giaø Da Nhaân Ñaø La our memory becomes weaker and weaker—See Tònh Xaù. Baùt Khoå. Giaø Da Nhaân Ñaø

La Tònh Xaù: Jayandra (skt)— Giaø La: Tagara (skt)—Teân goïi taét cuûa Ña Giaø Leâ, Name of a vihara in north India—Teân cuûa moät moät loaïi goã thôm—Putchuk, incense. tònh xaù ôû vuøng Baéc AÁn. Giaø La Daï Xoa: Kalaka (skt)—Moät loaøi Daï Xoa Giaø Da Xaù Ña: Gayasata (skt)—Vò Toå AÁn Ñoä thöù ñaõ laøm oâ nhieãm taâm cuûa ngaøi Xaù Lôïi Phaát trong möôøi taùm, ngöôøi ñaõ laøm vieäc naëng nhoïc trong luùc haønh thieàn, maø ngaøi khoâng hay bieát gì—A nhoùm nguôøi Tokhari—The eighteenth Indian yaksa who smote (defiled) Sariputra on the head patriarch, who laboured among the Tokhari. while in meditation, without his perceiving it. Giaø Di Ni: Gamini (skt)—Vò vua maø ngöôøi ta noùi Giaø La Ñaø: Kharadiya (skt)—1) Ngoïn nuùi nôi maø raèng ñaõ ñöôïc Ñöùc Phaät thuyeát giaûng moät kinh noùi Ñöùc Phaät ñaõ thuyeát giaûng kinh Ñòa Taïng Thaäp veà nhaân quaû, cuõng nhö thieän vaø baát thieän nghieäp Luaän (nôi ôû cuûa chö vò Boà Taùt): The mountain cuøng vôùi quaû baùo cuûa chuùng—A king whom the is where the Buddha is supposed to have uttered the said to have addressed a sutra about causes and Abode of Ti-Tsang; 2) Ngoâi vò Giaù La Ñaø cuûa Boà effects, as well as wholesome and unwholesome Taùt (do tu taäp nhieàu a taêng kyø kieáp Minh Ba La deeds and their consequences. Maät maø thaønh töïu, ñaây laø haïnh voâ töôùng maø thoï trì Giaø Di Ni Kinh: Ñöùc Phaät giaûng thuyeát quaû baùo chö phaùp): A Bodhisattva stage attained after roõ raøng cho vua Giaø Di Ni, gioáng nhö ñaù vaø daàu, many kalpas. moät thöù chìm, moät thöù noåi—A sutra in which the Giaø La Ni: Ghrana (skt)—Kieát La Naõ—Muøi Buddha expounded clearly for King Gamini on höông—Smell—Scent. wholesome and unwholesome deeds as well as Giaø La Tu Maït Na: Kalasumana (p)—Name of a their consequences—See Giaø Di Ni. monk. Giaø Ñaø: Gatha (skt)—Coâ Khôûi—Phuùng Tuïng— Giaø La Vieät: Grhapati or Kulampuriso (p)— Nhöõng caâu phuùng vònh, taùn thaùn nghóa lyù thaâm Kulapati or Kulapurusha (skt)—Caâu La Baùt Ñeå— dieäu vaø ca tuïng coâng ñöùc cuûa Phaät vaø Tam Baûo — Ca La Vieät—Cö Só—A chief (head) of a family— To intone—To sing. A landlord—Householder—The master of a Giaø Ñaø Ca: Cataka (skt)—Chim seû, chæ uoáng nöôùc household—Lay devotee. möa—A sparrow, which is supposed only to drink Giaø Lam: Sangharama or Sanghagara (skt)—1) falling rain. Chuùng vieân hay vöôøn saân töï vieân nôi Taêng chuùng Giaø Ñoaïn: Camara (skt)—Giaø Maït La—Teân cuûa ôû: The park of a monastery; 2) Chuøa hay töï vieän: moät trong nhöõng vuøng trung taâm cuûa mieàn nam A monastery, convent, pagoda, temple. chaâu Dieâm Phuø Ñeà (Giaø Maït La Chaâu vaø Phieät La Giaø Lam Phaùp: Garan-ho (jap)—Temple- dharma.

Giaø Lam Thaàn: Temple deity—Coøn goïi laø Vi Ñaø Giaø Phaïm Ba Ñeà: Gavampati (skt)—Ngöu La; theo Haùn töï laø vò Vi Ñaø maët xoay ra chaùnh Vöông, teân cuûa moät vò A La Haùn—Lord of cattle, ñieän trong töï vieän, khoâng ai bieát ñöôïc xuaát xöù cuûa name of an arhat. Vi Ñaø Hoä Phaùp. Thaàn hoä phaùp chuøa. Theo Ñöùc Giaø Phaïm Ñaït Ma: Bhagavaddharma (skt)—Ca Phaät, coù 18 vò Giaø Lam Thaàn trong moãi töï vieän— Phaïn Ñaït Ma—Daø Phaïn Ñaït Ma—Moät vò Taêng Also called Wei-To, a Chinese term for the ngöôøi AÁn Ñoä ñaõ dòch quyeån Kinh “Thieân Thuû guardian facing the main hall of a temple; the Thieân Nhaõn Ñaïi Bi” sang Hoa ngöõ

vaø thôøi nhaø origin of Wei-To is uncertain. According to the Ñöôøng—An Indian monk who translated the Buddha, there are eighteen guardian spirits of a “Kuan-Yin with Great Compassion of Thousand- monastery. Arms-and-Thousand-Eyes” Sutra into Chinese Giaø Lan Tha: Grantha (skt)—1) Keä: Verse; 2) during the T’ang dynasty. Giaùo ñieån cuûa ngöôøi Sikhs: The scriptures of the Giaø Phu Toïa: Theá ngoài treùo chaân—To sit cross- Sikhs. legged—See Kieát Giaø. Giaø Laâu La Ñieåu: Garuda (skt)—Khyung (tib)— Giaø Tha: Gatha (skt)—Recitation—Song—Baøi Ca Laâu La—See Kim Xí Ñieåu. tuïng theo vaàn ñieäu, thöôøng goàm 32 chöõ goïi laø “Coâ Giaø Leâ Daï: Carya (skt)—Actions—Doings— Khôûi Tuïng,” phaân bieät vôùi “Truøng Tuïng” nghóa laø Proceedings—Haïnh Kieåm—See Tu Haønh Chaùnh laäp laïi lôøi cuûa caâu tröôùc—A metrical narrative or Phaùp. hymn, with moral purport, described as generally Giaø Lôïi Da: See Giaø Leâ Daï. composed of thirty-two characters, and called a Giaø Maït La: See Giaø Ñoaïn. detached stanza, distinguished from geya, which Giaø Maït La Chaâu: Camara (skt)—Giaø Maït La— precedes the ideas of preceding prose passages. See Giaø Ñoaïn. Giaø Thuyeân: Ñònh nghóa theo kieåu thuï ñoäng tieâu Giaø Na: Gana or Ghana (skt)—Cöùng chaéc, daày— cöïc “khoâng taêng khoâng giaûm, khoâng sanh khoâng Solid—Thick. dieät.”—Latent or negative definition “Neither Giaø Na Ñeà Baø: Ariyadeva or Kanadeva (skt)— increasing nor decreasing; neither producing nor Ca Na Ñeà Baø—Toå thöù 15, ñeä töû cuûa Ngaøi Long destroying.” Thoï—Fifteenth patriarch, disciple of Nagarjuna— Giaø Thuyeân Bieåu Thuyeân: Latent or negative See Hai Möôi Taùm Toå AÁn Ñoä. definition, and patent or positive—See Giaø Giaø Nan: Nhöõng cuoäc khaûo saùt ñeå nhaän Taêng Ni Thuyeân and Bieåu Thuyeân. thoï cuï tuùc giôùi—Tests for applicants for full Giaø Thöôïng Caùnh Tröôùc Nöõu: Coå mang goâng, orders. tay theâm xieàng. Töø naày coù nghóa laø ñöa theâm laàm 1) Giaø: 16 giôùi phuï naèm trong giôùi caám caên baûn laãn vaøo caùi laàm laãn ñaõ coù tröôùc ñaây—Neck is cuûa Phaät nhö khoâng uoáng röôïu—16 secondary yoked and arms are chained. The term means commandments, derving from the mandate of adding more confusion into the previous Buddha, e.g. against drinking wine. confusion. 2) Nan: 13 giôùi chaùnh naèm trong nhöõng luaät leä Giaø Tính: Hai loaïi giôùi luaät—The two kinds of chính yeáu nhö khoâng saùt sanh—13 types of commandments: moral conduct based on the primary laws of 1) Giaø Giôùi: Nhöõng luaät phuï—Secondary human nature, e.g. against murder, ect. commandments—See Giaø Cheá. Giaø Nhaõn: Shagan (jap)—Shaded eyes—Traïng 2) Tính Giôùi: Nhöõng luaät leä chính ngoaøi xaõ hoäi— thaùi haønh ñoäng an ñònh trong Thieàn, khaùc vôùi quan Primary commandments—See Giaø Giôùi. ñieåm lyù töôûng ngoaøi ñôøi—The balanced and Giaø Tình: Ñeø neùn duïc voïng—To repress passions. peaceful state of action in Zen, which is different Giaø Tình Bieåu Ñöùc: Hai thöù: ñeø neùn duïc voïng vaø from the idealistic viewpoint in ordinary life. toû loä ñöùc haïnh. Bieåu ñöùc laø theå hieän coâng ñöùc Giaø Phaïm: Bhagavan (skt)—Giaø Baø—See Baït Daø baèng nhöõng haønh ñoäng vaø tö töôûng thieän laønh nhö Phaïm. ñaõ ñöôïc giaûng daïy trong kinh Hoa Nghieâm, ñoái laïi vôùi ñeø neùn duïc voïng hay “giaø tình.”—To manifest virtue (positive in deeds and thoughts as

expounded in the Avatamsaka Sutra—Kinh Hoa Sôn: “Ñöùc Phaät naày ngoài trong Ñieän; caùi naøo Nghieâm), in contrast with to repress the passions. laø Ñöùc Phaät kia?” Kính Sôn ñaùp: “Ñöùc Phaät Giaø Toäi: Töï tính khoâng phaûi laø aùc nhö uoáng röôïu, naøy ngoài trong Ñieän.”—One of the eighteen nhöng bò Ñöùc Phaät caám vì lôïi ích cho nhöõng giôùi kinds of questions in Zen. This is a kind of khaùc. Giaø toäi laø loaïi toäi phuï khi haønh giaû phaïm question that is containing a hypothetical nhöõng giôùi phuï nhö uoáng röôïu (theo nhaø Phaät hay case. A monk asked Ching-Shan: “This tyø kheo thì ñaây laø toäi, nhöng khoâng phaûi laø caùi toäi Buddha sits in the Hall; what is the other töø töï tính), ñeå ñoái laïi vôùi nhöõng tính toäi (toäi chính) Buddha?” Ching Shan replied: “This Buddha nhö gieát ngöôøi—Offense which not wrong in itself, sits in the Hall.”—See Phaàn Döông Thaäp Baùt i.e. taking alcohol, but forbidden by the Buddha Vaán. for the sake of the other commandments. The Giaû AÙi: Falseness of desire—The unreality of second kinds of sin when cultivators commit the desire. secondary commandments, i.e. commiting Giaû Baï: Soå ghi cheùp teân hoï Taêng Ni xin pheùp nghæ drinking wine, as opposed to commiting the hay xin pheùp ñi ra ngoaøi töï vieän—A note book of primary sin, i.e. murdering. registration of monks and nuns who ask for leave Giaø Tra Ca: Cataka (skt)—Giaø Ñaø Ca—A of absence or permission to go out of a monastery. sparrow, which is supposed only to drink falling Giaû Danh: Pannatti (p)—Samketa or Vitatha- rain—Chim seû, chæ uoáng nöôùc möa. naman (skt)—Conventional designation— Giaø Traù Ca Ñieåu: Cataka (skt)—See Giaø Tra Ca. Concepts—Daáu hieäu hay caùi töôïng tröng taïm thôøi. Giaø Vaên Ñoà: Camunda (skt)—1) Taät ñoá cuûa ngöôøi Caùc phaùp do nhaân duyeân giaû hôïp taïm bôï maø coù nöõ, haïng ñaøn baø hay ganh gheùt: A Jealous woman; chöù khoâng coù thöïc theå. Caùc phaùp voâ danh, do 2) Noä Thaàn: An angry spirit; 3) Quyû Nhaäp Traøng, ngöôøi ta giaû trao cho caùi teân, chöù ñeàu laø hö giaû loaïi aùc quyû chieâu hoàn ngöôøi cheát ñeå gieát keû thuø: khoâng thöïc—Provisionary symbol or sign. All Evil Demon, one used to call up the dead to slay dharmas are empirical combinations without an enemy. permanent reality. False and fictitious—Unreal Giaø Vieät Laâm: Suppatittha-cetiya (skt)—Yasti- names, i.e. nothing has a name of itself, for all vana (skt)—Forest of sticks—Groves of staves— names are mere human appellations. See Tröôïng Laâm. Giaû Danh Boà Taùt: Baäc ñöôïc goïi laø Boà Taùt vì ñaõ Giaø Xa Ñeà: Gachati (skt)—Tieán boä—Progress. ñaït ñeán “thaäp tín”—One who may be called a Giaû: Fallacy. bodhisattva because he has attained the Ten 1) Khoâng thaät: Unreal—No reality—False— Faiths. Fallacious—Futile—Untrue—Vain. Giaû Danh Boä: Pannattivada (p)— Pannattivadin 2) Möôïn: To borrow. (p)—Prajnaptivadinah (skt)—Thuyeát Giaû Boä. 3) Giaû taù: Giaû boä—To pretend—To assume—To Giaû Danh Chaáp: Chaáp thuû vaøo giaû Danh Taâm— suppose. Attachment to the temporary name—Theo Giaùo 4) Theo Phaät giaùo, giaû coù nghóa laø chö phaùp voâ Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc thöôøng vaø khoâng coù thöïc theå, duyeân hôïp hay Phaät Giaùo, ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi möôïn caùc phaùp khaùc maø coù, nhö möôïn uaån maø ta phaûi lìa boû ba söï chaáp thuû. Moät trong ba loaïi coù chuùng sanh, möôïn

coät keøo maø coù nhaø cöûa. chaáp thuû naøy laø chaáp thuû vaøo giaû danh. Vaïn höõu Taát caû chæ laø hieän töôïng giaû taïm vaø khoâng vaø vaïn vaät, vì hieän höõu nhö laø söï keát hôïp cuûa thaät: In Buddhism nothing is real and nhöõng nhaân quaû ñöôïc lieät vaøo giaû danh bôûi vì permanent, the five aggregates make up khoâng coù caùch naøo ñeå chæ ñònh hieän höõu bieán beings, pillars and rafters make a house, etc. chuyeån cuûa noù ngoaïi tröø baèng teân goïi. Ta phaûi All is temporal and merely phenomenal, nhaän ra raèng thaät voâ duïng khi baùm chaët vaøo moät töï fallacious, and unreal. ngaõ maø thöïc söï noù chæ laø moät teân goïi. Tröôùc heát 5) Moät trong möôøi taùm loaïi caâu hoûi trong nhaø chuùng ta phaûi töø boû söï chaáp thuû vaøo giaû danh cuûa Thieàn. Ñaây laø loaïi caâu hoûi chöùa ñöïng moät mình—According to Prof. Junjiro Takakusu in the tröôøng hôïp giaû thieát. Moät nhaø sö hoûi Kính Essentials of Buddhist Philosophy, to realize

Total-Voidness, one must do away with the three Trung Quoác giaûi thích. Ba toâng kia laø Nhaân Duyeân attachments. One of the three kinds of attachment Toâng (laäp taùnh), Giaû Danh Toâng (phaù taùnh), Baát is “Attachment to the temporary name.” All beings Chaân Toâng (phaù töôùng), vaø Chaân Toâng—Things and things, since they exist as the combination of are but names, one of the four kinds of inference causations, are given temporary names, beause in logic according to T’an-Yin. The other three there is no way to designate changing existence are: All things are causally produced; denying the except by name. One must realize that it is useless reality of form, but fails to define reality; and the to be attached to a self which is in truth only an school of the real, in contrast with the seeming— appellation. One must first get rid of this See Töù Toâng. attachment to one’s temporary name—See Tam Giaû Danh Töôùng: Danh töôùng chæ laø giaû taïm— Chaáp Thuû. Names, which are merely indications of the Giaû Danh Höõu: Existence as conventional temporal. names—Phenomenal things—Giaû danh höõu chæ Giaû Dó Laäp Nhaát Thieát Phaùp: Giaû duøng ñeå phaù cho caùc phaùp thuoäc theá giôùi hieän töôïng chæ coù giaû caùc hoaëc traàn sa vaø ñeå laäp taát caû caùc phaù p quaùn saùt danh, khoâng coù thöïc taùnh hoaëc chuû teå. Ñaây laø moät thaáy caùi taâm ñoù coù ñuû caùc phaùp, caùc phaùp ñeàu do trong tam höõu, moïi vaät hieän höõu nhôø söï phoái hôïp taâm maø coù, töùc laø giaû taïm, khoâng beàn, voâ thöôøng. cuûa caùc vaät khaùc vaø chæ laø goïi teân theo loái kinh ‘Giaû’ laø söï chaám döùt nhöõng laäu hoaëc cuûa traàn theá nghieäm (nhö boán thöù saéc, thinh, höông, vò, xuùc, vaø giaûi thoaùt khoûi caùc ñieàu xaáu. Theo trieát hoïc nhaân duyeân hoøa hôïp vôùi nhau ñeå thaønh moät caùi gì Trung Quaùn, Thöïc Taïi laø baát nhò. Neáu giaûi lyù moät ñoù trong moät thôøi gian höõu haïn roài tan hoaïi, chaúng caùch thích ñaùng thì baûn chaát höõu haïn cuûa caùc thöïc haïn nhö söõa boø, kyø thaät laø do boán thöù aáy duyeân theå bieåu loä voâ haïn ñònh khoâng nhöõng nhö laø cô sôû hôïp maø thaønh, chöù khoâng bao giôø coù caùi töï theå cuûa cuûa chuùng maø coøn laø Thöïc Taïi Toái Haäu cuûa chính söõa)—This refers to all dharmas and phenomena nhöõng thöïc theå höõu haïn. Thaät ra, vaät bò nhaân have existence merely as conventional names duyeân haïn ñònh vaø vaät phi nhaân duyeân haïn ñònh without an essential nature or substantial Being.

khoâng phaân bieät thaønh hai thöù, vì taát caû moïi thöù This is one of the three kinds of existence, things neáu ñöôïc phaân tích vaø tìm veà nguoàn coäi ñeàu phaûi which exist only in name, i.e. all things are ñi vaøo phaùp giôùi. Söï phaân bieät ôû ñaây, neáu coù, chæ combinations of other things and are empirically laø töông ñoái chöù khoâng phaûi laø tuyeät ñoái. Chính vì named—See Tam Chuûng Hieän Höõu. theá maø Ngaøi Long Thoï ñaõ noùi: “Caùi ñöôïc xem laø Giaû Danh Khoâng: Emptiness of person— coõi traàn theá hay theá gian töø moät quan ñieåm, thì Impersonality—See Nhaân Khoâng. cuõng chính laø coõi Nieát Baøn khi ñöôïc nhìn töø moät Giaû Danh Nhaân: Thaân con ngöôøi khoâng thöïc, hoøa quan ñieåm khaùc.”—Reality, things exist though in hôïp bôûi töù ñaïi vaø nguõ uaån—The empirical body of “derived” or “borrowed” form, consisting of the four great elements and the five skandhas— elements which are permanent. Particularity See Töù Ñaïi and Nguõ Uaån. establishes all relativities. The ‘Hypothetical’ Giaû Danh Phi An Laäp Ñeá: Thaéng Nghóa Theá Tuïc mode does away with the defilement of the world Ñeá—Temporal postulates in regard to the spiritual and establishes salvation from all evils. According in the material. to the Madhayamaka philosophy, Reality is non- Giaû Danh Theá Gian: World of provisional dual. The essential conditionedness of entities, names—Coøn goïi laø chuùng sanh theá gian, hay höõu when properly understood, reveals the tình theá gian. Taát caû caùc loaïi höõu tình trong theá unconditioned as not only as their ground but also gian ñeàu laø giaû danh theá gian (vì höõu tình laø danh as the ultimate reality of the conditioned entities töï giaû thieát nôi nguõ uaån chöù khoâng coù thöïc theå) — themselves. In fact, the conditioned and the The world of unreal names, i.e the phenomenal unconditioned are not two, not separate, for all world of sentient beings. things mentally analyzed and tracked to their Giaû Danh Toâng: Things are but names—Giaû source are seen to enter the Dharmadhatu or Danh Toâng hay phaù taùnh toâng laø moät trong boán Anutpadadharma. This is only a relative toâng phaùi theo Ngaøi Ñaøm AÅn taïi chuøa Ñaïi Dieãn distinction, not an absolute division. That is why

Nagarjuna says: “What from one point of view is coù thöïc theå (hoøa hôïp aét phaûi coù ly taùn, ñoù laø söï hoøa samsara is from another point of view Nirvana hôïp nhöùt thôøi chöù khoâng vónh cöûu)—Phenomena, itself.” empirical combinations without permanent reality. Giaû Duïng Ngoân Thuyeát: Söï söû duïng taïm ngoân töø Phenomena are combinations of elements without ñeå tu taäp—Provisional use of language. permanent reality. Giaû Ñaúng Löu: Haäu quaû ñaëc bieät cuûa tieàn kieáp Giaû Hôïp Chi Thaân: See Giaû Hôïp Thaân. nhö gieát ngöôøi thì yeåu meänh—The temporal or Giaû Hôïp Thaân: Thaân giaû hôïp (ñöôïc keát thaønh bôûi particular fate derived from a previous life’s ill töù ñaïi vaø nhaân duyeân)—Body as provisional deeds (shortened life from taking life)—See Tam synthesis—The emperical body. Ñaúng Löu. Giaû Höõu: Caùc phaùp hay hieän töôïng do nhaân duyeân Giaû Ñeá: Chaân lyù veà söï giaû taïm—Truth of sinh ra, nhö boùng hoa trong nöôùc, hay aùnh traêng temporariness—Theo Giaùo Sö Junjiro Takakusu nôi ñaùy gieáng, khoâng coù thöïc tính. Tuy khoâng coù trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñaây laø moät

thöïc tính, laïi khoâng phaûi laø phaùp hö voâ. Söï hieän trong tam ñeá cuûa toâng Thieân Thai, hai chaân lyù kia höõu cuûa chö phaùp chæ laø giaû höõu, neáu khoâng muoán laø Khoâng ñeá vaø Trung ñeá. Theo toâng naày thì caû ba noùi laø khoâng hôn gì söï hieän höõu cuûa loâng ruøa söøng chaân lyù aáy laø ba trong moät, moät trong ba. Nguyeân thoû—The phenomenal which no more exists than lyù thì laø moät, nhöng phöông phaùp dieã n nhaäp laïi laø turtle's hair or rabbit's horns. ba. Moãi moät trong ba ñeàu coù giaù trò toaøn dieän. Duø Giaû Höõu Taùnh: Paratantra-laksana (skt)— söï theå coù hieän höõu thì cuõng chæ laø giaû taïm. Gioáng Character of Dependence upon others— nhö khi bieän luaän veà Khoâng Ñeá, khi moät laø Giaû thì Temporary or transitory existence—Theo Duy taát caû laø Giaû—According to Prof. Junjiro Takakusu Thöùc Toâng, ñaây laø moät trong ba loaïi hieän höõu cuûa in The Essentials of Buddhist Philosophy, this is moïi vaät. Giaû höõu taùnh coøn ñöôïc goïi laø "Y Tha one of the three truths of the T'ien-T'ai School, Khôûi Taùnh." Nhöõng höõu theå giaû taïm hay nhaát thôøi the other two are the truth of void and the truth of khoâng coù taùnh thöôøng taïi, nhö caên nhaø ñöôïc döïng means. According to this school the three truths baèng goã, gaïch, ngoùi, vaân vaân. Noù chæ hieän höõu are three in one, one in three. The principle is one baèng moät traøng toång hôïp nhöõng nhaân duyeân vaø but the method of explanation is threefold. Each khoâng töi höõu. Noù khoâng coù thöïc taïi thöôøng toàn — one of the three has the value of all. Although According to the Mind-Only School, this is one of things are present at the moment, they have the three kinds of existence for everything. temporary existence. The same will be the case Temporary or transitory existence, also called when we argue by means of the temporary truth— "Character of Dependence upon others." Those of See Tam Ñeá Thieân Thai. temporary or transitory existence, having no Giaû Ñònh: Assumption—Recognition—Taát caû permanent character (asvabhava), like a house nhöõng toân giaùo nhaát thaàn baét ñaàu baèng nhöõng giaû that is built by timbers, stones, tiles, etc. It exists thuyeát vaø khi nhöõng giaû thuyeát naày maâu thuaãn vôùi only by a combination of causes or causal söï phaùt trieån cuûa kieán thöùc thì khoå ñau taêng combination, and is not self-existent. It has no tröôûng. Ñaïo Phaät khoâng coù giaû ñònh, maø döïa treân permanent reality—See Tam Chuûng Hieän Höõu. söï kieän, do ñoù khoâng bao giôø laùnh xa aùnh saùng trí Giaû Keâ Thanh Vaän: Baét chöôùc tieáng gaø gaùy ñeå tueä—All monotheistic religions start with certain gaït ngöôøi—To imitate the crowing of the cock to assumptions, and when these assumptions are fool people. contradicted by the growth of knowledge, sorrows Giaû Khoâng: Dubhatosunnam (p)—Enptiness of no increase and increase. Buddhism starts with no reality—See Hai Möôi Laêm Caùch Giaûi Thích Veà assumptions. It stands (bases) on facts, therefore, Taùnh Khoâng. it never shuns the dry light of knowledge. Giaû Laäp Phaùp: Hypothetic categories—Baát Giaû Hoøa Hôïp: See Giaû Hôïp. Töông Öng Phaùp—See Hai Möôi Boán Phaùp Baát Giaû Hôïp: Provisional existence—Temporary Töông Öng Trong Duy Thöùc Hoïc. union—Hieän töôïng tuøy theo nhaân duyeân maø giaû Giaû Moân: 1) Lôøi phaùp taïm thôøi: Provisional hoøa hôïp, laø söï phoái hôïp cuûa caùc yeáu toá, chöù khoâng

Teachings; 2) Toâng phaùi maø giaùo thuyeát döïa vaøo

nhöõng coâng ñöùc cöùu ñoä töø nhöõng hình thöùc hay Giaû Thieát: Pannatti (p)—Hypothesis—See Giaû nghi leã beân ngoaøi, chöù khoâng phaûi tín taâm beân Danh. trong nhö nieàm tin vaøo Ñöùc Phaät A Di Ñaø: The Giaû Thuyeát: Prajnapti (skt)—Provisional sect which relies on the externals or external explanation—Huyeàn thuyeát—Phöông tieän works for salvation, in contrast with faith in thuyeát—Hoïc thuyeát döïa vaøo hieän töôïng hay caáu Amitabha. truùc taâm thöùc—Ordinary teaching—Doctrines Giaû Naïp: Boá Naïp—Laõo Naïp—Naïp Taêng—Tieåu dervied from the phenomenal or mental Naïp—See Naïp Töû. construction, or ideation. Giaû Ngaõ: False self—Caùi ngaõ khoâng thöïc, hoøa Giaû Thuyeát Vaán: Utilizing a hypothetical case— hôïp bôûi nguõ uaån (phaøm phu hay ngoaïi ñaïo thì Trong Thieàn, coù loaïi caâu hoûi trong ñoù ngöôøi hoûi söû voïng chaáp cho ñoù laø thöïc, baäc Thaùnh giaùc ngoä cho duïng moät tröôøng hôïp giaû thieát. Moät nhaø sö hoûi ñoù laø caùi giaû ngaõ; tuy nhieân, neáu cöù khö khö chaáp Kính Sôn: “Ñöùc Phaät naày ngoài trong Ñieän; caùi naøo giöõ cho raèng giaû ngaõ laø “voâ” laø rôi vaøo chaáp thuû taø laø Ñöùc Phaät kia?” Kính Sôn ñaùp: “Ñöùc Phaät naøy kieán “khoâng”)—The empirical ego of the five ngoài trong Ñieän.”—In Zen, there is a kind of skandhas, this is to be distinguished from the true question in which the questioner utilizes a ego, the metaphysical substratum from which all hypothetical case. A monk asked Ching-Shan: empirical elements have been eliminated. “This Buddha sits in the Hall; what is the other Giaû Nhö AÙc Nghieäp Coù Hình Töôùng: Theo Kinh Buddha?” Ching Shan replied: “This Buddha sits Hoa Nghieâm, giaû nhö aùc nghieäp coù hình töôùng, in the Hall.” möôøi phöông hö khoâng chaúng theå dung chöùa heát — Giaû Thöïc: Giaû vaø thöïc—False and true—Unreal In the Avatamsaka Sutra, the Buddha taught: and real—Empirical and real. “Supposing that evil karma had physical form, the Giaû Töø Coõi Ñôøi: To bid farewell to this world. empty space of the ten directions could not contain Giaû Töôùng: Temporary appearance—Hình töôùng it.” khoâng thaät. Giaû Nhö Loøng Tham Duïc Coù Hình Töôùng: Giaû Giaû Vaán: Ñaây laø moät trong Thaäp Baùt Vaán cuûa nhö loøng tham duïc coù hình töôùng, tam thieân ñaïi Phaàn Döông Thieän Chaâu laø ñöôøng loái thöïc haønh thieân theá giôùi cuõng chaúng theå dung chöùa heát—If cuûa giaùo lyù Thieàn cho ñeán khoaûng theá kyû thöù greed and desire had physical form, three möôøi. Caâu hoûi chöùa ñöïng moät tröôøng hôïp giaû thieát. thousand great chiliocosmos could not contain Moät nhaø sö hoûi Kính Sôn: “Ñöùc Phaät naày ngoài them. trong Ñieän; caùi naøo laø Ñöùc Phaät kia?” Kính Sôn Giaû Nhöôïc: Giaû nhö—If—Supposing that. ñaùp: “Ñöùc Phaät naøy ngoài trong Ñieän.”—This is Giaû Quaùn: Quaùn veà tính giaû taïm—Contemplation one of the Eighteen Kinds of Question, compiled of the provisional—Meditation on relative truth— by Shan-Chao of Fen-Yang, the way Zen teaching Moät trong ba loaïi quaùn cuûa toâng Thieân Thai, quaùn was practiced until about the tenth century. The saùt chö phaùp laø giaû taïm. Quaùn saùt veà söï thaät töông question containing a hypothetical case. A monk ñoái cuûa hieän töôïng, do ñoù chæ laø söï hieän höõu giaû asked Ching-Shan: “This Buddha sits in the Hall; taïm, so vôùi thieàn quaùn veà

“Taùnh Khoâng.”—One of what is the other Buddha?” Ching Shan replied: the three kinds of contemplation of T’ien-T’ai “This Buddha sits in the Hall.”—See Phaàn Döông sect, contemplation of all as unreal, transient or Thaäp Baùt Vaán. temporal. Meditation on the relative truth or Giaû Voâ: Chaân ñeá trung ñaïo nôi khoâng coù sanh phenomenal and therefore illusory existence, in dieät, höõu voâ—The middle path of the higher truth comparison with the meditation on the void where there is neither contemporary production (Khoâng quaùn)—See Khoâng Giaû Trung. nor contemporary extinction; neither existence nor Giaû Saéc: Voâ bieåu saéc hay hình thöùc beân trong, nhö non-existence höông vò khoâng coù hình theå—Non-apparent Giaùc: form—Invisible or internal form, i.e. spiritual 1) Visana (skt)—Caùi söøng—A horn—A trumpet. form. 2) Ngaãm nghó sô qua (thoâ tö) hay caûm giaùc —To Giaû Thaät: Hö giaû vaø chaân thaät—False and real. sense—To apprehend—To be aware.

3) Giaùc laø söï nhaän bieát hay söï hieåu bieát: Buddhi Nieäm Phaät theo giaùc chieáu laø moät maët nieäm Phaät, (p & skt)—Awareness, knowledge, or moät maët hoài quang soi trôû laïi chaân taùnh cuûa understanding. mình—This is one of the ten kinds of oral 4) Giaùc laø ñaõ tænh thöùc, tænh ngoä hay giaùc ngoä, recitation. With this technique, the practitioner on ñoái nghóa vôùi meâ môø, ngu daïi vaø doát naùt — the one hand recites the Buddha’s name and on Buddha means awakened, awake, or the other hand, returns the light and illumines his enlightened, in contrast with silly and dull, True Nature—See Thaäp Chuûng Trì Danh. stupid, and foolish (mudha). Giaùc Chöùng: The evidence of the senses. 5) Bodhi or Buddhiboddhavya (skt)—Tieáng Phaïn Giaùc Cöùu: Buddhatrata (skt)—Teân cuûa vò Tam laø Boà Ñeà coù nghóa laø giaùc saùt hay giaùc ngoä. Taïng Phaùp Sö Phaät Ñaø Ña La—Teân cuûa vò Tam Giaùc coù nghóa laø söï bieát vaø caùi coù theå bieát Taïng Phaùp Sö Giaùc Cöùu, dòch giaû cuûa nhieàu boä ñöôïc—Bodhi from bodha, “knowing, luaän vaøo khoaûng naêm 650 sau Taây Lòch— understanding,” means enlightenment, Buddhatrata, a monk from Kashmir or Kabul, was illumination. Buddhiboddhavya also means a translator of many sastras, around 650 A.D. knowing and knowable. Giaùc Danh: Buddhayasas (skt)—Phaät Ñaø Da a) Giaùc saùt laø nhaän ra caùc chöôùng ngaïi phieàn naõo Xaù—Taêng só Phaät Ñaø Da Xaù, coøn ñöôïc bieát nhö laø gaây haïi cho thieän nghieäp: To realize, to Vibhasa raâu ñoû, töø thaønh Kashmir ñaõ ñeán Trung perceive, or to apprehend illusions which are Hoa vaøo nhöõng naêm töø 403 ñeán 413 ñeå dòch kinh harmful to good deeds. töø Phaïn ra Hoa ngöõ—Buddhayasas of Kashmir or b) Giaùc ngoä laø nhaän bieát caùc chöôùng ngaïi che laáp Kabul, known as “red-beard Vibhasa,” who trí tueä hay caùc hoân aùm cuûa voâ minh nhö giaác arrived in China from 403 to 413 to translate nguû (nhö ñang nguû say chôït tænh): To Sutras from Sanskrit to Chinese. enlighten or awaken in regard to the real in Giaùc Du (1053-1140): Teân cuûa moät vò danh Taêng contrast to the seeming, as to awake from a Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû thöù deep sleep. XII—Name of a Japanese famous monk, of the Giaùc Caùt Töôøng Boà Taùt: Buddha-srijnana (skt)—T'ien T'ai Sect in the twelfth century. Buddhasrynana (p)—Giaùc Kieát Töôøng Boà Taùt. Giaùc Duïng: Hoùa Thaân—See Nirmanakaya (skt), Giaùc Chaân Nhö: See Chaân

Nhö. Tam Thaân, and Tam Baûo. Giaùc Chi: Sambojjhanga (p)—Sambodhyanga Giaùc Ñaø: Nhöõng voïng töôûng taø kieán maø moät vò sö (skt)—Boà Ñeà Phaàn—Giaùc Phaàn—Bodhi shares— chaáp vaøo cuõng gioáng nhö löøa ngöïa mang chôû ñoà Limbs of enlightenment—The various branches or vaät khoâng khaùc—Perverted doctrines and wrong modes of enlightenment—Theo Kinh Phuùng Tuïng thoughts, which weigh down a monk as a pack on trong Tröôøng Boä Kinh, coù baûy giaùc chi hay thaát boà an animal. ñeà phaàn. Phaät töû tu haønh thaát giaùc chi ñaït ñöôïc Giaùc Ñaïo: Con ñöôøng giaùc ngoä—The way of nhöõng keát quaû sau ñaây: Taát caû aùc phaùp ñeàu ñöôïc enlightenment. tieâu tröø; taát caû phaùp laønh caøng ngaøy caøng taêng Giaùc Ñaïo Chi: Thuaät ngöõ chæ cho Thaát giaùc chi vaø tröôûng; vì tu thieän boû aùc neân luoân luoân ñöôïc an Baùt chaùnh ñaïo—The term indicates the seven laïc, khoâng bò ñau khoå; seõ chöùng quaû thaønh Phaät — elements of bodhi (seven factors of According to the Sangiti Sutta in the Long enlightenment) and the noble Eightfold Path (eight Discourses of the Buddha, there are seven Limbs sagely way shares)—See Thaát Giaùc Chi and Baùt (factors) of Enlightenment, or the seven Bodhi Chaùnh Ñaïo. shares. Practicing the seven awakening states will Giaùc Ñaïo Ñaêng Luaän: Bodhipatha-pradipa result in the following achievements: Elimination (skt)—Boà Ñeà Ñaïo Ñaêng Luaän—Teân moät boä luaän of evil; development of virtue; feeling of ñöôïc vieát bôûi A Ñeå Sa, moät nhaø sö noåi tieáng ngöôøi cheerfulness versus suffering; final AÁn, ñaëc bieät vieát cho caùc ñeä töû Taây Taïng nhö laø enlightenment—See Thaát Boà Ñeà Phaàn. moät kim chæ nam ñích xaùc cho truyeàn thoáng Ñaïi Giaùc Chieáu Trì Danh: Enlightened, Illuminating Thöøa veà töø Boà Taùt ñaïo ñeán Phaät quaû. Kim chæ nam Recitation—Ñaây laø moät trong möôøi phaùp trì danh. naøy vaïch ra con ñöôøng tieäm tieán, saép xeáp nhieàu

giai ñoaïn noái tieáp nhau, moãi giai ñoaïn ñoøi hoûi moät phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. vò Boà Taùt phaûi ñi qua nhöõng giai ñoaï n tröôùc ñoù— Veà sau, ngaøi cuõng tieáp tuïc daïy thieàn vaø keá thöøa “Lamp for the Path to Awakening,” name of a doøng Thieàn Khoâng Loä, do Thieàn sö Khoâng Loä treatise written by a famous Indian scholar-monk, saùng laäp. Vua Lyù Thaàn Toâng nhieàu laàn thænh ngaøi Atisa (982- 1054), written particularly for his vaøo cung, nhöng ngaøi ñeàu töø choái. Ngaøi thöôøng Tibetan disciples as a guide to the authoritative nhaán maïnh ñeán söï kieåm soaùt taâm vaø taùnh khoâng Indian Mahayana tradition regarding the cuûa vaïn höõu: “Töï kieåm soaùt mình laø yeáu toá chính Bodhisattva’s path to Buddhahood. It outlines a daãn ñeán haïnh phuùc. Ñoù chính laø naêng löïc naèm sau gradual approach, arranged in successive stages, taát caû moïi thaønh töïu chaân chính. Nhaát cöû nhaát each of which requires a Bodhisattva to pass those ñoäng maø thieáu söï töï kieåm soaùt mình seõ khoâng ñöa that precede it. mình ñeán muïc ñích naøo caû. Chæ vì khoâng töï kieåm Giaùc Ñeá: See Giaùc Vöông. ñöôïc mình maø bao nhieâu xung ñoät xaûy ra trong Giaùc Ñeá Thích: Indrabodhi (skt)—See Boà Ñeà Ñeá taâm. Vaø neáu nhöõng xung ñoät phaûi ñöôïc kieåm soaùt, Thích. neáu khoâng noùi laø phaûi loaïi tröø, ngöôøi ta phaûi keàm Giaùc Ñònh: Buddhasanta (skt)—Phaät Ñaø Phieán cheá nhöõng tham voïng vaø sôû thích cuûa mình, vaø coá

Ña—Phaät Ñaø Phieán Ña laø moät vò sö mieàn Trung gaéng soáng ñôøi töï cheá vaø thanh tònh. Ai trong chuùng AÁn, laø dòch giaû cuûa khoaûng möôøi taùc phaåm Phaät ta cuõng ñeàu bieát söï lôïi ích cuûa vieäc luyeän taäp thaân Giaùo töø khoaûng nhöõng naêm 529-539 sau Taây theå. Tuy nhieân, chuùng ta phaûi luoân nhôù raèng chuùng Lòch—A monk from Central India, translator of ta khoâng chæ coù moät phaàn thaân theå maø thoâi, chuùng some ten works from 529 to 539 A.D. ta coøn coù caùi taâm, vaø taâm cuõng caàn phaûi ñöôïc reøn Giaùc Ñöùc: luyeän. Reøn luyeän taâm hay thieàn taäp laø yeáu toá 1) Teân cuûa moät vò Tyø Kheo xuaát saéc trong vieäc chaùnh ñöa ñeán söï töï chuû laáy mình, cuõng nhö söï trì giôùi trong kieáp quaù khöù—Name of a thoaûi maùi vaø cuoái cuøng mang laïi haïnh phuùc. Ñöùc Bhikshu who was excellent in keeping Phaät daïy: “Daàu chuùng ta coù chinh phuïc caû ngaøn precepts in the past aeons. laàn, caû ngaøn ngöôøi ôû chieán tröôøng, tuy vaäy ngöôøi 2) Teân cuûa moät vò danh Taêng Trieàu Tieân vaøo theá chinh phuïc vó ñaïi nhaát laø ngöôøi töï chinh phuïc ñöôïc kyû thöù VI. Sö ñaõ töøng du haønh sang Trung laáy mình.” Chinh phuïc chính mình khoâng gì khaùc Hoa vaø naêm 549, Sö ñaõ cuøng söù giaû Trieàu hôn laø töï chuû, töï laøm chuû laáy mình hay töï kieåm Tieân röôùc xaù lôïi Phaät veà nöôùc—Name of a soaùt taâm mình. Noùi caùch khaùc, chinh phuïc laáy Korean famous monk in the sixth century. He mình coù nghóa laø naém vöõng phaàn taâm linh cuûa traveled to China and in 549, he accompanied mình, laøm chuû nhöõng kích ñoäng, nhöõng tình caûm, the Korean envoy to receive Buddha relics nhöõng öa thích vaø gheùt boû, vaân vaân, cuûa chính and brought them back to Korea. mình. Vì vaäy, töï ñieàu khieån mình laø moät vöông Giaùc Giaû: Buddha (p & skt)—Baäc giaùc ngoä, nhö quoác maø ai cuõng ao öôùc ñi tôùi, vaø teä haïi nhaát laø töï Phaät, töï giaùc giaùc tha, giaùc haïnh vieân maõn—An bieán mình thaønh noâ leä cuûa duïc voïng. Moät trong Enlightened (Awakened) One, especially a nhöõng ñieàu quan troïng maø haønh giaû neân nhôù laø Buddha, enlightened self and others—See Phaät. ñöøng tìm caùch xoùa ñi baát cöù thöù gì trong taâm mình, Giaùc Haûi: Giaùc tính saâu saéc bao la nhö bieån caû: vì ñieàu naày khoâng ai coù theå laøm ñöôïc vaø khoâng Sea of knowledge—The fathomless ocean of bao giôø thích hôïp vôùi haønh giaû. Chæ caàn thoâng suoát enlightenment or Buddha-wisdom. ñònh luaät duyeân khôûi, bieát raèng taát caû moïi hình aûnh Giaùc Haûi Töï: Teân cuûa moät ngoâi chuøa coå noåi tieáng, ñeàu laø troáng khoâng, vaø luoân giöõ cho taâm mình beàn toïa laïc trong quaän 6, thaønh phoá Saøi Goøn, Nam Vieät chaët. Ñoù laø con ñöôøng ñi vaøo Thieàn!” Döôùi ñaây laø Nam—Name of a famous ancient pagoda, located moät trong nhöõng baøi keä thieàn noåi tieáng cuûa ngaøi: in the Sixth district, Saigon City, South Vietnam. “Xuaân lai hoa ñieäp thieän tri thì, Giaùc Haûi Thieàn Sö: Zen master Giaùc Haûi—Thieàn Hoa ñieäp öng tu coäng öùng kyø. sö Vieät Nam, queâ taïi Baéc Vieät. Ngaøi xuaát gia naêm Hoa ñieäp boån lai giai thò huyeãn, 25 tuoåi, cuøng vôùi Khoâng Loä trôû thaønh ñeä töû cuûa Maïc tu hoa ñieäp höôùng taâm trì.” Thieàn sö Haø Traïch taïi chuøa Dieân Phöôùc. Ngaøi laø (Xuaân veà hoa böôùm gaëp nhau ñaây,

Hoa böôùm phaûi caàn hoïp luùc naày. butterflies and flowers meet here. Hoa böôùm xöa nay ñeàu laø huyeãn, Butterflies and flowers need to unite Giöõ taâm beàn chaët

böôùm hoa thaây). by timely passions. A Vietnamese Zen master from North Vietnam. Since beginningless time, He left home at the age of 25. First, he and Khoâ ng All butterflies and flowers have been illusions. Loä became disciples of Zen master Haø Traïch at You should keep your mind unmoved, Dieân Phöôùc Temple. He was the Dharma heir of Despite all the butterflies and flowers." the tenth generation of the Wu-Yun-T'ung Zen Giaùc Haønh: Phöông thöùc tu haønh ñeå ñaït tôùi giaùc Sect. Later, he continued to teach Zen of the ngoä cho mình vaø cho ngöôøi—The procedure, or Khoâng Loä Zen Sect, which was founded by Zen discipline, of the attainment of enlightenment for master Khoâng Loä. King Lyù Thaàn Toâng invited him self and others. to the Royal Palace so many times, but he refused Giaùc Haïnh Vieân Maõn: Moät trong ba loaïi giaùc to go. He always emphasized on 'control of mind' ngoä—Perfect enlightenment and achievement, and 'emptiness of all things': "Control of the self one of the three kinds of enlightenment—See or of one's own mind is the key to happiness. It is Tam Giaùc Ngoä. the force behind all true achievement. The Giaùc Hieàn (359-429): Buddhabhadra (skt)—Teân movement of a man void of control are cuûa moät vò Taêng thuoäc truyeàn thoáng Thuyeát Nhaát purposeless. It is owing to lack of control that Thieát Höõu Boä. Theo truyeàn thuyeát Phaät giaùo, oâng conflicts of diverse kinds arise in man's mind. And laø doøng doõi cuûa moät ngöôøi baùc cuûa Phaät, ngöôøi ñaõ if conflicts are to be controlled, if not eliminated, du haønh sang Trung Hoa vaøo naêm 409 vaø trôû thaønh man must give less rein to his longings and moät nhaø phieân dòch caùc giaùo ñieån Phaät giaùo AÁn inclinations and endeavor to live a life self- Ñoä—Name of a Kashimiri monk belonging to the governed and pure. Everyone is aware of the Sarvastivada tradition. According to the Buddhist benefits of physical training. However, we should tradition, he was a descendant of the Buddha's always remember that we are not merely bodies, uncle, who came to China in 409 from Kapilavastu we also possess a mind which needs training. in around 408 A.D., here he composed several Mind training or meditation is the key to self- Buddhist works. He became one the most mastery and to that contentment which finally important translators of Indian Buddhist texts at brings happiness. The Buddha once said: "Though that time. one conquers in battle thousand times thousand Giaùc Hoa: Hoa giaùc ngoä—The flower of men, yet he is the greatest conqueror who enlightenment, which opens like a flower. conquers himself." This is nothing other than Giaùc Hoä: Buddha-pala (skt)—Vò Taêng teân Phaät "training of your own monkey mind," or "self- Ñaø Ba Lôïi ñeán Trung Quoác töø Kabul vaøo khoaûng mastery," or "control your own mind." In other naêm 676 sau Taây Lòch—A monk named words, it means mastering our own mental Buddhapala, who arrived in China from Kabul in contents, our emotions, likes and dislikes, and so around 676 A.D. forth. Thus, "self-mastery" is the greatest kingdom Giaùc Hoä Vöông: Buddhagupta (skt)—Phaät Hoä a man can aspire unto, and to be subject to oue Vöông—Phaät Ñaø Cuùc Ña—Theo Eitel trong Trung own passions is the most grievous slavery. One of Anh Phaät Hoïc Töø Ñieån, Phaät Ñaø Cuùc Ña laø moät vò the most important things is that practitioners quaân vöông Phaät töû cuûa xöù Ma Kieät Ñaø, laø con vaø should

not try to empty any images from their ngöôøi keá vò cuûa vua Sakraditya—According to mind, for this is impossible and unsuitable. Zen Eitel, Buddhagupta was a Buddhist king of practitioners just need to understand thoroughly Magadha, son and successor of Sakraditya. the law of dependent origination, know the Giaùc Huøng: Phaät laø vò chuùa teå hay anh huøng giaùc emptiness nature of all things, and always keep ngoä—The lord or hero, of enlightenment, Buddha. their mind unmoved. That is the way of entering Giaùc Hueä: Wisdom of enlightenment. Zen!" Below is one of his famous Zen poems: Giaùc Khaûi: Buddhavarman (skt)—Giaùc Khaûi sa "When the spring returns, moân—Moät vò sö ngöôøi AÁn sang Trung Hoa phieân

dòch kinh ñieån khoaûng nhöõng naêm 437-439—An Giaùc Ngaïn: Bôø giaùc ngoä maø Ñöùc Phaät ñaõ ñaït ñeán Indian monk who came to China to translate sutras khi vöôït qua bieån khoå ñau phieàn naõo—Shore of around 437-439. enlightenment (the Buddhist land), which Buddha Giaùc Kieám: Thanh kieám bieåu töôïng cuûa söï giaùc has reached after crosing the sea of illusion. ngoä—A sword of enlightenment. Giaùc Ngoä: Bujjhati (p)—Bodhum or Sambodhi Giaùc Kieân: Söï giaùc ngoä kieân coá chaéc chaén—Firm, (skt)—Kensho (jap)—All-Knowing—Attainment or secure enlightenment. of Enlightenment—Enlightenment—To awaken— Giaùc Kieát Töôøng Boà Taùt: Buddhasrynana (p)— To be awakened—To become enlightened—To Buddha-srijnana (skt)—Name of a Bodhisattva. come to oneself—To comprehend spiritual Giaùc Laâm: Teân cuûa moät ngoâi chuøa coå, toïa laïc reality—Enlightenment about something—Fully trong quaän Taân Bình, thaønh phoá Saøi Goøn, Nam enlightened or awakened—To understand fully Vieät Nam—Name of an ancient temple, located in or completely—To wake up. Taân Bình district, Saigon City, South Vietnam. (I) Toång quan veà "Giaùc ngoä"—An overview of Giaùc Lieãu: Thaáu hieåu hoaøn toaøn vaø roõ raøng— "Enlightenment": Khaùi nieäm veà töø Bodhi Completely and clearly enlightened—To trong phaïn ngöõ khoâng coù töông ñöông trong apprehend clearly. Vieät vaø Anh ngöõ, chæ coù danh töø "Loùe saùng" Giaùc Lieãu Phaùp Taùnh: Complete insight into all hay Enlightenment laø thích hôïp. Moät ngöôøi truth. baûn taùnh thaät söï cuûa vaïn höõu laø giaùc ngoä caùi Giaùc Loä: Way of enlightenment—See Thaát Boà hö khoâng hieän taïi. Caùi hö khoâng maø ngöôøi ta Ñeà Phaàn and Baùt Chaùnh Ñaïo. thaáy ñöôïc trong khoaûnh khaéc aáy khoâng phaûi Giaùc Löïc (1881-1933): Teân cuûa moät vò danh Taêng laø hö voâ, maø laø caùi khoâng theå naém baét ñöôïc, Trung Hoa vaøo cuoái thôøi nhaø Thanh beân Trung khoâng theå hieåu ñöôïc baèng caûm giaùc hay tö Hoa (1644-1912)—Name of a Chinese famous duy vì noù voâ haïn vaø vöôït ra ngoaøi söï toàn taïi monk who lived in the end of the Ch'ing Dynasty vaø khoâng toàn taïi. Caùi hö khoâng ñöôïc giaùc ngoä in China. khoâng phaûi laø moät ñoái töôïng cho chuû theå suy Giaùc Löïc Voâ Ngaïi Duïng: Phaät löïc voâ ngaïi duïng, gaãm, maø chuû theå phaûi hoøa tan trong ñoù môù i vì giaùc ngoä thuøy mieân—Power of enlightenment, hieåu ñöôïc noù. Trong Phaät giaùo thaät, ngoaøi theå awakening those who are asleep. nghieäm ñaïi giaùc ra, khoâng coù Phaät giaùo —The Giaùc Ma Töû: Thuaät ngöõ Taây Taïng chæ cho ngöôøi term Bodhi in sanskrit has no equivalent in nöõ xuaát gia. Beân Taây Taïng, ngöôøi

nam xuaát gia thì Vietnamese nor in English, only the word goïi laø Laït Ma—A Tibetan term for a woman who “Loùe saùng” or “Enlightenment is the most renounces the world and become a nun. In Tibet, a appropriate term for it. A person awakens the monk is called Lama (spiritual teacher)—See Laït true nature of the all things means he Ma. awakens to a nowness of emptiness. The Giaùc Maõn: Giaùc haïnh vieân maõn, moät trong ba loaïi emptiness experienced here here is no giaùc ngoä—Perfect enlightenment and nihilistic emptiness; rather it is something achievement, one of the three kinds of unperceivable, unthinkable, unfeelable for it enlightenment—See Tam Giaùc Ngoä. is endless and beyond existence and Giaùc Maãu: 1) Meï cuûa söï giaùc ngoä: Mother of nonexistence. Emptiness is no object that enlightenment; 2) Danh hieäu cuûa ngaøi Vaên Thuø vaø could be experienced by a subject, a subject coâng ñöùc cuûa ngaøi nhö vò hoä trì maät trí. Chö Phaät itself must dissolve in it (the emptiness) to quaù khöù, hieän taïi vaø vò lai ñeàu ñaït ñöôïc söï giaùc attain a true enlightenment. In real Buddhism, ngoä töø nôi ngaøi: A title of Manjusri as the eternal without this experience, there would be no guardian of mystic wisdom, all Buddhas, past, Buddhism. present, and future, deriving their enlightenment (II) Nghóa cuûa Giaùc Ngoä—The meaning of from him as its guardian. Enlightenment: Giaùc ngoä coù nghóa laø söï soi saùng hay söï khai minh hay söï tröïc ngoä veà baûn Giaùc Minh Sa Moân: Buddhayasas (skt)—Giaùc taùnh thaät cuûa vaïn phaùp. Ngoä laø kinh nghieäm Minh Sa moân—Phaät Ñaø Da Xaù—See Giaùc Danh.

rieâng tö thaân thieát nhaát cuûa caù nhaân, neân Nature of things, the Truth. However, only khoâng theå noùi baèng lôøi hay taû baèng buùt ñöôïc. after becoming a Buddha can one be said to Taát caû nhöõng gì caùc Thieàn sö coù theå laøm ñöôïc have truly attained Supreme Enlightenment. ñeå truyeàn ñaït kinh nghieäm aáy cho ngöôøi khaùc “Awakening” is one of the three aims of chæ laø thöû khôi gôïi leân, hoaëc chæ troû cho thaáy. meditation. Awakening or seeing into your Ngöôøi naøo thaáy ñöôïc laø vöøa chæ thaáy ngay, True-nature and at the same time seeing into ngöôøi naøo khoâng thaáy thì caøng nöông theo ñoù the ultimate nature of the universe and all ñeå suy nghó, laäp luaän caøng sai ñeà— things. It is the sudden realization that “I have Enlightenment means to enlighten or to wake been complete and perfect from the very up or the intuitive awareness or cognition of beginning. How wonderful, how miraculous!” the Dharma-Nature, the realization of If it is true awakening, its substance will ultimate reality. Enlightenment is the most always be the same for whoever experiences intimate individual experience and therefore it, whether he be the Sakyamuni Buddha, the cannot be expressed in words or described in Amitabha Buddha, or any one of you. But this any manner. All that one can do in the way of does not mean that we can all experience communicating the experience to others is to awakening to the same degree, for in the suggest or indicate, and this only tentatively. clarity, the depth, and the completeness of the The one who has had it understands readily experience there are great difference. But enough when such indication are given, but Zen practitioners should always remember when we try to have a glimpse of it through that enlightenment rests on your own the indices given

we utterly fail. shoulders. And each one of us has an equal (III) "Giaùc ngoä" trong quan ñieåm nhaø Thieàn — opportunity to reach our own enlightenment. "Enlightenment" in the point of view of Zen: 2) Töø giaùc ngoä raát quan troïng trong nhaø Thieàn vì 1) Giaùc ngoä laø söï tænh thöùc vaø nhaän bieát veà Phaät muïc ñích cuûa vieäc tu thieàn laø ñaït tôùi caùi ñöôïc vaø laøm sao ñeå ñaït ñeán Phaät quaû. Giaùc Ngoä laø bieát nhö laø 'giaùc ngoä.' Giaùc ngoä laø caûnh giôùi moät trong ba muïc tieâu cuûa Thieàn quaùn. Kieán cuûa Thaùnh Trí Töï Chöùng, nghóa laø caùi taâm taùnh ngoä ñaïo hay nhìn thaáy töï taùnh chaân thaät traïng trong ñoù Thaùnh Trí töï theå hieän laáy baûn cuûa mình vaø ñoàng thôøi nhìn thaáy baûn taùnh toái taùnh noäi taïi cuûa noù. Söï töï chöùng naày laäp neân thöôïng cuûa vuõ truï vaø vaïn vaät. AÁy laø söï hoát chaân lyù cuûa Thieàn, chaân lyù aáy laø giaûi thoaùt vaø nhieân nhaän ra raèng: "Xöa nay ta voán ñaày ñuû an nhieân töï taïi. Theo Thieàn Sö D.T. Suzuki vaø toaøn haûo. Kyø dieäu thay, huyeàn dieäu thay!" trong Thieàn Luaän, Taäp II, Ngoä laø toaøn theå cuûa Neáu laø thaáy Phaät taùnh thì thöïc chaát seõ luoân Thieàn. Thieàn baét ñaàu töø ñoù maø chaám döùt cuõng luoân gioáng nhau ñoái vôùi baát cöù ai kinh nghieäm ôû ñoù. Bao giôø khoâng coù ngoä, baáy giôø khoâng coù noù, daãu ngöôøi aáy laø Phaät Thích Ca hay Phaät A Thieàn. Ngoä laø thöôùc ño cuûa Thieàn nhö moät toân Di Ñaø hay baát cöù ngöôøi naøo trong caùc baïn. tuùc ñaõ noùi. Ngoä khoâng phaûi laø moät traïng thaùi Nhöng noùi theá khoâng coù nghóa laø taát caû chuùng an tónh khoâng thoâi; noù khoâng phaûi laø söï thanh ta ñeàu coù kinh nghieäm kieán taùnh ôû cuøng moät thaûn maø laø moät kinh nghieäm noäi taâm khoâng coù möùc ñoä, vì trong caùi roõ, caùi saâu, caùi ñaày ñuû daáu veát cuûa tri thöùc phaân bieät; phaûi laø söï thöùc cuûa kinh nghieäm coù nhöõng khaùc bieät lôùn lao. tænh naøo ñoù phaùt khôûi töø laõnh vöïc ñoái ñaõi cuûa Nhöng haønh giaû tu Thieàn neân luoân nhôù raèng taâm lyù, moät söï trôû chieàu vôùi hình thaùi bình giaùc ngoä laø thaønh quaû cuûa chính baûn thaân thöôøng cuûa kinh nghieäm voán laø ñaëc tính cuûa mình vaø moãi ngöôøi chuùng ta ñeàu coù cô hoäi nhö ñôøi soáng thöôøng nhaät cuûa chuùng ta. Thuaät ngöõ nhau ñeå ñaït ñeán söï giaùc ngoä cuûa chính mình— Ñaïi Thöøa goïi laø 'Chuyeån Y' hay quay trôû laïi, A complete and deep realization of what it hay laät ngöôïc caùi cô sôû cuûa taâm yù, ôû ñaây toaøn means to be a Buddha. Achieving a complete boä kieán truùc taâm thöùc traûi qua moät cuoäc thay and deep realization of what it means to be a ñoåi toaøn dieän—The term 'Enlightenment' is Buddha and how to reach Buddhahood. It is to very important in the Zen sects because see one's Nature, comprehend the True theultimate goal of Zen discipline is to attain

what is known as 'enlightenment.' Taêng ñaõ doïn taâm saün nhö theá naøo ñeå ñoùn laáy Enlightenment is the state of consciousness in caùi aán tay cuoái cuøng cuûa Trieäu Chaâu? Toaøn which Noble Wisdom realizes its own inner theå dieãn trình cuûa taâm thöùc töø luùc haønh giaû nature. And this self-realization constitutes môùi thoï giaùo cho ñeán hoài cöùu caùnh ngoä ñaïo aét the truth of Zen, which is emancipation haún phaûi traûi qua voâ soá thaêng traàm vaáp vaùp. (moksha) and freedom (vasavartin). Nhöng cuoäc ñaøm thoaïi giöõa vò Taêng vaø Trieäu

Enlightenment is the whoel of Zen. Zen starts Chaâu cho thaáy phaùp Thieàn chæ coù yù nghóa khi with it and ends with it. When there is no caây truïc cuûa noäi taâm xoay sang moät theá giôùi enlightenment, there is no Zen. khaùc, saâu roäng hôn. Vì moät khi theá giôùi thaâm Enlightenment is the measure of Zen, as is dieäu aáy môû ra laø cuoäc soáng haèng ngaøy cuûa announced by a master. Enlightenment is not haønh giaû, caû ñeán nhöõng tình tieát taàm thöôøng a state of mere quietude, it is not nhaát, vaãn ñöôïm nhuaàn Thieàn vò. Thaät vaäy, tranquilization, it is an inner experience which moät maët giaùc ngoä laø caùi gì taàm thöôøng, voâ has no trace of knowledge of discrimination; nghóa lyù nhaát ñôøi; nhöng maët khaùc, nhaát laø khi there must be a certain awakening from the chuùng ta chöa hieåu, noù kyø bí khoâng gì hôn. Vaø relative field of consciousness, a certain noùi cho cuøng, ngay caû cuoäc soáng thöôøng ngaøy turning-away from the ordinary form of cuûa chuùng ta, haù chaúng phaûi ñaày nhöõng kyø experience which characterizes our everyday quan, bí maät vaø huyeàn bí, ngoaøi taàm hieåu bieát life. The technical Mahayana term for it is cuûa trí oùc con ngöôøi hay sao?—“Awakening,” ‘Paravritti,’ turning back, or turning over at “realization,” or “enlightenment,” one of the the basis of consciousness. By this entirety of terms used in Zen for direct apprehension of one’s mental construction goes through a truth. It literally means “seeing nature,” and is complete change. said to be awareness of one’s true nature in 3) Giaùc ngoä laø moät trong nhöõng thuaät ngöõ ñöôïc an insight that transcends words and duøng trong Thieàn ñeå chæ söï nhaän bieát tröïc tieáp conceptual thought. It is equated with “Satori” baèng tröïc giaùc veà chaân lyù. Nghóa ñen cuûa töø in some Zen contexts, but in others “kensho” naøy laø “thaáy taùnh,” vaø ngöôøi ta noùi raèng ñaây laø is described as an initial awakening that must söï nhaän bieát chaân taùnh baèng tueä giaùc vöôït ra be developed through further training, while ngoaøi ngoân ngöõ hay khaùi nieäm tö töôûng. Noù “satori” is associated with the awakening of töông ñoàng vôùi töø “satori” (ngoä) trong moät vaøi Buddhas and the patriarchs of Zen. A monk baøi vieát veà Thieàn, nhöng trong vaøi baøi khaùc thì asked Chao-chou to be instructed in Zen, “Kensho” ñöôïc dieãn taû nhö laø thuûy giaùc (hay Chao-chou said, "Have you had your rice söï giaùc ngoä luùc ban sô) caàn phaûi ñöôïc phaùt soup or not?" The monk said, "Yes, master." trieån qua tu taäp nhieàu hôn nöõa, trong khi ñoù Chao-chou said, "If so, have your dishes thì töø “satori” lieân heä tôùi söï giaùc ngoä cuûa chö washed." These words at once opened the Phaät vaø chö Toå trong Thieàn. Moät vò Taêng monk's mind to the truth of Zen. This is thaønh khaån thænh Trieäu Chaâu daïy Thieàn, Trieäu enough to show what a commonplace thing Chaâu hoûi: "OÂng aên chaùo chöa?" Vò Taêng ñaùp: enlightenment is! At any rate, we could not "AÊn chaùo roài." Trieäu Chaâu baûo: "Röûa cheùn say that Chao-chou had nothing to do with the ñi." Thoaït nghe, vò Taêng lieàn tænh ngoä. Theá ra monk's realization. But, how did Chao-chou caùi giaùc ngoä trong Thieàn noù thöôøng tuïc bieát make the monk's eye open by such a prosaic chöøng naøo! Daàu gì ñi nöõa, chuùng ta cuõng remark? Did the remark have any hidden khoâng theå noùi raèng Trieäu Chaâu ñaõ khoâng laøm meaning, however, which happened to gì heát cho söï ñaït ngoä cuûa vò Taêng. Nhöng laøm concide with

the mental tone of the monk? sao Trieäu Chaâu coù theå môû maét cho vò Taêng How was the monk so mentally prepared for baèng moät nhaän xeùt taàm thöôøng nhö vaäy? Caâu the final stroke of the master, whose service noùi cuûa ngaøi phaûi coù aån yù gì khieán vöøa noùi ra was just pressing the button, as it were? Zen laø aên khôùp ngay vôùi nhòp taâm cuûa vò Taêng? Vò practitioners should always remember that the

whole history of the mental development 5) Nancy Wilson Ross vieát trong quyeån 'Theá leading up to an enlightenment; that is from Giôùi Thieàn': "Giaùc ngoä theo tinh thaàn cuûa the first moment when the disciple came to Thieàn haøm chöùa söï thaáu hieåu saâu saéc vaø beàn the master until the last moment of vöõng veà vò trí cuûa mình trong caùi toång theå cuûa realization, with all the intermittent vuõ truï, laø ñieàu khoâng deã ñaït ñöôïc, traùi ngöôïc psychological vicissitudes which he had to go vôùi caûm töôûng veà ñoán ngoä cuûa nhieàu ngöôøi through. But the conversation between the qua nhöõng trang saùch vaên hoïc Thieàn maø hoï monk and Chao-chou just shows that the chæ ñoïc löôùt qua. Maëc daàu giaùc ngoä coù theå ñeán whole Zen discipline gains meaning when moät caùch ñoät ngoät nhö moät tia chôùp, trong there takes place this turning of the mental thoaùng choác, ta nhaän chaân ñöôïc baûn ngaõ cuûa hinge to a wider and deeper world. For when ta cuøng vôùi theá giôùi nhö thò, söï phoùng ñieän ñoù this wide and deeper world opens, Zen chaéc chaén seõ khoâng xaûy ra neáu khoâng coù moät practitioners' everyday life, even the most giai ñoaïn noå löïc vaø trì giôùi laâu daøi cuûa töøng caù trivial thing of it, grow loaded with the truths nhaân. Nhö moät vò Thieàn sö ñaõ noùi, ngöôøi ñi of Zen. On the one hand, therefore, tìm giaùc ngoä phaûi daøy coâng suy gaãm veà vaán enlightenment is a most prosaic and matter- ñeà 'caùi bieát' cuoái cuøng vôùi loøng kieân trì saét ñaù, of-fact thing, but on the other hand, when it is khoâng lay chuyeån, vaø chaáp nhaän moïi thaát not understood it is something of a mystery. voïng töø ñoù phaùt sinh, gioáng nhö moät con muoãi But after all, is not life itself filled with coá coâng chích moät thoûi saét vaäy."—Nancy wonders, mysteries, and unfathomabilities, far Wilson Ross wrote in The World of Zen: "Zen beyond our discursive understanding? enlightenment, which carries with it a deep 4) Theo Thieàn sö Linh Moäc Tuaán Long trong and lasting comprehension of one's place in quyeån Thieàn Taâm, Sô Taâm, giaùc ngoä ñaõ coù the totality of the universe, is not easily tröôùc moïi tu taäp. Nhöng thöôøng thì chuùng ta gained, contrary to the impression of hieåu tu taäp toïa thieàn vaø giaùc ngoä laø hai ñieàu 'immediacy' that many people have taken khaùc nhau: chuùng ta thöôøng xem tu taäp nhö away from their cursory reading of Zen moät ñoâi maét kính. Khi chuùng ta tu taäp, cuõng literature. Although illumination may come in nhö chuùng ta ñeo kính vaøo vaø thaáy giaùc ngoä. a sudden flash, during which one perceives Ñoù laø caùch hieåu sai laàm. Ñoâi kính chính laø one's 'self' and the rest of the world as they giaùc ngoä vaø ñeo kính cuõng laø giaùc ngoä. Nhö really are, this galvanic charge is unlikely to theá, baïn coù theå laøm baát cöù ñieàu gì, thaäm chí occur short of an extended period of baïn khoâng laøm gì caû, giaùc ngoä vaãn toàn taïi, disciplined personal effort. The seeker, as one luoân luoân toàn taïi. Ñoù laø caùch

hieåu veà Giaùc ngoä Zen master asserts, must pursue for a very cuûa Toå Boà Ñeà Ñaït Ma—According to Zen long time the problem of final 'knowing' with Master Shunryu Suzuki in Zen Mind, a single-purposed frocity and all the attendant Beginner's Mind, even before we practice it, frustrations of a 'mosquito trying to bite on a enlightenment is there. But usually we bar of iron.'" understand the practice of zazen and 6) Thieàn sö Philip Kapleau vieát trong quyeån enlightenment as two different things: here is 'Giaùc Ngoä Thieàn': Coù theå moät soá trong caùc baïn practice, like a pair of glasses, and when we bieát chuyeän moät vò Thieàn sö ñöôïc moät ñeä töû use the practice, like putting the glasses on, hoûi caàn bao nhieâu thôøi gian ñeå ñaït ñeán giaùc we see enlightenment. This is the wrong ngoä. Thieàn sö traû lôøi: "Chöøng möôøi laêm naêm." understanding. The glasses themselves are "Ñeán nhöõng möôøi laêm naêm?" ngöôøi hoïc troø enlightenment, and to put them on is also keâu leân. Thieàn sö noùi theâm: "Vaäy thì vôùi oâng, enlightenment. So whatever you do, or even coù leõ caàn hai möôi laêm naêm." "Vôùi ñeä töû, phaûi though you do not do anything, enlightenment ñeán hai möôi laêm naêm!" Thieàn sö noùi tieáp: is there, always. This is Bodhidharma's "Ta vöøa nghó laïi, ñuùng hôn, caàn naêm möôi understanding of enlightenment. naêm." Moät caùch soáng ñoäng laøm sao ñeå minh

chöùng moät ñieàu cô baûn! Ñau khoå vaø aùp löïc Consider the traditional metaphor for thöôøng ñeán töø loøng haùo höùc quaù ñoä trong tu enlightenment: a ripe fruit placed in the palm taäp. Ñöøng quaù haêng haùi ñaït ñöôïc caùi gì ñoù of the hand. When the Awakened One opens trong Phaät phaùp, nhöng haõy haêng haùi ñaït ñöôïc his palm, hand held high in 'Abhaya mudra,' caùi gì ñoù trong Thieàn. Haõy ñaït cho nhanh. Noùi the fearlessness of perfect nonduality is caùch khaùc, ñaït laáy noù vaø chaïy ñi—Zen Master experienced by those who witness his gesture. Philip Kapleau wrote in Awakening to Zen: Dwell in the palm!" "Some of you may know the story of the Zen (IV) Hai loaïi giaùc ngoä—Two kinds of master who was asked by a student how long enlightenment—See Nhò Giaùc. it would take him to get enlightened. The (V) Ba loaïi giaùc ngoä—Three kinds (types) of master said, 'About fifteen years.' The student enlightenments—See Tam Giaùc Ngoä. said, 'What! Fifteen years?' 'Well, it might (VI) Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän, take twenty years in your case.' 'It would take Taäp II, Thieàn sö Ñaïi Hueä vaøo theá kyû thöù 11 ñaõ twenty years in my case!' 'On second thought, neâu ra taùm ñaëc ñieåm chính cuûa ‘Ngoä’ — it would probably take fifty years.' How According to Zen master D.T. Suzuki in the vividly this illustrates a fundamental point. Essays in Zen Buddhism, Zen master Ta-Hui Pains and pressures often come up because of in the eleventh century mentioned eight chief an overeagerness in practice. Not an characteristics of ‘satori.’ In Zen—See Taùm overeagerness for the Dharma, but an Ñaëc Ñieåm Chính Cuûa Ngoä. overeagerness to get something out of Zen. Giaùc Ngoä Nhôø Quaùn Nhaân Duyeân: Giaùc ngoä do And get it very quickly. To get it and run, so suy nghieäm ñöôïc söï naûy sinh phuï thuoäc — to say." Enlightened by contemplation on dependent 7) Lex Hixon vieát trong quyeån 'Sinh Phaät Thieàn': arising. "Giaùc ngoä cuõng gioáng nhö chuyeån söï taäp trung Giaùc Ngoä Taâm: Awakened Mind—The töø caùc ngoùn tay

vaøo giöõa loøng baøn tay. Caùc Enlightened Mind. ngoùn tay töôïng tröng cho caùc truyeàn thoáng trí (I) Toång quan veà Giaùc Ngoä Taâm—An overview hueä khaùc nhau, bao goàm caû Phaät giaùo. Caùc of "Enlightened Mind": Giaùc ngoä taâm laø taâm ngoùn tay coù baûn saéc rieâng vaø cuõng coù baûn saéc voâ thöôïng hay taâm khoâng coøn traïng thaùi naøo coäng ñoàng. Caùc ngoùn tay luoân duy trì moät söï cao hôn, coù nghóa laø traïng thaùi taâm ñaõ ñaït ñeán vaän haønh haøi hoøa, nhöng ñònh höôùng môùi laø saéc giôùi hay voâ saéc giôùi, hai caûnh giôùi cao nhaém vaøo loøng baøn tay laø duy nhaát. Chuùng ta nhaát trong tam giôùi (duïc giôùi, saéc giôùi vaø voâ chæ caûm nhaän ñieàu ñoù vaø khoâng theå dieãn taû saéc giôùi)—Enlightened Mind is the mind of ñöôïc. Baïn haõy nhôù laïi aån duï truyeàn thoáng veà supreme enlightenment or supreme giaùc ngoä: moät quaû traùi chín ñöôïc ñaët trong enlightened mind without any other superior loøng baøn tay. Khi Ñaáng Giaùc Ngoä môû roäng mental states, which means the conscious loøng baøn tay vaø ñöa leân cao theo aán "Voâ UÙy", state of reaching the fine material sphere or nhöõng ngöôøi chöùng kieán cöû chæ aáy coù ñöôïc the immaterial sphere, two of the highest chöùng nghieäm veà tính voâ uùy vaø baát nhò hoaøn realms in the three realms (desire, material, haûo. Baïn haõy an truù giöõa loøng baøn tay cuûa and immaterial realms). baïn!—Lex Hixon wrote in 'Living Buddha (II) Haønh giaû tu Thieàn vôùi Giaùc Ngoä Taâm—Zen Zen': "Awakening is like removing our focus practitioners with an "Enlightened Mind": from the fingers and placing our attention 1) Giaùc ngoä raèng thaân naày chaúng phaûi TA vaø fully in the palm. The fingers are the various CUÛA TA, maø ñoù chæ laø moät söï toång hôïp giaû wisdom traditions, including Buddhism. The taïm cuûa töù ñaïi (ñaát, nöôùc, löûa, gioù) maø thoâi: fingers are personal and communal identity. This body is not ME (self) or MINE (self- These fingers still remain harmoniously belonging), but is only a temperary functional, but the new orientation in the palm collaboration of the four great elements (land, is unique. It can only be felt, never described. water, fire, and wind).

2) Giaùc ngoä raèng TAÂM THÖÙC PHAÂN BIEÄT naày coù caùi bieát veà chöõ Vieät tieáng Anh. Laïi nhö cuõng theá, noù chæ laø söï toång hôïp cuûa saùu traàn laø moät keû chöa bieát Ba Leâ, sau coù dòp sang Phaùp saéc, thinh, höông, vò. Xuùc, vaø phaùp maø thoâi. du ngoaïn, thu thaäp hình aûnh cuûa thaønh phoá aáy Do vaäy neân noù cuõng chaúng phaûi laø TA vaø vaøo taâm. Khi trôû veà baûn xöù coù ai noùi ñeán Ba CUÛA TA nöõa. Hieåu ñöôïc nhö vaäy, haønh giaû tu Leâ, nôi taâm thöùc hieän roõ quang caûnh cuûa ñoâ taäp seõ döùt tröø nhöõng thöù sau ñaây —The thò aáy. Caùi bieát ñoù tröôùc kia khoâng, khi lòch discriminating mind is the same way; it is the caûnh thu nhaän vaøo neân taïm coù, sau boû laõng result from the combination of the six khoâng nghó ñeán, laàn laàn noù seõ phai laït ñeán tan elements of form, sound, odor, flavor, touch maát haún roài trôû veà khoâng. Caùi bieát cuûa ta khi and dharma. Therefore, it is also not ME or coù khi khoâng, hình aûnh naày tieâu hình aûnh khaùc SELF-BELONGING either. If cultivators are hieän, tuøy theo traàn caûnh thay ñoåi luoân luoân, hö able to penetrate and comprehend in this way, giaû khoâng thaät, neân chaúng phaûi laø ta. Coå ñöùc they will be able to eliminate the followings:

ñaõ baûo: “Thaân nhö boït tuï, taâm nhö gioù. Huyeãn a) Giaùc ngoä raèng hai thöù troùi buoäc laø NGAÕ vaø hieän voâ caên, khoâng taùnh thaät.” Neáu giaùc ngoä NGAÕ SÔÛ. Ngaõ vaø Ngaõ sôû ñaõ khoâng, töùc nhieân thaân taâm nhö huyeãn, khoâng chaáp tröôùc, laàn laàn seõ döùt tröø ñöôïc caùi “Ngaõ Töôùng” hay caùi seõ ñi vaøo caûnh giôùi “nhôn khoâng” chaúng coøn “Chaáp Ta”: Two types of bondage of SELF ngaõ töôùng. Caùi ta cuûa ta ñaõ khoâng, thì caùi ta and SELF-BELONGING. If there is no “Self” cuûa ngöôøi khaùc cuõng khoâng, neân khoâng coù or “Self-belonging,” then the Self-Form, or “nhôn töôùng.” Caùi ta cuûa mình vaø ngöôøi ñaõ the characteristic of being attached to the khoâng, taát caùi ta cuûa voâ löôïng chuùng sanh concept of self will be eliminated cuõng khoâng, neân khoâng coù “chuùng sanh immediately. töôùng.” Caùi ta ñaõ khoâng, neân khoâng coù baûn b) Giaùc ngoä raèng söï “Chaáp coù nôi ngöôøi khaùc” ngaõ beàn laâu, khoâng thaät coù ai chöùng ñaéc, cho hay “Nhôn Töôùng” cuõng khoâng: The Other’s ñeán caûnh chöùng thöôøng truï vónh cöûu cuûa Nieát Form or the characteristic of clinging to the Baøn cuõng khoâng, neân khoâng coù “thoï giaû concept of other people does not exist either. töôùng.” Ñaây caàn neân nhaän roõ, cuõng khoâng c) Giaùc ngoä raèng söï chaáp “Coù” nôi taát caû chuùng phaûi khoâng coù thaät theå chaân ngaõ cuûa taùnh chaân sanh hay “Chuùng Sanh Töôùng”: The Sentient nhö thöôøng truï, nhöng vì Thaùnh giaû khoâng Beings Form or the characteristic of clinging chaáp tröôùc, neân theå aáy thaønh khoâng. Nhôn ñaõ to the existence of all other sentient beings khoâng thì phaùp cuõng khoâng, vì söï caûnh luoân will no longer exist. luoân thay ñoåi sanh dieät, khoâng coù töï theå. Ñaây d) Giaùc ngoä raèng söï chaáp “Thoï Giaû Töôùng” hay laïi caàn neân nhaän roõ chaúng phaûi caùc phaùp khi khoâng coù ai chöùng ñaéc. Vì Boán Töôùng Chuùng hoaïi dieät môùi thaønh khoâng, maø vì noù hö Sanh ñeàu bò döùt tröø, neân haønh giaû lieàn ñöôïc huyeãn, neân ñöông theå chính laø khoâng, caû Giaùc Ngoä: The Recipient-Form is also “nhôn” cuõng theá. Cho neân coå ñöùc ñaõ baûo: eliminated. Because these four form- “Caàn chi ñôïi hoa ruïng, môùi bieát saéc laø khoâng.” characteristics of sentient beings no longer (Haø tu ñaõi hoa laïc, nhieân haäu thæ tri khoâng). exist, the practitioners will attain Haønh giaû khi ñaõ giaùc ngoä “Nhôn” vaø “Phaùp” Enlightenment. ñeàu khoâng, thì giöõ loøng thanh tònh trong saùng 3) Chuùng sanh thöôøng chaáp saéc thaân naày laø ta, khoâng chaáp tröôùc maø nieäm Phaät. Duøng loøng taâm thöùc coù hieåu bieát, coù buoàn giaän thöông vui giaùc ngoä nhö theá maø haønh ñaïo, môùi goïi laø laø ta. Nhöng thaät ra, saéc thaân naày giaû doái, phaùt Boà Ñeà Taâm—Sentient beings are used to ngaøy kia khi cheát ñi noù seõ tan veà vôùi ñaát buïi, grasping at this body as “me,” at this neân thaân töù ñaïi khoâng phaûi laø ta. Taâm thöùc discriminating mind-consciousness which is cuõng theá, noù chæ laø theå toång hôïp veà caùi bieát subject to sadness and anger, love and cuûa saùu traàn laø saéc, thinh, höông, vò, xuùc, happiness, as “me.” However, this flesh-and- phaùp. Ví duï nhö moät ngöôøi tröôùc kia doát, nay blood body is illusory; tomorrow, when it dies, theo hoïc chöõ Vieät, tieáng Anh, khi hoïc thaønh, it will return to dust. Therefore, this body, a

composite of the four elements (earth, water, becomes void. Sentient beings being void, fire, and air) is not “me.” The same is true objects (dharmas) are also void, because with our mind-consciousness, which is merely objects always change, are born and die the synthesis of our perception of the six away, with no self-nature. We should clearly “Dusts” (form, sound, fragrance, taste, touch, realize that this is not because objects, upon and dharmas). For example, a person who disintegration, become void and non-existent; formerly could not read or write, but is now but, rather, because, being illusory, their True studying Vietnamese or English. When his Nature is empty and void. Sentient beings, studies are completed, he will have too, are like that. Therefore, ancient have knowledge of Vietnamese or English. said: “Why wait until flowers fall to Another example is a person who had not understand that form is empty.” The known Paris, but who later on had the practitioner, having clearly understood that opportunity to visit France and absorb the beings and dharmas are empty, can proceed to sights and sounds of that city. Upon his return, recite the Buddha’s name with a pure, clear if someone were to mention Paris, the sights and bright mind, free from all attachments. of that metropolis would appear clearly in his Only when he cultivates in such an mind. That knowledge formerly did not exist; enlightened frame of mind he be said to have when the sights and sounds entered his “develop the Bodhi Mind.” subconscious, they “existed.” If these Giaùc Ngoä Thaønh Phaät: Buddho-vibudhyate memories were not rekindled from time to (skt)—To attain supreme enlightenment and time, they would gradually fade away and become Buddha. disappear, returning to the void. This Giaùc Ngoä Thieàn Sö (1756-1842): Teân cuûa moät vò knowledge of ours, sometimes existing, Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá ñôøi thöù 39, sometimes not existing, some images töø giöõa theá kyû thöù XVIII ñeán giöõa theá kyû thöù disappearing, other images arising, always XIX—Name of a Vietnamese Zen master of the changing following the outside world, is Lin-chi Sect, thirty-ninth lineage, who lived from illusory, not real. Therefore, the mind- the middle of the eighteenth century till the consciousness is not “me.” The ancients have middle of the nineteenth century. said: “The body is like a bubble, the mind is Giaùc Ngoä Thuø Thaéng Phaùp: Giaùc ngoä phaùp thuø like the wind; they are illusions, without thaéng—Be aware of high laws. origin or True Nature.” If we truly realize that Giaùc Ngoä Toái Thöôïng: Supreme enlightenment. body and mind are illusory, and do not cling to Giaùc Ngoä Trí: Trí giaùc ngoä—Enlightened them, we will gradually enter the realm of wisdom; wisdom that extends beyond the “no-self,” escaping the mark of self. The self limitations of time and sense (omniscience). of our self being thus void, the self of others is Giaùc Ngoä Töôùng: Ngoä Tích—Daáu veát cuûa söï giaùc also void, and therefore, there is no mark of ngoä—Mark of enlightenment. others. Our self and the self of others being Giaùc Nhaân: Ngöôøi giaùc ngoä ñaõ thaáu trieät chaân void, the selves of countless sentient beings lyù—An enlightened man who has apprenhended are also void, and therefore, there is no mark Buddha-truth. of sentient beings. The self being void, there Giaùc Nhaät: Ngaøy giaùc ngoä—Timelessness, is no lasting ego; there is really no one who eternity, changelessness, the bodhi-day which has has

“attained Enlightenment.” This is also no change. true of Nirvana, ever-dwelling, everlasting. Giaùc Nhieân Thieàn Sö (1877-1976): Teân cuûa moät Therefore, there is no mark of lifespan. Here vò Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá ñôøi thöù we should clearly understand: it is not that 42, soáng töø cuoái theá kyû thöù XIX ñeán giöõa haäu baùn eternally dwelling “True Thusness” has no theá kyû thöù XX—Name of a Vietnamese Zen real nature or true self; it is because the sages master of the Lin-chi Sect, forty-second lineage, have no attachment to that nature that it who lived from the end of the nineteenth century

till the middle of the second half of the twentieth Buddhadasa laø teân cuûa moät vò Taêng Thaùi Lan coù century. aûnh höôûng lôùn, naêm 20 tuoåi oâng thoï giôùi vôùi yù ñònh Giaùc Nhö: See Chaân Nhö. chæ laøm Taêng trong voøng 3 thaùng muøa an cö kieát Giaùc Phaùp: Sparsa and dharma (skt)—Sensations haï. OÂng thaáy raèng mình thích hôïp vôùi cuoäc soáng töï and properties—Objects of the body and mind as vieän, vaø quyeát ñònh löu laïi vôùi Taêng ñoaøn. Sau ñoù sense organs. oâng tu saùu naêm nhö moät du taêng trong röøng thaúm, Giaùc Phaùp Töï Tính YÙ Thaønh Thaân: trong thôøi gian ñoù oâng traùnh tieáp xuùc vôùi con Dharmasvabhavanabodhamanomayakaya (skt)— ngöôøi. Trong thaäp nieân 1930s oâng thaønh laäp moät Caùi thaân do yù sinh ñöôïc mang khi töï tính cuûa caùc vieän tu khoå haïnh goïi laø Mokkha-balarama (Vöôøn söï vaät ñöôïc hieåu laø voâ töï tính—The will-body cuûa Löïc Giaûi Thoaùt), döïa treân 3 nguyeân taéc: hoïc, assumed when the self-nature of things is tu vaø daïy phaùp. OÂng ñoàng yù vôùi ñeà nghò cuûa understood as having no self-nature. tröôøng phaùi Theravada laø loät boû nhöõng thöù ñöôïc Giaùc Phaàn: Bodhipakkhipa (p)—Bodhyanga xem nhö laøm leäch laïc ñöôïc boài theâm vaøo Phaät (skt)—Limbs of enlightenment—Charateristics of giaùo. OÂng nhaán maïnh ñeán nhöõng nguyeân taéc coát bodhi—Bodhi shares—See Thaát Boà Ñeà Phaàn. loõi cuûa ñaïo Phaät nhö töù dieäu ñeá, baùt Thaùnh ñaïo, voâ Giaùc Phaät: Enlightened Buddha. ngaõ, nhaân duyeân. Trong soá nhöõng luaän ñeà ñang Giaùc Phong Thieàn Sö (?-1714): Teân cuûa moät vò trong voøng tranh caõi cuûa oâng laø vì oâng tranh luaän Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo theá raèng söï taùi sinh khoâng phaûi laø giaùo thuyeát coát loõi kyû thöù XVII. Vaøo giöõa theá kyû thöù XVII, Sö ñeán cuûa tö töôûng vaø tu taäp Phaät giaùo neân vieäc loaïi boû mieàn Trung Vieät Nam vaø truï treân nuùi Haøm Long noù cuõng khoâng maát baát cöù phaàn thieát yeáu naøo — ñeå tu taäp. Ñeán naêm 1690, Lieãu Quaùn ñeán hoïc Buddhadasa is a Sanskrit term which means Thieàn vôùi ngaøi—Name of a Chinese Ts'ao Tung “Servant of the Buddha.” Buddhadasa is the name Zen master who lived in the seventeenth century. of an influential Thai Buddhist monk who at age In the middle of the seventeenth century, he came twenty-one took ordination, intending to be a to Central Vietnam and stayed on Mount Ham monk only during the three month rainy season Long to practice. In 1690, Lieu Quan came to retreat. He found that the monastic lifestyle study Zen under him. agreed with him, however, and decided to remain Giaùc Quan: Organs of sense—Sense organs— in the Sangha. He subsequently spent six years as Sensibleness—Perceptibility. a forest monk during which time he

attempted to Giaùc Quan Caên Baûn: The sense bases—See Luïc avoid human contact. In the 1930s he founded a Caên. small hermitage called Suan Mokkha-balarama Giaùc Quan Thöù Saùu: The sixth sense. (Garden of the Power of Liberation), which was Giaùc Quaùn: Suy nghó thoâ sô vaø suy nghó töôøng taän, based on three core principles: study, practice, and caû hai ñeàu haïi ñeán vieäc ñònh taâm hay thieàn ñònh— dharma teaching. He agreed the Theravada Awareness and pondering, acts of intellectuation, establishment by proposing to strip Buddhism of both of them hindrances to abstraction, or dhyana. what he considered to be distorting accretions. He emphasized such core principles as the four noble Giaùc Quang (1919-?): Teân cuûa moät vò danh Taêng truths, the eightfold noble path, selfishness, and Trung Hoa vaøo theá kyû thöù XX—Name of a dependent arising. Among his more controversial Chinese famous monk in the twentieth century. theses is his contention that the doctrine of rebirth Giaùc Saùch: Giaùc ngoä khoûi phieàn naõo aùc nghieäp — is not a core tenet of Buddhism and that Buddhist To awaken and stimulate the mind against illusion thought and practice could dispose of it without and evil. losing anything essential. Giaùc Sôn: Chaân lyù Phaät phaùp cao thaâm nhö nuùi Giaùc Taùnh: Buddhata (skt)—Enlightenment (giaùc ngoä)—The mountain of enlightenment, i.e. ability—Enlightened mind free from all illusion— Buddha-truth. Caùi dieäu taâm baûn giaùc hay baûn taùnh nguyeân thuûy Giaùc Söû: Buddhadasa Bhikkhu (1906- 1993)—cuûa con ngöôøi. Coøn goïi laø Chaân taùnh hay Phaät Giaùc Thieân Tyø Kheo—Buddhadasa laø töø Phaïn ngöõ taùnh. Giaùc taùnh laø taùnh giaùc ngoä saún coù ôû moãi coù nghóa laø “Ngöôøi toâi tôù cuûa Ñöùc Phaät.”

ngöôøi, hieåu roõ ñeå döùt boû moïi thöù meâ muoäi giaû doái. ngaøi, sau naøy noù trôû thaønh moät trong nhöõng Chuùng sanh tuy ñieân ñaûo meâ laàm, song Giaùc Taùnh taùc phaåm quan troïng cuûa Thieàn toâng Nhaät chöa töøng maát; chuùng sanh tuy nhieàu kieáp luaân Baûn—While there he became a student of the hoài, song Giaùc Taùnh chöa töøng ñoäng. Chính theá maø greatest Ch’an master of the day, Wu-Men Ñaïi Sö daïy raèng moät nieäm hoài quang thì ñoàng veà Hui-K’ai (1183-1260), who belonged to the nôi baûn ñaéc.”—The mind of enlightenment, the Yang-Ch’i school of Lin-Chi. Wu-Men illuminated mind, the original nature of man. Also conferred the certificate of awakening (inka called True Nature or Buddha Nature. The shomei) on him and named him as his dharma enlightened mind free from all illusion. The mind successor. He also gave him a handwritten as the agent of knowledge, or enlightenment. copy of a work containing his teachings, Even though we are delusional, blind, and entitled Wu-Men Kuan (Mumonkan—jap), ignorant, but even so our Enlightened Nature has which was to become one of the most never been disturbed. Thus, once seeing the light, important works of Japanese Zen. all will return to the inherent enlightenment Giaùc Taâm ñeán Trung Hoa vaøo giöõa theá kyû thöù nature.” 13 ñeå tìm hoïc Thieàn phaùp. Taïi ñaây Sö gaëp Giaùc Taâm: Bodhihrdaya or Bodhicitta (skt)— ñöôïc moät thieàn sö noåi tieáng, ngöôøi ñaõ hoûi Enlightened mind—Ñaïo Giaùc Taâm—Boà Ñeà Kakushin: "Teân oâng laø gì?" Kakushin traû lôøi Taâm—Caùi dieäu taâm baûn giaùc hay baûn taùnh nguyeân vôùi vò thieàn sö veà

teân cuûa mình. Sau khi bieát thuûy cuûa con ngöôøi—The mind of enlightenment, ñöôïc teân cuûa Kakushin coù nghóa laø "Ngoä ñöôïc the illuminated mind, the original nature of man. baûn taâm", vò thieàn sö beøn vieát moät baøi keä taëng Giaùc Taâm Baát Sanh Taâm: Tha Duyeân Ñaïi Thöøa cho Kakushin: Taâm—Cho raèng ba thöøa laø chaân thaät, giai ñoaïn "Taâm töùc Phaät cuûa Tam Luaän vaø Phaùp Töôùng toâng—Mind of Phaät töùc Taâm disciples of the Three Vehicles; the doctrine of the Töùc Phaät töùc Taâm three Vehicles, holding the three Vehicles as real, Thôøi thôøi nhö vaäy." the stage of San-Lun and Dharmalaksana schools, Kakushin went to China in the middle of the one of the ten stages of spiritual development. thirteenth century to study Zen. There he met Giaùc Taâm Thieàn Sö (1207-1298): Kakushin a famous Zen master who asked him, "What (jap)—Teân cuûa moät vò Taêng Nhaät Baûn ngöôøi ñaõ is your name?" Kakushin told the Zen master ñöôïc thoï giôùi taïi Todaiji vaø theo hoïc vôùi toâng his name. Noting that the name Kakushin Chaân Ngoân tröôùc khi du haønh sang Trung Hoa vaøo means "Awakening the Mind" or "Awake naêm 1249. Khi veà nöôùc Sö ñaõ mang Voâ Moân Quan Mind," the master wrote a verse for the vaø Thieàn Laâm Teá doøng Döông Kyø töø Trung Hoa pilgrim: veà Nhaät Baûn ñeå laäp ra toâng phaùi Phaùp Ñaêng— "Mind is Buddha, Name of a Japanese monk who was ordained at Buddha is mind: Todaiji and studied in the Shingon school before Mind and Buddha, traveling to China in 1249. When he returned to being such, are there Japan, he brought Wu-Men Kuan and Lin-Chi of throughout all time." the lineage of Yang-Qi-Fan-Hui back to Japan to Sau khi trôû veà Nhaät, Giaùc Taâm ñaõ trôû thaønh found the lamp of Dharma school there. moät thieàn sö coù aûnh höôûng lôùn taïi Nhaät Baûn Trong thôøi gian löu laïi Trung Hoa oâng ñaõ trôû thôøi ñoù. Giaùo phaùp cuûa oâng nhaán maïnh ñeán thaønh ñeä töû cuûa vò Thieàn sö noåi tieáng ñöông vieäc tu taäp coâng aùn, nhöng oâng cuõng phoái hôïp thôøi laø Thieàn sö Voâ Moân Hueä Khai, thuoäc vôùi nhöõng yeáu toá khaùc cuûa toâng Chaân Ngoân. doøng truyeàn thöøa Döông Kyø thuoäc toâng Laâm Sau khi trôû veà Nhaät Baûn, Nhaät hoaøng Teá. Voâ Moân ñaõ ban cho oâng giaáy chöùng nhaän Kameyama nghe tieáng lieàn thænh sö giaûng giaùc ngoä vaø boå nhieäm oâng laø Phaùp töû cuûa doøng Thieàn trong hoaøng cung. Nhaät hoaøng raát caûm truyeàn thöøa naøy. Voâ Moân cuõng ban cho oâng kích vì baøi phaùp thaâm saâu, söï thoâng minh voâ moät baûn cheùp tay chöùa ñöïng giaùo phaùp cuûa haïn, vaø taøi bieän thuyeát voâ ngaïi cuûa Sö vöôït ra

ngoaøi taát caû moïi thöù maø Nhaät hoaøng ñaõ töøng Giaùc Thaønh: 1) Boà Ñeà Ñaïo Traøng nôi Phaät thaønh bieát tröôùc ñaây. Nhaän thöùc ñöôïc phaåm chaát ñaïo: Gaya, where the Buddha attained tuyeät vôøi cuûa Thieàn toâng, Nhaät hoaøng bieán enlightenment (see Boà Ñeà Ñaïo Traøng); 2) Thaønh hoaøng cung thaønh moät cöù ñòa tu taäp vaø haønh trì giaùc ngoä, nôi maø phieàn naõo khoâng theå xaâm trì Thieàn ñònh—After his return to Japan nhaäp ñöôïc: The walled city of enlightenment, into Kakushin became an influentiel Zen master. which illusion cannot enter. His teachings emphasized Koan practice, but Giaùc Thaân: Buddhamitra (skt)—Phaät Ñaø Maät Ña he also incorporated elements of Shingon. La, vò toå thöù chín beân AÁn

Ñoä—Ninth patriarch in After Kakushin's return to Japan, Emperor India. Kameyama heard of his Zen mastery and Giaùc Thieân: summoned him to teach in one of the imperial 1) Teân cuûa moät ngoâi chuøa trong thaønh phoá Vónh temples. Later the emperor also invited the Long, Nam Vieät Nam. Chuøa ñöôïc kieán laäp master to the palace to ask him about Zen. naêm 1906 vaø ñaõ ñöôïc truøng tu nhieàu laàn— The master's profound discourse, immense Name of a temple in Vinh Long City, Vinh intelligence, and uninhibited eloquence Long province, South Vietnam. The temple impressed Emperor Kameyama beyond was built in 1906 and has been rebuilt many anything he had ever known. Realizing the times. exceptional quality of Zen Buddhism, the 2) Phaät Ñaø Ñeà Baø: Buddhadeva (skt)—Sa moân emperor converted the imperial residence into Giaùc Thieân—Moät trong boán nhaø bình luaän noåi a Zen sanctuary. tieáng Phaät Giaùo—One of the four most Vò Nhaät hoaøng keá vò laø Go-Uta cuõng tieáp tuïc famous Buddhist commentators. thænh Sö Giaùc Taâm ôû laïi trong cung ñieän ñeå 3) Tyø Kheo Giaùc Thieân: Buddhadasa Bhikkhu giaûng daïy Thieàn. Sö ñaõ töøng daïy: "Chö Phaät (1906- 1993)—Giaùc Söû. vaø chuùng sanh ñeàu coù chung taùnh giaùc. Chö Giaùc Thieàn Sôù Sao: Kakuzen-sho (jap)—Moät taùc Phaät hieåu giaùc ngoä taâm mình, trong khi chuùng phaåm quan troïng cuûa Chaân Ngoân toâng Nhaät Baûn, sanh khoâng giaùc ngoä ñöôïc taâm mình. Theå taùnh ñöôïc ngaøi Giaùc Thieàn bieân soaïn—An important ñoàng ñaúng, chæ vì meâ giaùc chaúng ñoàng neân coù work of the Japanese Shingon Sect, composed by sai khaùc. Caùc oâng coù theå töï mình giaùc ngoä Kakuzen master. thaønh Phaät maø chaúng caàn phaûi tuøy thuoäc vaøo Giaùc Thieát Chuûy Thieàn Sö: Chueh T'ieh-tzu— tha löïc ben6 ngoaøi. Muoán ñaït ñeán Phaät quaû, See Hueä Giaùc Döông Chaâu Thieàn Sö. caùc oâng phaûi quaùn xeùt baûn taâm cuûa chính Giaùc Thoï: Buddhajiva (skt)—See Phaät Ñaø Thaäp. mình"—The next emperor, Go-Uta, also Giaùc Thôøi: See Giaùc Nhaät. invited Kakushin to a special imperial villa to Giaùc Thuï: 1) Vun troàng coâng ñöùc ñeå ñaït ñöôïc giaùc teach Zen. The master said, "The Buddhas ngoä (thieän caên coâng ñöùc coù theå khai ngoä chính understand mind; ordinary people giaùc): To plant virtue in order to attain misunderstand mind. The source of all enlightenment; 2) Ñöùc Phaät ñaéc ñaïo döôùi goác caây Buddhas is one; the realms of Taát Ba La, neân caây ñoù ñöôïc goïi laø caây Boà Ñeà: misunderstanding and understanding divide. Pippala (skt)—Bodhi-druma or the tree of Without depending on another power, you can knowledge, or enlightenment, the pippala under know by inherent capacity. If you want to which the buddha attained enlightenment, also arrive at Buddhahood, you must look into called Bodhidruma. your own mind." Giaùc Tieân Thieàn Sö (1880-1936): Teân cuûa moät vò Giaùc Tha: Giaùc ngoä cho ngöôøi khaùc, ñoái laïi vôùi töï Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá ñôøi thöù 42, giaùc (sau khi töï mình ñaõ giaùc ngoä laïi thuyeát phaùp soáng töø cuoái theá kyû thöù XIX ñeán tieàn baùn theá kyû ñeå giaùc ngoä cho ngöôøi khaùc, khieán hoï ñöôïc khai thöù XX—Name of a Vietnamese Zen master of ngoä vaø giuùp hoï rôøi boû moïi meâ laàm vaø khoå naõo the Lin-chi Sect, forty-second lineage, who lived trong voøng luaân hoài—Enlightening or awakening from the end of the nineteenth century till the first of others, in contrast

with self-enlightening. half of the twentieth century.

Giaùc Tính (1575-1660): Teân cuûa moät vò danh suy töôûng. Ñaây laø moät trong nhöõng phöông thöùc Taêng Trieàu Tieân vaøo theá kyû thöù XVII—Name of a thieàn cao nhaát daãn tôùi ñònh taâm (taâm yù khoâng Korean famous monk in the seventeenth century. nhieãm khoâng nöông vaøo moät caûnh naøo, khoâng Giaùc Tænh: Sampajnana (p)—Comprehension— töông öùng vôùi moät phaùp naøo. Ñaây laø pheùp ñònh cuûa Discrimination. baäc Thaùnh. Khi vaøo pheùp naày thì taâm trí vöôït tôùi Giaùc Tueä: Wisdom of enlightenment. coõi voâ saéc giôùi, truôùc khi ñi vaøo coõi Phi Töôûng Phi Giaùc Töï Taïi: Adhimukti (skt)—Naêng löïc nhìn Phi Töôûng Ñònh, roài ñaéc quaû Phaät vaø nhaäp Nieát thaáy chö Phaät ñaày khaép vuõ truï—The power of Baøn). Thöù ba laø Thanh Tònh Giaûi Thoaùt Tam seeing the Buddhas filling up the entire universe. Muoäi. Tam muoäi sôû khoâng coù oâ nhieãm, thoaùt ly Giaùc Töôùng: Sambhogakaya (skt)—Baùo Thaân— moïi heä luïy raøng buoäc, vaø hoaøn toaøn thanh thaûn töï See Tam Thaân. taïi. Thöù tö laø Baát Thoï Tam Muoäi. Trong phaåm 25 Giaùc Uyeån: 1) Vöôøn Giaùc Ngoä: Garden of Kinh Phaùp Hoa, Ngaøi Voâ Taän YÙ Boà Taùt thöøa meänh enlightenment; 2) Tònh Ñoä: Pure Land; 3) Taây Phaät trao cho Ngaøi Quaùn AÂm moät traøng böûu hoa, Phöông Cöïc Laïc: Western Paradise. nhöng Ngaøi Quaùn AÂm khoâng daùm nhaän, noùi raèng Giaùc Vaïm (1095-1143): Teân cuûa moät vò danh chöa coù meänh Phaät. Thaùi ñoä naày goùp phaàn cho Taêng Nhaät Baûn thuoäc toâng Chaân ngoân vaøo theá kyû vieäc “Baát Thoï Tam Muoäi” hay “Taát Caùnh Khoâng” thöù XII—Name of a Japanese famous monk, of cuûa Ngaøi. Thöù tö laø Baát Thoï Tam Muoäi. Trong the Japanese Shingon Sect in the twelfth century. phaåm 25 Kinh Phaùp Hoa, Ngaøi Voâ Taän YÙ Boà Taùt Giaùc Vaän (953-1007): Teân cuûa moät vò danh Taêng thöøa meänh Phaät trao cho Ngaøi Quaùn AÂm moät traøng Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû thöù böûu hoa, nhöng Ngaøi Quaùn AÂm khoâng daùm nhaän, X—Name of a Japanese famous monk, of the noùi raèng chöa coù meänh Phaät. Thaùi ñoä naày goùp T'ien T'ai Sect in the tenth century. phaàn cho vieäc “Baát Thoï Tam Muoäi” hay “Taát Giaùc Vò: Ngoäi vò chaùnh giaùc hay ngoâi vò cuûa baäc Caùnh Khoâng” cuûa Ngaøi. Thöù naêm laø Ñaïi Bi Tam ñaõ thaønh Phaät—The stage of perfect Muoäi hay tam muoäi cuûa loøng ñaïi bi, qua ñoù chö enlightenment, that of Buddha. Phaät vaø chö Boà Taùt phaùt trieån loøng ñaïi bi cuûa hoï. Giaùc Vieân: Teân cuûa moät ngoâi chuøa coå toïa laïc Thöù saùu laø Bình ñaúng tam muoäi, moät loaïi thieàn trong khu vöïc Ñaàm Sen, quaän 11, thaønh phoá Saøi ñònh phaùt trieån taâm bình ñaúng. Thöù baûy laø Hieän Goøn, Nam Vieät Nam—Name of a pagoda, located nhaát thieát saéc thaân tam muoäi. Thöù taùm laø Voâ at Ñaàm Sen area, Eleventh District, Saigon City, Töôùng Tam Muoäi, moät loaïi tam muoäi thaåm ñònh South Vietnam. veà leõ khoâng coù töôùng. Thöù chín laø Voâ taâm tam muoäi Thöù möôøi laø Nhaát Töôùng Tam Muoäi. Theo Giaùc Vieân Thieàn Sö (1244-1306): Teân cuûa moät vò Kinh Phaùp Baûo Ñaøn, Phaåm thöù Möôøi, Luïc Toå nhaén Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi vôùi töù chuùng raèng: “Caùc thieän tri thöùc! Caùc oâng nhaø Nam Toáng beân Trung Hoa (1127-1279)— moãi ngöôøi neân tònh taâm laéng nghe toâi

noùi phaùp, Name of a Chinese Zen master, of the Lin-chi neáu muoán thaønh töïu chuûng trí phaûi ñaït ñöôïc nhaát Sect in the South Sung Dynasty in China. töôùng tam muoäi vaø nhaát haïnh tam muoäi. Neáu ôû taát Giaùc Vöông: Vua cuûa söï giaùc ngoä: Ñöùc Phaät— caû choã maø khoâng truï töôùng, ôû trong töôùng kia, Enlightened king, king of enlightenment: Buddha. khoâng sanh yeâu gheùt, cuõng khoâng thuû xaû, chaúng Giaùc YÙ: Bodhi (skt)—Awakening idea. nghó caùc vieäc lôïi ích, thaønh hoaïi, vaân vaân, an nhaøn Giaùc YÙ Tam Muoäi: Bodhi-samadhi (skt)—ñieàm tònh, hö dung ñaïm baïc, ñaây goïi laø nhaát töôùng Bodhyanga-samadhi (skt)—Giaùc yù tam muoäi bao tam muoäi. Neáu ôû taát caû choã ñi, ñöùng, naèm, ngoài goàm nhöõng tam muoäi sau ñaây: Thöù nhaát laø Tam thuaàn moät tröïc taâm, khoâng ñoäng ñaïo traøng, chôn Ma Ñòa Boà Ñeà Taâm. Traïng thaùi giaùc ngoä trong ñoù thaønh Tònh ñoä, ñaây goïi laø nhaát haïnh tam muoäi. taâm haønh giaû thoaùt khoûi moïi loaïn ñoäng, thoaùt moïi Neáu ngöôøi ñuû hai tam muoäi naày nhö ñaát ñaõ coù caáu chöôùng, taäp trung vaøo "khoâng ñònh," vì theá maø chöùa haït gioáng, nuoâi döôõng lôùn leân, thaønh thuïc noäi taâm ñi vaøo moät traïng thaùi yeân tónh hoaøn toaøn. ñöôïc haït kia, nhaát töôùng, nhaát haïnh cuõng laïi nhö Thöù nhì laø Dieät Thoï Töôûng Tam Muoäi. Dieät Taän theá. Nay toâi noùi phaùp ví nhö khi möa öôùt khaép caû Ñònh hay Ñònh Tam muoäi, laøm cho taâm vaø taâm sôû quaû ñaát, Phaät taùnh cuûa caùc oâng ví nhö haït gioáng cuûa Luïc Thöùc daäp taét hoaøn toaøn nhöõng caûm thoï vaø

gaëp ñöôïc söï thaám öôùt naày thaûy ñeàu phaùt sanh, explanation of the Dharma. If you wish to realize nöông lôøi chæ daïy cuûa toâi, quyeát ñònh ñöôïc Boà Ñeà, all knowledge, you must understand the Samadhi y theo haïnh cuûa toâi, quyeát ñònh chöùng ñöôïc dieäu of One Mark and the Samadhi of One Conduct. If quaû, haõy nghe toâi noùi keä: "Ñaát taâm chöùa haït gioáng, you do not dwell in marks anywhere and do not möa röôùi thaûy naåy maàm, ñoán ngoä hoa tình roài, quaû give rise to hate and love, do not grasp or reject Boà Ñeà töï thaønh." Thöù möôøi moät laø Vöông Tam and do not calculate advantage or disadvantage, Muoäi (Tam Muoäi Vöông, Tam Muoäi Vöông Tam production and destruction while in the midst of Muoäi hay Thuû Laêng nghieâm Ñònh), loaïi Tam Muoäi marks, but instead, remain tranquil, calm and thaéng dieäu nhöùt trong taát caû caùc thöù tam muoäi, yielding, then you will have achieved the Samadhi cuõng laø teân khaùc cuûa Thuû Laêng Nghieâm ñònh— of One Mark. In all places, whether walking, Samadhi on awakening ideas which includes the standing, sitting or lying down, to maintain a following samadhis: First, samadhi-bodhi mind, a straight and uniform mind, to attain the unmoving state of enlightenment in which the mind is free Bodhimandala and the true realization of the Pure from distraction, free from unclean hindrances, Land. That is called the Samadhi of One Conduct. absorbed in intense, purposeless concentration, One who perfects the two samadhis is like earth in thereby entering a state of inner serenity. Second, which seeds are planted; buried in the ground, samadhi of complete extinction of sensation and they are nourished and grow, ripening and bearing thought, a samadhi in which there is complete fruit. The One Mark and One Conduct are just like extinction of sensation and thought, one of the

that. Now, I speak the Dharma, which is like the highest form of meditation (kenosis), resulting falling of the timely rain, moistening the great from concentration. Third, samadhi of complete earth. Your Buddha-nature is like the seeds, which freedom, a samadhi free from all impurity and in receiving moisture, will sprout and grow. Those which complete freedom is obtained. Fourth, who receive my teaching will surely obtain Bodhi samadhi free from receptivity of things. In the and those who practice my conduct certainly Lotus Sutra, Chapter 25, the Infinite Resolve certify to the wonderful fruit. Listen to my verse: Bodhisattva obeying the Buddha's commands, "The mind-ground contains every seeds; under the offered Kuan-Yin a jewel-garland, which the universal rain they all sprout; flower and feeling- latter refused saying he had not received the Sudden Enlightenment; the Bodhi-fruit Buddha's command to accept it. This attitude is accomplishes itself." Eleventh, the king of attributed to his free from receptivity of samadhi, samadhi, the highest degree of samadhi, obtained the samadhi of utter "voidness" or spirituality. by invoking Buddha or sitting in meditation or Fifth, samadhi of great compassion or the samadhi trance. of great pity, in which Buddhas and bodhisattvas Giai: Taát caû—All. developed their great pity. The samadhi in which Giai Caáp: Vanna (p)—Caste—Classes. Vairocana evolves the group and it is described as Giai Caáp Xaõ Hoäi: The caste system—Class of the "mother of all Buddha-sons." Sixth, samadhi of society. impartiality, a meditation to develop the impartial Giai Ñoaïn Hoaøn Thaønh: Dzo rim (tib)— mind. Seventh, samadhi of manifestation of Completion stage—Trong Kim Cang thöøa coù hai physical body in all forms. Eighth, samadhi of no- giai ñoaïn thieàn ñònh: giai ñoaïn phaùt trieån vaø giai mark, a samadhi in which gets rid of the idea of ñoaïn hoaøn thaønh. Giai ñoaïn hoaøn thaønh laø phöông form, or externals. Ninth, samadhi on no-thought, caùch thieàn ñònh Maät giaùo trong ñoù haønh giaû ñaït a samadhi in which active thought has ceased. ñöôïc phöôùc baùu, an oån vaø voâ nieäm qua caùc kinh vaø Tenth, samadhi of one mark or the Samadhi of naêng löôïng trong cô theå—In the Vajrayana there One Mark and the Samadhi of One Conduct. are two stages of meditation: the development and According to the Dharma Jewel Platform Sutra, the completion stage. The completion stage is a Chapter Tenth, the Sixth Patriarch told the method of tantric meditation in which one attains assembly: "All of you Good Knowing Advisors bliss, clarity, and non-thought by means of the should purify your minds and listen to my subtle channels and energies within the body.

Giai Ñoaïn Cuûa Nghieäp: Kammavatta (p)— Phase Giai Thoaïi: Episode. of kamma. Giai Y Phaät Taùnh: Taát caû ñeàu y nöông vaøo Phaät Giai Ñoaïn Phaùt Sinh: Utpatti-krama (skt)—Che- taùnh—All rely on the Buddha-nature. rim (tib)—Creation stage—Development stage— Giaûi: Cöûa quan: An official building—Giaûi thích: Generation stage—Giai ñoaïn phaùt trieån—Giai To explain (to expound)—Giaûi thoaùt: To unloose, ñoaïn phaùt sinh trong tu taäp Maät toâng lieân heä tôùi to let go, to release, to disentangle (Moksa, Mukti, vieäc phaùt sinh moät hình aûnh soáng ñoäng cuûa moät vò Vimoksa, Vimukti (skt). Phaät, vò Phaät hieän thaân cuûa nhöõng phaåm chaát toát Giaûi AÙch: Relieve distress—To loose someone vaø nhöõng chöùng ngoä

maø ngöôøi ta mong moûi. Sau from his bonds. ñoù neáu haønh giaû coù theå giöõ laáy vaø tieáp tuïc quaùn Giaûi Caûnh Thaäp Phaät: All things as pan-Buddha töôûng veà hình aûnh naøy trong moät thôøi gian daøi thì in ten forms—Toâng Hoa Nghieâm khi laáy trí chaân haønh giaû seõ tieán ñeán giai ñoaïn thaønh töïu, trong thöïc ñeå giaûi kieán phaùp giôùi ñaõ laäp ra thuyeát vaïn giai ñoaïn ñoù haønh giaû thænh vò Phaät aáy hoøa nhaäp höõu voâ töï thaäp Phaät nghóa laø chuùng sanh ñeàu gioáng vaøo chính mình vaø töôûng töôïng raèng vieäc naøy xaûy nhö Phaät döôùi möôøi hình thöùc: chuùng sanh thaân, ra. Sau ñoù thì haønh giaû quaùn töôûng chính mình quoác ñoä thaân, nghieäp thaân, thanh vaên thaân, ñoäc cuõng coù thaân, khaåu vaø yù cuûa Ñöùc Phaät vaø cuõng laøm giaùc thaân, boà taùt thaân, Nhö lai thaân, trí thaân, phaùp nhöõng hoaït ñoäng bi maãn cuûa chính Ñöùc Phaät naøy. thaân, vaø hö khoâng thaân—All existence Coù ba ñieàu kieän tieân khôûi tröôùc khi haønh giaû baét discriminated as ten forms of Buddha. The Hua- ñaàu vaøo giai ñoaïn phaùt sinh: 1) con ñöôøng tu taäp Yen school sees all things as pan-Buddha, but tröôùc ñoù phaûi cho chung caû Boà Taùt ñaïo Ñaïi Thöøa dicriminates them into ten forms: all the livings, vaø Maät giaùo; 2) phaûi coù leã ñieåm ñaïo tröôùc khi tu countries, karma, sravakas, pratyeka-buddhas, taäp maät toâng; 3) phaûi coù leã thoï theä nguyeän maät bodhisattvas, tathagatas, jnanakaya, dharmakaya, toâng—Generation stage in Tantric practice and space. involving generating a vivid image of a Buddha, Giaûi Cheá: See Giaûi Haï. who embodies the good qualities and realizations Giaûi Chöùng: to which one aspires. This practice is particularly 1) Giaûi ngoä: Giaûi thoaùt vaø giaùc ngoä—Release important in higher yoga tantra. After that if one is and awareness. able to sustain keep visualzing the image for 2) Chöùng ngoä: The experience of extended periods of time with a high level of enlightenment—Duøng chaùnh trí ñeå chöùng thöïc clarity, one may then proceed to the completion hieåu bieát chaân lyù (söï chöùng ngoä khoâng do trao stage, in which one invites the Buddha to enter truyeàn maø haønh giaû phaûi töï chöùng laáy)— and emerge with oneself and imagines that this Mystic insight, conviction by thinking, actually occurs. Following this one visualizes realization, to prove and ponder. oneself as having the body, speech, and mind of a Giaûi Cöùu: To rescue—To save. Buddha and as performing a Buddha's Giaûi Ñaõi: Kausidya (skt)—Löôøi bieáng hay khoâng compassionate activities. There are three primary heát söùc vôùi vieäc trì giôùi—Idle—Lazy— prerequisites for entering the generation stage: 1) Negligent—Indolent, lazy or remiss in discipline. previous practice of paths common to both the Giaûi Ñaõi Söï: Kusita-vatthuni (p)—Be slack. Mahayana Bodhisattva path and Tantra; 2) Giaûi Ñaõi Taëc: Teân giaëc löôøi bieáng laøm trì treä vieäc initiation into the practice of the relevant tantra; tieán tu—The robber indolence—The robber of the and 3) taking on tantric pledges and vows. religious progress. Giai Ñoaïn Phaùt Trieån: See Giai Ñoaïn Phaùt Sinh. Giaûi Ñaït: Thaáy suoát—To comprehend Giai Ñoaïn Vieân Maõn: Sampanna-krama (skt)—thoroughly—To see thoroughly. Dzo-rim (tib)—See Completion stage. Giaûi Ñoaùn: To interpret. Giai Khoâng: Taát caû ñeàu laø khoâng—All is empty Giaûi Ñoäc: To detoxicate—To be antidotal. and void. Giaûi Giôùi: Pheùp tu cuûa Maät toâng hay

Chaân Ngoân Giai Theâ Tam Baûo: See Hoùa Töôùng Tam Baûo (Keát giôùi laø thaâu toùm phaùp giôùi veà moät moái hay and Nguõ Giaùo. bieåu thò cuûa moät phaùp giôùi; trong khi giaûi giôùi laø

môû ra moät traàn hoäi ôû phaùp giôùi, laø bieåu thò cuûa Giaûi Maïn Giôùi: Giaûi Maïn Quoác—Coõi naày ôû phía nhieàu phaùp giôùi. Giaûi heát töøng aán minh keát giôùi. Taây Dieâm Phuø Ñeà, giöõa ñöôøng ñi ñeán Cöïc Laïc, Khi Keát giôùi thì töøng chaân ngoân phaûi tuïng ba laàn, chuùng sanh trong coõi naày nhieãm thoùi giaûi ñaõi vaø nhöng khi giaûi giôùi thì chæ tuïng moät laàn. Khi giaûi ngaõ maïn, khoâng coøn muoán tinh taán ñeå sinh vaøo coõi giôùi thì duøng pheùp neùm hoa ñeå tieån vò boån toân, khi Cöïc Laïc nöõa—A country that lies on the west of neùm hoa thì neùm veà höôùng baûn thoå cuûa chö Phaät Jambudvipa, between this world and the Western hay cung phaùp giôùi. Chö Phaät seõ ngöi treân caùc hoa Paradise, in which those who are reborn become ñoù)—To release or liberate the powers by magic slothful and proud, and have no desire to be words, in esoteric practice. reborn in the Paradise. Giaûi Haï: Giaûi Cheá—Giaûi haï an cö vaøo raèm thaùng Giaûi Maïn Quoác: See Giaûi Maïn Giôùi. baûy hay raèm thaùng taùm (vaøo ngaøy naày chö Taêng Giaûi Mieãn: Ngöôøi phaïm loãi ñaõ ñöôïc giaûi thích cho Ni thöïc haønh pheùp Töï Töù)—The dismissing of the hieåu ñeå khoâng taùi phaïm, neân khoûi phaûi bò phaït— summer retreat on the fifteenth day of the seventh There is no punishment needed because the month (or the fifteenth day of the eighth month). person who commits offences has already been Giaûi Haønh: Tri giaûi vaø tu haønh—To understand explained on how to prevent the same offences and do—Interpretation and conduct. (not to commit again). Giaûi Haønh Ñòa: Adhimukti-carya-bhumi (skt)—Giaûi Minh: To explain clearly. Töø lyù giaûi hay hieåu ñöôïc maø tu haønh—The stage Giaûi Muoän: To relieve the sadness (tedium). of apprehending and following the teaching. Giaûi Naïn: To deliver from a danger. Giaûi Haønh Phaùt Taâm: To understand and carry Giaûi Nghóa: To interpret—To expound—To into practice this wisdom—See Tam Phaùt Taâm. explain. Giaûi Haønh Sinh: Giaûi thoaùt trong ñôøi soáng hieän Giaûi Ngoä: Parijneya (skt)—Giaûi thích roõ raøng söï taïi—Liberation in the present life. hieåu laàm: To clear a misunderstanding (to Giaûi Haønh Truï: Ñaït ñöôïc nhöõng bieän bieät saùng comprehend, to be ascertained)—Giaûi thoaùt vaø suoát trong tu taäp trong möôøi haïnh caàn thieát cho giaùc ngoä: Release and awareness—Giaûi thoaùt moät vò Boà Taùt—The attainment of discernments baèng söï giaùc ngoä: The attaining of liberation and practices in the ten necessary activities of a through enlightenment. Bodhisattva—See Thaäp Haïnh Boà Taùt. Giaûi Ngoä Chöùng Ngoä: Awakening and Giaûi Haïnh: Interpretation and conduct. Enlightenment—Phaûi coù moät söï phaân bieät roõ raøng Giaûi Haïnh Thaân: Thaân giaûi thoaùt moïi phieàn tröôïc giöõa giaûi ngoä (moät söï tænh thöùc lôùn—great ñeå ñaït tôùi Phaät Quaû—Bodies set free from all awakening) vaø chöùng ngoä hay ñaït ñöôïc ñaïi giaùc physical taint, thus attaining to Buddhahood. toái thöôïng. Giaûi ngoä laø ñaït ñöôïc tueä giaùc töông Giaûi Haän: Put an end to hatred. ñöông vôùi tueä giaùc Phaät qua Thieàn ñònh hay trì Giaûi Hoøa: To reconcile—To conciliate—To make

nieäm. Giaûi ngoä coù nghóa laø thaáy “Taùnh,” laø hieåu peace. ñöôïc baûn maët thaät cuûa chö phaùp, hay chôn lyù. Tuy Giaûi Hoäi: Samvetti (skt)—Nhaän ra hay nhaän thöùc nhieân, chæ sau khi thaønh Phaät thì ngöôøi ta môùi noùi thaáu ñaùo—To recognize or to comprehend. laø thaät söï ñaït ñöôïc ñaïi giaùc toái thöôïng—A clear Giaûi Keát: To untie. distinction should be made between Awakening to Giaûi Khoâng: Ngoä giaûi thaáy khoâng töôùng cuûa chö the Way and attaining the way or attaining phaùp (trong soá ñeä töû cuûa Phaät coù ngaøi Tu Boà Ñeà laø Supreme Enlightenment. To experience the baäc giaûi khoâng ñeä nhaát)—To apprehend, or Awakening is to achieve a level of insight and interprete the immateriality of all things. understanding equal to that of the Buddha through Giaûi Khuyeân: To console—To comfort. Zen meditation or Buddha recitation. Awakening Giaûi Loä: Quaù trình tö duy vaø phaân tích—The is to see one’s nature, to comprehend the true process of thinking and analysing. nature of things, or the Truth. However, only after Giaûi Lyù Noäi Taâm: The analysts of personal becoming a Buddha can one be said to have exoerience. attained Supreme Enlightenment or attained the Way.

Giaûi Nguy: To get someone out of a danger. toaøn veà yeáu nghóa thieàn roài thì ñöøng bao giôø chaáp Giaûi Nhaát Thieát Chuùng Sanh Ngöõ Ngoân Tam tröôùc vaøo vaên töï nöõa—Even we say Zen is not Muoäi: Sarva-ruta-kausalya-samadhi (skt)—Thaàn established by words, practitioners have no other thoâng quaùn trieät taát caû caùc thöù ngoân ngöõ cuûa chuùng choice but understanding (comprehending) sanh—Supernatural power of interpreting all the through interpretations (words and speeches). languages of all beings. When we attain an absolute comprehension of the Giaûi Nieâm Khöû Phöôïc: See Khöû Nieâm Giaûi important meaning of Zen, we should never attach Phöôïc. to words and speeches. Giaûi Oan: 1) Laøm toû roõ söï buoäc toäi baát coâng: To Giaûi Thoaùt: Mukti or Vimutti (p)—Moksha clear of one’s unjust charge; 2) Teân cuûa moät ngoâi (skt)—To deliver—To emancipate—To chuøa treân nuùi Yeân Töû, Baéc Vieät Nam: Name of a emancipate from transmigration—To get free—To temple, located on Mount Yeân Töû, North Vietnam. liberate—To get rid of—To release—To release Giaûi Phaùp: Solution. and take off—To set free—Setting free. Giaûi Phieàn: See Giaûi muoän. (I) Toång quan veà Giaûi thoaùt—An overview of Giaûi Phoùng: To liberate—To affranchise—To Moksha: Muïc tieâu cuûa moïi Phaät töû vaø muïc emancipate—To free. ñích cuûa moïi toâng phaùi döïa vaøo thieàn ñònh. Giaûi Quyeát: To solve—To resolve Trong thieàn, giaûi thoaùt ñoàng nghóa vôùi ñaïi Giaûi Tam Hoàng Thieàn Sö: Teân cuûa moät vò Thieàn giaùc—In Buddhism, "Moksha" means to sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø release from the round of birth and death. The Thanh beân Trung Hoa (1644-1912)—Name of a liberation the experiencing of which is the Chinese Zen master of the Lin-chi Sect in the goal of all Buddhists and all meditative Ch'ing Dynasty in China. training in Buddhism. Liberation is also used Giaûi Taâm: Nhöõng phaân giaûi phaøm tuïc vaø phaân bieät as a synonym for enlightenment. töø voïng taâm—Worldly interpretations and (II) Nghóa cuûa giaûi thoaùt—The meanings of

discriminations from a deluded mind. Moksha: 1) Giaûi thoaùt khoûi voøng luaân hoài sanh töû, giaûi Giaûi Thaâm Maät Kinh: Samdhi-Nirmocana-Sutra thoaùt khoûi moïi trôû ngaïi cuûa cuoäc soáng, nhöõng (skt)—Sandhi-Nirmona-Sutra (skt)—Sutra heä luïy cuûa duïc voïng vaø taùi sanh: To on understanding profound and esoteric Deliverance from all the trammels of life, the doctrines—Moïi hieän töôïng ñeàu laø traïng thaùi cuûa bondage of the passion and reincarnation. taâm thöùc. Caùc ñoái töôïng chæ toàn taïi qua quaù trình 2) Giaûi thoaùt toái haäu, giaûi thoaùt vónh vieãn, giaûi trí tueä, chöù khoâng toàn taïi nhö voán coù. Giaùo ñieån thoaùt khoûi söï taùi sanh trong voøng luaân hoài chính cuûa Phaùp Töôùng Toâng, ñöôïc ngaøi Huyeàn sanh töû: Final emancipation or liberation, Trang dòch sang Hoa ngöõ vaøo khoaûng theá kyû thöù eternal liberation, release from worldly naêm sau Taây Lòch—Everything experienceable is existence or the cycle of birth and death. mind only. Things exist only as processes of 3) Giaûi thoaùt laø lìa boû moïi troùi buoäc ñeå ñöôïc töï knowing, not as objects. The chief text of the taïi, giaûi thoaùt khoûi voøng luaân hoài sanh töû, côûi Dharmalaksana school, translated into Chinese by boû troùi buoäc cuûa nghieäp hoaëc, thoaùt ra khoûi Hsuan-Tsang around the fifth century A.D. nhöõng khoå ñau phieàn naõo cuûa nhaø löûa tam Giaûi Thaâm Maät Kinh Sôù: Thích nghóa kinh Giaûi giôùi: Moksha means the escaping from bonds Thaâm Maät—Commentary on the and the obtaining of freedom, freedom from samdhinirmocana-sutra. transmigration, from karma, from illusion, Giaûi Theå: To dissolve. from suffering of the burning house in the Giaûi Thích Sai Laàm: Misinterpretations. three realms (lokiya). Giaûi Thoaïi Hoäi: Trong thieàn, tuy noùi laø baát laäp 4) Giaûi thoaùt coù nghóa laø Nieát Baøn: Moksha vaên töï, nhöng haønh giaû khoâng coù löïa choïn naøo denotes nirvana—See Nieát Baøn. khaùc hôn laø phaûi thoâng qua lôøi giaûi thích ñeå laõnh 5) Giaûi thoaùt laø teân goïi khaùc cuûa söï giaûi thoaùt ñaït hoäi. Moät khi chuùng ta ñaït ñöôïc söï laõnh hoäi hoaøn ñöôïc qua thieàn ñònh: Moksha is another name

for freedom obtained in dhyana-meditation— nuùi Tu Di roäng lôùn nheùt vaøo trong haït caûi vaãn See Tam Giaûi Thoaùt, and Baùt Giaûi Thoaùt Tam khoâng theâm bôùt, hình nuùi Tu Di vaãn y nguyeân, maø Muoäi. trôøi Töù thieân vöông vaø Ñao Lôïi thieân vöông khoâng 6) Giaûi thoaùt laø moät trong nguõ phaàn phaùp thaân hay khoâng bieát ñaõ vaøo ñaáy, chæ coù nhöõng ngöôøi Phaät: Moksha is one of the five characteristics ñaùng ñoä môùi thaáy nuùi Tu Di vaøo trong haït caûi, ñoù of Buddha—See Nguõ Phaàn Phaùp Thaân Phaät. laø phaùp moân Baát Tö Nghì Giaûi Thoaùt. Laïi laáy nöôùc 7) Trong Phaät giaùo, Phaät khoâng phaûi laø ngöôøi boán bieån lôùn cho vaøo trong loã chön loâng, khoâng coù giaûi thoaùt cho chuùng sanh, maø Ngaøi chæ daïy khuaáy ñoäng caùc loaøi thuûy toäc nhö caù traïnh, ngoan hoï caùch töï giaûi thoaùt—In Buddhism, it is not ñaø, maø caùc bieån lôùn kia cuõng vaãn y nguyeân. Caùc the Buddha who delivers men, but he teaches loaøi roàng, quyû thaàn, A tu la, vaân vaân ñeàu khoâng them to deliver themselves, even as he hay khoâng bieát mình ñi vaøo ñaáy, vaø caùc loaøi aáy delivered himself. cuõng khoâng coù loaïn ñoäng. Laïi nöõa, ngaøi Xaù Lôïi 8) Giaûi thoaùt khoûi nhöõng khoå ñau

phieàn naõo do Phaát! Boà Taùt ôû nôi phaùp Baát Khaû Tö Nghì Giaûi hieåu ñöôïc nguyeân nhaân cuûa chuùng, xuyeân qua Thoaùt, ruùt laáy coõi tam thieân ñaïi thieân theá giôùi thöïc haønh Töù dieäu ñeá maø xoùa boû hay laøm bieán nhanh nhö baøn troøn cuûa thôï ñoà goám, roài ñeå trong maát nhöõng nhô baån aáy. "Vimukti" ñaùnh daáu söï baøn tay phaûi quaêng ra ngoaøi khoûi nhöõng theá giôùi loaïi boû nhöõng aûo aûnh vaø ñam meâ, vöôït thoaùt nhö soá caùt soâng Haèng, maø chuùng sanh trong ñoù sinh töû vaø ñaït tôùi cöùu caùnh Nieát baø n: khoâng hay khoâng bieát mình coù ñi ñaâu, laïi ñem trôû Liberation or release from suffering through veà choã cuõ, maø ngöôøi khoâng bieát coù qua laïi, vaø theá knowledge of the cause of sufering and the giôùi aáy cuõng vaãn y nguyeân. Laïi nöõa, ngaøi Xaù Lôïi cessation of suffering, through realization of Phaát! Hoaëc coù chuùng sanh naøo öa ôû laâu trong ñôøi the four noble truths to eliminate defilements. maø coù theå ñoä ñöôïc, Boà Taùt lieàn keùo baûy ngaøy ra Vimukti is the extinction of all illusions and laøm moät kieáp ñeå cho chuùng sanh kia goïi laø moät pasions. It is liberation from the karmic cycle kieáp; hoaëc coù chuùng sanh naøo khoâng öa ôû laâu trong of life and death and the realization of ñôøi maø coù theå ñoä ñöôïc, Boà Taùt lieàn thaâu ngaén moät nirvana. kieáp laïi laøm baûy ngaøy, ñeå cho chuùng sanh kia goïi (III) Phaân Loaïi giaûi thoaùt—Categories of Moksha: laø baûy ngaøy. Laïi nöõa, ngaøi Xaù Lôïi Phaát! Boà Taùt truï (A) Nhò chuûng giaûi thoaùt—Two kinds of nôi phaùp baát khaû tö nghì giaûi thoaùt, ñem nhöõng liberation: vieäc toát ñeïp cuûa taát caû coõi Phaät gom veà moät nöôùc 1) Höõu vi giaûi thoaùt: Active or earthly chæ baøy cho chuùng sanh. Laïi nöõa, Boà Taùt ñem taát deliverance to arhatship. caû chuùng sanh ôû taát caû coõi Phaät ñeå treân baøn tay 2) Voâ vi giaûi thoaùt: Nirvana-deliverance. phaûi cuûa mình roài bay ñeán möôøi phöông baøy ra (B) Tam Giaûi Thoaùt—Three kinds of liberation— cho ai cuõng thaáy taát caû maø boån xöù khoâng lay ñoäng. See Tam Giaûi Thoaùt. Laïi nöõa, Xaù Lôïi Phaát! Nhöõng ñoà cuùng döôøng chö (C) Baùt Giaûi Thoaùt Tam Muoäi: Eight forms of Phaät cuûa chuùng sanh trong möôøi phöông, Boà Taùt liberation—See Baùt Giaûi Thoaùt Tam Muoäi. laøm cho taát caû ñeàu thaáy nôi moät loã chôn loâng. Laïi Giaûi Thoaùt Baùt Nhaõ Ba La Maät: Prajna-Paramita nöõa, bao nhieâu nhöït nguyeät, tinh tuù trong caùc coõi Emancipation. nöôùc ôû möôøi phöông, Boà Taùt ñeàu laøm cho moïi Giaûi Thoaùt Baèng Ñònh Hueä: Giaûi thoaùt thoâng qua ngöôøi thaáy roõ nôi moät loã chôn loâng. Laïi nöõa, ngaøi thieàn ñònh vaø trí tueä—Liberation through Xaù Lôïi Phaát! Bao nhieâu thöù gioù ôû caùc coõi nöôùc concentration and wisdom. trong möôøi phöông, Boà Taùt coù theå huùt vaøo trong Giaûi Thoaùt Baát Khaû Tö Nghì: Baát khaû tö nghì mieäng maø thaân khoâng bò toån haïi, nhöõng caây coái ôû giaûi thoaùt laø söï giaûi thoaùt khoâng theå nghó baøn ñöôïc, beân ngoaøi cuõng khoâng xieâu ngaû, troác, gaõy. Laïi khi khoâng theå naøo giaûi thích ñöôïc baèng lôøi. Theo kinh kieáp löûa chaùy tan coõi nöôùc ôû möôøi phöông, Boà Taùt Duy Ma Caät, chöông saùu, Duy Ma Caät noùi vôùi ñem taát caû löûa ñeå vaøo trong buïng, löûa cuõng vaãn y ngaøi Xaù Lôïi Phaát: “Ngaøi Xaù Lôïi Phaát! Chö Phaät vaø nguyeân maø khoâng chuùt gì laøm haïi. Laïi quaù soá caùt chö Boà Taùt coù phaùp giaûi thoaùt teân laø baát khaû tö soâng Haèng theá giôùi Phaät veà

phöông döôùi, laáy moät nghì. Neáu Boà Taùt truï nôi phaùp giaûi thoaù t ñoù, laáy coõi Phaät ñem ñeå caùch khoûi soá caùt soâng Haèng theá

giôùi ôû phöông treân nhö caàm muõi kim nhoïn ghim Thoaùt duøng söùc phöông tieän ñeán thöû thaùch ñeå laøm laáy moät laù chaø laø maø khoâng coù toån haïi. Laïi nöõa, cho caùc Boà Taùt kia theâm kieân coá. Vì sao? Boà Taùt ngaøi Xaù Lôïi Phaát! Boà Taùt truï caûnh Baát Khaû Tö truï phaùp Baát Khaû Tö Nghì Giaûi Thoaùt coù thaàn löïc Nghì Giaûi Thoaùt hay duøng thaàn thoâng hieän laøm oai ñöùc neân môùi daùm laøm vieäc böùc ngaët ñeå chæ baøy thaân Phaät hoaëc hieän thaân Bích Chi Phaät, thaân cho chuùng sanh nhöõng vieäc khoù laøm nhö theá. Coøn Thanh Vaên, thaân Ñeá Thích, thaân Phaïm Vöông, keû phaøm phu haï lieät khoâng coù theá löïc, khoâng theå thaân Chuùa Theá gian, hoaëc thaân Chuyeån Luaân laøm böùc ngaët ñöôïc Boà Taùt, ví nhö con long töôïng Thaùnh Vöông. Caùc thöù tieáng to, tieáng vöøa, tieáng daøy ñaïp, khoâng phaûi söùc löøa kham chòu noåi. Ñoù laø nhoû ôû caùc coõi nöôùc möôøi phöông ñeàu bieán thaønh moân trí hueä phöông tieän cuûa Boà Taùt ôû nôi phaùp tieáng Phaät dieãn noùi phaùp voâ thöôøng, khoå, khoâng, Baát Khaû Tö Nghì Giaûi Thoaùt vaäy—Inconceivable voâ ngaõ vaø nhöõng phaùp cuûa chö Phaät ôû möôøi liberation means an emancipation that cannot be phöông noùi ra laøm cho khaép taát caû ñeàu ñöôïc nghe. explained by words. According to the Vimalakirti Ngaøi Xaù Lôïi Phaát! Nay toâi chæ noùi qua thaàn löïc Sutra, Chapter Six, Vimalakirti said to Sariputra: giaûi thoaùt baát khaû tö nghì cuûa Boà Taùt nhö theá, neáu “Sariputra, the liberation realized by all Buddhas noùi cho ñuû ñeán cuøng kieáp cuõng khoâng heát ñöôïc. and (great) Bodhisattvas is inconceivable. If a Khi ñoù ngaøi Ñaïi Ca Dieáp nghe noùi phaùp moân Baát Bodhisattva wins this liberation, he can put the Khaû Tö Nghì Giaûi Thoaùt cuûa Boà Taùt, ngôïi khen great and extensive (Mount) Sumeru in a mustard chöa töøng coù, môùi baûo ngaøi Xaù Lôïi Phaát raèng: “Ví seed, which neither increases nor decreases (its nhö coù ngöôøi ôû tröôùc ngöôøi muø phoâ baøy caùc thöù size) while Sumeru remains the same, and the four hình saéc, ngöôøi muø kia ñaâu theå thaáy ñöôïc. Nay taát deva kings (guardians of the world) and the devas caû haøng Thanh Vaên nghe phaùp moân Baát Khaû Tö of Trayastrimsas (the heavens of Indra) are not Nghì Giaûi Thoaùt naày cuõng ñaâu theå hieåu ñöôïc. even aware of their being put into the seed, but Ngöôøi trí nghe phaùp moân naày ai maø chaúng phaùt only those who have won liberation see Sumeru in taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc. Taïi sao the mustard seed. This is the inconceivable chuùng ta maát haún gioáng aáy, ñoái vôùi phaùp Ñaïi Thöøa Dharma door to liberation. He can also put the naày ñaõ nhö haït gioáng thuùi? Taát caû haøng Thanh Vaên four great oceans that surround Sumeru in a pore nghe phaùp moân Baát Khaû Tö Nghì Giaûi Thoaùt naày without causing inconvenience to fishes, water ñeàu phaûi than khoùc tieáng vang ñoäng coõi tam thieân tortoises, sea-turtles, water-lizards and all other ñaïi thieân theá giôùi, coøn taát caû Boà Taùt neân heát söùc aquatic animals while the oceans remain the same vui möøng maø vaâng laõnh phaùp aáy. Neáu coù Boà Taùt and the nagas (dragons), ghosts, spirits and asuras naøo tin hieåu phaùp moân Baát Khaû Tö Nghì Giaûi (titans) are not even aware of being displaced and

Thoaùt naày thôøi taát caû chuùng ma khoâng theå laøm gì interposed. Further, Sariputra, a great Bodhisattva ñöôïc. Khi Ngaøi Ñaïi Ca Dieáp noùi nhö theá roài coù ba who has won this inconceivable liberation can vaïn hai ngaøn vò thieân töû ñeàu phaùt taâm Voâ thöôïng (take and) put on his right palm the great Chaùnh ñaúng Chaùnh giaùc. Vaøo luùc baáy giôø, oâng chiliocosm like the potter holding his wheel, throw Duy Ma Caät noùi vôùi ngaøi Ñaïi Ca Dieáp raèng: “Ngaøi it beyond a number of worlds as countless as the Ñaïi Ca Dieáp! Caùc vò laøm ma vöông trong voâ löôïng sand grains in the Ganges and then take it back (to voâ soá coõi nöôùc möôøi phöông phaàn nhieàu laø böïc Boà its original place) while all living beings therein Taùt truï nôi Phaùp Baát Khaû Tö Nghì Giaûi Thoaùt, vì do not know of their being thrown away and duøng söùc phöông tieän giaùo hoùa chuùng sanh neân thò returned and while our world remains unchanged. hieän laøm ma vöông. Laïi nöõa, ngaøi Ñaïi Ca Dieáp! Further, Sariputra, if there are living beings who Voâ löôïng Boà Taùt ôû möôøi phöông, hoaëc coù ngöôøi are qualified for liberation but who want to stay ñeán xin tay, chaân, tai, muõi, ñaàu, maét, tuûy, naõo, longer in the world, this Bodhisattva will (use his huyeát, thòt, da, xöông, xoùm laøng, thaøn h aáp, vôï con, supernatural power to) extend a week to an aeon toâi tôù, voi ngöïa, xe coä, vaøng baïc, löu ly, xa cöø, maõ so that they will consider their remaining in time naõo, san hoâ, hoå phaùch, traân chaâu, ñoài moài, y phuïc, to be one week. Further, Sariputra, a Bodhisattva vaø caùc moùn aên uoáng, maø ngöôøi xin ñoù phaàn nhieàu who has won this inconceivable liberation can laø böïc Boà Taùt truï phaùp Baát Khaû Tö Nghì Giaûi gather in one country all the majestic things of all

Buddha lands so that they are all visible in that understand it. Of the wise men hearing about it, particular country. Further, he can place on his who will not set his mind on the quest of supreme right palm all the living beings of a Buddha land enlightenment? What should we do to uproot for and then fly in all the ten directions to show them ever the rotten sravaka root as compared with this all things everywhere without even shaking them. Mahayana, so that all sravakas hearing this Further, Sariputra, this Bodhisattva can show doctrine of inconceivable liberation, shed tears of through one of his pores all offerings to the repentance and scream so loudly as to shake the Buddhas by living beings in the ten directions. He great chiliocosm? As to the Bodhisattvas, they are can show through one of his pores all suns, moons, all happy to receive this Dharma reverently by planets and stars in all the worlds in the ten placing it on the tops of their heads. If a directions. Further, Sariputra, he can breathe in Bodhisattva believes and practices this Dharma (and hold in his mouth) all the winds blowing in door to inconceivable liberation, all demons the worlds in the ten directions without injuring his cannot oppose him.” When Mahakasyapa spoke own body or the trees of these worlds. Further, these worlds, thirty-two thousand sons of the when the worlds in the ten directions come to an devas set their minds on the quest of supreme end through destruction by fires, this Bodhisattva enlightenment. At that time, Vimalakirti declared can breathe in these fires into his own belly to Mahakasyapa: “Virtuous One, those who without being injured by them while they continue appear

as kings of demons in countless worlds in to burn without change. Further, this Bodhisattva the ten directions are mostly Bodhisattvas who can take from the nadir a Buddha land separated have realized this inconceivable liberation and from him by worlds as countless as the sand grains who use expedient devices (upaya) to appear as in the Ganges and lift it up to the zenith, which is their rulers in order to convert living beings. separated from him by worlds as countless as Further, Mahakasyapa, countless Bodhisattvas in there are sand grains in the Ganges, with the same the ten directions appear as beggars asking for case as he picks up a leaf of the date tree with the hands, feet, ears, noses, heads, brains, blood, point of a needle. Further, Sariputra, a Bodhisattva flesh, skin and bones, towns and hamlets, wives who has won this inconceivable liberation can use and (female) slaves, elephants, horses, carts, gold, his transcendental powers to appear as a Buddha, silver, lapis lazuli, agate, cornelian, coral, amber, or a Pratyeka-buddha, a Sravaka, a sovereign pearl, jade shell, clothing, food and drink; most of Sakra, Brahma, or a ruler of the world these beggars are Bodhisattvas who have realized (cakravarti). He can also cause all sound and this inconceivable liberation and use expedient voices of high, medium and low pitches in the devices to test believers in order to cement their worlds in the ten directions to change into the faith (in the Dharma). Because the Bodhisattvas Buddha's voice proclaiming (the doctrine of) who have realized inconceivable liberation impermanence, suffering, unreality and absence possess the awe-inspiring power to bring pressure of ego as well as all Dharmas expounded by all to bear upon (believers) and ask for inalienable Buddhas in the ten directions, making them heard things (to test them), but worldly men whose everywhere. Sariputra, I have mentioned only spirituality is low have no such (transcendental) some of the powers derived from this powers and cannot do all this. These Bodhisattvas inconceivable liberation but if I were to are like dragons and elephants which can trample enumerate them all, a whole aeon would be too (with tremendous force), which donkeys cannot short for the purpose. Mahakasyapa who had do. This is called the wisdom and expedient heard of this Dharma of inconceivable liberation, methods (upaya) of the Bodhisattvas who have praised it and said it had never been expounded won inconceivable liberation." before. He then said to Sariputra: "Like the Giaûi Thoaùt Boà Taùt: Inexhaustible Intention blind who do not see images in various colours Bodhisattva. shown to them, all sravakas hearing this Dharma Giaûi Thoaùt Chính Mình: Self-salvation. door to inconceivable liberation will not

Giaûi Thoaùt Chuùng: Vimukti-skandha (skt)—See Giaûi Thoaùt Kieân Coá: Thôøi kyø Phaät töû tu haønh giaûi Giaûi Thoaùt Thaân. thoaùt moät caùch kieân coá—The first period of when Giaûi Thoaùt Chöôùng: Vimukti-avarana (skt)— Buddhist practitioners attain emancipation—See Chöôùng Ngaïi ñoái vôùi söï giaûi thoaùt—Hindrances to Giaûi Thoaùt Kieân Coá Thôøi. deliverance—Hindrance to liberation. Giaûi Thoaùt Kieân Coá Thôøi: Thôøi kyø Giaûi Thoaùt Giaûi Thoaùt Ñaïo: Moksa-marga (skt)—Vimukti- Kieân Coá trong naêm traêm naêm ñaà u. Trong thôøi kyø marga (skt)—Path of liberation from all sufferings. naøy Phaät töû tu haønh giaûi

thoaùt—Period of strong 1) Con ñöôøng giaûi thoaùt khoûi moïi khoå ñau phieàn salvation, in the first five hundred years. In this naõo baèng caùch chöùng ngoä chaân lyù: The way of period of time, Buddhist practitioners attain release (the way or path of liberation from) emancipation—See Nguõ Nguõ Baùch Nieân. all sufferings by realization of truth. Giaûi Thoaùt Laø Caên Traàn Khoâng Dính Maéc: 2) Ñaïo Phaät, ñaïo xuaát ly giaûi thoaùt: The way or Emancipation means no cohesion between sense doctrine of liberation (emancipation— organs and external objects. Release)—Buddhism. Giaûi Thoaùt Luaän: Vimoksha-sastra (skt)— 3) Con ñöôøng giaûi thoaùt khoûi moïi khoå ñau phieàn Soteriology—Treatise on the emancipation— naõo baèng caùch chöùng ngoä chaân lyù. Ñaïo Phaät, Ngoaïi thuyeát cuûa Cô Ñoác cöùu theá: Externalist ñaïo xuaát ly giaûi thoaùt. Haønh vi sanh nhaát nieäm theory of Christian salvation. chaùnh trí vaø chöùng ngoä chaân lyù sau khi ñaõ Giaûi Thoaùt Luaän Ñaïo: Vimoksha-marga-sastra thaønh töïu voâ giaùn ñaïo. Giai ñoaïn naày lieân heä (skt)—Treatise on the Path of emancipation. tôùi giai ñoaïn cuûa Tam quaû A Na Haøm —The Giaûi Thoaùt Luïc: Records of liberation—See Taïng way of release (the way or path of liberation Thö Giaûi Thoaùt. from) all sufferings by realization of truth. Giaûi Thoaùt Moân: Vimokshamukha or Moksa- Buddhism is the way or doctrine of liberation. dvara (skt)—Vimokkha-dvara (p)—The door of Liberation or freedom, reaching the state of release—Door of liberation—Emancipation- assurance or proof and knowledge of the entrance—The gate of diliverence—Gate of truth. This stage associated with the stage of emancipation—The gate of liberation—Cöûa giaûi an Anagamin. thoaùt, giai ñoaïn thieàn quaùn laøm vaéng laëng khaùi Giaûi Thoaùt Ñaïo Luaän: Moksa-marga-sastra nieäm hay ao öôùc (khoâng, voâ töôùng vaø voâ nguyeän). (skt)—Vimukti-marga-sastra (skt)—Treatise on Theo Phaät giaùo Ñaïi thöøa, cöûa giaûi thoaùt cuûa Boà the way of release. Taùt naèm ngay beân trong töï taùnh, chöù khoâng phaûi Giaûi Thoaùt Giaû: Baäc ñaõ ñöôïc giaûi thoaùt— beân ngoaøi. Cöûa môû roäng baèng tu taäp Luïc Ba La Liberated one. Maät vaø trì giôùi cuï tuùc. Cöûa trí cuûa Phaät, ñi thaúng Giaûi Thoaùt Giôùi: Giôùi cuûa ngöôøi xuaát gia ñeå trôû vaøo töï mình giaûi thoaùt. Cöûa Bi cuûa Phaät ñi vaøo cöùu thaønh Taêng só—The commandments accepted on ñoä chuùng sanh—The stage of meditation leaving the world and becoming a disciple or a characterized by vacuity and absence of monk. perception or wishes. According to the Mahayana Giaûi Thoaùt Haûi: Bieån giaûi thoaùt—The ocean of Buddhism, Bodhisattva door of liberation is within liberation. our self-nature, not outside. The door open Giaûi Thoaùt Hoaøn Toaøn: Liberate completely. through practice, cultivation of the paramitas and Giaûi Thoaùt Höông: Liberation-refuge—Giaûi thoaùt holding the complete precepts. Buddha-wisdom höông laø töï taâm mình khoâng coù choã phan duyeân, gate, which directs to the enlightenment of self. chaúng nghó thieän, chaúng nghó aùc, töï taïi voâ ngaïi goïi Buddha-pity gate, which directs to the salvation of laø giaûi thoaùt höông—The liberation-refuge means others. one's own mind is simply independent of Giaûi Thoaùt Ngay Trong Ñôøi Naày: Tònh Ñoä Toâng conditions, not thinking of good or evil, and free cho raèng trong thôøi Maït Phaùp, neáu tu taäp caùc phaùp and unobstructed.

moân khaùc maø khoâng coù Tònh Ñoä, raát khoù maø ñaït Giaûi Thoaùt Khoûi Goâng Cuøm: To free men from ñöôïc giaûi thoaùt ngay trong ñôøi naày. Neáu söï giaûi its fitters. thoaùt khoâng ñöôïc thöïc hieän ngay trong ñôøi naày, thì

meâ loä sanh töû seõ laøm cho haïnh nguyeän cuûa chuùng khoâng coù yù nghóa, khoâng ñaùnh baïc, khoâng laøm baïn ta trôû thaønh nhöõng tö töôûng troáng roãng. Phaät töû vôùi ngöôøi xaáu vaø khoâng nhaøn cö (vì coå ñöùc coù daïy thuaàn thaønh neân luoân caån troïng, khoâng neân ca ngôïi 'nhaøn cö vi baát thieän.'). Ngoaøi ra, ngöôøi taïi gia neâ n toâng phaùi mình maø haï thaáp toâng phaùi khaùc. Phaät töû luoân giöõ gìn toát saùu moái quan heä gia ñình vaø xaõ chôn thuaàn neân luoân nhôù raèng taát caû chuùng ta laø hoäi: lieân heä giöõa cha meï vaø con caùi, giöõa vôï Phaät töû vaø cuøng tu theo Phaät, duø phöông tieän coù choàng, giöõa thaày troø, giöõa baø con thaân thuoäc, giöõa khaùc, nhöng chuùng ta coù cuøng giaùo phaùp laø Phaät laùng gieàng, giöõa ngöôøi taïi gia vaø ngöôøi xuaát gia, Phaùp, vaø cuøng cöùu caùnh laø giaùc ngoä giaûi thoaùt vaø giöõa chuû vaø thôï, vaân vaân. Caùc moái quan heä naøy thaønh Phaät—The Pure Land Sect believes that phaûi ñöôïc xaây döïng treân cô sôû tình ngöôøi, söï thuûy during this Dharma-Ending Age, it is difficult to chung, söï bieát ôn, bieát chaáp nhaän vaø caûm thoâng vôùi attain enlightenment and emancipation in this very nhau, bieát töông kính laãn nhau vì chuùng lieân heä life if one practices other methods without maät thieát vôùi haïnh phuùc caù nhaân trong nhöõng giaây following Pure Land at the same time. If phuùt hieän taïi. Chính vì theá maø Phaät Phaùp ñöôïc goïi emancipation is not achieved in this lifetime, laø Phaùp Giaûi Thoaùt—Generally speaking, all one's crucial vows will become empty thoughts as teachings of the Buddha are aimed at releasing one continues to be deluded on the path of Birth human beings' sufferings and afflictions in this and Death. Devoted Buddhists should always be very life. They have a function of helping very cautious, not to praise one's school and individual see the way to make arise the skilful downplay other schools. Devoted Buddhists thought, and to release the evil thought. For should always remember that we all are Buddhists example, using compassion to release ill-will; and we all practice the teachings of the Buddha, using detachment or greedilessness to release though with different means, we have the same greediness; using wisdom or non-illusion to teachings, the Buddha's Teachings; and the same release illusion; using perception to release goal, emancipation and becoming Buddha. selfishness; using impermanence and suffering to Giaûi Thoaùt Nguyeät Boà Taùt: Moon of Liberation release "conceit." For lay people who still have Bodhisattva. duties to do in daily life for themselves and their Giaûi Thoaùt Nhó: Tai chæ coøn nghe chaân lyù daãn tôùi families, work, religion, and country, the Buddha Nieát baøn—The ear of deliverance—The ear for specifically introduced different means and hearing the truth which leads to nirvana (the ear methods, especially the Buddha's teachings in the freed, hearing the truth is the entrance to nirvana). Advices to Lay People (Sigalaka) Sutra. The Giaûi Thoaùt Phaùp: Dharma of Liberation— Buddha also introduced other methods of Buddha's Dharma—Noùi chung, giaùo phaùp nhaø cultivation: "To abandon four wrong deeds of not Phaät ñeàu nhaém vaøo vieäc giaûi thoaùt con

ngöôøi khoûi taking life, not taking what is not given, not nhöõng khoå ñau phieàn naõo ngay trong kieáp naøy. committing sexual misconduct, not lying, not doing Caùc lôøi daïy naøy ñeàu coù cuøng moät chöùc naêng giuùp what is caused by attachment, ill-will, or fear, not ñöõ caù nhaân hieåu roõ phöông caùch khôi daäy thieän to waste one's substance by the six ways of not taâm vaø töø boû aùc taâm. Thí duï nhö duøng bi taâm ñeå drinking alcohol, not haunting the streets at giaûi thoaùt saân haän, duøng voâ tham ñeå giaûi thoaùt unfitting time, not attending nonesense affairs, not loøng tham, duøng trí tueä ñeå giaûi thoaùt si meâ, duøng gambling, not keeping bad company, and not voâ thöôøng, töôûng vaø khoå ñeå giaûi thoaùt söï ngaõ maïn staying idle. In addition, lay people should always coáng cao. Ñoái vôùi ngöôøi taïi gia coøn coù boån phaän live in the six good relationships of their families ñoái vôùi töï thaân, gia ñình, toân giaùo vaø xöù sôû, Ñöùc and society: between parents and children, Phaät ñaõ khuyeân neân töøng böôùc tu taäp caùc nghieäp between husband and wife, between teacher and khoâng saùt sanh, khoâng troäm caép, khoâng taø daâm, student, among relatives and neighbors, between khoâng voïng ngöõ, khoâng laøm nhöõng haønh ñoäng do monks and lay people, between employer and chaáp tröôùc hay tham saân si vaø sôï haõi taùc ñoäng, employee, etc. These relationships should be khoâng tieâu phí taøi saûn baèng nhöõng caùch uoáng röôïu, based on human love, loyalty, sincerity, gratitude, la caø ñöôøng phoá, tham döï caùc toå chöùc ñình ñaùm mutual acceptance, mutual understanding and

mutual respect because they relate closely to Giaûi Thoaùt Thieân: Moksadeva (skt)—See Moäc individuals' happiness in the present. Thus, the Xoa Ñeà Baø and Pratimoksa. Buddha's Dharma is called the Dharma of Giaûi Thoaùt Thöïc: Giaûi thoaùt thöïc laø moät trong liberation. naêm loaïi thöùc aên tinh thaàn nuoâi döôõng thieän caên. Giaûi Thoaùt Phong: Gioù giaûi thoaùt khoûi löûa khoå Boán loaïi thöïc phaåm kia laø: nieäm thöïc, phaùp hyû ñau traàn theá—The wind of liberation from the thöïc, thieàn duyeät thöïc, vaø nguyeän thöïc—Food of fires of worldly suffering. deliverance from the karma of illusion is one of Giaûi Thoaùt Phuïc: Gedatsu-Fuku (jap)—Quaàn aùo the five kinds of spiritual food by which roots of cuûa söï giaûi thoaùt—The clothing of liberation. goodness are nourished. The other four are: Giaûi Thoaùt Quan: Noùn giaûi thoaùt—The crown of correct thoughts, delight in the Law, pleasure in release. meditation, and firm resolve or vows of self- Giaûi Thoaùt Quaân: Vimukti-sena (skt)—Army of control—See Nguõ Thöïc. liberation. Giaûi Thoaùt Thöôïng Nhaân: Gedatsushonin (jap)— Giaûi Thoaùt Roát Raùo: The eventual realization of Jokei (jap)—Sö Trinh Khaùnh (1155-1213)—Name liberation. of a famous Japanese monk in the twelfth century. Giaûi Thoaùt Sanh Töû: Release from the bonds of Giaûi Thoaùt Traøng Töôùng Y: Giaûi Thoaùt Taøng births and deaths—Nirvana. Töôùng Y—Caø Sa—The garment of liberation, the Giaûi Thoaùt Taøng Töôùng Y: See Caø Sa. robe—See Caø Sa. Giaûi Thoaùt Taêng: Hoge-so (jap)—Freed Giaûi Thoaùt Tri Kieán: The knowledge and renunciate monk—Luùc ñaàu, töùc laø vaøo caùc thôøi experience of nirvana. Kamakura vaø Muromachi, töø nhaø sö giaûi thoaùt Giaûi Thoaùt Tri Kieán Höông: Refuge of duøng cho caùc thaày tu Phaät giaùo beân Nhaät,

khoâng knowledge and views—Giaûi thoaùt tri kieán höông, coù taøi saûn theá tuïc, hoï chæ haønh cöôùc ñoù ñaây, vöøa töùc laø töï taâm ñaõ khoâng coù choã phan duyeân thieän haùt vöøa muùa ñeå xin thöùc aên. Ngaøy nay, töø nhaø sö aùc, khoâng theå traàm, khoâng treä tòch, töùc phaûi hoïc giaûi thoaùt coù nghóa laø nhaø sö ñaõ ñaït ñöôïc giaùc roäng nghe nhieàu, bieát baûn taâm mình, ñaït ñöôïc lyù ngoä—Originally Buddhist monks during the cuûa chö Phaät, hoøa quang tieáp vaät, khoâng ngaõ Kamakura and Muromachi periods in Japan, who, khoâng nhôn, thaúng ñeán Boà Ñeà, chôn taùnh khoâng unburdened by any worldly possessions wandered ñoåi, goïi laø giaûi thoaùt tri kieán höông. Naày thieän tri through the country singing and dancing and thöùc! Höông naày moãi ngöôøi töï huaân ôû trong, chôù begging for food. Nowadays, in the sense of one höôùng ra ngoaøi tìm caàu—The refuge of who has renounced all worldly possessions, freed knowledge and views is simply your own mind renunciate monk is used to refer an enlightened when it is independent of good and evil conditions monk. and when it does not dwell in emptiness or cling to Giaûi Thoaùt Thanh Tònh Phaùp: Phaùp thanh tònh stillness. You should then study this in detail, daãn ñeán Nieát Baøn—The pure dharma which leads listen a great deal, recognize your original mind, to nirvana. and penetrate the true principle of all the Giaûi Thoaùt Thanh Tònh Phaùp Ñieän: Thanh tònh Buddhas. You should welcome and be in harmony phaùp toøa cuûa Nieát Baøn, nôi truï cuûa Phaùp thaân with living creatures; the unchanging true nature. Phaät—The pure dharma-court of nirvana, the Good Knowing Advisors, the incense of these sphere of nirvana, the abode of the dharmakaya. refuges perfumes each of you within. Do not seek Giaûi Thoaùt Thaân: Vimukti-skandha (skt)— outside. Gedatsu-Shin (jap)—1) Thaân giaûi thoaùt: The body Giaûi Thoaùt Tri Kieán Thaân: Vimiktijnana- of liberation; 2) Thaân Phaät giaûi thoaùt moïi chöôùng darsana-skandha (skt)—The knowledge of ngaïi phieàn naõo: The body of Buddha released emancipation of the body. from klesa, i.e. passion, affliction; 3) Moät trong Giaûi Thoaùt Tri Kieán Voâ Dieät: Giaûi thoaùt tri kieán nguõ phaàn Phaùp Thaân Phaät: One of the five khoâng giaûm, hay khoâng cuøng taän—Endless insight attributes of the dharmakaya or spiritual body of into salvation or endless liberated knowledge and Tathagata—See Nguõ Phaàn Phaùp Thaân Phaät. vision.

Giaûi Thoaùt Tueä: Panna-vimutti (p)—Panna- Giaûi Tröø Vöôùng Maéc: Giaûi tröø vöôùng maéc baèng veyyattiyam (p)—Prajna-vimutti (skt)— quaùn voâ bieân thöùc—Remove attachment to Deliverance through the wisdom—See Tueä Giaûi material objects by meditating on boundless Thoaùt. consciousness. Giaûi Thoaùt Töôùng: Töôùng giaûi thoaùt, moät trong Giaûi Töï Taïi: Giaûi töï taïi, vì chö Boà Taùt thaáy Phaät tam töôùng giaûi thoaùt—The mark or condition of ñaày khaép taát caû theá giôùi—Control of liberation—Release from the idea of understanding, for Bodhisattvas are able to see transmigration, one of the three forms or positions. Buddha filling all worlds. Giaûi Thoaùt Uaån: Vimukti-skandha (skt)— Giaûi Vieän: Kho thoùc luùa trong töï vieän—A Liberation aggregate—See Giaûi Thoaùt Thaân. monastery granary. Giaûi Thoaùt Vò: Vimukti-rasa (skt)—Höông vò giaûi Giaûi Vieän Chuû: Vò Taêng troâng coi kho thoùc luùa thoaùt hay Nieát Baøn—The flavour of

liberation trong töï vieän—The head of the granary in a (release), or nirvana. monastery. Giaûi Thoaùt Voâ Dieät: Giaûi Thoaùt Khoâng Giaûm hay Giaùm: Giaùm ñònh: To survey (to examine)—1) giaûi thoaùt khoâng cuøng taän—Endless salvation or Giaùm thò: To superintend (to oversee, duties of a liberation. warden of a jail); 2) Taám kieáng: A mirror; 3) Thaùi Giaûi Thoaùt Voâ Thöôïng: Vimuttanuttariyam (p)—giaùm: A palace-eunuch. The unsurpassable of liberation. Giaùm Ba Laêng Thieàn Sö: Kan-Haryo (jap)—Zen Giaûi Thoaùt Xöù: See Baùt Giaûi Thoaùt Tam Muoäi. master Chien of Pa-ling—Moät hoâm, coù moät vò Giaûi Thoaùt Y: Giaûi Thoaùt Taøng Töôùng Y—The Taêng hoûi thieàn sö Giaùm Ba Laêng: "Toå yù, giaùo yù garment of liberation, the robe—See Caø Sa. gioáng nhau hay khaùc nhau?" Sö ñaùp: "Gaø laïnh leân Giaûi Thuyeát: To expound—To explain—To caây, vòt laïnh xuoáng nöôùc." Veà sau, thieàn sö Phaùp interpret. Dieãn ôû Nguõ Toå bình xöôùng nhö vaày: "Ñaïi sö Ba Giaûi Thuyeát Phaùp Sö: Expounder of sutras. Laêng chæ noùi coù moät nöûa söï thaät. Nhaát ñònh toâi Giaûi Tri Kieán: Knowledge of liberation—Giaûi khoâng ñaùp nhö vaäy, maø toâi seõ ñaùp 'Voác nöôùc trong thoaùt vaø giaûi thoaùt tri kieán—A Buddha's tay aùnh traêng chieáu. Keát hoa daâng leân aùo öôùp understanding, or interpreted as release, or höông'." Nhieàu khi nhöõng lôøi phaùp ngaén goïn vaø voâ nirvana—See Nguõ Phaàn Phaùp Thaân. lyù kieåu naøy cuûa thieàn sö laøm cho ngöôøi sô cô Giaûi Trích: To analyse—Phaân tích, noùi roõ taát caû khoâng hieåu gì heát. Nhöng theo Thieàn, nhöõng nhaän nhöõng haøm yù—To state clearly all implications. xeùt kieåu naøy phoâ dieãn moät chaân lyù moät caùch roõ Giaûi Tröø: To annul—To emancipate. raøng vaø thaúng thaén nhaát. Moät khi nhöõng phöông Giaûi Tröø Chaáp Khoâng: Remove attachment to thöùc hôïp lyù thoâng thöôøng khoâng theå duøng ñeå vieän void. daãn ñöôïc, thì vì nhu caàu maø vò thieàn sö phaûi noùi Giaûi Tröø Chaáp Voâ Ngaõ: Haønh giaû tu thieàn coù theå leân nhöõng caûm nghó dieãn ra taän thaâm taâm, neân giaûi tröø chaáp voâ ngaõ baèng quaùn voâ töôûng—Zen ngaøi khoâng theå dieãn caùch naøo khaùc hôn laø toái practitioners can remove non-existence by nghóa vaø töôïng tröng laøm choaùng vaùng ngöôøi sô meditating on the state of neither nor non-thought. cô—One day, a monk asked Zen master Chien- Giaûi Tröø Duïc Voïng: Remove passions—Ñeå loaïi Paling, "Is there any difference between the tröø duïc voïng, haønh giaû neân quaùn thaân baát tònh teaching of the Patriarch and that of the Sutras, or quaùn nhöõng khía caïnh thanh tònh cuûa ngoaïi vaät. not?" The master said, "When the cold weather Ñaây laø moät trong taùm caùch thieàn quaùn—To comes, the fowl flies up in the trees, while the remove passions, Buddhist practitioners should wild duck goes down into water." Later, Zen meditate on the impurity of one's body pure master Fa-yen of Wu-tsu-shan commented on this, aspects of external objects. This is one of the eight saying, "The great teacher of Paling has expressed types of meditation for removing various only a half of the truth. I would not have it so. attachments—See Baùt Tam-Ma-Ñòa. Mine is 'When water is scooped in hands, the moon is reflected in them; when the flowers are Giaûi Tröø Taø Kieán: Remove false views. handled, the scent soaks into the robe.'" A lot of

times, these short sermons of this nature, short, Giaûm Kieáp: Trong giai ñoaïn giaûm kieáp, sanh unintelligible, and amost nonsensical are hard for maïng giaûm daàn, ngöôïc laïi vôùi taêng kieáp sinh maïng beginning practitioners to understand. But, taêng daàn. Caû hai laøm thaønh 20 kieáp, 10 giaûm, 10 according to Zen, all these remarks are the taêng—The decreasing kalpas in which the period plainest and most straightforward exposition of the of life is gradually reduced, in contrast with the truth. When the formal logical modes of thinking increasing kalpas (taêng kieáp). Together they form are not resorted to, and yet the master is asked to twenty kalpas, ten decreasing and ten increasing. express himself what he understands in his inmost Giaûm Phí: Caét giaûm chi phí caù nhaân, ñeå duøng vaøo heart, there are no other ways but to speak in a vieäc boá thí—To cut down one's personal manner so enigmatic and so symbolic as to stagger expenditure for the sake of charity. the uninitiated. Gian AÙc: Dishonest and wicked. Giaùm Chaân (688-763): Chien-Chen (chi)—Ganjin Gian Daâm: To commit adultery—To be (jap)—Sö Giaùm Chaân, moät vò Taêng ngöôøi Trung adulterous. Hoa, ngöôøi ñoùng vai troø chính trong vieäc ñaët neàn Giaùn: Can giaùn: To admonish—Giaùn ñoaïn: taûng Phaät giaùo Luaät Toâng Nhaät Baûn—Jian-Zhen, a Intermission (between, interval, space), to didive Chinese monk who played a major role in the (to intervene, to interfere, to separate). establishment of Japanese Vinaya Sect (Ritsu-shu) Giaùn Caùch: Trong luùc, trong khi, hay giai ñoaïn in Japan. xaõy ra moät bieán coá—Interval, intermission, but it Giaùm Ñònh: To examine and to decide. is chiefly used for during, while, or a period of an Giaùm Hoä: Guardian. event. Giaùm Sö: Kancho (jap)—Chöùc vuï cuûa moät vò Giaùn Caùch Voâ Minh: Ignorance without Taêng troâng coi taát caû caùc vò sö trong thieàn vieän hay beginning—Luaân hoài sanh töû khoâng coù söï baét ñaàu; töï vieän. Trong Thieàn Laâm Teá, vò naøy ñöôïc ñeà cöû, theo luaät nhaân quaû thì taát caû caùc phaùp höõu vi ñeàu nhöng phaûi laø moät vò thaày veà Thieàn. Ñaây cuõng laø laø nhaân duyeân sanh (quaû cuûa hieän taïi laø do nhaân moät trong saùu vò Taêng nhoùm Ñoâng Ban phuï taù Sö cuûa thôøi tröôùc maø sanh ra), khoâng theå naøo coù söï truï trì quaûn lyù taøi saûn cuûa töï vieän—Title of the baét ñaàu—The period of transmigration which has monk who superintends in a Buddhist monastery no beginning; since under the law of causality or temple. Among the Rinzais he is elected, but everything has a cause, therefore no beginning is must be a Zen master. Supervisor Officer at a Zen possible; for if there were a beginning it would be monastery, also one of the six senior monks without a cause, which is impossible. known as the Eastern rank at a Zen monastery Giaùn Ñoaïn: Giaùn caùch ñoaïn tuyeät—To who assist the abbot in managing the interrupt—To interfere and stop. administrative aspects of the community. Giaùn Khí: Moät vò Taêng anh taøi xuaát chuùng—An Giaùm Thaâu: See Giaùm Töï. outstanding talented monk. Giaùm Thu: See Giaùm Töï. Giaùn Saéc: Maøu phuï, ñoái laïi vôùi naêm maøu chính— Giaùm Töï: A warden monk in a monastery—See Intermediate colors, i.e. not primary colours; in Giaùm Vieän. contrast with the five primary colours—See Nguõ Giaùm Vieän: Kan-in (jap)—Sö tri söï hay vò sö Saéc. troâng coi moïi vieäc trong töï vieän. Moät trong saùu vò Giaùn Tieáp:

Indirectly. sö ñöùng ñaàu trong moät töï vieän (Phaät giaùo Nhaät Giaùn Vöông: Can giaùn moät vò vua—To admonish Baûn)—One of the six main officers of a big a king. temple in Japanese Buddhism. A warden monk in Giaùn Vöông Kinh: Rajavadaka-sutra (skt)—Kinh a monastery. The warden or superintendent of a noùi veà söï can giaùn moät vò vua—Sutra on monastery, especially the one who controls its admonishing a king. material affairs—See Saùu Vò Sö Chính Trong Töï Giaûn: 1) Löïa choïn: To pick (to choose, to select); Vieän. 2) Xem xeùt: To examine; 3) Theû (thöôøng laøm baèng Giaûm: Giaûm thieåu: To deminish (to decrease, to truùc hay tre): A tablet (usually made of bamboo). reduce)—Giaûn löôïc: To abbreviate.

Giaûn Bieät: Löïa choïn hay phaân bieät (löïa choïn vaø Laâm Teá vaøo theá kyû thöù XV—Name of a Japanese phaân bieät söï gioáng vaø khaùc nhau cuûa caùc phaùp ñeå Zen master, of the Lin-chi Sect, in the fifteenth laøm saùng toû söï khaùc bieät cuûa chuùng)—To select or century. to differentiate. Giang Taây Maõ Toå: Baso Doitsu (jap)—Kiang-si Giaûn Dò Hoùa: To simplify. Tao-i—Ma-Tsu-Tao-I—See Maõ Toå Ñaïo Nhaát Giaûn Ngoân: See Giaûn Bieät. Thieàn Sö. Giaûn Sö: Choïn löïa ñaïo sö (A Xaø Leâ). Vò sö ñöôïc Giang Thieân Töï: Chuøa Giang Thieân treân nuùi Kim löïa choïn nhöng khoâng ñuû khaû naêng, giôùi ñöùc vaø Sôn thuoäc Thanh Giang, tænh Giang Toâ—The ñaïo haïnh khieán ngöôøi ñi vaøo taø ñaïo (vì theá choïn River and Sky monastery on Golden Island, thaày phaûi choïn ngöôøi xöùng ñaùng)—One chosen to Ching-Jiang, Jiang-Su. be a teacher; but not yet fit for a full appointment. Giang Töû: Doøng soâng: A river—Doøng soâng Giaûn Thoaïi: Lôøi pheâ bình, moät hình thöùc vaán ñaùp Döông Töû: The Yangtze River. trong nhaø thieàn—Commentaries, a form of Giang Vò Noâng (1873-1938): Teân cuûa moät vò cö só questions and answers in Zen—See Ñoäc Tham. Trung Hoa vaøo theá kyû thöù XX—Name of a Giaûn Tieän: Easy—Simple and practical. Chinese Buddhist lay person in the twentieth Giaûn Traïch: Choïn löïa—To choose—To select. century. Giaûn Tröïc: Ngaén goïn—brief and concise. Giaùng: Ñi xuoáng: To descend (to send down)— Giaûn Yeáu: Simple and essential. Giaùng caáp: To degrade (to demote, to subdue— Giang Hoà: 1) Ñi khaép moïi nôi: To travel Giaùng theá hay ñaûn sanh xuoáng traàn, nhö tröôøng everywhere; 2) Chæ hai tænh Giang Taây vaø Hoà hôïp Ñöùc Phaät: To descend to earth from above, as Nam beân Trung Quoác, nôi tröôùc ñaây Thieàn Toâng recorded of the Buddha. raát höng thònh: Jiang-Si and Hu-Nan in China, Giaùng Ñaûn: Coøn goïi laø Ñaûn Sinh, Giaùng Sinh, hay where and whence the Zen (Ch'an) or Intuitive Ñaûn Nhaät, laø ngaøy kyû nieäm giaùng traàn cuûa Ñöùc movement had its early spread; 3) Ñeä töû cuûa Phaät (ngaøy Ñöùc Phaät Thích Ca ñaûn sinh, theo lòch Thieàn Toâng: A title being applied to followers of söû laø cuoái tieát xuaân, ñaàu haï, khí trôøi maùt meû, ñieàu the Zen sect. hoøa. Ngay khi Ñöùc Phaät vöøa ñaûn sinh thì coù caùc vò Giang Sôn Dò Caûi, Baûn Tính Nan Di: Soâng nuùi Phaïm Thieân, Ñeá Thích, Töù Thieân Vöông ñoùn röôùc thì deã caûi bieán chöù baûn tính con ngöôøi thì khoù maø vaø taém cho Ngaøi baèng caùc thöù nöôùc thôm. Vì theá thay ñoåi, yù noùi nhöõng thoùi hö taät xaáu raát khoù boû döùt maø sau khi Ñöùc Phaät nhaäp dieät, haøng naêm cöù ñeán ñöôïc hay raát khoù boû ñöôïc söï tích luõy yù nghó, tình ngaøy Phaät ñaûn laø

caùc chuøa coù leä “Moäc Duïc” hay caûm, vieäc laøm vaø nhöõng duïc voïng trong quaù khöù— taém röûa cho töôïng Phaät)—The anniversary of the It is relatively easy to move mountains and rivers, descent, i.e. the Buddha’s birthday, not the but it is most difficult to change a person's natural conception. disposition, i.e., it is difficult to get rid of one's bad Giaùng Haï: To come down to this world—Xuoáng habits, and it is difficult to get rid of the traàn, nhö Phaät Thích Ca xuoáng töø cung trôøi Ñaâu accumulation of the past thoughts, affections, Suaát—To descend into the world, as the Buddha is deeds, and passions. said to have down from the Tusita heaven. Giang Taây: Kiang-si Tao-i—See Maõ Toå Ñaïo Giaùng Hieän: To appear to this world. Nhaát Thieàn Sö. Giaùng Hoïa: To bring disasters to. Giang Taây Ñaïo Nhaát: Baso Doitsu (jap)—Kiang-Giaùng Laâm: Ñeán töø beân treân, nhö tröôøng hôïp Ñöùc si Tao-i—See Maõ Toå Ñaïo Nhaát Thieàn Sö. Phaät vaø chö Thaàn duøng thaàn tuùc thoâng ñi laïi ñaây Giang Taây Ñaïo Nhaát Thieàn Sö Ngöõ Luïc:— ñoù vaø giaùng laâm töø treân cao—To descend, draw Kiang-si Tao-i Ch'an-Shih Yu-lu—Record of the near from above, condescend, e.g. the Buddha, the teachings of Zen master Tao-I from Kiang-si—Maõ spirits, etc. Toå Ngöõ Luïc—See Maõ Toå Ñaïo Nhaát Thieàn Sö. Giaùng Sinh: See Giaùng Haï. Giang Taây Long Phaùi Thieàn Sö (1375-1446): Giaùng Tam Theá Boà Taùt: Channa-dorje (tib)— Teân cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Vajrapani-bodhisattva (skt)—Holder or protector of a vajra—Bí Maät Chuû Boà Taùt—See Kim Cang

Thuû Boà Taùt. daïy gì nöõa. Ngaøi khuyeán khích caùc ñeä töû cuûa Ngaøi Giaùng Tam theá Minh Vöông: Moät trong ba hình du haønh ñeå thuyeát phaùp vaø giaûi thích ñôøi soáng thöùc cuûa Nam Phaät (Baûo Sanh Phaät)— phaïm haïnh, vì haïnh phuùc vaø an laïc cuûa chuùng Trailokyavijaya-raja, one of the three forms of sanh, vì loøng thöông töôûng cho ñôøi, vì lôïi ích vaø Ratnasambhava. haïnh phuùc cuûa chö Thieân vaø loaøi ngöôøi. Ñöùc Phaät Giaùng Thai: Giaùng haï vaøo thai cung cuûa Hoaøng neâu raát roõ muïc ñích thuyeát phaùp cuûa Ngaøi laø Haäu Ma Da—The descent into Maya’s womb. khoâng tranh luaän vôùi caùc nhaø laõnh ñaïo toân giaùo Giaùng Thaàn: Thaàn thöùc cuûa Ñöùc Phaät giaùng haï khaùc vaø khoâng caïnh tranh vôùi lyù thuyeát ñoái nghòch. vaøo thai cung cuûa Hoaøng Haäu Ma Da—The Khoâng coù söï tranh chaáp trong söï thuyeát phaùp cuûa descent of Buddha’s spirit into Maya’s womb; also Ngaøi. Ngaøi chæ trình baøy con ñöôøng daãn ñeán giaùc to bring down spirits as does a spiritualistic ngoä vaø giaûi thoaùt khoå ñau phieàn naõo. Ñöùc Phaät medium. luoân luoân coù ñaày loøng töø bi vôùi taát caû chuùng sanh Giaùng Theá: Gaganacarin (skt)—Coming from the höõu tình. Cho ñeán khi naèm nghæ, Ngaøi cuõng “taâm sky—Descend to earth from above (as Buddhas). töø thöông chuùng sanh.” Ngaøi coù thuyeát Phaùp cuõng Giaùng Traàn AÂn: AÂn giaùng traàn cöùu theá, moät trong chæ vì tình thöông cuûa Ngaøi ñoái vôùi chuùng sanh möôøi aân cuûa Phaät—Grace of descending into the moïi loaøi—Realizing mortal danger so to preach world or all the six states of existence for their others about Buddha’s teachings with the hope salvation—See Thaäp Phaät AÂn. that they will eventually understand and be able to Giaûng: Thuyeát giaûng—To explain—To preach— escape

the cycle of births and deaths. According to To discourse—To talk. The Agama Sutra, in 49 years of preaching the Giaûng Ñaïo: To preach a religion—Thuyeát phaùp—Dharma, the Buddha declared explicitely that He Explanation of the doctrine. did preach only on Suffering and the End of Giaûng Ñöôøng: Preaching hall—Lecture hall. Suffering, and nothing else. He exhorted His Giaûng Giaû: See Giaûng Taêng. disciples to go forth to preach the Dharma and to Giaûng Giaûi: To expound—To interpret—To explain the holy life for the welfare of the many, explain. for the happiness of the many, out of compassion for the world, for the advantage, for the happiness Giaûng Haï: Ñi xuoáng buït khi chaám döùt giaûng of the deities and human beings. The Buddha thuyeát—To descend the pulpit when end of made it very clear that His purpose in preaching discourse. the Dharma was not to quarrel with other religious Giaûng Hoøa: To reconcile—To make peace—To leaders or to compete with antagonistic doctrines. negotiate for peace. There is no quarrel in His preaching. He just Giaûng Hoäi: Giaûng Tòch—Cuoäc ñaïi hoäi ñeå haønh leã shows the way to enlightenment and liberation hay nghe thuyeát phaùp—An assembly for worship from all sufferings and afflictions. The Buddha is or preaching. always filled with love and compassion for all Giaûng Khoa: Course of study. living beings. Even when He takes a rest, He still Giaûng Kinh: To expound the sutra. wants to spread His love and compassion to other Giaûng Luaän: To dissert—To explain and to beings. His preaching is only performed out of discuss. compassion and love for the world. Giaûng Phaùp: Desana (skt)—Discourse—Teaching Giaûng Sö: Dharma expounder—An expounder— dharma—Preach the Dharma—Teach the Teacher. Dharma—To declare the law—Nhaän bieát söï hieåm Giaûng Taêng: Giaûng Giaû—1) Toïa Chuû, coøn goïi laø nguy cuûa sanh töû neân nhaéc cho ngöôøi khaùc bieát Thuû Toïa, Thöôïng Toïa, hay Toïa Nguyeân, laø vò chuû nhöõng lôøi Phaät daïy vôùi hy voïng cuoái cuøng hoï seõ moät nhoùm cöû toïa ñaïi chuùng hay vò Thöôïng Toïa truï hieåu vaø vöôït thoaùt khoûi luaân hoài sanh töû. Theo trì töï vieän: Master of a temple, a chairman, Kinh A Haøm, trong 49 naêm thuyeát Phaùp cuûa Ñöùc president, the head of the monks, an abbot; 2) Phaät, Ngaøi tuyeân boá roõ raøng laø Ngaøi chæ daïy hai Giaûng nhaân: Dharma expounder, an expounder, vaán ñeà: Khoå vaø Dieät Khoå, ngoaøi ra Ngaøi khoâng teacher.

Giaûng Thuyeát: To give a lecture—To expound— Giao Hoaøn: To return—To give back. To discourse—To preach. Giao Hôïp: Sexual intercourse—Vò Tyø Kheo hay Giaûng Thuyeát Phaùp Sö: Expounding master—Vò Tyø Kheo Ni naøo laøm vieäc daâm duïc, duø vôùi ngöôøi Phaùp sö coù khaû naêng ñem caùc lôøi kinh Phaät maø nöõ hay ngöôøi nam, duø coù hay khoâng coù söï ñoàng yù giaûng giaûi cho ngöôøi khaùc—Giaûi thuyeát laø giaûng yù cuûa ngöôøi naøy, vò aáy phaïm vaøo giôùi thöù nhaát cuûa nghóa cuûa kinh cho ngöôøi khaùc nghe. Ñaây laø haïnh boán giôùi Rôi Ruïng. Vò naøy khoâng coøn xöùng ñaùng caàn thieát cho vieäc truyeàn baù giaùo phaùp cuûa ñöùc laøm moät Tyø Kheo hay Tyø Kheo Ni trong Taêng Phaät, vöøa nhaèm lôïi ích cho mình vaø cho ngöôøi. ñoaøn hay Ni ñoaøn nöõa—A Bhiksu or Bhiksuni who Giaûng phaùp cho ngöôøi khaùc laø ñieàu khoù khaên, vì has sexual

intercourse with another person, theá chuùng ta phaûi nghieân cöùu thaâm saâu vaø nghieân whether a female or male, and whether that cöùu khoâng ngöøng nghæ. Trong khi giaûng cho ngöôøi person has given consent or not, breaks the first of khaùc, thaät laø cöïc kyø khoù khaên neáu chuùng ta thieáu the Four Degradation Offences. He or she is no nieàm tin vaø söï nhaän thöùc roõ raøng cuûa mình veà giaùo longer worthy to remain a Bhiksu or Bhiksuni and phaùp—Expounding means to explain the meaning cannot participate in the activities of the Bhiksu or of the sutras to others. This is both an Bhiksuni Sangha. indispensable practice for spreading the teachings Giao Höông: Höông nhöïa cuûa moät loaïi caây hoã of the Buddha and also a practice for our own phaùch—Incense of the liquid amber tree. benefit. It is difficult for us to preach the teaching Giao Höõu: Amicable relations. to others, and for this reason we must study the Giao Khaåu: Ngaäm mieäng neân khoâng noùi ñöôïc sutras deeply and do this over and over again. gì—To shut one's mouth, and cannot speak any- While preaching the teaching to others, it is thing at all. extremely difficult if we lack our own faith and Giao Kieân: Vai saùnh vai—Shoulder by discernment of the teaching. shoulder—To go shoulder by shoulder—To go to Giaûng Tòch: See Giaûng Hoäi. gether. Giaûng Toâng: Tröø Thieàn toâng vaø Luaät toâng coøn caùc Giao Loä: Maøn naïm ngoïc troâng gioáng nhö nhöõng toâng phaùi khaùc cuûa ñaïo Phaät ñeàu ñöôïc goïi laø giaûng gioït söông treo—A curtain festooned with jewels, toâng, töùc laø ñeàu giaûng thuyeát nghóa kinh, ñaøm luaän resembling hanging dewdrops. vaø chæ roäng cho moân ñoà phöông phaùp tu haønh— Giao Nhieãu: Vöôùng maéc—Nhöõng vöôùng maéc theo The preaching sects, i.e. all except the Ch’an, or quan ñieåm Phaät giaùo: tham, saân, phieàn naõo, luyeán intuitional, and the Vinaya, or ritual sects. aùi, meâ voïng, si meâ, ngaïo maïn, nghi ngôø, taø kieán, Giaûng Töù: Thuyeát giaûng nghóa kinh thuoäc caùc vaân vaân—Attachments in Buddhist point of view: toâng phaùi Phaät giaùo ngoaøi Thieàn toâng— greed, anger, afflictions, love-attachment, Explanations of Buddhist doctrines other than Zen delusion, stupidity, arrogance, doubt, improper doctrines. views, and so on. Giao: Chaát keo: Glue (gum)—Giaûi giao: To hand Giao Phoù: To entrust—To trust—To confide—To over—Giao ñieåm: Intersection—Giao nhau: To hand over. intertwine (to twist, to intermingle). Giao Quan: Trao ñoåi—To exchange. Giao Boàn Töû: Hoäp keo: A glue-pot—Chöõ vieát Giao Söùc: Trang söùc hay trang phuïc baèng maøu dính nhau: Running handwriting. xaùm, hoãn hôïp ñen vaøng—Adorned or robed in Giao Du: To frequent—To company with grey, a mixture of black and yellow. someone. Giao Thieäp: To be in contact with—To Giao Du AÙc Höõu: Keeping bad company. associate—To enter a relationship with. Giao Ñöôøng: Giao cho ai nhieäm vuï quaûn ñöôøng Giao Thôøi: Period of transition. hay töï vieän—To hand over charge of the hall or Giaùo: Pravacana (skt)—Lôøi giaùo huaán cuûa Thaùnh monastery. nhaân—Agama—To teach—To instruct— Giao Gia: Toång hôïp—To synthetize. Doctrine—Religion—Cult. Giao Haûo: To be in friendly terms with—To entertain friendly relation with.

Giaùo Boà Taùt Phaùp: Bodhisattva-vavada (skt)— profession to support our family while religious Teachings for Bodhisattvas, another name for the education will help

us lead a true happy life. As a Lotus Sutra—Teân khaùc cuûa kinh Phaùp Hoa. matter of fact, religious education is extremely Giaùo Chieáu: Giaùo duïc, chæ daïy—To educate, to necessary, for it teaches us how to think and act in instruct. order to be good and happy. Besides, it also helps Giaùo Chuû: Vò khai saùng neàn ñaïo, nhö Ñöùc Phaät us love and understand the meaning of life so that Thích Ca Maâu Ni—The founder of a religion, i.e. we are able to adjust ourselves to its laws in any The sakyamuni Buddha. circumstances. After experiencing six years in Giaùo Chöùng: Giaùo thuyeát vaø nhöõng baèng chöùng ascetic practices, the Buddha advised his chöùng ngoä—Teaching and evidence, doctrine and followers to follow the middle path. He taught: its evidential results, or realization. “Buddhists should always make best use of their Giaùo Daân: 1) Giaùo hoøa daân chuùng: To educate the secular life while cultivating the path of true people; 2) Töø ngöõ ñöôïc duøng cho tín höõu Tin happiness in this world and hereafter.” Laønh: The term for Christians. Giaùo Duy Thöùc: Giaûi thích veà Duy Thöùc, moät Giaùo Duïc: To educate—To bring up. trong naêm loaïi Duy Thöùc—Wisdom or insight in Giaùo Duïc Phaät Giaùo: Buddhist education—Ngöôøi interpretation, one of the five kinds of wisdom or Phaät töû luoân caàn hai höôùng giaùo duïc. Höôùng thöù insight or idealistic representation in the sutras nhaát laø giaùo duïc ngoaøi ñôøi vaø höôùng thöù hai laø and sastras (the first four are objective and the giaùo duïc trong ñaïo. Hai höôùng naøy ñöôïc xem nhö fifth is subjective)—See Nguõ Chuûng Duy Thöùc. laø hai caùnh cuûa loaøi chim. Khoâng coù hai caùnh loaøi Giaùo Ñaïo: 1) Chæ daïy vaø höôùng daãn: The way of chim khoâng bay ñöôïc. Töông töï nhö vaäy, khoâng coù instruction, to instruct and to lead; 2) Chæ daïy cho ñuû ñaày hai höôùng giaùo duïc, ngöôøi Phaät töû chaúng con ñöôøng tu haønh: To teach a way or religion, the nhöõng khoâng coù ñöôïc ñôøi soáng aám no ngoaøi ñôøi, way of teaching; 3) Con ñöôøng ñöôïc chæ daïy khaùc maø ñôøi soáng taâm linh cuõng ngheøo naøn taêm toái. vôùi con ñöôøng ñaït ñöôïc baèng tueä giaùc: The way of Giaùo duïc ngoaøi ñôøi seõ giuùp chuùng ta ngheà nghieäp teaching or to teach a way or religion; a taught nuoâi thaân vaø gia ñình, trong khi giaùo duïc trong ñaïo way contrasted with an intuitional way; 4) Ñaïo giuùp chuùng ta coù ñöôïc haïnh phuùc chaân thaät trong giaùo chæ laø phöông tieän tuøy theo söï tieáp thuï cuûa ñôøi soáng taâm linh. Thaät vaäy, giaùo duïc toân giaùo laø chuùng sanh: The way of instructions is only a skill- cöïc kyø caàn thieát vì noù daïy chuùng ta suy nghó vaø in-means, a tact or skill in teaching according to haønh ñoäng nhö theá naøo ñeå thaønh ngöôøi löông thieän receptivity. vaø coù ñöôïc haïnh phuùc. Giaùo duïc toân giaùo coøn giuùp Giaùo Ñaàu: To start—To begin—Prologue. chuùng ta bieát thöông yeâu vaø thoâng hieåu yù nghóa Giaùo Ñieån: Kinh ñieån hay ñieån tòch cuûa moät toâ n cuoäc ñôøi ñeå töï thích öùng ñöôïc mình theo quy luaät giaùo—The scriptures of Buddhism nhaân sinh trong baát cöù hoaøn caûnh naøo. Sau saùu Giaùo Ñieàu: Religious dogmatism. naêm kinh qua tu taäp khoå haïnh, Ñöùc Phaät ñaõ Giaùo Ñoaøn: Religious missionary. khuyeân haøng ñeä töû cuûa Ngaøi neân theo ñöôøng trung Giaùo Ñoaøn Ni: Nun ordination—See Ni Ñoaøn. ñaïo. Ngaøi daïy: “Phaät töû neân luoân lôïi duïng toái ña Giaùo Ñoà: Disciples. cuoäc soáng ngoaøi ñôøi trong khi

tu haønh ñeå ñi ñeán Giaùo Ñoán Cô Tieäm: Giaùo phaùp tröïc tieáp môû baøy chaân haïnh phuùc trong ñôøi naøy vaø ñôøi sau.”— nhöõng ñieåm thaâm dieäu nhaát, nhöng ngöôøi tu Buddhists always need two ways of education. thöôøng laø haøng ñoän caên vaø khoâng coù khaû naêng tieáp The first way is secular education and the second nhaän chaân lyù Phaät giaùo. Vì theá, haønh giaû caàn phaûi one is religious education. These two ways are tu haønh daàn daàn vaø tích luõy coâng ñöùc cho ñeán khi considered as the two wings for a bird. Without ñaït ñöôïc giaùc ngoä—Buddhist teachings directly two wings, no bird can fly. Similarly, without these display the most wonderful and profound points, two ways of education, Buddhists would lead to a but cultivators are usually of dull capacity and poor and obscure life, not only in the secular unable to receive Buddha-truth. Therefore, world but also in the spiritual life. Secular practitioners need to cultivate little by little to education will help us with an appropriate

accumulate merits until the time they attain the Lotus Sutra in terms of teaching, practice and enlightenment. reality. As for teaching, the Sutras contain various Giaùo Giaûi Thò Ñaïo: Duøng khaåu nghieäp (lôøi noùi) teachings because people have varying capacities maø daãn daét—Orally, by moral exhortation. to understand and live in differing conditions. Giaùo Giôùi: Duøng khaåu nghieäp cuûa Ñöùc Phaät ñeå However, the basic intent of the Buddha's raên daïy chuùng sanh khieán hoï tu haønh—Teaching teaching is one. According to the Lotus Sutra, the and warning. ultimate intent and purpose of the Buddha's Giaùo Giôùi Phuù Laâu Na Kinh: Punnovada-suttam teaching is the attainment of Buddhahood by all (p)—Sutra about instructions to Purna. sentient beings. The teachings also have in Giaùo Giôùi Thaàn Thoâng: Anusasani-patihariyam common the fact that they were all taught by the (p)—Anusasana patiharia (p)—The miracle same Buddha. As for practice, there is a great instruction. variety of practices taught in the Sutras, since Giaùo Giôùi Thò Ñaïo: Giaùo Huaán Thò Hieän—To there are many types of people who have manifest to instruct, to teach, or to educate. different needs with regard to the method of Giaùo Giôùi Thò Hieän: See Giaùo Giôùi Thò Ñaïo. practice. However, as it says in the Lotus Sutra, Giaùo Haønh Lyù: Teaching, practice, and reality— the goal of practice is ultimately one: Trong phaàn giôùi thieän Luaän Dieäu Phaùp Lieân Hoa, Buddhahood. As for reality, there are many ways Thieân Thai Trí Khaûi Ñaïi Sö ñöa ra nhöõng ñaëc tính to describe reality and Chih I illustrates this with cuûa kinh Phaùp Hoa so saùnh vôùi nhöõng kinh khaùc quotes from Ta Chih Tu Lun and the qua ba maët Giaùo, Haønh vaø Lyù. Vôùi Giaùo, caùc kinh Mahaparinirvana Sutra. However, the reality goàm coù caùc giaùo lyù khaùc nhau vì caên cô vaø sinh which is described in various inadequate verbal hoaït cuûa chuùng sinh khaùc nhau. Tuy nhieân, baûn terms is one and non-dual. As Chih I says, hoaøi cuûa Phaät phaùp chæ coù moät. Theo kinh Phaùp "Various terms name one ultimate reality. Only Hoa, hoaøi baûo vaø muïc ñích toái haäu cuûa Phaät phaùp one ultimate reality is given many names." What laø ñöa chuùng sinh ñeán choã chöùng ñaéc Phaät ñaïo. does Chih I mean by saying that "reality is One"? Giaùo cuõng coù ñaëc tính chung laø ñöôïc thuyeát ra töø He does not

mean that reality is a nondescript, moät vò Phaät. Vôùi Haønh, coù nhieàu ñöôøng loái haønh trì monochromic entity with indistinguishable khaùc nhau trong caùc kinh vì coù nhieàu chuùng sinh, features, but that its underlying essence or nature nhieàu nhu caàu tu taäp khaùc nhau. Tuy nhieân, nhö is that of lacking an eternal, unchanging, kinh Phaùp Hoa noùi, muïc tieâu haønh trì chæ coù moät, substantial Being. töùc chöùng ñaéc Phaät ñoä. Vôùi Lyù, coù nhieàu caùch dieãn Giaùo Haïnh: Teaching and practice—Progress of ñaït "chaân lyù", vaø Trí Khaûi Ñaïi Sö daãn chöùng trong the teaching—Instruction and conduct. "Ñaïi Trí Ñoä Luaän" vaø kinh "Ñaïi Baùt Nieát Baøn" ñeå Giaùo Haïnh Chöùng: Practice and its realization— noùi veà ñieàu naøy. Chaân lyù ñöôïc dieãn taû moät caùch Practice and its evidential results—Haønh Chöùng— töông ñoái qua nhieàu loaïi vaên ngoân ñoù chæ coù moät Tu taäp vaø chöùng quaû. vaø phi nhò nguyeân. Nhö Trí Khaûi noùi: "Nhieàu teân Giaùo Haïnh Tín Chöùng: Kyogyoshinsho (jap)— goïi moät chaân lyù toái haäu. Chæ moät chaân lyù toái haäu Teân moät taùc phaåm cuûa ngaøi Thaân Loan nhan ñeà ñöôïc goïi vôùi nhieàu teân." trí Khaûi muoán noùi leân 'Giaùo-Haïnh-Tín-Chöùng'—Name of a work of Hsin ñieàu gì khi noùi raèng "chaân lyù laø Moät"? Taát nhieân, Luan titled 'Teaching, Practice, Faith, and Ñaïi Sö khoâng coù yù muoán noùi raèng chaân lyù laø moät Enlightenment'. thöïc taïi khoâng theå mieâu taû, chæ coù moät maøu saéc vôùi Giaùo Hoùa: Paripac (skt)—Giaùo hoùa baèng caùch chæ daùng veû pha troän, nhöng Ñaïi Sö muoán nhaán maïnh daïy ngöôøi boá thí trì giôùi—To transform by treân baûn taùnh thieáu vaéng moät chuû teå baát bieán, instruction—To teach and to convert—To cause thöôøng haèng—In the "Subtle Dharma": another to give alms and to observe precepts. Introductory Comments, T'ien T'ai Great Master Giaùo Hoùa Chuùng Sanh Thí: Giaùo hoùa chuùng sanh Chih-I begins his discussion of the title of the boá thí, vì nhaãn ñeán ñaïo traøng chaúng boû —Giving Lotus Sutra by pointing out features which are teach to sentient beings, never abandoning them, shared with other Sutras and which are unique to even to the site of enlightenment.

Giaùo Hoùa Quaàn Sanh: To teach and convert or 1944 by the Late Most Honourabled One transform men. Minh Ñaêng Quang. The school was Giaùo Hoùa Vaø Söûa Ñoåi: Teach and transform. established during declined period of the Giaùo Hoäi: Congregation—An assembly for Vietnamese Buddhism. Most Honourabled instruction. One Minh Ñaêng Quang cleverly combined Giaùo Hoäi Phaät Giaùo: Buddhist Congregation. both doctrines from Theravada (Hinayana) Giaùo Hoäi Phaät Giaùo Hoøa Haûo: Hoøa-Haûo and Mahayana to make the doctrine for the Buddhism Congregation. Vietnamese Sangha Buddhism. Not long after Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só: Sangha he founded The Vietnamese Sangha Bhikshu Buddhist Association—See Giaùo Hoäi Buddhism, millions of followers followed him Phaät Giaùo Taêng Giaø Khaát Só Vieät Nam. to practise. He was so famous; however, he Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi: suddenly disappeared in 1954. He was Giaùo Hoäi Taêng Giaø Khaát Só Theá Giôùi ñöôïc Hoøa officially considered missing in 1954. After he Thöôïng Thích Giaùc Nhieân, moät baäc Tam Taïng disappeared, the Vietnamese Sangha Bhikshu Phaùp Sö, thaønh laäp vaøo naêm

1978 taïi Hoa Kyø, Buddhism developed more quickly on a larger thoaùt thai töø Giaùo Hoäi Taêng Giaø Khaát Só Vieät Nam scale from all over the South Vietnam to saùng laäp bôûi Ñöùc Toân Sö Minh Ñaêng Quang vaøo North of Central Vietnam with millions more naêm 1944—International Sangha Bhikshu followers. Buddhist Association, founded in 1978 in the (II) Caùc Giaùo ñoaøn thuoäc Giaùo hoäi Phaät Giaùo United States by Most Venrable Thích Giaùc Taêng Giaø Khaát Só Vieät Nam—Missionaries of Nhieân, a Tripitaka teacher of dharma. ISBBA was Vietnamese Sangha Bhikshu Buddhist originated from the Vietnamese Sangha Bhikshu Association: Hieän taïi coù 6 giaùo ñoaøn Taêng vaø Buddhist Association whose founder was late 3 giaùo ñoaøn Ni treân toaøn quoác—At this time, Great Venerable Minh Ñaêng Quang in 1944. in Vietnam, there are six Missionaries of Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Vieät Monks and four Missionaries of Nuns. Nam: Vietnamese Sangha Bhikshu Buddhist Sect. (A) Giaù o ñoaø n Taêng—Missionaries of Monks: (I) Toång quan veà Giaùo Hoäi Phaät Giaùo Taêng Giaø Giaù o ñoaø n Taêng thöù Nhaát do Tröôûng Laõo Giaùc Khaát Só Vieät Nam—An overview of Chaùnh laõnh ñaïo, laáy Tònh Xaù Ngoïc Vieân trong Vietnamese Sangha Bhikshu Buddhist tænh Vónh Long laøm truï sôû chaùnh. Giaùo ñoaøn Association: Giaùo hoäi Phaät Giaùo Taêng Giaø thöù hai do Tröôûng Laõo Giaùc Taùnh laõnh ñaïo, Khaát Só Vieät Nam ñöôïc Ñöùc Toân Sö Minh laáy Tònh Xaù Ngoïc Trang trong tænh Nha Trang Ñaêng Quang saùng laäp naêm 1944. Giaùo Hoäi laøm truï sôû chaùnh. Giaùo ñoaøn thöù ba do Tröôûng ñöôïc saùng laäp trong giai ñoaïn suy ñoài cuûa Laõo Giaùc An laõnh ñaïo, laáy Tònh Xaù Ngoïc Phaät giaùo Vieät Nam. Ñöùc Toân Sö ñaõ kheùo leùo Toøng trong tænh Nha Trang laøm truï sôû chaùnh. phoái hôïp giöõa hai truyeàn thoáng giaùo lyù Nam Giaùo ñoaøn thöù tö do Phaùp Sö Giaùc Nhieân laõnh vaø Baéc Toâng ñeå laøm giaùo lyù caên baûn cho Giaùo ñaïo, laáy Phaùp Vieän Minh Ñaêng Quang trong Hoäi. Khoâng bao laâu sau ngaøy ñöôïc Ñöùc Ngaøi tænh Bieân Hoøa laøm truï sôû chaùnh. Giaùo ñoaøn thaønh laäp, haøng trieäu tín ñoà ñaõ theo Ngaøi tu thöù naêm do Tröôûng Laõo Giaùc Lyù laõnh ñaïo, laáy taäp. Tieáng Ñöùc Ngaøi vang voïng, tuy nhieân Tònh Xaù Trung Taâm ôû Saøi Goøn laøm truï sôû Ñöùc Ngaøi thình lình vaéng boùng vaøo naêm 1954, chaùnh. Giaùo ñoaøn thöù saùu do Tröôûng Laõo Giaùc töø naêm ñoù Giaùo Hoäi chính thöùc töôûng nieäm Hueä laõnh ñaïo, laáy Giaûng Ñöôøng Loäc Uyeån ôû ngaøy Ñöùc Ngaøi vaéng boùng. Sau khi Ñöùc Ngaøi Saøi Goøn laøm truï sôû chaùnh—The first vaéng boùng Giaùo Hoäi Phaät Giaùo Taêng Giaø Missionary of Monks led by Most Venerable Khaát Só Vieät Nam ñaõ phaùt trieån nhanh hôn Giac Chanh and its headquarters is Ngoc Vien treân moät bình dieän roäng hôn töø khaép caùc mieàn Monastery in Vinh Long Province. The Nam Vieät ra taän Baéc Trung Vieät vôùi haøng second Missionary of Monks led by Most trieäu trieäu tín ñoà—Vietnamese Sangha Venerable Giac Tanh and its headquarters is Bhikshu Buddhist Association, founded in Ngoc Trang Monastery in Nha Trang

Province. The third Missionary of Monks led söï laõnh ñaïo tröïc tieáp cuûa Thöôïng Toïa Thích by Most Venerable Giac An and its Giaùc Toaøn, truï sôû ñaët taïi Tònh Xaù Trung Taâm, headquarters is Ngoc Tong Monastery in Nha thuoäc ñòa phaän Saøi

Goøn—Vietnamese Sangha Trang Province. The fourth Missionary of Bhikshu Buddhist Association led by Most Monks led by Dharma Master, Most Honorable One Minh Dang Quang from 1946 Venerable Giac Nhieân and its headquarters is till 1954. From 1954 to 1975, led Most Minh Dang Quang Dharma Institute in Bien Venerable Giac Chanh. After 1975, Most Hoa Province. The fifth Missionary of Monks Venerable Giac Chaùnh continued to lead the led by Most Venerable Giac Ly and its Vietnamese Sangha Bhikshu Buddhist headquarters is Central Monastery in Saigon. Association in Vietnam. Meanwhile, Dharma The sixth Missionary of Monks led by Most Master Thich Giac Nhien, leader of the fourth Venerable Giac Hue and its headquarters is Missionary of Monks went oversea and Loc Uyen Dharma Hall in Saigon. established the International Sangha Bhikshu (B) Giaùo ñoaøn Ni—Missionaries of Nuns: Giaùo Buddhist Association in California, the United ñoaøn Ni thöù Nhaát do Ni Tröôûng Huyønh Lieân States of America. Most Venerable Giac laõnh ñaïo, laáy Tònh Xaù Ngoïc Phöông ôû Saøi Chanh passed away in 2004. At this time, Goøn laøm truï sôû chaùnh. Giaùo ñoaø n thöù hai do Vietnamese Sangha Bhikshu Buddhist Ni Tröôûng Laõo Ngaân Lieân laõnh ñaïo, laáy Tònh Association and International Sangha Bhikshu Xaù Ngoïc Tieân taïi Haø Tieân, trong tænh Raïch Buddhist Association led by Dharma Master, Giaù laøm truï sôû chaùnh. Giaùo ñoaøn thöù ba do Ni Most Venerable Thich Giac Nhien. However, Tröôûng Trí Lieân laõnh ñaïo, laáy Tònh Xaù Ngoïc Vietnamese Sangha Bhikshu Buddhist Hieäp trong tænh Myõ Tho laøm truï sôû chaùnh—Association in Vietnam is directly led by The first Missionary of Nuns led by Venerable Thich Giac Toan, and its Venerable Nun Huynh Lien and its headquarters is Central Monastery in Saigon. headquarters is Ngoc Phuong Monastery in Giaùo Hoäi Phaät Giaùo Vieät Nam: Vietnamese Saigon. The second Missionary of Nuns led Buddhist Association—Toå chöùc ñöôïc nhaø nöôùc by Venerable Nun Ngan Lien and its Coäng Hoøa Xaõ Hoäi Chuû Nghóa Vieät Nam thaønh laäp headquarters is Ngoc Tien in Ha Tien, Rach naêm 1983, ñöôïc hieåu nhö laø toå chöùc bao truøm heát Gia Province. The third Missionary of Nuns taát caû sinh hoaït cuûa töï vieän vaø Phaät töû taïi gia. Vì led by Venerable Nun Tri Lien and its theá taïi Vieät Nam hieän nay coù hai giaùo hoäi: Giaùo headquarters is Ngoc Hiep Monastery in My Hoäi Phaät Giaùo Vieät Nam Thoáng Nhaát, ñöôïc thaønh Tho Province. laäp vaøo naêm 1963; vaø Giaùo Hoäi Vieät Nam, ñöôïc (III) Nhöõng nhaø laõnh ñaïo cuûa Giaùo Hoäi Phaät Giaùo thaønh laäp vaøo naêm 1983. Theo Giaùo Hoäi Phaät Taêng Giaø Khaát Só Vieät Nam—Leaders of Giaùo Vieät Nam, ñaïo Phaät chaúng nhöõng tin vaøo Vietnamese Sangha Bhikshu Buddhist loøng bi maãn vaø söï yeâu thöông, maø coøn phaûi ñaáu Association: Giaùo Hoäi Phaät Giaùo Taêng Giaø tranh xoùa boû giai caáp nhö Ñöùc Phaät ñaõ laøm treân Khaát Só Vieät Nam döôùi söï laõnh ñaïo cuûa Toân 2.500 naêm veà tröôùc. Toå chöùc naøy xuaát baûn nguyeät Sö Minh Ñaêng Quang töø naêm 1946 ñeán 1954. san Giaùc Ngoä, ñeå phaûn aûnh chính saùch ñöông thôøi Töø naêm 1954 ñeán 1975 do Tröôûng Laõo Giaùc cuûa nhaø nöôùc veà 100.000 Taêng Ni vaø hôn 60 trieäu Chaùnh laõnh ñaïo. Sau naêm 1975, taïi quoác noäi, Phaät töû taïi gia, nhöng nhöõng con soá naøy coøn phaûi Tröôûng Laõo Giaùc Chaùnh tieáp tuïc laõnh ñaïo. hoûi laïi—Organization

founded in 1983 by the Trong khi ñoù Phaùp Sö Giaùc Nhieân, tröôûng government of the Socialist Republic of Vietnam, Giaùo ñoaøn 4 xuaát ngoaïi vaø thaønh laäp Giaùo Hoäi which was conceived as an umbrella organization Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi. Tröôûng for all monastic and lay Buddhists. So, in Vietnam, Laõo Giaùc Chaùnh thò tòch naêm 2004. Hieän Giaùo there exist two Buddhist Orders: United Buddhist Hoäi Khaát Só trong vaø ngoaøi nöôùc ñöôïc söï laõnh Order, founded in 1964; and Vietnamese Buddhist ñaïo tinh thaàn cuûa Hoøa Thöôïng Thích Giaùc Association, founded in 1983. According to the Nhieân. Tuy nhieân, Giaùo Hoäi trong nöôùc ñöôïc Vietnamese Buddhist Association, Buddhism

does not only believe in compassion and love, but the four truths, the twelve nidanas, the eighfold also in class struggle as did the Buddha nore than noble truth. twenty-five hundred years ago. The organization Giaùo Lyù Haïnh Quaû: Results of religious publishes a monthly magazine called “Giac Ngo” practices—See Tu Haïnh Quaû. (Enlightenment), which reflects current Giaùo Lyù Nguyeân Thuûy: Original teaching. government policies regarding to represent Giaùo Lyù Thöïc Nghieäm: Patipatti Dhamma (p)— 100,000 monks and nuns, and 60,000,000 lay Phaùp haønh—Practice of meditation—Haønh giaùo lyù Buddhists, but these figures are questionable. hay thöïc nghieäm giaùo lyù. Giaùo Hoäi Phaät Giaùo Vieät Nam Thoáng Nhaát: Giaùo Lyù Tònh Ñoä: Theory of Pure Land Vietnamese Unified Buddhist Congregation. Buddhism. Giaùo Huaán: Sasana (skt & p)—To instruct—To Giaùo Meänh: To instruct—To command—The teach—To educate—Teaching—Thuaät ngöõ Baéc commands of a sect or school. Phaïn duøng ñeå chæ cho “Giaùo huaán” laø "Sasana". Giaùo Moân: Toâng phaùi hay toâng moân Phaät giaùo—A Ñaây laø thuaät ngöõ thoâng duïng nhaát maø caùc xöù hieän religion sect—A Buddhist sect. ñang theo phaùi Nguyeân Thuûy duøng ñeå chæ Phaät Giaùo Nghóa: The meaning of a teaching or giaùo. Töø naøy ñöôïc duøng ñeå chæ chung cho caû giaùo doctrine. thuyeát laãn nhöõng phaùp thieàn haønh, cuõng nhö phaïm Giaùo Ngoaïi: 1) Beân ngoaøi toâng phaùi: Outside the haïnh vaø nghi leã, taát caû nhöõng thöù naøy ngöôøi ta nghó sect, or school, or church; 2) Toâng phaùi khoâng laø ñöôïc truyeàn laïi töø thôøi Ñöùc Phaät Thích Ca Maâu truyeàn baèng nhöõng lôøi daïy trong kinh ñieån, maø laø Ni. Caên baûn cuûa kinh vaên cuûa heä phaùi naøy laø Kinh taâm truyeàn taâm: Instruction or teaching from Taïng Pali, loaïi vaên kinh maø truyeàn thoáng outsiders. Special transmission outside of the Theravada caû quyeát laø ñích thöïc söu taäp töø nhöõng teaching. The intuitive school which does not rely lôøi Phaät daïy—A Sanskrit term for teaching is on texts or writings, but on personal “Sasana.” This is the most common term by which communication of its tenets, either oral or Buddhism is referred to in contemporary otherwise, including direct contact with the Theravada countries. It designates Buddhism in Buddha or object of worship. general, including its doctrines and meditational Giaùo Ngoaïi Bieät Truyeàn: Kyo-ge-betsuden techniques, as well as rules of conduct and rituals, (jap)—Giaùo ngoaò bieät truyeàn coù nghóa laø söï all of which are thought to derive from Sakyamuni truyeàn thuï ngoaøi kinh ñieån chính thoáng. Söï truyeàn Buddha. Its textual basis is the Pali Canon, which thuï Phaùp cuûa Phaät

töø "taâm sang taâm." Ñaây laø Theravada tradition asserts is the only authentic phöông phaùp ñaëc tröng cuûa Thieàn, khaùc vôùi söï collection of the Buddha's teachings. truyeàn thuï döïa vaøo nhöõng vaên baûn kinh ñieån. Theo Giaùo Huaán Thò Hieän: To manifest to instruct, to truyeàn thuyeát Phaät giaùo thì söï truyeàn thuï rieâng bieät teach, or to educate. beân ngoaøi caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay töø Giaùo Leã: Religious rites. thôøi Phaät Thích ca vôùi thôøi thuyeát giaûng treân ñænh Giaùo Leänh: Giaùo leänh cuûa toâng phaùi—Religious Linh Thöùu. Tröôùc moät nhoùm ñoâng ñoà ñeä, Phaä t chæ intructions (directions)—The commands of a sect giô cao moät boâng sen maø khoâng noùi moät lôøi naøo. or school. Chæ coù ñeä töû Ñaïi Ca Dieáp boãng ñaïi ngoä, hieåu ñöôïc Giaùo Lyù: Dassannam (p)—Darsana (skt)— yù Phaät vaø mæm cöôøi. Sau ñoù Phaät ñaõ goïi Maha Ca Doctrine—Philosophical system—Doctrinal Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa Ngaøi. Ca Dieáp system—See Giaùo Lyù Caên Baûn. cuõng chính laø vò tröôûng laõo ñaàu tieân cuûa doøng Giaùo Lyù Caên Baûn: The fundamental teachings thieàn AÁn ñoä—Special tradition outside the (principles) of a religion—Doctrine—Dogmas— orthodox teaching means the transmission of the Ñaïo lyù caên baûn cuûa toân giaùo. Nhöõng lôøi thuyeát Buddha-dharma from 'mind-to-mind' in the phaùp vaø nhöõng huaán giôùi cuûa Ñöùc Nhö Lai nhö Töù tradition of Zen, which is not to be confused with Dieäu Ñeá, Thaäp Nhò Nhaân Duyeân, vaø Baùt Thaùnh the transmission of the teaching of Buddha Ñaïo—Fundamental teachings of the Buddha, i.e. through sacred scriptures. Special transmission outside of the teaching. According to a Buddhist

legend, the special transmission outside the Hoa Nghieâm nguõ giaùo, hay töù giaùo—The various orthodox teaching began with the famous divisions of teaching or doctrine, such as the discourse of Buddha Sakyamuni on Vulture Peak T'ien-T'ai theory of the five periods of Mountain (Gridhrakuta). At that time, surrounded Sakyamuni's life, the five classes of doctrine or by a crowd of disciples who had assembled to hear five divisions of teaching of the Hua-Yen sect, the him expound the teaching. The Buddha did not say four styles of teaching. anything but holding up a lotus flower. Only Giaùo Phaùp: Dharma-desana (skt)—Doctrine— Kashyapa understood and smiled. As a result of Dharma—Giaùo phaùp cuûa Ñöùc Phaät hay nhöõng his master, he suddenly experienced a break giaùo phaùp ñöôïc Phaät giaûng daïy, maø thöïc haønh theo through to enlightened vision and grasped the ñoù seõ daãn ñeán giaùc ngoä. Theo Thieàn Sö Moäng Sôn essence of the Buddha's teaching on the spot. The Sô Thaïch Trong Coäi Nguoàn Truyeàn Thoáng Nhaät Buddha confirmed Mahakashyapa as his Baûn, Taäp I, moãi thöùc aên ñeàu coù moät vò ngon rieâng. enlightened student. Mahakashyapa was also the Vaäy coù theå khaúng ñònh ñöôïc vò naøo laø vò tinh tuùy first patriarch of the Indian Zen—See Baùt Caâu cuûa taát caû caùc vò khaùc hay khoâng? Theå traïng cuûa Nghóa. töøng ngöôøi khaùc nhau. Caùc sôû thích cuõng vaäy. Coù Giaùo Nhaát: Theo toâng Thieân Thai giaûi thích qua ngöôøi thích ngoït, coù ngöôøi thích ñoà aên cay. Neáu Kinh Phaùp Hoa, coù boán thöù duy nhaát. Giaùo thuyeát baïn noùi raèng caùi vò maø baïn öa thích laø tinh tuùy cuûa chæ duy coù

Nhaát Phaät Thöøa—According to the taát caû, coøn caùc vò kia ñeàu voâ duïng, baïn coù theå laø T'ien-T'ai sect in the Lotus sutra, there are four moät keû ngoác ngheách. Nhöõng lôøi Phaät daïy cuõng "ones" or four kinds of unity. Its teaching of one vaäy: vì thieân höôùng cuûa ngöôøi ta khaùc nhau, coù theå vehicle—See Töù Nhaát. moät lôøi daïy coù giaù trò ñaëc bieät cho moät ngöôøi naøo Giaùo Nhaát Tieát: Khaùc nhau moät ñoaïn. Trong ñoù, nhöng neáu chæ khaêng khaêng baùm víu vaøo lôøi thieàn, töø naày coù nghóa laø khoâng kheá hôïp vôùi thieàn daïy aáy nhö chaân lyù duy nhaát vaø gaït boû moïi lôøi daïy phaùp—To be different in a distance. In Zen, the khaùc thì ñoù laø moät ñieàu sai laàm—Buddha Dharma term means not to be suitable for methods of or Buddha's sermons (the teaching of the mysticism (Zen). Buddha). Methods of cultivation taught by the Giaùo Noäi: Giaùo noäi cuûa toâng phaùi laø toâng phaùi Buddha leading beings to enlightenment. nöông vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät trong kinh According to Zen Master Muso Kokus (1275- ñieån—Within instruction in the sect or church; 1351) in the Sources of Japanese Tradition, Book especially those who receive normal instructions I, foods have many flavors; which one could be or teaching from the scriptures or written canon. defined as quintessential? As people's Giaùo Noäi Giaùo Ngoaïi: Giaùo noäi cuûa toâng phaùi laø constitutions differ, so do their tastes. Some toâng phaùi nöông vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät people like sweets, some like peppery foods. If trong kinh ñieån. Giaùo ngoaïi khoâng truyeàn baèng you said the flavor you like is the quintessential nhöõng lôøi daïy trong kinh ñieån, maø laø taâm truyeàn flavor and the rest are useless, you would be an taâm—Within instruction in the sect or church; imbecible. So it is with Buddhist teachings: especially those who receive normal instructions because people's natural inclinations differ, it may or teaching from the scriptures or written canon. be that a particular teaching is especially valuable Instruction or teaching from outsiders means to a given individual, but it becomes false if one special transmission outside of the teaching or the clings to it as the unique and only truth, to the intuitive school which does not rely on texts or exclusion of all other teachings. writings, but on personal communication of its Giaùo Phaùp Moân: The Sutra-Studies school. tenets, either oral or otherwise, including direct Giaùo Phaùp Toái Yeáu Moân: Gate of essential contact with the Buddha or object of worship— teaching—Cöûa toái yeáu cuûa giaùo phaùp laø "Phaùt Boà See Giaùo Noäi and Giaùo Ngoaïi Bieät Truyeàn. Ñeà Taâm Nguyeän" vaø khôûi leân caùi tö töôûng veà söï Giaùo Phaùi: Religious sect. chöùng ngoä—To vow to devote the mind to bodhi, Giaùo Phaùn: Giaùo thuyeát cuûa nhöõng toâng phaùi khaùc or to awake the thought of enlightenment. nhau, nhö nguõ thôøi baùt giaùo cuûa toâng Thieân Thai,

Giaùo Quaùn: Buddha's doctrine and mediatation on chuû thaát, moãi ngaøy ñeàu khai thò nöûa giôø hoaëc möôøi it—Teaching and meditation—Thieàn Giaùo—Giaùo laêm phuùt—This is someone conversant with the quaùn hay Thieàn giaùo (giaùo thuyeát cuûa Ñöùc Phaät vaø Dharma and experienced in cultivation. The thieàn ñònh). Giaùo phaùp nhaø Thieàn, töùc laø giaùo retreat members can have him follow their thuyeát xieån döông toâng chæ nhaø Thieàn (tröïc chæ progress, guiding them

throughout the retreat, or nhaân taâm, kieán taùnh thaønh Phaät). Thieàn Toâng (baát they can simply seek guidance before and after laäp vaên töï, giaùo ngoaïi bieät truyeàn), trong khi Giaùo the retreat. When several persons hold a retreat Toâng laáy hoïc vaø hieåu kinh ñieån laøm chính yeáuThe together, they should ask a spiritual advisor to Buddha's doctrine and meditation on it. The lead the retreat and give a daily fifteen-to-thirty- teaching of the Ch'an (Zen) sect based on no minute inspirational talk. words, while the teaching of the scriptures based Giaùo Thuyeát Thieàn Ñoán Tieäm: Sudden and its teachings on scriptures only. gradual teachings—Ñoán giaùo ñoái laïi vôùi tieäm Giaùo Quaùn Nhò Moân: Hai phaùp moân cuûa ñöùc giaùo. Ñoán giaùo vaø Tieäm giaùo laø hai tröôøng phaùi, Phaät: Thieàn vaø Giaùo—Two doors of Buddha's cuøng tieâu bieåu cho giaùo lyù nhaø Phaät, thích hôïp vôùi teachings: doctrine and mediatation on it (teaching chuùng sanh tuøy caên cô trình ñoä. Vì vaäy ñeà cao giaùo and meditation). phaùp naày vaø phæ baùng giaùo phaùp kia laø söï chaáp Giaùo Saéc: Meänh leänh cuûa sö phuï hay nghieâm tröôùc ñieân daïi, khoâng thích hôïp vôùi ngöôøi Phaät töû. phuï—The commands of a master or father. Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù Tö, Luïc Toå Giaùo Só: Buddhist missionary. daïy chuùng raèng: "Naày thieän tri thöùc! Xöa nay Giaùo Sinh: Student teacher. chaùnh giaùo khoâng coù ñoán tieäm, taùnh ngöôøi töï coù lôïi Giaùo Taäp Yeáu: Siksa-samuccaya (skt)—Ñaïi Thöøa ñoän, ngöôøi meâ thì laàn laàn kheá hôïp, ngöôøi ngoä thôøi Taäp Boà Taùt Hoïc Luaän—Boä luaän veà Boà Taùt Haïnh choùng tu, töï bieát boån taâm, töï thaáy boån taùnh, töùc laø do ngaøi Tòch Thieân vieát—Treatise on Collection khoâng coù sai bieät, do ñoù neân laäp ra giaû danh ñoán of Mahayana Conducts of Bodhisattvas, written by tieäm. Naày thieän tri thöùc! Phaùp moân cuûa ta ñaây töø Shantideva (675-725). tröôùc ñeán nay, tröôùc laäp voâ nieäm laøm toâng, voâ Giaùo Thaønh Luaân: Power of teaching—Chính töôùng laøm theå, voâ truï laøm boån. Voâ töôùng laø ñoá i vôùi giaùo luaân—Moät trong Tam Luaân cuûa Ñöùc Phaät— töôùng maø lìa töôùng; voâ nieäm laø ñoái vôùi nieäm maø One of the three wheels of the Buddha—See Tam khoâng nieäm; voâ truï laø baûn taùnh cuûa ngöôøi. ÔÛ theá Luaân. gian naøo laø thieän aùc, toát xaáu, cho ñeán nhöõng vieäc Giaùo Theå: Theå tính giaùo phaùp hay toaøn theå giaùo oaùn cuøng vôùi thaân, ngoân ngöõ xuùc chaïm, hö doái phaùp—The body, or corpus of doctrine; the whole tranh ñua, vaân vaân, thaûy ñeàu ñem veà khoâng; teaching. khoâng nghó traû thuø haïi laïi, trong moãi nieäm khoâng Giaùo Thieàn Nhò Toâng: Hai toâng cuûa ñöùc Phaät: nghó caûnh tröôùc, neáu nieäm tröôùc, nieäm hieän taïi, Thieàn vaø Giaùo—Two schools of Buddha's nieäm sau, trong moãi nieäm töông tuïc khoâng döùt goïi teachings: doctrine and mediatation on it (teaching laø heä phöông. Ñoái treân caùc phaùp moãi nieäm khoâng and meditation). truï, töùc laø khoâng phöông, ñaây laø laáy voâ truï laøm goác. Giaùo Thoï: Daïy: To instruct (to give instruction)— Naày thieän tri thöùc! Ngoaøi lìa taát caû töôùng goïi laø voâ Thaày daïy (A xaø Leâ): Instructor (preceptor). töôùng, hay lìa nôi töôùng, töùc laø phaùp theå thanh Giaùo Thoï A Xaø Leâ: Acarya (skt)—Ajari (jap)— tònh, ñaây laø laáy voâ töôùng laøm theå. Naày thieän tri Teacher. thöùc! Ñoái treân caùc caûnh, taâm khoâng nhieãm, goïi laø voâ nieäm. Ñoái treân nieäm thöôøng

lìa caûnh, chaúng ôû Giaùo Thoï Sö: Acarya (skt)—A Xaø Leâ—Thaày daïy treân caûnh maø sanh taâm. Neáu chæ traêm vaät chaúng phaùp—Instructor or preceptor. nghó, nieäm phaûi tröø heát, moät nieäm döùt töùc laø cheát, Giaùo Thoï Thieän Tri Thöùc: Teaching Spiritual roài seõ sanh nôi khaùc, aáy laø laàm to. Ngöôøi hoïc ñaïo Advisor—Giaùo thoï thieän tri thöùc laø vò thoâng hieåu suy nghó ñoù, neáu khoâng bieát caùi yù cuûa phaùp thì töï Phaät phaùp vaø coù kinh nghieäm veà ñöôøng tu ñeå taâm laàm coøn coù theå, laïi daïy ngöôøi khaùc, töï meâ thöôøng chæ daïy mình; hay mình ñeán ñeå thænh giaùo khoâng thaáy laïi coøn cheâ bai kinh Phaät, vì theá neân tröôùc vaø sau khi kieát thaát. Trong tröôøng hôïp nhieàu laäp voâ nieäm laøm toâng. Naày thieän tri thöùc! Theá naøo ngöôøi ñoàng ñaû thaát, neân thænh vò giaùo thoï naày laøm

laø laäp voâ nieäm laøm toâng? Chæ vì mieäng noùi thaáy treat it all as empty and have no thought of taùnh, ngöôøi meâ ôû treân caûnh coù nieäm, treân nieäm laïi revenge. In every thought, do not think of former khôûi taø kieán, taát caû traàn lao voïng töôûng töø ñaây maø states. If past, present, and future thoughts sanh. Töï taùnh voán khoâng moät phaùp coù theå ñöôïc, succeed one another without interruption, it is neáu coù sôû ñaéc, voïng noùi hoïa phöôùc töùc laø traàn lao bondage. Not to dwell in dharmas from thought to taø kieán, neân phaùp moân naày laäp voâ nieäm laøm toâng. thought is to be free from bondage. That is to take Naày thieän tri thöùc! Voâ laø voâ vieäc gì? Nieäm laø nieäm no-dwelling as the basis. Good Knowing Advisors, vaät naøo? Voâ ñoù laø khoâng coù hai töôùng, khoâng coù to be separate from all outward marks is called caùc taâm traàn lao; nieäm laø nieäm chaân nhö baûn taùnh. ‘no-mark.’ The ability to be separate from marks Chaân töùc laø theå cuûa nieäm, nieäm töùc laø duïng cuûa is the purity of the Dharma’s substance. It is to chaân nhö, chaân nhö töï taùnh khôûi nieäm, khoâng phaûi take no-mark as the substance. Good Knowing maét tai muõi löôõi hay khôûi nieäm, chaân nhö coù taùnh Advisors, the non-defilement of the mind in all cho neân khôûi nieäm, chaân nhö neáu khoâng coù taùnh states is called ‘no-thought.’ In your thoughts you thì maét tai saéc thanh chính khi aáy lieàn hoaïi. Naày should always be separate from states; do not give thieän tri thöùc! Chaân nhö töï taùnh khôûi nieäm, saùu caên rise to thought about them. If you merely do not tuy coù thaáy nghe hieåu bieát maø khoâng nhieãm muoân think of hundred things, and so completely rid caûnh, maø chôn taùnh thöôøng töï taïi neân kinh noùi: yourself of thought, then as the last thought “Hay kheùo phaân bieät caùc phaùp töôùng maø ñoái vôùi ceases, you die and undergo rebirth in another nghóa ñeä nhaát khoâng coù ñoäng.”—Immediate, or place. That is a great mistake, of which students of sudden, attainment, in contrast with gradualness. the Way should take heed. To misinterpret the The two schools of Zen, the Gradual and the Dharma and make a mistake yourself might be Sudden, represent different facets of the same acceptable but to exhort others to do the same is teaching adapted to different types of people in unacceptable. In your own confusion you do not different location. To praise one school while see, and, moreover, you slander the Buddha's disparaging the other is therefore a form of crazy Sutras. Therefore, no-thought is to be established attachment,

not appropriate for any Buddhists. as the doctrine. Good Knowing Advisors, why is According to the Dharma Jewel Platform Sutra, no-thought established as the doctrine? Because Chapter Four, the Master instructed the assembly: there are confused people who speak of seeing “Good Knowing Advisors, the right teaching is their own nature, and yet they produce thought basically without a division into ‘sudden’ and with regard to states. Their thoughts cause deviant ‘gradual.’ People’s natures themselves are sharp views to arise, and from that, all defilement and or dull. When the confused person who gradually false thinking are created. Originally, not one cultivates and the enlightened person who single dharma can be obtained in the self-nature. suddenly connects each recognize the original If there is something to attain, or false talk of mind and see the original nature, they are no misfortune and blessing, that is just defilement and different. Therefore, the terms sudden and gradual deviant views. Therefore, this Dharma-door are shown to be false names. Good Knowing establishes no-thought as its doctrine. Good Advisors, this Dharma-door of mine, from the past Knowing Advisors, ‘No’ means no what? onwards, has been established the first with no- ‘Thought’ means thought of what? ‘No’ means thought as its doctrine, no-mark as its substance, two marks, no thought of defilement. ‘Thought’ and no-dwelling as its basis. No-mark means to be means thought of the original nature of True apart from marks while in the midst of marks. No- Suchness. True Suchness is the substance of thought means to be without thought while in the thought and thought is the function of True midst of thought. No-dwelling is the basic nature Suchness. The True Suchness self-nature gives of human beings. In the world of good and evil, rise to thought. It is not the eye, ear, nose, or attractiveness and ugliness, friendliness and tongue which can think. The True Suchness hostility, when faced with language which is possesses a nature and therefore gives rise to offensive, critical, or argumentative, you should thought. Without True Suchness, the eye, ear,

forms, and sounds immediately go bad. Good Giaùp: Voû hay noùn boïc beân ngoaøi: Scale (mail, Knowing Advisors, the True Suchness self-nature helmet)—Can thöù nhaát trong möôøi can: The first gives rise to thought, and the six faculties, of the ten celestial stems—Goø maù: Cheeks—Jaws. although they see, hear, feel, and know, are not Giaùp Maõ: Ngaøy xöa coù tuïc veû töôïng Thaàn hay defiled by the ten thousand states. Your true Phaät leân giaáy roài ñem cuùng teá. Ngaøy nay chæ coøn nature is eternally independent. Therefore, the veõ hình moät con ngöïa maø thoâi—A picture, Vimalakirti Sutra says, ‘‘If one is well able to formerly shaped like a horse, of a god or a discriminate all dharma marks, then, in the Buddha, in a ceremony. Now a picture of a horse primary meaning, one does not move.’’’ only. Giaùo Tích: Daáu tích cuûa toân giaùo, daáu tích thuyeát Giaùp Sôn: Teân cuûa moät töï vieän vaø Thieàn sö Thieän giaûng cuûa ñöùc Phaät—The vestiges, or evidence of Hoäi ôû Leã Chaâu döôùi thôøi nhaø Ñöôøng—Name of a a religion; e.g. the doctrines, institutions, and monastery and monk in Li-Chou during the T’ang examples of teachings of Buddha and the saints. dynasty—See Giaùp Sôn Thieän Hoäi Thieàn Sö. Giaùo Toå: Ñöùc Phaät laø vò saùng laäp ra Giaùo Hoäi Phaät Giaùp Sôn Huy Kieám: Chia-shan's throwing out his giaùo

ñaàu tieân—The Buddha was the founder of sword—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa the First Order of Buddhist Monks. Thieàn sö Giaùp Sôn Thieän Hoäi vaø moät vò Taêng. Giaùo Toâng: Caùc toâng phaùi Phaät giaùo cuøng toàn taïi Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XV, Vò vôùi Thieàn toâng—Other Buddhist sects that exist Taêng hoûi: "YÙ nghóa theá naøo khi vaïch traàn thaáy simultaneously with the Zen sect. Phaät?" Sö ñaùp: "Caàn phaûi vung kieám leân, neáu Giaùo Töôùng: Giaùo phaùp ñaëc bieät cuûa moät toâng khoâng thì cuõng gioáng nhö moät ngö phuû ngoài treân toå phaùi—The particular teaching of a sect. chim"—The koan about the potentiality and Giaùo Vieân: Complete perfect teaching—Tích conditions of questions and answers between Zen Vieân—Töông Ñaõi vieân—Pheùp daïy troøn ñaày laø master Chia-shan Shan-hui and a monk. According vieân giaùo ñoái ñaõi cuûa toâng Thieân Thai vôùi thôøi kyø to The Records of the Transmission of the Lamp tieàn Phaùp Hoa vôùi söï ñoä tha giôùi haïn—The older (Ch'uan-Teng-Lu), Volume XV, a monk asked: or comparatively speaking perfect doctrine of the "How does it mean in pointing out clearly to see pre-Lotus teaching with limited salvation. the Buddha?" Shan-Hui said: "One must throw out Giaùo Voõng: Dharma-net—Giaùo voõng ñeå baét vaø his sword, if not, it is just like a fisherman sitting cöùu nhöõng keû laên troâi trong voøng luaân hoài sanh on a bird nest." töû)—The teaching of Buddha viewed as a net to Giaùp Sôn Thieàn Sö: Zen Master Zhia-Shan—See catch and save mortals. Giaùp Sôn Thieän Hoäi Thieàn Sö. Giaûo: So saùnh—To compare—Compared with— Giaùp Sôn Thieän Hoäi Thieàn Sö (805-881): Kassan Similar to. Zenne (jap)—Chia-shan Shan-hui (Wade-Giles Giaûo Löôïng: So saùnh—To compare—To Chinese)—Jiashan Shanhui (Pinyin Chinese)— collate—Compared with—Comparative. Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù Giaûo Söùc: Trang nghieâm—To adorn—Ornament. chín. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Giaûo Ta Töû: Khaù hôn moät chuùt—A little bit chi tieát veà Thieàn sö Giaùp Sôn Thieän Hoäi; tuy better. nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy Giaûo Trö Caåu Thuû Cöôùc: Giaûo Trö Caåu Cöôùc trong Truyeàn Ñaêng Luïc, quyeån XV: Thieàn Sö Thuû—Coät chaân heo choù. Trong thieàn, töø naày coù Thieïân Hoäi sanh naêm 805, hoï Lieâu, goác ngöôøi nghóa laø moât vò thieàn sö ñaõ chöùng nghieäm khoâng Quaûng Chaâu. Sö xuaát gia luùc 9 tuoåi vaø thoï cuï tuùc bao giôø bò tình caûm chi phoái trong khi daïy doã ñeä giôùi naêm 20 tuoåi. Sau khi Thieàn sö Ñaïo Ngoâ Vieân töû—To tie pig's and dog's legs. In Zen, the term Trí ñeà nghò sö ñeán gaëp Thuyeàn Töû, sö ñeán Hoa means an experienced Zen master is never Ñình laøm ñeä töû Thuyeàn Töû. Sö ñöôïc coâng nhaän laø controlled by emotion in teaching his disciples. Phaùp Töû cuûa Hoa Ñình Thuyeàn Töû—Zen Master Giaûo YÛ: See Khuùc Luïc Moäc Saøng. Jia-shan Shan-hui, name of a Chinese Zen monk in 9th-century. We do not have detailed documents on this Zen Master; however, there is

some interesting information on him in The models for study. If people do this then they'll Records of the Transmission of the Lamp (Ch'uan- go crazy and have no wisdom at all. The Teng-Lu), Volume XV: Zen master Shan-Hui was Buddhas and ancestors have instructed you born in 805. His surname was Liao and he was that the

dharmaless root is the Way. The way from Guangzhou. He left home at the age of nine is without even a single Dharma. There is no and received full ordain at the age of twenty. Buddha that you can become. There is no way Following Zen Master T'ao-Wu Yuan-Zhi's that can be attained. Nor is there any Dharma recommendation, he came to Hua-Ting to become that can be grasped or let go of. Therefore, Chuan-Tzi's disciple. He was recognized as Zen the ancients said: 'Before the eyes there is no master Chuan-Tzi's Dharma heir. Dharma, but the meaning is before the eyes.' Moät hoâm sö thöôïng ñöôøng daïy chuùng: "Töø coù Those who want to study the Buddhas and Toå ñeán ñaây ngöôøi ta hieåu laàm, noái nhau ñeán ancestors haven't opened their eyes. Why do nay ñeàu laáy lôøi Phaät, Toå laøm moâ phaïm daïy they want to submit to something else and not ngöôøi. Nhö theá, trôû thaønh keû cuoàng hay ngöôøi attain their own freedom? Basicaly it's voâ trí roài coøn gì. Kia chæ baøy toû cho caùc ngöôi because they are confused about life and 'Khoâng phaùp voán laø ñaïo, ñaïo khoâng moät death. They realize they don't have a bit of phaùp; khoâng Phaät coù theå thaønh, khoâng ñaïo coù freedom, so they go thousands of miles to theå ñaéc, khoâng phaùp coù theå xaû.' Cho neân noùi seek our some great teacher. Those people 'Tröôùc maét khoâng phaùp, yù taïi tröôùc maét.' (muïc must attain the true eye, not spend their time tieàn voâ phaùp, yù taïi muïc tieàn). Kia chaúng phaûi grasping and discarding spurious views. But laø phaùp tröôùc maét. Neáu nhaèm beân Phaät, Toå maø are there any here among you of definite hoïc, ngöôøi naày chöa coù maét töï taïi, vaãn laø thöùc attainment who can really hold forth about taùnh sanh töû meânh mang khoâng coù phaàn töï do. existence and nonexistence? If there's Ngaøn muoân daäm tìm thieän tri thöùc, coát coù caùi someone who's definite about this then I thaáy chôn chaùnh haèng thoaùt khoûi hö doái, ñònh invite you to speak out.' 'When persons of laáy caùi sanh töû tröôùc maét xem laø thaät coù hay high ability hear these words they are clear thaät khoâng? Neáu coù ngöôøi ñònh ñöôïc leõ naøy, about what's being said. Those of middle or höùa nhaän oâng seõ giaûi thoaùt. Ngöôøi thöôïng caên low ability continue rushing around. Why ngay lôøi noùi lieàn roõ ñaïo; keû caên khí baäc trung, don't you just directly face life and death? baäc haï chaïy laêng xaêng nhö soùng buûa. Sao Don't tell me you still want the Buddhas and chaúng nhaèm trong sanh töû maø an ñònh? Seõ ancestors to live and die in your place! People nhaän laáy choã naøo? Laïi nghi Phaät nghi Toå theá who understand will laugh at you. If you still caùi sanh töû cho oâng ñöôïc sao? Ngöôøi trí seõ don't get it, then listen to this verse: cöôøi oâng. Nghe keä ñaây: "Belaboring life and death, "Lao trì sanh töû phaùp Just seeking Buddha's quarter. Duy höôùng Phaät bieân caàu. Confused about the truth before Muïc tieàn meâ chaùnh lyù your eyes, Baùc hoûa mích phuø aâu." Poking a fire to find a cool spot." (Nhoïc gìn phaùp sanh töû Vò Taêng hoûi: "Töø tröôùc laäp yù Toå vaø yù kinh, vì Chæ nhaèm beân Phaät caàu. sao ñoä naày Hoøa Thöôïng noùi khoâng?" Sö ñaùp: Tröôùc maét laàm lyù chaùnh "Ba naêm chaúng aên côm, tröôùc maét khoâng Trong löûa boït coù ñaâu). ngöôøi ñoùi, taïi sao con chaúng ngoä?" Chæ vì ngoä One day Shan-Hui entered the hall and meâ ñuoåi Xaø Leâ. Sö beøn noùi keä: addressed the monks, saying: "Since the time "Minh

minh voâ ngoä phaùp of the ancestors there have been those who Ngoä phaùp khöôùc meâ nhôn misunderstand what has been passed down. Tröôøng thô löôõng cöôùc thuøy Right up to now they have used the words of Voâ nguïy dieät voâ chôn.” the Buddhas and ancestors and made them (Roõ raøng khoâng phaùp ngoä

Phaùp ngoä ñuoåi ngöôøi meâ "Yes." One of the monks then overturned the Duoãi thaúng hai chaân nguû meditation platform. Shan-hui stopped Khoâng nguïy cuõng khoâng chôn). speaking and went out. The next day, all the A monk asked: “There has always been monks were called to assemble. The master meaning attributed to the teaching of the dug a hole and had his assistant call out the Buddhas and ancestors. Why does the master monk who had overturned the platform the say there isn’t any?” Shan-Hui said: “Don’t day before. Addressing the monk, Shan-hui eat for three years and you won’t see anyone said, "For twenty years I've been speaking hungry.” The monk said: “If no one is hungry, meaninglessly. So today I invite you to kill why can’t I gain awakening?” Shan-Hui said: me and bury me in this hole. Do it! Do it! If “Because awakening has confused you.” you can't kill me then kill yourself and bury Shan-Hui then recited this verse to make his yourself in this hole!" The monk went to the point: monks' hall and packed his bag. He then “Clear and luminous, quietly stole away. No Dharma of awakening, Vaøo ngaøy 7 thaùng 11 naêm 881, sö goïi Taêng Awakening confuses people. chuùng laïi baûo: “Ta ñaõ noùi phaùp trong nhieàu In paradise with two feet and eyes, naêm. Moãi ngöôøi caùc ngöôi phaûi neân töï bieát Nothing false, and nothing true.” mình. Baây giôø ta khoâng coøn gì nöõa, ñaõ ñeán luùc Moät hoâm Sö thöôïng ñöôøng daïy chuùng: "Ta ñaõ ta ñi ñaây. Giöõ laáy phaùp nhö luùc ta coøn vaäy.” ôû treân nuùi naøy trong hai möôi naêm, vaø trong Noùi xong sö thò tòch, thoï 77 tuoåi, ñöôïc vua suoát thôøi gian naøy ta chöa töøng noùi moät chöõ veà phong hieäu “Truyeàn Minh Ñaïi Sö.”—On the yeáu nghóa nhaø Thieàn." Coù moät vò Taêng hoûi: seventh day of eleventh month in the year "Hoøa Thöôïng noùi laø Hoøa Thöôïng ñaõ ôû treân nuùi 881, Shan-Hui called together his principal naøy trong hai möôi naêm, vaø trong suoát thôøi monks and said: “I’ve talked extensively for gian naøy Hoøa Thöôïng chöa töøng noùi moät chöõ many years. Each of you should know for veà vaán ñeà trung taâm cuûa Thieàn?" Sö noùi: yourself. Now I’m just an empty form. My "Ñuùng vaäy." Moät trong soá caùc vò Taêng trong time is up and I must go. Take care of the chuùng laät uùp buït thieàn laïi. Sö khoâng noùi nöõa teaching as if I were still here.” Upon saying maø boû ñi ra ngoaøi. Ngaøy hoâm sau, Taêng chuùng these words, Shan-Hui suddenly passed away. ñöôïc trieäu taäp laïi. Sö beøn ñaøo moät caùi hoá vaø He received posthumous name "Great baûo thò giaû keâu vò Taêng laät uùp buït thieàn ngaøy Teacher Transmitting Clarity.” hoâm qua ñeán. Sö noùi vôùi vò Taêng naøy: "Trong Giaùp Truï AÁn: A digital or manual sign, indicating suoát hai möôi naêm ta noùi moät caùch voâ nghóa. mail and helmet—Hai tay chaáp tröôùc ngöïc. Ñaàu Vaäy thì hoâm nay ñaây ta thænh oâng haõy gieát ta hai ngoùn troû chaäp laïi vaø chaïm vaøo ñaàu hai ngoùn vaø choân ta ngay trong caùi hoá naøy. Haõy laøm giöõa. Hai ngoùn caùi chaïm nhau vaø chæ thaúng leân ngay ñi! Laøm ngay ñi! Neáu oâng khoâng theå treân. Töø töø di chuyeån hai ñaàu ngoùn troû vaøo khoaûng gieát

ta thì haõy gieát oâng vaø töï choân mình trong giöõa cuûa hai ngoùn tay giöõa—Two palms in front of caùi hoá naøy ñi!" Vò Taêng naøy beøn ñi ñeán Taêng the chest. Two forefinger tips touch the two ñöôøng, thu doïn haønh lyù vaø laúng laëng ra ñi— middle finger tips. Two thumb tips touch and One day, Shan-hui entered the hall and point straight upward. Slowly move the two addressed the monks, saying, "I've been living forefinger tips to the middle of the two middle on this mountain for twenty years, and the fingers. whole time I've never spoken a word about Giaùp Xa: Hai goø maù troøn ñeàu—The cheeks the essential teaching of Zen." A monk asked, rounded—See Giaùp Xa Nhö Sö Töû Töôùng. "Is the master saying that you've been living Giaùp Xa Nhö Sö Töû Töôùng: Maët coù hai goø maù on this mountain for twenty years, and the noåi cao nhö hai meùp cuûa sö töû, moät trong 32 töôùng whole time you've never spoken a word about haûo cuûa Ñöùc Phaät—Lion-jawed face, one of the the central matter of Zen?" Shan-hui said, thirty-two marks of perfection (thirty-two

auspicious marks)—See Tam Thaäp Nhò Haûo Kuang Cou where Dharma Master Yin Tsung was Töôùng. giving lectures on The Nirvana Sutra. At that time Giaøu Loøng Töø Thieän: Charitable. there were two bhikshus who were discussing the Giaøu Sang: Wealth—Rich—Trong Kinh Phaùp Cuù, topic of the wind and a flag. One said, “The wind ñöùc Phaät daïy: “Giaøu sang chæ laøm haïi ngöôøi ngu is moving.” The other said, “The flag is moving.” chöù khoâng phaûi ñeå caàu sang bôø giaùc. Ngöôøi ngu bò They argued incessantly. Hui Neng stepped taøi duïc haïi mình nhö mình ñaõ vì taøi duïc haïi ngöôøi forward and said, “The wind is not moving, nor is khaùc—In the Dharmapada Sutra, the Buddha the flag. Your minds, Kind Sirs, are moving.” taught: “Riches ruin the foolish, not the seekers of Everyone was startled. Dharma Master Yin Tsung Nirvana. He who craves for wealth destroys invited him to take a seat of honor and sought to himself as if he were ruining others.” ask him about the hidden meaning. Seeing that (Dharmapada 355). Hui Neng’s demonstration of the true principles Giaác Moäng: A dream. was concise and not based on written words. Giaác Nguû Du Giaø: Yoga-nidra (skt)—Yogic Gioù Nghieäp: Karma-vayu (skt)—Karma wind— sleep—See Du Giaø Mieân. See Nghieäp Phong. Giaän: To be angry—In a temper—To get angry—Giôùi: Sila (skt)—Kaimyo (jap)—Giôùi luaät— To lose one’s temper. Nhöõng qui taéc caên baûn trong ñaïo Phaät. Haønh trì Giaän Töùc Buoàn Phieàn: Anger and acrimony. giôùi luaät giuùp phaùt trieån ñònh löïc, nhôø ñònh löïc maø Gieøm Pha: To backbite—To blacken—Noùi haønh chuùng ta thoâng hieåu giaùo phaùp, thoâng hieåu giaùo noùi toûi—To spell ill of someone. phaùp giuùp chuùng ta taän dieät tham saân si vaø tieán boä Gieøm Pha Vaø Möu Haïi: To slander and to look treân con ñöôøng giaùc ngoä—Basic precepts, for ways to harm someone. commandments, discipline, prohibition, morality, Gieo Caên Laønh Veà Sau: To garden merits and or rules in Buddhism. Observe moral precepts virtues for the future. develops concentration. Concentration leads to Gieo Gioù Gaët Baõo: He who sows the wind shall understanding. Continuous understanding means reap the whirlwind. wisdom that enables us to eliminate greed, anger, Gieo Raéc: To scatter—To disseminate—To and

ignorance and to advance and obtain spread abroad. liberation, peace and joy—See Giôùi Boån. Gieát: To kill—To murder—To slay. Giôùi Ba La Maät: Sila-paramita (skt)—Morality Gioù Ñoäng, Phöôùn Ñoäng: Gioù lay ñoäng hay phöôùn paramita—Precept paramita—Rules of the perfect lay ñoäng—The wind is moving or the flag is morality—Transcendental discipline—Giôùi Ba La moving? —Theo kinh Phaùp Baûo Ñaøn, phaåm thöù Maät coù nghóa laø giöõ giôùi vì thanh tònh Phaät giôùi. nhaát, moät hoâm, Hueä Naêng suy nghó: “Thôøi hoaèng Giôùi Ba La Maät, ba la maät thöù hai trong saùu ba la phaùp ñaõ ñeán, khoâng neân troïn troán laùnh, beøn ñeán maät. Boà Taùt phaûi giöõ gìn caùc giôùi luaät vaø baûo veä chuøa Phaùp Taùnh ôû Quaûng Chaâu, gaëp Phaùp Sö AÁn chuùng nhö ñang giöõ gìn moät vieân ngoïc quyù vaäy. Toâng ñang giaûng kinh Nieát Baøn. Khi aáy coù gioù Cö só taïi gia, neáu khoâng giöõ ñöôïc hai traêm naêm thoåi, laù phöôùn ñoäng, moät vò Taêng noùi: “gioù ñoäng,” chuïc hay ba traêm boán möôi taùm giôùi, cuõng neân coá moät vò Taêng noùi “phöôùn ñoäng.” Hai ngöôøi caõi nhau gaéng trì giöõ naêm hay möôøi giôùi thieän nghieäp: khoâng thoâi. Hueä Naêng beøn tieán tôùi noùi: “Khoâng khoâng saùt haïi chuùng sanh, khoâng laáy cuûa khoâng phaûi gioù ñoäng, khoâng phaûi phöôùn ñoäng, taâm nhôn cho, khoâng taø haïnh, khoâng uoáng röôïu, khoâng noùi giaû ñoäng.” Caû chuùng ñeàu ngaïc nhieân. AÁn Toâng laùo, khoâng noùi lôøi thoâ baïo, khoâng noùi lôøi nhaõm nhí, môøi Hueä Naêng ñeán treân chieáu gaïn hoûi aùo nghóa, khoâng tham duïc, khoâng saân haän vaø khoâng taø kieán. thaáy Hueä Naêng ñoái ñaùp, lôøi noùi giaûn dò maø nghóa Trì giôùi Ba la maät coøn laø cöûa ngoõ ñi vaøo haøo quang lyù raát ñuùng, khoâng theo vaên töï —According to the chö phaùp, vì nhôø ñoù maø chuùng ta xa lìa theá giôùi Flatform Sutra, the First Chapter, one day Hui nhieãm tröôïc, vaø cuõng nhôø ñoù maø chuùng ta coù theå Neng thought, “The time has come to spread the höôùng daãn nhöõng chuùng sanh hay buoâng lung phaù Dharma. I cannot stay in hiding forever.” giôùi—Transcendental discipline means keeping Accordingly, he went to Fa Hsing Monastery in the precepts of Buddhas pure. The rules of the

perfect morality of Bodhisattvas, the second of the “Pratimoksa” is a Sanskrit term for “Individual six paramitas. Bodhisattvas must observe the liberation.” Called Sutra of emancipation or part moral precepts and guard them as they would hold of the Vinaya-pitaka that contains precepts for a precious pearl. Lay people, if they cannot bhiksus and bhiksunis. These precepts are recited observe two hundred-fifty or three hundred forty- in an assembly of the whole Order of monks eight precepts, they should try to observe at least and/or nuns at every Uposatha or and this is the five or ten precepts of wholesome actions: opportunity for the monks and nuns confess any abstention from taking life, abstention from taking violations of these rules. However, the rules what is not given, abstention from wrong conduct, required a monk or nun who is guilty of any of abstention from intoxicants, abstention from lying these offenses is required to confess the matter speech, abstention from harsh speech, abstention and submit to the appropriate discipline or penalty from indistinct prattling, abstention from from the Order. Different traditions have different

covetousness, abstention from ill-will, abstention Pratimoksas, and the number of rules for monks from wrong views. The Sila-paramita is a gate of and nuns varies between 227 and 348. In Dharma-illumination; for with it, we distantly Mahayana Buddhism, Bhiksus have 250 rules and depart from the hardships of evil worlds, and we Bhiksunis have 348 rules; while in Theravada, teach and guide precept-breaking living beings— Bhiksus have 227 rules and Bhiksunis have 348 See Luïc Ñoä Ba La Maät. rules. Giôùi Ba La Maät Boà Taùt: Sila-paramita- Giôùi Boån Tyø Kheo: Pratimoksa (skt)— bodhisattva (skt)—See Trì Giôùi Ba La Maät Boà Patimokkha (p)—Moral Bhiksu—Moral monk—ÔÛ Taùt. ñaây, vò Tyø kheo coù giôùi haïnh, soáng cheá ngöï vôùi söï Giôùi Ba Li: Upali (skt)—Öu Baø Ly—Giôùi Ba Li— cheá ngöï cuûa giôùi boån Patimokkha, ñaày ñuû oai nghi, Giôùi Baø Li—Thaùnh Taêng Öu Baø Lò—See Öu Baø chaùnh haïnh, thaáy nguy hieåm trong nhöõng loãi nhoû Li. nhaët, thoï laõnh vaø tu hoïc trong giôùi phaùp—Here a Giôùi Baø Li: Upali (skt)—See Öu Baø Li. monk is moral, he lives restrained according to the Giôùi Boån: Pratimoksa (skt)—Patimokkha (p)—Ba restraint of the discipline, persisting in right La Ñeà Moäc Xoa—Disciplinary code—Code of behavior, seeing danger in the slightest fault, he monk's rules—Giôùi luaät—Precepts—Code of keeps to the rules of training. monk's rules—Disciplinary code—Bieät giaûi thoaùt Giôùi Caên: Indriyasamvara sila (p)—Morality giôùi—Giôùi Boån—Kinh Bieät Giaûi Thoaùt laø coát loõi pertaining to sense-restraint—Precepts on sense- cuûa Taïng Luaät. Ñaây laø phaàn coå xöa nhaát cuûa Luaät restraint—Giôùi Thu Thuùc Luïc Caên. Taïng baèng tieáng Ba Li. Phaïn ngöõ coù nghóa laø "Caù Giôùi Caám: Rules and prohibitions—Nhöõng giôùi nhaân giaûi thoaùt" hay "Bieät giaûi thoaùt." Ba La Ñeà luaät ngoaøi giôùi caên baûn—Prohibitions arising out Moäc Xoa, coøn goïi laø Kinh Giaûi Thoaùt, moät phaàn of the fundamental rules. cuûa Vinaya-pitaka, chöùa ñöïng caùc qui taéc kyû luaät Giôùi Caám Chaáp Thuû: Silavrataparamarsa (skt)— goàm giôùi luaät cho tyø kheo vaø tyø kheo ni. Caùc qui Attachment to rules—Clinging to rules and taéc naày ñöôïc nhaéc laïi trong Taêng hay Ni ñoaøn moãi vows—See Giôùi Caám Thuû. laàn laøm leã boá taùc (Uposatha) vaø ñaây laø dòp cho chö Giôùi Caám Phoøng: Nissaggiya-pacittiya (skt)—Ba taêng ni xöng toäi veà nhöõng thieáu xoùt ñaõ phaïm phaûi. möôi giôùi phaït caám phoøng theo töø ngöõ goác Nam Tuy nhieân, luaät ñoøi hoûi vò Taêng hay vò Ni naøo Phaïn laø Nissaggiya-pacittiya, goàm coù hai phaàn: phaïm toäi phaûi nhaän toäi vaø chòu kyõ luaät cuûa giaùo phaàn thöù nhaát laø Nissaggiya coù nghóa laø töø boû; ñoaøn. Caùc tröôøng phaùi khaùc nhau coù giôùi luaät khaùc phaàn thöù hai Pacittiya coù nghóa laø ñieàu giaûi tröôùc nhau, vaø soá giôùi luaät thay ñoåi töø 227 ñeán 348. Phaät giaùo ñoaøn. Con ngöôøi thöôøng coù khuynh höôùng sa giaùo Ñaïi Thöøa, Tyø kheo coù 250 giôùi vaø Tyø kheo Ni ngaõ; vì theá duø ñaõ gia nhaäp vaøo cuoäc soáng töï vieän, coù 348 giôùi; trong khi Phaät giaùo Nguyeân Thuûy, Tyø chö Taêng Ni vaãn thænh thoaûng vi phaïm luaät soáng kheo coù 227 giôùi vaø Tyø kheo Ni coù 348 giôùi— trong töï vieän, nhö chaáp nhaän quaù soá vaät duïng haèng Pratimoksa sutra is the nucleus of the Vinaya- ngaøy ñöôïc Ñöùc Phaät quy ñònh cho chö Taêng Ni. pitaka. It is the oldest part of the Pali Pitaka. Chính vì theá maø Ñöùc Phaät ñaõ ñaët ra

vieän, nhaèm giuùp chö Taêng Ni traùnh phaïm phaû i loãi 2) Giôùi Caáp Thöøa Hoaõn: Mong muoán thoï giôùi laàm—The Nissaggiya-pacittiya has two hôn laø phaùt trieån trí tueä—One who zealous for components: the word Nissaggiya means giving the discipline rather than for knowledge (Tieåu up; and the word Pacittiya means reconciliation or Thöøa). expiation. A person by his or her true nature is 3) Thöøa Giôùi Caâu Caáp: Boà Taùt Ñaïi Thöøa nhaán subject to lapses; therefore, even after joining the maïnh ñeán caû hai—Mahayana Bodhisattvas monastic life, the monk or nun sometimes, makes emphasize on both. transgression of the monastic rules, i.e., accepting 4) Thöøa Giôùi Caâu Hoaõn: Loaïi khoâng nghó ñeán caû things of daily use in excess of the number trí tueä laãn giôùi luaät—One who is indifferent to allowed by the Buddha is not proper for monks both discipline and knowledge. and nuns. Thus, the Buddha set forth rules that Giôùi Caáp Thöøa Hoaõn: See Giôùi Caáp (2). help making monks and nuns free from Giôùi Caáu: Nguoàn coäi laøm oâ ueá giôùi luaät (ñaøn transgressions. baø)—The source of defiling the commandments Giôùi Caám Thuû: Silavrataparamarsa (skt)— (woman). Silabhata-paramaso (p)—Giôùi Caám Thuû Keát— Giôùi Chaáp Thuû: Silabbataparamasa (p)—See Giôùi Attachment to rules—Chaáp thuû vaøo nhöõng ñieàu leä Caám Thuû Kieán. vaø nghi thöùc toân giaùo hay chaáp thuû vaøo giôùi caám Giôùi Chaâu: Nhöõng ngöôøi tu trì giôùi luaät thanh tònh, vaø leã nghi—The fetter of attachment to rite and trang nghieâm kính caån vaø ñaùng quyù nhö chaâu ritual or clinging to rules and ritual (rigid views in baùu—The commandments, or rules, are like pure favor of rigorous ascetic prohibitions)—See Giôùi white pearls, adorning the wearer. Caám Thuû Kieán. Giôùi Cuï Tuùc: Full commands for Sangha—See Cuï Giôùi Caám Thuû Heä Phöôïc: The bodily knot of Tuùc Giôùi. distorted grasp of rules and vows. Giôùi Danh: Religious name—See Phaùp Danh. Giôùi Caám Thuû Keát: Thaân chaáp thuû vaøo ñieàu leä vaø Giôùi Ñaøn: Sima (skt)—The altar of the law— nghi thöùc toân giaùo—The bodily tie of adherence to Sacerdotal Age—Leã thoï cuï tuùc giôùi (leã thuï rites and rituals. phong)—Ñaøn traøng truyeàn thuï giôùi phaùp. Giôùi luaät Giôùi Caám Thuû Kieán: Silavrataparamarsa (skt)— ñöôïc xem nhö moät söùc maïnh ñaïo ñöùc noäi taïi naèm Upholding forbidden religious practices—Clinging ngay trong taâm ngöôøi thoï giôùi. Vaäy chuùng ta coù to mere rules and rituals—Rigid views in favor of theå nhaän ra taàm quan troïng ôû ñaây ñöôïc ñaët treân söï rigorous ascetic prohibitions (covering oneself hieäu nghieäm tinh thaàn cuûa vieäc thoï giôùi hôn laø with ashes)—Chaáp thuû vaøo nhöõng giôùi luaät taø vaïy, vieäc cöû haønh nghi leã. Giai ñoaïn chuaån bò cho leã nhö nhöõng ngöôøi tu khoå haïnh cöïc ñoan, ñaây laø moät thoï cuï tuùc giôùi luoân baét ñaàu vôùi söï quy-y Tam trong töù thuû. Taïi AÁn Ñoä vaãn coøn coù ngöôøi tuaân thuû Baûo, nghóa laø trôû thaønh moät Phaät töû, taäp giöõ 10 giôùi giôùi caám thuû cuûa ngoaïi ñaïo nhö daèn ñaù vaøo buïng Sa Di hay Sa Di Ni, hay taùm giôùi Thöùc Xoa Ma Ni hay neùm mình töø treân cao xuoáng löûa ñeå ñöôïc trong thôøi gian hoïc ñaïo toái thieåu laø ba naêm —The höôûng phöôùc—Clinging to heterodox ascetic altar at which the commandments are received by views, i.e. those of

ultra-asceticism, one of the the novices. The essence of discipline was four attachments (catuh-paramarsa). In India there considered to be unmanifested moral force are still people who still uphold heterodox beliefs immanent in the recipient’s mind. We can thus such as pressing the belly with a stone or throwing realize that importance was here laid upon the oneself from a high position into a fire in order to spiritual effect of ordination rather than the enjoy blessings. ceremonial performance of the rite. The Giôùi Caáp: preparatory period begins with taking refuge with 1) Thöøa Caáp Giôùi Hoaõn: Mong muoán phaùt trieån the three jewels, that is, formally becoming a trí tueä hôn laø thoï giôùi (Duy Ma Caät)—One Buddhist, then taking the ten precepts for who is zealous for knowledge rather than the Sramanera or Sramaneri, or eight precepts for discipline (Vimalakirti). Siksamana in a period of a minimum of three years’ formal training.

Giôùi Ñaøn Hueä Naêng: Trí Döôïc—Chih Yueh—The enlightenment. It is the result of self-creation altar of the law at which master Hui Neng was and the ideal of the self-creating life. officially shaved his head. (II) Nghóa cuûa Giôùi-Ñònh-Hueä—The meanings of Giôùi Ñaøn Thaïch: Kaidan-seki (jap)—Kieát Giôùi Disciplines-Meditation-Wisdom: Neáu khoâng Thaïch—"Hoøn ñaù giôùi ñaøn" hay taám baûng baèng ñaù coù giôùi haïnh thanh tònh seõ khoâng theå ñònh chæ döïng tröôùc loái vaøo caùc thieàn vieän hay caùc töï vieän söï loaïn ñoäng cuûa tö töôûng; neáu khoâng ñònh chæ Luaät toâng vaø mang doøng chöõ sau ñaây: "ÔÛ ñaây caám söï loaïn ñoäng cuûa tö töôûng seõ khoâng coù söï duøng thòt, caù vaø röôïu."—A stone tablet set in front thaønh töïu cuûa tueä giaùc. Söï thaønh töïu cuûa tueä of Zen or Vinaya monasteries which bears the giaùc coù nghóa laø söï vieân maõn cuûa tri thöùc vaø trí inscription: "Meat, fish, and alcohol prohibited." tueä, töùc giaùc ngoä troïn veïn. Ñoù laø keát quaû cuûa Giôùi Ñaøn Vieän: Kaidan'in (jap)—Trong moät thieàn chuoãi töï taïo vaø lyù töôûng cuûa ñôøi soáng töï taùc vieän, phoøng giôùi ñaøn hay phoøng duøng ñeå phong chuû. Ñöông nhieân, Giôùi Ñònh Hueä raát caàn thieát chöùc cho Taêng chuùng. ÔÛ ñoù caùc nhaø sö nhaän söï cho Phaät töû. Nhöng sau Ñöùc Phaät, Tam Hoïc nhaäp moân Phaät giaùo cuûa mình, ñoàng thôøi cuõng thoï daàn daàn bò chia thaønh ba ñeà taøi rieâng reû: nhaän giôùi luaät Phaät giaùo—In a Zen monastery, nhöõng ngöôøi tuaân giöõ giôùi luaät trôû thaønh nhöõng 'kaidan' is the ordination hall in a monastery in Luaät sö; caùc haønh giaû tham thieàn nhaäp ñònh which monks are initiated into Buddhism and trôû thaønh nhöõng Thieàn sö; nhöõng ngöôøi tu Baùt thereby receive the Buddhist precepts. Nhaõ (tu hueä) trôû thaønh nhöõng trieát gia hay Giôùi Ñieäp: Ñoä Ñieäp—Giaáy chöùng nhaän ñaõ ñöôïc nhöõng nhaø bieän chöùng—Without purity of truyeàn giôùi, giuùp ích cho du taêng khaát só (chöùng conduct there will be no calm equipoise of nhaän cho moïi ngöôøi bieát ñaây laø vò Taêng ñaõ thoï cuï thought; without the calm equipoise of tuùc giôùi)—A certificate of ordination of a monk (a thought there will be no completion of insight. monk’s certificate), useful to a wandering or The completion of insight (prajna) means the travelling monk. perfection of intellect and wisdom, i.e., Giôùi Ñònh: To set a limit (boundary) to. perfect enlightenment. It is the result of self- Giôùi Ñònh Hueä:

Discipline, meditation and creation and the ideal of the self-creating life. wisdom. Obviously, all these three are needed for any (I) Toång quan veà Giôùi-Ñònh-Hueä—An overview Buddhist. But after the Buddha, as time went of Discipline, meditation and wisdom: Giôùi on, the Triple Discipline was split into three luaät giuùp thaân khoâng laøm aùc, ñònh giuùp laéng individual items of study. The observers of ñoïng nhöõng xaùo troän taâm linh, vaø hueä giuùp the rules of morality became teachers of the loaïi tröø aûo töôûng vaø chöùng ñöôïc chaân lyù. Neáu Vinaya; the yogins of meditation were khoâng coù giôùi haïnh thanh tònh seõ khoâng theå absorbed in various samadhis and became ñình chæ söï loaïn ñoäng cuûa tö töôûng; neáu khoâng Zen Masters; those who pursued Prajna ñình chæ söï loaïn ñoäng cuûa tö töôûng seõ khoâng became philosophers or dialectricians. coù söï thaønh töïu cuûa tueä giaùc. Söï thaønh töïu cuûa 1) Giôù i: Sila (skt)—Giôùi coát yeáu laø giöõ taát caû tueä giaùc coù nghóa laø söï vieân maõn cuûa tri thöùc nhöõng giôùi luaät ñaõ ñöôïc Ñöùc Phaät thieát laäp vaø trí tueä, töùc giaùc ngoä troïn veïn. Ñoù laø keát quaû cho söï oån ñònh tinh thaàn cuûa caùc ñeä töû cuûa cuûa chuoãi töï taïo vaø lyù töôûng cuûa ñôøi soáng töï Ngaøi. Giôùi giuùp loaïi boû nhöõng aùc nghieäp— taùc chuû—Discipline wards off bodily evil, Discipline or morality consists in observing all meditation calms mental disturbance, and the precepts laid down by the Buddha for the wisdom gets rid of delusion and proves the spiritual welfare of his disciples. Discipline truth. Without purity of conduct there will be (training in moral discipline) wards off bodily no calm equipoise of thought; without the evil. calm equipoise of thought there will be no 2) Ñònh: Dhyana (skt)—Ñònh laø pheùp tu taäp nhôø completion of insight. The completion of ñoù ngöôøi ta ñi ñeán yeân tònh. Ñònh giuùp laøm insight (prajna) means the perfection of yeân tónh nhöõng nhieãu loaïn tinh thaàn— intellect and wisdom, i.e., perfect Meditation is the exercise to train oneself in

tranquilization. Meditation (training the mind) Thaày con vaø daïy raèng cöù y theo ñoù maø laøm. calms mental disturbance. Baïch Hoøa Thöôïng coøn caùch cuûa Hoøa Thöôïng 3) Tueä: Prajna (skt)—Hueä giuùp loaïi tröø aûo voïng thì theá naøo?"—Chi-Ch'eng said: "The Master, ñeå ñaït ñöôïc chaân lyù. Noùi caùch khaùc, Hueä hay Hsiu, teaches the Precepts, Meditation, and Baùt Nhaõ laø naêng löïc thaâm nhaäp vaøo baûn taùnh Knowledge in this way 'Not to do evil is the cuûa töï theå vaø ñoàng thôøi noù cuõng laø chaân lyù precept; to do all that is good is knowledge; to ñöôïc caûm nghieäm theo caùch tröïc giaùc— purify one's mind is meditation'. This is his Wisdom (training in wisdom). In other words, view of the triple discipline, and his teaching Wisdom or Prajna is the power to penetrate is in accord with this. What is your view, O into the nature of one's being, as well as the Master?" truth itself thus intuited. (IV) Giôùi Ñònh Hueä theo Hueä Naêng (638-713)— (III) Giôùi Ñònh Hueä theo Thaàn Tuù—Discipline- Discipline-Meditation-Wisdom according to Meditation-Wisdom according to Shen-Hsiu: Hui-Neng: Sau khi laéng nghe Chí Thaønh noùi 1) Sö Chí Thaønh vaâng meänh Thaàn Tuù ñi ñeán Taøo veà Tam Hoïc cuûa Thaàn Tuù, Hueä Naêng beøn noùi Kheâ ñeå hoïc hoûi nhöõng gì maø Ñaïi sö Hueä Naêng veà Tam Hoïc cuûa Ngaøi: "Ñaát taâm khoâng beänh daïy cho ñeä töû roài trôû

veà baùo caùo vôùi Thaàn Tuù. laø giôùi cuûa töï taùnh, ñaát taâm khoâng loaïn laø ñònh Tuy nhieân, sau khi ñaõ naém ñöôïc nhöõng lôøi daïy cuûa töï taùnh, ñaát taâm khoâng loãi laø hueä cuûa töï cuûa Hueä Naêng, Chí Thaønh cuùi ñaàu ñaûnh leã, taùnh. Tam Hoïc nhö Thaàn Tuù daïy laø duøng cho thöa: “Con töø chuøa Ngoïc Tuyeàn ñeán ñaây, ngöôøi coù caên trí nhoû, coøn phaùp tam hoïc cuû a toâi nhöng theo söï chæ daïy cuûa thaày con laø Tuù Ñaïi laø noùi vôùi ngöôøi coù caên trí lôùn. Khi ngöôøi ta Sö, con chöa kheá ngoä ñöôïc. Hoâm nay nghe ngoä ñöôïc töï taùnh, chaúng duïng laäp Taâm hoïc phaùp cuûa Hoøa Thöôïng, con chôït bieát ñöôïc boån nöõa. Moät khi Taâm töùc Töï taùnh khoâng beänh, taâm. Mong Hoøa Thöôïng töø bi chæ daïy theâm khoâng loaïn, khoâng loãi, moãi nieäm ñeàu coù Baùt cho.”—Master Chi-Ch’eng obeyed Shen- Nhaõ quaùn chieáu, thöôøng lìa caùc phaùp töôùng. Hsiu’s order to go to Ts’ao-Ch’i to learn what Do ñoù chaúng duïng laäp taát caû caùc phaùp. Ngöôøi Great Master Hui Neng taught his disciples, ta ñoán ngoä töï taùnh vaø chaúng coù thöù lôùp tu then came back to report to Shen-Hsiu. chöùng. Ñaây laø lyù do taïi sao ngöôøi ta coù theå However, after grasping the purport of Hui chaúng kham duïng laäp taát caû.” Luïc Toå Hueä Neng’s teaching, Chi-Ch’eng stood up and Naêng noùi raèng ñeå ñaït ñeán söï thaáu hieåu toaøn made bows to Hui-Neng, saying: “I come trieät, phaûi bieát raèng Thieàn ñònh khoâng khaùc gì from the Yu-Ch’uan Monastery, but under my vôùi Trí hueä vaø Trí hueä khoâng phaûi laø ñieàu coù Master, Hsiu, I have not been able to come to theå ñaït ñöôïc qua Thieàn taäp. Khi chuùng ta tu the realization. Now, listening to your sermon, taäp, ngay vaøo luùc chuùng ta tu taäp, Trí hueä hieän I have at once come to the knowledge of the ra trong töøng dieän maïo cuûa cuoäc soáng cuûa original mind. Be merciful, O Master, and chuùng ta: queùt nhaø, röûa cheùn, laøm beáp, trong teach me further about it.” moãi haønh ñoäng cuûa chuùng ta. Ñoù laø ñieàu ñoäc 2) Luïc Toå Hueä Naêng baûo: “Döôøng nhö thaày oâng ñaùo trong nhöõng lôøi giaùo huaán cuûa Hueä Naêng, coù phaùp tam hoïc Giôùi Ñònh Hueä. Haõy noùi ta qua ñoù, ngaøi ñaùnh daáu söï khôûi ñaàu cuûa Phaät nghe!”—The Great Master said to Chi- giaùo Thieàn. Moãi söï vieäc daïy cho chuùng ta moät Ch’eng: “I hear that your Master only ñieàu naøo ñoù. Moãi söï vieäc chæ cho chuùng ta instructs people in the triple discipline of thaáy aùnh saùng tuyeät vôøi cuûa Phaät phaùp. Taát caû precepts, meditation and transcendental nhöõng gì chuùng ta phaûi laøm chæ laø môû roäng ñoâi knowledge. Tell me how your Master does maét, vaø môû roäng traùi tim—After listening to this.” Chi-Ch’eng’s report about Shen-Hsiu’s Three 3) Chí Thaønh thöa: “Tuù Ñaïi sö daïy Giôùi, Ñònh, Studies, Hui Neng told Chi-Ch’eng about his Hueä nhö vaày ‘chaúng laøm ñieàu aùc laø giôùi, laøm teaching: “The Mind as it is in itself is free nhöõng vieäc laønh laø hueä, töï laøm cho taâm trong from illnesses, this is the Precepts of Self- saïch laø ñònh’. Ñoù laø caùch hieåu tam hoïc cuûa being. The Mind as it is in itself is free from

disturbances, this is the Meditation of Self- Giôùi Ñoä: Teân cuûa moät vò danh Taêng Luaät toâng being. The Mind as it is in itself is free from Trung Hoa vaøo thôøi nhaø Nam Toáng beân Trung Hoa follies, this is the knowledge of Self-being. (1127-1279)—Name of a Chinese famous monk of The triple discipline as taught by

your Master the Vinaya Sect, who lived in the South Sung is meant for people of inferior endowments, Dynasty in China. whereas my teaching of the triple discipline is Giôùi Ñöùc: for superior people. When Self-being is 1) Sila-kkhanda (p)—Ñöùc hay löïc cuûa giôùi understood, there is no further use in luaät—Virtue of morality—The power of the establishing the triple discipline. The Mind as discipline. Self-being is free from illnesses, disturbances 2) (1909-?): Teân cuûa moät vò danh Taêng Trung and follies, and every thought is thus of Hoa vaøo theá kyû thöù XX—Name of a Chinese transcendental knowledge; and within the famous monk in the twentieth century. reach of this illuminating light there are no Giôùi Giaûi Thoaùt Moân: Giaûi thoaùt thoâng qua tu forms to be recognized as such. Being so, taäp trì giôùi vaø phaåm haïnh—Liberation through there is no use in establishing anything. One morality. is awakened to this Self-being abruptly, and Giôùi Haûi: Giôùi luaät thanh khieát nhö nöôùc bieån— there is no gradual realization in it. This is the The rules are pure and purify like the waters of reason for no establishment." Hui-neng, the the ocean. Sixth Ancestor, said that for true Giôùi Haønh Phöôùc Nghieäp Söï: Silamayam punna understanding, we must know that dhyana is kiriya vatthu (p)—The merit of morality. not different from prajna, and that prajna is Giôùi Haïnh Ba La Maät: Sila-paramita (skt)— not something attained after practicing Zen. Rules of the perfect morality—See Giôùi Ba La When we are practicing, in this very moment Maät. of practicing, prajna is unfolding itself in Giôùi Haïnh Tinh Nghieâm: One should keep the every single aspect of our lives: sweeping the precepts strictly—Ñaây laø moät trong naêm ñieàu kieän floor, washing the dishes, cooking the food, caàn thieát cho baát cöù haønh giaû tu thieàn naøo. Neáu vò everything we do. This was the very original tu thieàn naøo khoâng hoäi ñuû naêm ñieàu kieän treân raát teaching of Hui-neng, and it marked the deã bò ma chöôùng laøm toån haïi—He should keep the beginning of true Zen Buddhism. Everything precepts strictly. This is one of the five necessary is teaching us, everything is showing us this conditions for any Zen practitioners. If a Zen wonderful Dharma light. All we have to do is practitioner does not meet these five conditions, open our eyes; open our hearts. he is very easily subject to get harm from (V) Giôùi Ñònh Hueä theo Kinh Phaùp Cuù— demon—See Naêm Ñöùc Tính Caên Baûn Cuûa Ngöôøi Discipline-Meditation-Wisdom according to Tu Thieàn. the Dhammamapada: Phaät daïy: "Baèng trì giôùi, Giôùi Heä: Söï raøng buoäc veà nghieäp cuûa ba coõi— ngöôøi ta coù theå ñaït ñeán taäp trung tö töôûng vaø The karma which binds to the infinite, i.e. to any chaùnh nieäm; töø taäp trung tö töôûng vaø chaùnh one of the three regions. nieäm, ngöôøi ta ñaït ñöôïc trí hueä. Trí hueä seõ Giôùi Hieàn: Silabhadra (skt)—Thi La Baït Ñaø La— mang laïi an bình noäi taïi vaø giuùp cho con ngöôøi Moät danh Taêng taïi tu vieän Na Lan Ñaø, thaày cuûa vöôït qua nhöõng côn baõo toá cuûa traàn tuïc."— Huyeàn Trang, vaøo khoaûng naêm 625 sau taây Lòch— Buddha taught: "By observing precepts, one A famously learned monk of Nalanda, teacher of can reach concentration and mindfulness; Hsuan-Tsang, 625 A.D. from concentration and mindfulness, one can Giôùi Hieàn Luaän Sö: See Giôùi Hieàn. achieve knowledge and wisdom. Knowledge Giôùi Hoøa Ñoàng Tu: Precept concord—Moät trong brings

calmness and peace to life and renders saùu ñieåm soáng chung hoøa hôïp trong töï vieän maø human beings indifference to the storms of Ñöùc Phaät ñaõ daïy trong Kinh Ñaïi Baùt Nieát Baøn vaø the phenomenal world." Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—Precept concord, one of the six points of reverent harmony

or unity in a monastery or convent or sixfold rules nhöng ngaøi ñeàu töø choái. Veà sau, baát ñaéc dó ngaøi of conduct for monks and nuns in a monastery phaûi vaâng meänh veà truï taïi chuøa Gia Laâm ñeå giaûng which the Buddha taught in the Mahaparinibbana phaùp. Veà giaø, ngaøi trôû veà coá höông vaø truï taïi chuøa Sutta and Sangiti Sutta—See Luïc Hoøa Kính Phaùp. laøng Thaùp Baùt. Haàu heát cuoäc ñôøi ngaøi, ngaøi hoaèng Giôùi Hoøa Thöôïng: See Giôùi Sö. hoùa vaø truøng tu treân 95 ngoâi chuøa. Ngaøi thöôøng Giôùi Hoaøn: Teân cuûa moät vò danh Taêng Trung Hoa nhaéc nhôû haøng ñeä töû raèng taát caû luaät leä, khuoân vaøo thôøi nhaø Toáng beân Trung Hoa (960-1279)— maãu pheùp taéc chæ laø kim chæ nam hay baûn chæ Name of a Chinese famous monk of the Vinaya ñöôøng, hay ngoùn tay chæ traêng, chöù khoâng phaûi laø Sect, who lived during the Sung Dynasty in China. maët traêng maø chuùng ta muoán thaáy. Neáu khoâng coù Giôùi Hoaëc: Illusion of the three realm—See Giôùi baûn chæ ñöôøng thì khoâng theå ñi ñeán ñích ñöôïc. Noäi Hoaëc. Töông töï, neáu khoâng coù pheùp taéc tu thieàn thì Giôùi Hoïc: Adhisilasiksa (skt)—Moral formation— khoâng laøm sao tu taäp thieàn ñònh ñöôïc, nhöng neáu Tu hoïc giôùi luaät, moät trong tam hoïc cuûa Phaät giaùo, chuùng ta chaáp chaët vaøo pheùp taéc thì chuùng ta seõ hai phaàn khaùc laø ñònh vaø hueä—The study of the khoâng bao giôø lieãu ngoä ñöôïc phaùp moân 'taâm rules or discipline, or the commandments, one of truyeàn taâm' naày. Caùc oâng neân luoân nhôù lôøi Phaät the three departments, the other two being daïy trong kinh Kim Cang 'Thöôïng Phaùp öng xaû, meditation and philosophy—See Giôùi Ñònh Hueä. haø huoáng Phi Phaùp!' Haønh giaû tu Thieàn khoâng neân Giôùi Höông: Morality-refuge—Ñöùc trì giôùi gioáng chaáp vaøo töôùng ta, töôùng ngöôøi, töôùng chuùng sinh, nhö höông thôm toûa khaép muoân phöông (muøi töôùng thoï giaû, töôùng voâ phaùp, vaø cuõng khoâng chaáp höông cuûa caùc loaïi goã chieân ñaøn hay caùc loaøi hoa vaøo töôùng khoâng phaûi laø phi phaùp. Taïi vì sao? Neáu khoâng theå bay khaép muoân phöông, duy chæ höông taâm coøn chaáp vaøo töôùng, töùc laø chaáp coù ta, coù thôm trì giôùi laø bay khaép). Trong Thieàn, giôùi ngöôøi, coù chuùng sinh, coù thoï giaû. Neáu coá chaáp vaøo höông chæ ñôn giaûn laø trong taâm mình khoâng coù phaùp töôùng, cuõng töùc laø chaáp coù ta, chaáp coù ngöôøi, quaáy, khoâng coù aùc, khoâng taät ñoá, khoâng tham saân, chaáp coù chuùng sinh, vaø chaáp coù thoï giaû. Bôûi vaäy khoâng cöôùp haïi, goïi laø giôùi höông—The perfume khoâng neân chaáp laø phaùp, khoâng neân chaáp laø phi of the commandments or rules, i.e. their pervading phaùp. Vì leõ ñoù, cho neân Nhö Lai thöôøng noùi: 'Tyø influences. In Zen, the morality-refuge is simply Kheo caùc oâng neân hieåu raèng 'Phaùp cuûa ta noùi ra, your own mind when free from error, evil, hatred, cuõng ví nhö caùi beø khi sang qua soâng, theá neân jealousy, greed, and hostility. Thöôïng Phaùp öng xaû, haø huoáng phi phaùp!' (chính Giôùi Hyû: Silananda (skt)—Teân cuûa moät vò sö— phaùp coù khi coøn neân

boû, huoáng laø phi phaùp). Ngaøi Name of a monk. ñaõ toùm goïn ngöõ luïc cuûa ngaøi trong baøi keä sau ñaây: Giôùi Khí: Nhöõng ngöôøi ñuû tö caùch thoï giôùi hay "Ngaõ höõu nhaát söï kyø ñaëc, khoâng bò ngaên caûn gia nhaäp giaùo ñoaøn, chaúng haïn Phi thanh huyønh xích baïch haéc. nhö nhöõng ngöôøi khoâng gieát cha meï, khoâng huûy Thieân haï taïi gia xuaát gia, baùng Tam Baûo, vaân vaân—Those who meet the Thaân sanh oá töû vi taëc. criteria to receive the rules, i.e. one who is not Baát tri sanh töû dò loä, debarred from entering the order, such as not Sanh töû chæ thò thaát ñaéc. killing parents, not slandering the Triratna, etc. Ngöôïc ngoân sanh töû dò ñoà, Giôùi Khoâng Thieàn Sö: Zen Master Giôùi Khoâng— Traùm khöôùc Thích Ca Di Laëc. Thieàn sö Vieät Nam, queâ ôû Maõn Ñaåu, Baéc Vieät. Nhöôïc tri sanh töû, sanh töû, Khi haõy coøn nhoû ngaøi raát thích Phaät phaùp. Khi xuaát Phöông hoäi laõo taêng xöù naëc. gia, ngaøi ñeán chuøa Nguyeân Hoøa treân nuùi Chaân Ma Nhöõ ñaúng haäu hoïc moân nhaân, laø ñeä töû cuûa Thieàn sö Quaûng Phöôùc. Ngaøi laø phaùp Maïc nhaän baøn tinh quó taéc." töû ñôøi thöù 15 cuûa doøng Thieàn Tyø Ni Ña Löu Chi. (Ta coù moät vieäc kyø ñaëc, Sau ñoù, ngaøi dôøi veà nuùi Lòch Sôn caát am tu thieàn chaúng xanh vaøng ñen ñoû traéng. trong naêm hay saùu naêm môùi xuoáng nuùi laøm du Caû ngöôøi taïi laãn xuaát gia, Taêng ñi hoaèng hoùa Phaät phaùp. Vua Lyù Thaàn Toâng thích sanh, chaùn töû laø giaëc. nhieàu laàn göûi chieáu chæ trieäu hoài ngaøi veà kinh, Chaúng roõ sanh töû khaùc ñöôøng,

sanh töû chæ laø ñöôïc maát. doctrines is attached to the self, others, affiliations Neáu cho sanh töû khaùc ñöôøng, and incessantness. Therefore, do not attach to the löøa caû Thích Ca, Di Laëc. concept of doctrines or no-doctrine. Thus, the Ví bieát sanh töû, sanh töû, Tathagata always says: 'You, Bhikshus, should be môùi hieåu laõo taêng choã naùu, aware that my teaching is a raft. It can be cast Moân nhaân, haäu hoïc, caùc ngöôøi, aside. How much more should you cast aside non- chôù nhaän khuoân maãu, phaùp taéc). Buddhist teachings?' He summarized his teachings A Vietnamese zen master from Maõn Ñaåu, North in the following verses: Vietnam. When he was very young, he was so "I have an extraordinary thing, much interested in the Buddha Dharma. He left Not blue, not yellow, not black, not red, not white. home to become a monk and received complete Both monks and laypeople who like birth precepts with zen master Quaûng Phöôùc at Nguyeân and dislike death are bad disciples. Hoøa Temple on Mount Chaân Ma. He was the They do not know that birth and death dharma heir of the fifteenth generation of the though are different roads, but just only Vinitaruci Zen Sect. Later, he moved to Mount gain and loss. Lòch Sôn to build a small temple to practise If you say birth and death are different ways, meditation for five or six years. Then he left the You are actually cheating both Sakyamuni mountain to become a wandering monk to expand and Maitreya. Buddhism along the countryside. He stopped by If you know birth and death, birth and death, Thaùnh Chuùc Cave and stayed there to practise then, you understand where I dwell. ascetics for six years. He refused so many You all, my disciples and future learners, summons from King Lyù Thaàn Toâng. Later, he Should not accept patterns and guidelines." unwillingly obeyed the king's last summon to go Giôùi Khuyeán: Ngaên caám khoâng cho laøm ñieàu aùc,

to the capital and stayed at Gia Laâm Temple to khuyeán taán laøm nhöõng ñieàu thieän (chôù laøm ñieàu preach the Buddha Dharma. When he was old, he aùc, vaâng laøm nhöõng ñieàu laønh)—Prohibitions from returned to his home village and stayed at a evil and exhortations to good. temple in Thaùp Baùt village. He spent most of his Giôùi Kieán: Illusive views in understanding the life to expand Buddhism and rebuild more than 95 precepts—Wrong views in understanding the temples. He always reminded his disciples: “All precepts. laws, patterns and guidelines or maps, or the Giôùi Kieán Thuû: Taø kieán hay nhöõng hieåu bieát sai finger pointing at the moon, not the moon that we laàm veà giöõ giôùi—Wrong views in understanding want to see. If we do not have the maps, we don’t the precepts—Ñaây laø kieán thuû moät chieàu. Nhöõng know how to reach the destination. Similarly, if ngöôøi cho raèng tu taäp Phaät phaùp vôùi khoâng tu taäp we don’t have the guidelines, we don’t know how cuõng vaäy thoâi. Moät loái giôùi kieán thuû khaùc cho raèng to practice Zen, but if we attach to these sau khi cheát thì con ngöôøi ñaàu thai laøm con ngöôøi, guidelines, we will never thoroughly understand thuù laøm thuù, hoaëc giaû khoâng coøn laïi thöù gì sau khi this dharma door of ‘mind-to-mind transmission’. cheát. Loái kieán thuû naày laø trieát hoïc cuûa nhöõng nhaø You all, should always remember the Buddha’s duy vaät choái boû luaät nhaân quaû—This is a biased teaching in the Diamond Sutra ‘My teaching is a viewpoint tending to favor one side. Those who raft, it can be cast aside; how much more should conceive this way think that practicing Buddha’s you cast aside non-Buddhist teachings?’ Zen teachings is equivalent to not practicing it. practitioners should not attached to the concept of Another biased one claims that, after death man self, others, affliations and incessantness, not to will be reborn as man, beast as beast, or that there the concept of doctrines, nor no doctrines. Why? is nothing left after death. The last viewpoint One who grasps a concept is attached to the self, belongs to a materialistic philosophy that rejects others, affiliations and incessantness. One who the law of causality. grasps doctrine is attached to the self, others, Giôùi Kinh: Dhatu-sutta (p)—Sutra on properties— affiliations and incessantness. One who grasps no- Sutra on realms.

Giôùi Laïp: Seniority—Soá naêm thoï giôùi cuûa moät vò thaân theå vaø taâm thöùc ñöôïc truyeàn töø theá heä naøy Tyø Kheo (vò thöù cuûa Tyø Kheo tuøy theo giôùi laïp qua theá heä khaùc, ngoaøi taàm kieåm soaùt cuûa chuùng nhieàu ít maø xaùc ñònh)—The number of years a ta. Traûi nghieäm söï chöùng ngoä naøy, chuùng ta coù theå monk has been ordained. bieát ôn söï cao caû nhö theá naøo cuûa cuoäc soáng con Giôùi Luaän: Dhatukatha (p)—Discourses of ngöôøi. Daàu chuùng ta bieát hay khoâng bieát, daàu Elements—Boä Chaát Ngöõ—Giôùi Thuyeát Luaän— chuùng ta muoán hay khoâng muoán, tinh thaàn vuõ truï Ñaïi Thuyeát hay luaän giaûi veà caùc nguyeân toá, boä thöù vaãn löu truyeàn. Nhö theá chuùng ta coù theå hoïc ñöôïc ba trong nhöõng boä saùch cuûa Boä Luaän Taïng cuûa tinh thaàn ñích thöïc cuûa nhaân loaïi... Phaät laø vuõ truï tröôøng phaùi Phaät giaùo Nguyeân Thuûy. Boä saùch naøy vaø Phaùp laø giaùo huaán töø vuõ truï, vaø Taêng giaø laø moät döïa treân nhöõng phaân tích veà caùc uaån, giôùi, vaø tieán nhoùm ngöôøi laøm cho vuõ truï vaø giaùo

huaán cuûa noù haønh baèng phöông caùch vaán ñaùp—The third book soáng ñoäng trong ñôøi soáng cuûa chuùng ta. Trong of all the books of the Theravadin Abhidhamma cuoäc soáng haèng ngaøy, chuùng ta phaûi coù chaùnh Pitaka. This is the discussion of the elements, nieäm veà Phaät, Phaùp, Taêng, daàu chuùng ta coù hieåu based on the skandha and ayatana analyses, and hay khoâng."—Morality forms the foundation of proceeding by means of questions and answers. further progress on the right path. The contents of Giôùi Luaät: Pannatisila (p)—Sila-vinaya (skt)—morality in Buddhism compose of right speech, Buddhist Morality—Commandments—Moral right action, and right livelihood. The moral code Codes—Moral restraint or Vinaya Pitaka— taught in Buddhism is very vast and varied and yet Rules—Rules of law—Giôùi hình thaønh neàn moùng the function of Buddhist morality is one and not cuûa söï tieán trieån treân con ñöôøng chaùnh ñaïo. Noäi many. It is the control of man’s verbal and dung cuûa giôùi haïnh trong Phaät giaùo bao goàm caû physical actions. All morals set forth in Buddhism chaùnh ngöõ, chaùnh nghieäp, vaø chaùnh maïng. Giôùi lead to this end, virtuous behavior, yet moral code luaät trong Phaät giaùo coù raát nhieàu vaø ña daïng, tuy is not an end in itself, but a means, for it aids nhieân, nhieäm vuï cuûa giôùi luaät chæ coù moät. Ñoù laø concentration (samadhi). Samadhi, on the other kieåm soaùt nhöõng haønh ñoäng cuûa thaân vaø khaåu, hand, is a means to the acquisition of wisdom caùch cö xöû cuûa con ngöôøi, hay noùi khaùc ñi, laø ñeå (panna), true wisdom, which in turn brings about thanh tònh lôøi noùi vaø haønh vi cuûa hoï. Taát caû nhöõng deliverance of mind, the final goal of the teaching ñieàu hoïc ñöôïc ban haønh trong ñaïo Phaät ñeàu daãn of the Buddha. Virtue, Concentration, and Wisdom ñeán muïc ñích chaùnh haïnh naày. Tuy nhieân, giôùi luaät therefore is a blending of man’s emotions and töi thaân noù khoâng phaûi laø cöùu caùnh, maø chæ laø intellect. Dainin Katagiri wrote in Returning to phöông tieän, vì noù chæ hoã trôï cho ñònh (samadhi). Silence: "The Triple Treasure in Buddhism, 'I take Ñònh ngöôïc laïi laø phöông tieän cho cho söï thu thaäp refuge in the Buddha, I take refuge in the Dharma, trí tueä, vaø chính trí tueä naày laàn löôït daãn ñeán söï giaûi I take refuge in the Sangha,' is the foundation of thoaùt cuûa taâm, muïc tieâu cuoái cuøng cuûa ñaïo Phaät. the precepts. The precepts in Buddhism are not a Do ñoù, Giôùi, Ñònh vaø Tueä laø moät söï keát hôïp haøi moral code that someone or something outside hoøa giöõa nhöõng caûm xuùc vaø tri thöùc cuûa con ngöôøi. ourselves demands that we follow. The precepts Thieàn sö Ñôn Ñoàng Ñaïi Nhaãn vieát trong quyeån are the Buddha-nature, the spirit of the universe. 'Trôû Veà Vôøi Söï Tónh Laëng': "Tam Baûo trong Phaät To receive the precepts is to transmit something giaùo 'Ñeä töû nguyeän quy-y Phaät, nguyeän quy-y significant beyond the understanding of our sense, Phaùp, nguyeän quy-y Taêng' laø neàn taûng cuûa giôùi such as the spirit of the universe or what we call luaät. Trong Phaät giaùo, giôùi luaät khoâng phaûi laø moät Buddha-nature. What we have awakened to, boä luaät ñaïo ñöùc maø moät ai ñoù hoaëc ñieàu gì ñoù beân deeply, through our body and mind, is transmitted ngoaøi chuùng ta buoäc chuùng ta phaûi tuaân theo. Giôùi from generation to generation, beyond our control. luaät laø Phaät

taùnh, laø tinh thaàn cuûa vuõ truï. Thoï nhaän Having experienced this awakening, we can giôùi luaät laø trao truyeàn moät ñieàu gì ñoù coù yù nghóa appreciate how sublime human life is. Whether vöôït leân treân söï hieåu bieát cuûa giaùc quan, nhö tinh we know it or not, or whether we like it or not, the thaàn cuûa vuõ truï hay ñieàu maø chuùng ta goïi laø Phaät spirit of the universe is transmitted. So we all can taùnh. Nhöõng gì maø chuùng ta chöùng ngoä ñöôïc qua learn what the real spirit of a human being is...

Buddha is the universe and Dharma is the vò Boà Taùt Bieät giaùo duø khoâng coøn vöôùng baän bôûi teaching from the universe, and Sangha is the sanh töû tam giôùi, nhöng vaãn coøn chaáp vaøo lyù trung group of people who make the universe and its ñaïo maø phaân bieät voâ löôïng söï phaùp, neân toâng teaching alive in their lives. In our everyday life Thieân Thai duøng Bieät giaùo laøm phöông tieän ñeå we must be mindful of the Buddha, Dharma and giaùc ngoä ñaïo lyù—T'ien-T'ai's term for Sangha whether we understand this or not." differentiated teaching, which concerned itself Giôùi Luaät Maät Toâng: Tantric precepts—See Maät with the practice of the bodhisattva life, a life not Toâng Giôùi Luaät. limited to three regions of reincarnation, but which Giôùi Luaät Taïng: Vinaya Pitaka (skr)—Collection had not attained to its fundamental principles. of rules. Giôùi Nhaãn: Söï nhaãn nhuïc ñoøi hoûi nôi ngöôøi thoï Giôùi Luaät Thieàn Ñònh: Discipline of mental giôùi—Patience acquired by the observance of the concentration. discipline. Giôùi Löïc: Coâng duïng söùc maïnh cuûa giôùi luaät hoaëc Giôùi Nhaát Thöïc: Ekasanika (skt)—Ekasanikanga cuûa vieäc gìn giöõ giôùi luaät khieán cho ngöôøi giöõ nguõ (p)—Giôùi aên ngaøy moät laàn—Eat only the main giôùi ñöôïc taùi sanh laøm ngöôøi, ngöôøi giöõ thaäp thieän noon meal—Chæ aên böõa ngoï laø chính (khoâng aên ñöôïc sanh leân coõi trôøi—The power derived from sau giôø ngoï, nghóa laø sau 1 giôø chieàu). observing the commandments, enabling one who Giôùi Nhaät: Siladitya (skt)—Thi La A Ñieät Ña— observes the five commandments to be reborn Vua Thi La A Ñieät Ña, leân ngoâi taïi Kanyakubja among men, and one who observes the ten vaøo naêm 606 sau Taây Lòch vaø sau ñoù xaâm chieám positive commands to be born among devas—See Punjab. OÂng laø moät thí chuû raát phoùng khoaùng ñoái Nguõ Giôùi and Thaäp Giôùi Ñaïi Thöøa. vôùi Phaät Giaùo—Son of Pratapaditya and brother of Giôùi Moân: Phaùp giöõ giôùi—Approach of Rajyavardhana. Under the spiritual auspices of admonishment—Tu haønh giôùi luaät laø cöûa vaøo giaûi Avalokitesvara, he became king of Kanyakubja, thoaùt—The way or method of the commandments 606 A.D. and later on conquered India and the or rules—Obedience to the commandments as a Punjab. He was merciful to all creatures, strained way of salvation. drinking water for horses and elephants, he was Giôùi Ngoaïi: Quoác ñoä ôû ngoaøi ba coõi Duïc giôùi, Saéc most liberal patron of Buddhism. giôùi, vaø Voâ saéc giôùi. Ngoaøi ba coõi naày laø coõi tònh Giôùi Nhaät Phaät: Siladitya (skt)—See Giôùi Nhaät. ñoä cuûa chö Phaät, Boà Taùt—The pure realms, or Giôùi Nhaät Vöông: See Giôùi Nhaät. illimitable "spiritual" regions of the Buddhas and Giôùi Noäi: Goàm ba coõi Duïc giôùi, Saéc giôùi vaø Voâ Bodhisattvas outside the three limitations of saéc giôùi, khoâng vöôït ra ngoaøi ba coõi

naày—Within desire, form, and formlessness. the region—Limited—Within the confines of the Giôùi Ngoaïi Giaùo: Teachings relating to both the three regions of desire, form, and formlessness, trailokya and the immortal realms—Giaùo phaùp and not reaching out to the infinite. chaúng nhöõng khieán haønh giaû thoaùt khoûi tam giôùi Giôùi Noäi Giaùo: Hai toâng phaùi Thieân Thai (Giôùi maø coøn thoaùt haún sinh töû—Teachings relating not Noäi Söï Giaùo hay Taïng Giaùo vaø Giôùi Noäi Lyù Giaùo only to the trailokya, but also the immortal realms. hay Thoâng Giaùo) chæ daïy cho chuùng sanh ñang Giôùi Ngoaïi Lyù Giaùo: Thieân Thai Vieân Giaùo—Boà chìm ñaém trong ba coõi bieát döùt boû meâ hoaëc kieán tö Taùt haøng Vieân giaùo meâ caùi lyù neân khinh nheï maø ra khoûi ba coõi naày—T'ien-T'ai's two phöông tieän, chæ duøng lyù maø noùi thaúng dieäu lyù cuûa schools—See Giôùi Noäi Söï Giaùo and Giôùi Noäi Lyù heát thaûy vaïn phaùp laø thöïc töôùng cuûa trung ñaïo — Giaùo. T'ien-T'ai's complete teaching, or the school of Giôùi Noäi Hoaëc: Moät trong tam hoaëc, kieán tö hoaëc the complete Buddha-teaching concerned itself khieán con ngöôøi tieáp tuïc laên troâi trong luaân hoài with the Sunya doctrines of the infinite, beyond sanh töû—Illusion of, or in, the three realms the realms of reincarnation, and the development (desire, form, and formlessness) which gives rise of the bodhisattva in those realms. to rebirths, one of the three illusions—See Tam Giôùi Ngoaïi Söï Giaùo: Thieân Thai Bieät Giaùo—Moät Hoaëc. töø maø toâng Thieân Thai duøng ñeå goïi Bieät giaùo. Caùc

Giôùi Noäi Lyù Giaùo: Thoâng Giaùo—Ñaây laø teân maø described by the Buddha as the strongest impulse caùc nhaø Thieân Thai goïi Thoâng Giaùo. Thoâng giaùo in man, If one becomes a slave to this impulse, baøn veà söï töôùng coù keùm hôn Taïng Giaùo, nhöng xeùt even the most powerful man turn into a weakling; kyõ thaáy lyù cuõng khaù saâu saéc, ñaït tôùi sinh töùc voâ even the sage may fall from the higher to a lower sinh, khoâng töùc baát khoâng, neân khen laø Giôùi Noäi level. Lyù Giaùo—T'ien-T'ai considered the intermediate Giôùi Phaùp: Sila-dharma (skt). or interrelated teaching to be an advance in 1) Giôùi luaät: Precepts. doctrine on the last, partially dealing with the 2) Thi La Ñaït Ma: Name of a sramana of "emptiness" and advancing beyond the merely Khotan—Giôùi Phaùp, teân moät vò sa moân nöôùc relative. Vu Ñieàn. Giôùi Noäi Söï Giaùo: Taïng Giaùo—Thieân Thai cho Giôùi Phaùp Kim Cang Quang Minh Böûu Giôùi: raèng Tam Taïng Giaùo cuûa Tieåu Thöøa tuy laø phaùp Diamond Illuminated Jewel Precepts—The moân nghieân cöùu tinh thaâm veà caùc söï töôùng nhö Bodhisattva precepts—Giôùi cuûa chö Boà Taùt— nguõ uaån, thaäp nhò söû, thaäp baùt giôùi, nhöng xeùt kyû Theo Kinh Phaïm Voõng, giôùi phaùp naày laø lôøi thì raát thoâ thieån, neân cheâ laø Giôùi Noäi Söï Giaùo— thöôøng trì tuïng cuûa Phaät Tyø Loâ Giaù Na khi Ngaøi T'ien-T'ai's term for the Tripitaka school, i.e. môùi phaùt Boà Ñeà taâm trong thôøi kyø "Tu Nhôn" cuûa Hinayana, which deals rather with immediate Ngaøi. Giôùi phaùp naày cuõng chính laø boån nguyeän cuûa practice, confining itself to the five skandhas, taát caû chö Phaät vaø chö Boà Taùt, vaø cuõng laø chuûng töû twelve stages, and eighteen regions, and having cuûa Phaät taùnh—According to The Brahma-Net- but imperfect ideas of illimitable. Sutra, these

precepts were customarily recited by Giôùi Nöõ Saéc: Giôùi caám veà saéc duïc—Abstaining Vairocana Buddha when he first developed the from sex—Theo Taêng Chi Boä Kinh, Ñöùc Phaät daïy: Bodhi Mind in the causal stage. They are “Naøy caùc Tyø Kheo, Nhö Lai khoâng thaáy moät saéc precisely the original source of all Buddhas and all naøo khaùc, do saéc ñoù taâm cuûa moät ngöôøi ñaøn oâng bò Bodhisattvas as well as the seed of the Buddha haáp daãn, xaâm chieám vaø ngöï trò nhö saéc cuûa moät Nature. ngöôøi ñaøn baø. Naøy caùc Tyø Kheo, saéc cuûa moät Giôùi Phaït: Caûnh caùo vaø raên phaït—To warn and ngöôøi ñaøn baø xaâm chieám vaø ngöï trò taâm cuûa ngöôøi punish; to punish for breach of the commandments ñaøn oâng. Naøy caùc Tyø Kheo, Nhö Lai khoâng thaáy or rules. moät aâm thanh naøo khaùc, do aâm thanh ñoù taâm cuûa Giôùi Phaåm: Phaåm loaïi cuûa giôùi nhö nguõ giôùi, thaäp moät ngöôøi ñaøn oâng bò haáp daãn, xaâm chieám vaø ngöï thieän, vaân vaân—The different groupings or trò nhö aâm thanh cuûa moät ngöôøi ñaøn baø. Naøy caùc subjects of the commandments, or discipline, i.e. Tyø Kheo, aâm thanh cuûa moät ngöôøi ñaøn baø xaâm the five basic rules, the ten commandments, etc. chieám vaø ngöï trò taâm cuûa ngöôøi ñaøn oâng. Laïi cuõng Giôùi Phaân Bieät Quaùn: Dhatu-prabheda-smrti nhö vaäy ñoái vôùi höông, vò, xuùc...” Söï haáp daãn veà (skt)—Contemplation on the discrimination of giôùi tính ñöôïc Ñöùc Phaät moâ taû nhö laø moät xung löïc different realms—Meditation on diversity of maïnh meõ nhaát trong con ngöôøi. Neáu trôû thaønh moät realms—Quaùn giôùi phaân bieät ñeå nhaän thöùc söï sai keû noâ leä cho xung löïc naày thì duø coù laø ngöôøi maïnh khaùc giöõa caùc quan ñieåm, ñeå dieät tröø ngaõ kieán. nhaát cuõng bieán thaønh yeáu ôùt, duø laø baäc hieàn nhaân Quaùn giôùi phaân bieät laø phaân bieät vaø quaùn töôûng söï cuõng coù theå töø baäc cao rôùt xuoáng baäc thaáp nhö giaû hôïp cuûa 18 giôùi goàm 6 caên, 6 traàn vaø saùu thöùc thöôøng—According to the Anguttara Nikaya, the ñeå thaáy chuùng khoâng thaät coù “ngaõ phaùp.” Muïc Buddha taught: “Monk, I know not of any other ñích laø ñeå dieät tröø ngaõ chaáp vaø phaùp chaáp — single form by which a man’s heart is attracted as Meditation on diversity of realms to see the it is by that of a woman. Monks, a woman’s form difference of standpoints and to get rid of selfish fills a man’s mind. Monks, I know not of any views. Contemplation on the Relativity of the other single sound by which a man’s heart is eighteen realms aims at discerning the falsity of attracted as it is by that of a woman. Monks, a the union of the 18 realms of six sense organs, six woman’s sound fills a man’s mind. (the same thing objects, and six related Alaya consciousnesses, so happens with smell, flavor, touch...” Sex is

as to get rid of the ego-attachment and the 1) Trì Giôùi: Tuaân thuû giôùi luaät—Obedience to dharma-attachment. the rules. Giôùi Phaän: Ba coõi Duïc giôùi, Saéc giôùi, vaø Voâ saéc 2) Thaäp Haï: Xuaát gia 10 naêm hay coù möôøi tuoåi giôùi—Any region or division, especially the haï trôû leân (vaøi toâng phaùi ñoøi hoûi töø 20 tuoåi haï regions of desire, form, and formlessness. trôû leân)—Ten years as a monk (some sects Giôùi Quang: Silaprabha (skt)—Thi La Baùt Phaû— require 20 years or more). Silaprabha laø teân Phaïn cuûa Phaùp Sö Ñaïo Laâm ôû 3) Thoâng Hieåu

Luaät Taïng: Khaû naêng giaûi thích Thieân Truùc—The Sanskrit name of a learned giôùi luaät—Ability to explain the vinaya. monk (T'ao-Lin) in India. 4) Thoâng Suoát Thieàn Ñònh: Meditation. Giôùi Sa Di: The ten commands for the newly 5) Thoâng Suoát Vi Dieäu Phaùp: Khaû naêng giaûi ordained—Thaäp giôùi Sa di: Khoâng saùt sanh; khoâng thích giaùo phaùp trong Luaän Taïng—Ability to troäm cöôùp; khoâng daâm duïc; khoâng noùi doái; khoâng explain the Abhidharma. uoáng röôïu; khoâng duøng ñoà trang söùc hay nöôùc hoa; Giôùi Taøi: Siladhana (skt)—Treasure of morality— khoâng muùa haùt, ñôøn ñòch cuõng khoâng xem muùa haùt Laáy giôùi luaät laøm cuûa baùu hay laáy vieäc giöõ giôùi ñôøn ñòch; khoâng naèm giöôøng cao roäng; khoâng aên laøm cuûa baùu—Treasure of precepts. saùi giôø; khoâng caát giöõ tieàn, vaøng baïc hay chaâu baùu . Giôùi Tam Muoäi: Giôùi tam muoäi ñöôïc chö Taêng Ni Beân caïnh ñoù, theo Luaät Taïng, ngöôøi nöõ taäp söï, thoï trì nghieâm nhaët tröôùc khi ñöôïc cho cho laøm leã tuoåi töø 18 ñeán 20, hoïc rieâng luïc phaùp ñeå chuaån bò thoï giôùi cuï tuùc—Samaya commandments—The thoï cuï tuùc giôùi, baèng caùch thöïc taäp saùu giôùi — rules to be strictly observed before full ordination Precepts for novices: Not to kill; not to steal; not in the esoteric sects. to commit adultery; not to lie (speak falsely); not Giôùi Tam Muoäi Chaân Höông Taùn: Baøi taùn Giôùi to drink wine; not to use adornment of flower, nor Tam Muoäi Chaân Höông—Praise to the True perfume; not to perform as an actor, singing, nor Fragrance of Precept Samadhi. playing musical instrument; not to sit on elevated, Giôùi Taïng: Vinaya Pitaka (skt)—Luaät Taïng—The broad and large beds; not to eat except in regular collection of rules. hours; and not to possess money, gold, silver, or Giôùi Taâm: Taâm giöõ gìn giôùi luaät—The mind of precious things. Besides, according to the Vinaya observance of the commandments (the mind of Pitaka, a female novice who is from 18 to 20 years keeping moral law). of age, observer of the six commandments Giôùi Taâm Truï: The nirvana mind in effortlessness (aldutery, stealing, killing, lying, alcoholic liquor, or the mind that resides in precepts—Taâm saùng eating at unregulated hours) to prepare to receive suoát bí maät xoay laïi, ñöôïc thöôøng truï voâ thöôïng a full ordaination. dieäu tònh khoâng gì vöôït noåi cuûa Phaät, an truï vôùi voâ Giôùi Saùt: To abstain from killing. vi khoâng bò maát soùt, ñoù goïi laø giôùi taâm truï—With Giôùi Saéc: To abstain from sexual relations. this secret interplay of light, they obtain the Giôùi Sö: Giôùi Hoøa Thöôïng—Vò Hoøa Thöôïng laøm Buddha's eternal solidity and unsurpassed pheùp truyeàn thuï giôùi cho ñeä töû—The teacher of wonderful purity. Dwelling in the unconditioned, the discipline, or the commandments (to the they know no loss or dissipation. This is called the novice). mind that resides in precepts. Giôùi Sö Nguõ Ñöùc: The teacher of the Giôùi Taát: Giôùi Taát hay quyø goái chaân phaûi khi thoï commandments (to the novice), or the master and giôùi—The "commandments' knee," i.e. the right teacher of the rules of the discipline. There are knee bent as when receving the comandments. five virtues of the teacher of the discipline—Vò Giôùi Thaïch: Giôùi Töû Kieáp vaø Baøn Thaïch Kieáp. Hoøa Thöôïng laøm pheùp truyeàn thuï giôùi cho ñeä töû. Giôùi Töû Kieáp nghóa laø voâ löôïng kieáp (see Giôùi Töû Vò thaày gioûi giaûi thích veà giôùi luaät, nghóa laø bieát

Kieáp)—Mustard-seed kalpa and rock kalpa, the ñöôïc söï haønh trì cuûa luaät, kheùo giaûi thích khieán former interpreted as immeasurable kalpas, the ngöôøi nghe deã hieåu vaø haønh trì theo. Coù naêm ñöùc latter the time required to rub away a rock 40 cuûa giôùi sö. mile-square by passing a soft cloth over it once every century.

Giôùi Thanh (1239-1301): Teân cuûa moät vò Thieàn sö Precepts on sense-restraint. Trung Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá Giôùi Thuù: Ba coõi saùu ñöôøng (tam giôùi luïc thuù) laø vaøo thôøi nhaø Nguyeân beân Trung Hoa (1280- xöù sôû cuûa luaân hoài sanh töû—The three regions 1368)—Name of a Chinese Zen master of the (desire, form, and formlessness) and the six paths Yang-chi branch, Lin-chi Sect, in the Yuan or six gati, i.e. the sphere of transmigration. Dynasty in China. Giôùi Thuû: Chaáp chaët vaøo nhöõng giôùi luaät taø vaïy— Giôùi Thanh Tònh: Sila-visuddhi (p & skt)— Clinging to the commandments of heterodox Commandments are pure—Pure precepts—Purity teachers. of life—Keeping the precepts perfectly. Giôùi Thuû Keát: Silavrataparamarsa (skt)—Ties of Giôùi Thaønh Töïu: Gain of morality—Caùc loaøi höõu wrong discipline—Giôùi Caám Thuû Keát bao goàm tình vì ñöôïc giôùi thaønh töïu maø ñöôïc sanh leân thieän haønh taø giôùi vaø chaáp vaøo caùi coâng haïnh phaùt sinh thuù hay Thieân giôùi—Beings arise in a happy, do söï tuaân thuû giôùi luaät ñaïo ñöùc— heavenly state after death because of the gain of Silavrataparamarsa includes the tie of wrong morality. discipline and taking hold of the merit accruing Giôùi Thaân: Sila-skandha (skt)—Kaishin (jap)—Ba from the observance of the rules of morality. nghieäp thaân khaåu yù cuûa Nhö Lai vöôït treân moïi loãi Giôùi Thuû Kieán: See Giôùi Caám Thuû Kieán. laàm sai traùi, moät trong nguõ phaàn phaùp thaân— Giôùi Thuû Söù: Meâ môø do baùm víu vaøo nhöõng giôùi Budhha is above all moral conditions, one of the luaät taø ñaïo hay phieàn naõo do vieäc meâ chaáp vaøo giöõ five parts of the dharma body—See Nguõ Phaàn giôùi—The delusion resulting from clinging to Phaùp Thaân. heterodox commandments. Giôùi Thaân Luaän: Dhatukayapada sastra (skt)— Giôùi Thuyeát: Dhatukatha (skt)—Luaän giaûi veà caùc See A Tyø Ñaït Ma Giôùi Thaân Tuùc Luaän. nguyeân toá hay Giôùi—Discourse on Elements. Giôùi Thaân Tuùc Luaän: Dhata-kayapada-sastra Giôùi Thuyeát Luaän: Dhatukatha (p)—Discourses (skt)—Ñöôïc vieát bôûi ngaøi Phuù Laâu Na—Treatise of Elements—Boä Chaát Ngöõ—See Giôùi Luaän. on Mental-element-body, written by Purna. Giôùi Traàn (1878-1948): Teân cuûa moät vò danh Giôùi Theå: Essence of the precepts—Giôùi ñöôïc Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a thöïc haønh qua thaân taâm ngöôøi thuï giôùi (moät khi ñaõ Chinese famous monk in the twentieth century. tu haønh nhö vaäy thì giôùi theå cuûa ngöôøi aáy coù khaû Giôùi Traàn Tuïc: Secular world. naêng phoøng ngöøa taø phi, ngaên chaën ñieàu aùc)—The Giôùi Trí Löïc: Dhatu-jnana-bala (skt)—Power of embodiment of the commandments in the heart of the wisdom on various realms. the cultivator (recipient). Giôùi Truïc: The rules—The rut or way of the Giôùi Theå Tam Chuûng: Ba loaïi giôùi theå: saéc phaùp commandments giôùi theå (hieän höõu vaät chaát), taâm phaùp giôùi theå (töï Giôùi Tröôøng: Ñaïo traøng hay giôùi ñaøn nôi chö töôùng cuûa thöùc), vaø phi saéc phi taâm phaùp giôùi theå Taêng Ni laøm leã thoï giôùi—The place where monks (nhöõng

phaùp khoâng phaûi saéc maø cuõng khoâng phaûi are given the commandments. taâm)—Three kinds of body realm: material Giôùi Töû: Sarsapa (skt)—Xaù Lôïi Sa Baø—Taùt Lôïi existence, mental dharmas (ideas), and entities of Saùt Baû—Haït caûi—1) Laáy haït caûi ñeå ví vôùi khoaûng neither matter nor mind. thôøi gian moät phaàn möôøi trieäu taùm traêm möôøi saùu Giôùi Thieän: Caên thieän ñöôïc vun ñaép do vieäc thoï ngaøn do tuaàn (moät do tuaàn töông ñöông vôùi 10 trì giôùi luaät, neáu thoï trì nguõ giôùi seõ ñöôïc tieáp tuïc daäm Anh): A measure of length 10,816,000 part of sanh vaøo coõi ngöôøi, neáu tu taäp thaäp thieän seõ ñöôïc a yojana; 2) Laáy haït caûi ñeå ví vôùi söùc naëng moät sanh vaøo coõi trôøi hay sanh laøm quoác vöông—The phaàn ba möôi hai "thaûo töû" hay "gram" cuûa Trung good root of keeping the commandments, from Quoác: A weigh of the 32nd part of a raktika, 2 3/16 which springs the power for one who keeps the grains; 3) Vì tính haït caûi cöùng vaø cay neân Maät five to be reborn as a man; or for one who keeps Giaùo laáy noù laøm bieåu töôïng khaéc phuïc phieàn naõo the ten to be reborn in the heaven, or as a king. vaø ma quaân: On account of its hardness and bitter Giôùi Thu Thuùc Luïc Caên: Indriyasamvara sila taste it is used as a symbol for overcoming (p)—Morality pertaining to the sense-restraint— illusions and demons by the esoteric sects; 4)

Theo Kinh Nieát Baøn, laáy haït caûi neùm vaøo ñaàu muõi Giöôøng Gai: Bed of thorns. kim töø xa ñaõ laø khoù, Phaät ra ñôøi coøn khoù hôn theá Goã Chieân Ñaøn: Candana (skt)—Goã Chieân ñaøn aáy: According to The Nirvana Sutra, the traéng—White sandalwood. appearance of a Buddha is as rare as the hitting of Goâng Cuøm: Fitter. a needle's point with a mustard-seed thrown from Göûi Thoâng Ñieäp: To give a message. afar; 5) Voâ löôïng kieáp: Immeasurable kalpas— Göôm Trí Tueä: The sword of Buddha-truth— See Giôùi Töû Kieáp; 6) Ngöôøi thoï giôùi: Receiver of Able to cut off the functioning of illusion. the commandments or rules. Göông: Example—Model—Pattern—To set an Giôùi Töû Kieáp: Sarsapopama-kalpa (skt)—example. Immeasurable kalpas—Laáy Giôùi Töû Kieáp ñeå ví Göông Chaùnh Phaùp: Dhamma-dasa (p)—Phaùp vôùi moät thôøi gian thaät daøi nhö vieäc laøm troáng moät Kính—The Dharma mirror, reflecting the Buddha- thaønh phoá vuoâng vöùc moãi caïnh laø 100 do tuaàn, wisdom—Phaùp kính phaûn chieáu trí hueä Phaät. baèng caùch moãi theá kyû laáy ra moät haït caûi —A Göông Ñöùc Haïnh: Pattern of virtue. mustard-seed kalpa, i.e. as long as the time it would take to empty a city 100 yojanas square, by extracting a seed once every century. Giôùi Töû Naïp Tu Di, Tu Di Naïp Giôùi Töû: Caû nuùi Tu Di chöùa trong moät haït caûi, vaø haït caûi chöùa trong nuùi Tu Di—Mount Sumeru contained in a Mustard Seed, and a Mustard Seed contained in Mount Sumeru—See Tu Di Sôn. Giôùi Töôùng: Töôùng traïng khaùc bieät cuûa caùc giôùi töø nguõ giôùi ñeán 250 giôùi Tyø Kheo—The commandments or rules in their various forms, from the basic five moral precepts to 250 commandments for monks. Giôùi Töûu: To abstain from wine. Giôùi Tyø Kheo: Bhikshu Precepts—See Giôùi Cuï Tuùc. Giôùi Tyø Kheo Ni: Bhikshuni Precepts—See Giôùi Cuï Tuùc. Giôùi Uaån: Morality. Gioàng Thaønh: Teân cuûa moät ngoâi chuøa trong tænh An Giang, Nam Vieät Nam—Name of a temple in An Giang province, South Vietnam—See Long Höng

(2). Giuùp Ngöôøi Giaûm Bôùt Khoå Ñau: To help others relieve themselves from suffering. Giöõ Nhaø: Vì luyeán aùi vaø nghieäp löïc, chuùng ta coù theå taùi sanh laøm choù giöõ nhaø trong kieáp lai sinh— To guard the house—To take care of the house— Because of the attachment and its karma, we may reincarnate and become a dog to guard our own house in the next life. Giöõa Bieån Ñôøi Sanh Töû: In the open sea (life) of birth and death Giöõa Doøng Sanh Töû: In the midstream of birth and death.

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